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THE
NOVA SCOTIA AND NEW BRUNSWICK

**Wesleyan Methodist
Magazine.**

Vol. I.

DECEMBER, 1832.

No. IV.

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1832.

THE

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MAGAZINE.

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VOL. I.

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ADVERTISEMENT.

THE First Volume of our Miscellany being now completed, we supply a Title-Page, and an Index to its Contents. We think it necessary to state, that the continuance of the work in its present, or in an improved form, is dependent on arrangements which need not be particularized. We however take this opportunity to present our thanks to our Subscribers, from many of whom we have received kindly commendations of our efforts; and also to our Correspondents, for their patronage and assistance. Our experience has justified the opinion we expressed in the Prospectus of our Publication, that a Provincial work of respectability needed only to be undertaken to meet with encouragement; and we sincerely regret that any suspension of the work should occur.

We have endeavoured to make the Publication useful; and while discerning readers may discover its imperfections, we would just suggest, that it was but in its infancy.

THE
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VOL. I.

DECEMBER, 1832.

No. IV.

BIOGRAPHY.

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

(Concluded from page 138.)

Two persons* were thus appointed as Superintendants or Bishops, and two as Elders with power to administer the sacraments; and the American Methodists were formed into a Church, because they could no longer remain a society attached to a colonial establishment which then ceased to exist. The propriety and even necessity of this step is sufficiently apparent; but the mode adopted exposed Mr. Wesley to the sarcasms of his brother, who was not a convert to his opinion as to the identity of the order of Bishops and Presbyters; and to all high churchmen the proceeding has had the appearance of great irregularity. The only real ir-

* It will have been seen that THOMAS COKE, L. L. D. a Presbyterian of the Church of England, was one of those. Dr. Coke was only an occasional visitant in America and though in the same office he was a Bishop there, when he returned home there he had no such office, so he used no such title, and made no such pretension. Of this truly excellent man, it must be here observed, that occasional visits to America could not satisfy his ardent mind; he became the founder and soul of the Methodist Missions in various parts of the world; first under the direction of Mr. Wesley, and then in conjunction with the Conference; and by his voyages, travels, and labours, he erected a monument of noble and disinterested zeal, and charity, which will never be obliterated.

To the christian efforts of Dr. Coke, Nova-Scotia is much indebted for its early enjoyment of a Methodist Ministry; for by his persuasions the Messrs. James and John Mann were sent to the assistance of Mr. Black, and in his tours through the United States and in Great Britain, he so successfully excited the sympathies of his friends and the public, in behalf of our population, that considerable sums were raised which ultimately led to the permanent establishment of a Mission in these Provinces. The commencement of the Wesleyan Missions in the West India Islands originated in the Doctor's benevolent designs in favour of Nova-Scotia; for he had sailed in 1786 with three Missionaries for Halifax, but after a perilous voyage of three months, compelling them to make for the West Indies, they arrived at Antigua; and thus by a train of mysterious providences, was begun a Mission which perhaps, notwithstanding its sufferings on account of frequent and brutal persecution, has been among the most successful of the christian church.

regularity, however, has been generally overlooked, whilst a merely apparent one has been made the chief subject of animadversion. The true anomaly was, that a clergyman of the church of England should ordain in any form, without separating from that church, and formally disavowing its authority; and yet, if its spiritual governors did not choose to censure and disown him for denying the signment of the uninterrupted succession, which he openly said, he "knew to be a fable;" for maintaining that Bishops and Priests were originally one order only; (points let it be observed, which perhaps but few churchmen will now, and certainly but few at that time, would seriously maintain, so decisive is the evidence of Scripture and antiquity against them, and so completely was the doctrine of the *three orders* given up by the founders of the English Church itself;*) nor finally, for proceeding to act upon that principle by giving orders; it would be hard to prove that he was under any moral obligation to withdraw from the church. The Bishops did not institute proceedings against him, and why should he formally renounce them altogether? It was doubtless such a view of his liberty, in this respect, that made him say on this occasion to his brother, "I firmly believe that I am a Scriptural *Episcopos*, as much as any man in England, or in Europe; for the uninterrupted succession I know to 'e a fable, which no man ever did or can prove. But this does, in no wise, interfere with my remaining in the Church of England; from which I have no more desire to separate than I had fifty years ago."

The point however, which has been most insisted on is the absurdity of a Priest ordaining a Bishop. But this absurdity could not arise from the principle which Mr. Wesley had adopted, viz., that the orders were identical; and that censure therefore rests on the assumption, that Bishops and Priests were of different orders, which he denied. He never did pretend to consecrate Bishops in the modern sense, but only according to his view of primitive Episcopacy; and in the appointment of a Bishop for the American Methodist Church, a more extended *office* only was assign-

* "I am not ashamed of the room and office which I have given unto me by Christ to preach his Gospel; for it is the power of God, that is to say, the elect organ or instrument ordained by God, and endued with such virtue and efficacy, that it is able to give and administer effectually, everlasting life unto all these that will believe and obey unto the same.

"*Item.* That this office, this power and authority, was communicated and given by Christ and his Apostles unto certain persons only, that is to say, unto Priests and Bishops whom they did elect, call, and admit thereunto, by their prayers, and imposition of their hands.

"*The truth is, there is no mention made of any degrees or distinctions in orders, but only of Deacons or Ministers, and of Priests or Bishops.*" A DECLARATION MADE OF THE FUNCTIONS AND DIVINE INSTITUTION OF BISHOPS AND PRIESTS, *Regno Hen. VIII. circiter A. D. 1537—40.*

This declaration was signed by Cromwell, the Vicar General, Cranmer and Holgate, the Archbishops, with many of their suffragans, together with other persons, intitled, "*Sacræ Theologiæ, Juris Ecclesiastici et Civilis, Professores.*"

Archbishop Usher's plan for comprehending the Presbyterians and Episcopalians in the time of Charles I. was also founded upon the principle of Bishops and Presbyters being *One Order*.

ed, as in the primitive church; but which affected not the order. For though nothing can be more obvious than that the primitive Pastors are called Bishops or Presbyters indiscriminately in the New Testament; yet at an early period, those Presbyters were, by way of distinction, denominated Bishops, who presided in the meetings of the Presbyters, and were finally invested with the government of several churches, with their respective Presbyteries; so that two offices were then, as in this case grafted upon the same order. Such an arrangement was highly proper for America, where many of the Preachers were young; and had also to labor in distant and extensive circuits, and were therefore incapable of assisting, advising, or controlling each other. A travelling Episcopacy, or Superintendency, was there an extension of the office of Elder or Presbyter, but it of course created no other distinction; and the Bishops of the Methodist Church in America have in practice as well exemplified the primitive spirit, as in principle they were conformed to the primitive discipline.

Some time after this Mr. Wesley appointed several of the English Preachers, by imposition of hands, to administer the sacraments to the Societies in Scotland. There the English Establishment did not extend, and a necessity of a somewhat similar kind existed, though not of so pressing a nature as in America. He however steadily objected to give this liberty, generally, to his Preachers in England, and those who administered the sacraments in Scotland were not permitted to perform the same office in England, on their return. The reason why he refused to appoint in the same manner, and for the same purpose, for England, was, as he himself stated, "I have still refused, not only for peace sake, but, because I was determined as little as possible to violate the established order of the national church to which I belonged." This was a prudent principle most sincerely held by him; and it explains his conduct in those particulars for which he has been censured by opposite parties. When it could not be avoided, without sacrificing some real good, he did violate "the established order," thinking that this order was in itself merely prudential.*

But we return to the continued and unabated labours of this venerable servant of God. In 1736, at the Bristol Conference, the old subject of separating from the Church was again discussed, and "without one dissenting voice," it was determined to continue therein; "which determination," he remarks, "will, I doubt not, stand, at least till I am removed to a better world." After the Conference, he paid a second visit to Holland, where he preached in various places, expounded to private companies, and engaged in conversation with many learned and pious

*Mr. Wesley's innovations on Church order in Dublin appear, from several of his letters, to have produced somewhat outrageous attacks upon him from different quarters in that city. In one of them he says, "Every week I am bespattered in the public papers. Many are in tears on the occasion; many terribly frightened, and crying out, 'O wh it will the end be? What will it be? Why Glory to God in the highest, and peace and good will among men.'" Such was his rejoinder to these High Church alarms.

individuals. On his return to England, he pursued his usual routine of travelling, visiting the societies, preaching, &c. From Dec. to Feb. 1787 we find him busily employed in London: in March we follow him from Plymouth to Bristol—thence in April to Manchester, Holyhead and Dublin, on his way to visit the Irish Societies; after which in July, we find him in Manchester and Bolton; in August and September, at the Norman Islands; on November 4th at London, after preaching to many congregations in Cornwall; on the 9th at Nottingham; and in the latter end of the month again in London, where on 9th December he says “I went down at half an hour past five, but found no Preacher in the Chapel, though we had three or four in the house: so I preached myself. Afterwards enquiring why none of my family attended the morning preaching, they said it was because they sat up too late. I resolved to put a stop to this and therefore ordered, that, 1. Every one under my roof should go to bed at nine: that 2. Every one might attend the morning preaching: and so they have done ever since.

Such were the labours of Mr. Wesley in the eighty-fifth year of his age, exhibiting a singular instance of natural strength, sustained, doubtless, by the special blessing of God; and of an entire consecration of time to the service of mankind, of which no similar example is probably on record. The vigour of his mind at this age was not less remarkable, nor the buoyant cheerfulness of his spirit. Nothing of the old man of unrenewed nature appeared; no forebodings of evil, no querulous comparisons of the present with the past:—but the same delight in the beauties of nature; the same enjoyment of conversation, provided it had the two qualities of usefulness and brevity; the same joy in hopeful appearances of good; and the same tact at turning the edge of little discomforts and disappointments by the power of an undisturbed equanimity. Above all was exhibited the man of *one business*, living only to serve God, and his generation, “instant in season and out of season,” seriously intent not upon doing so much duty, but upon saving souls, and preaching, conversing, and writing for this end alone. And that he had not lived in vain, evidence was accumulating on all hands:—in his Journal of 1785, March 24, he observes,—I was now considering how strangely the grain of mustard seed, planted about fifty years ago, had grown up. It has spread through all Great Britain, and Ireland, the Isle of Wight, and the Isle of Man; then to America, through the whole continent, into Canada, the Leeward Islands, and Newfoundland. And the Societies, in all these parts, walk by one rule, knowing that religion is in holy tempers, and striving to worship God, not in form only, but likewise in truth.”

On March 29th, 1788 Mr. Charles Wesley died, in the seventy-ninth year of his age. To him the Methodists are indebted for the numerous and invaluable hymns he composed for their use*.

*Mr. Watson observes that, “For the spiritual advantages which the Methodists have derived from his inestimable hymns, which are in constant use in their congregations, as well as for his early labours, the memory of Mr. Charles Wesley indeed,

A few days before his death he composed the following lines:—at once indicative of his talent for sacred poetry and of the state of his mind in immediate view of dissolution.

“ In age and feebleness extreme,
Who shall a sinful worm redeem?
Jesus, my only hope thou art,
Strength of my failing flesh and heart;
O could I catch a smile from thee,
And drop into eternity.”

Through a long life these Brothers had laboured together in the spread of the Gospel, and notwithstanding that they sometimes differed in opinion, their mutual affection suffered no abatement; and though the last end of the elder was approaching, he relaxed no exertion: for at this time he was visiting the Societies in the north of England, and Scotland; and while he was on his regular visit to Ireland, he entered on the 87th year of his age. He says “ I now find I grow old. 1. My sight is decayed so that I cannot read small print, unless in a strong light. 2. My strength is decayed, so that I walk much slower than I did some years since. 3. My memory of names, whether of persons or places, is decayed, till I stop a little to recollect them. What I should be afraid of is, if I took thought for the morrow, that my body should weigh down my mind, and create either stubbornness, by the decrease of my understanding, or peevishness by the increase of bodily infirmities: but thou shalt answer for me, O Lord my God!” And although in comparison of this former rapidity of movement, he crept rather than ran; it was still in the same ceaseless course of service. After holding the Irish Conference in Dublin, and the English Conference at Leeds, in August, he returned to London, whence he set out for Bristol, taking thence his usual tour through Cornwall; and returning through Bristol and Bath, to London. And again in the early part of the next year we find him pursuing a similar course of travelling, of labour and of benevolence. On his birth day

deserves to be had in their everlasting remembrance; and they are not insensible of the value of the gift. Their taste has been formed by this high standard; and notwithstanding all the charges of illiteracy, and want of mental cultivation, which have been often brought against them, we may venture to say, there are few collections of Psalms and Hymns in use in any other congregations, that would as a whole, be tolerated amongst them:—so powerful has been the effect produced by his superior compositions.”

A supplement, selected for the most part from the voluminous unpublished poetry of the late Rev. Charles Wesley, has recently been added to the original collection, and may be had of the Missionaries in Nova-Scotia and New-Brunswick.

Although the profits arising from the sale of Hymn Books, Magazines and other works published by order of the British Conference are conscientiously appropriated to the extension of the Gospel by means of Itinerant Preaching, and go not into any private funds, certain marauding publishers, seeking their own individual emolument, have issued surreptitious editions of the Hymn Book, to the manifest abridgement of means consecrated to the interests of religion; and not a few, we are sorry to observe, have found their way into the Colonies. THEY ARE HOWEVER NOW IMPERFECT, and the authorized editions may be known by their being “ PRINTED FOR JOHN MASON, 14 CITY ROAD, AND 66 PATERNOSTER ROW, LONDON.”

the following were some of his reflections:—"This day I enter into eighty-eighth year. For above eighty-six years, I found none of the firmities of old age; my eyes did not wax dim, neither was my natural strength abated; but last August, I found almost a sudden change: my eyes were so dim that no glasses could help me: my strength likewise now forsook me, and probably will not return in this world: but I feel pain from head to foot; only it seems, nature is exhausted, and human speaking, will sink more and more, till

'The weary springs of life stand still at last.' "

"This," says Dr. Whitehead, "at length was literally the case. The death of Mr. Wesley, like that of his Brother Charles, being one of the rare instances in which nature, drooping under the load of years, subsided by a gentle decay. For several years preceding his death, this decay was, perhaps, more visible to others than to himself, particularly by a more frequent disposition to sleep during the day, by a growing defect of memory, a faculty he once possessed in a high degree of perfection, and by a general diminution of the vigour and agility he had so long enjoyed. His labours, however, suffered little interruption; and when the summer came, it found him as he always wished it should, in the harness, still occupied in his Master's work."

Mr. Wesley ceased from a daily record of his proceedings, probably because in consequence of the failure of his sight writing* had become inconvenient to him, in October of this year; yet he continued during autumn and winter to visit various places, fervently praying, "Lord, let me not live to be useless." And in February he had actually sent a chaise and horses to Bristol, with a view to take his accustomed journey through Ireland or Scotland, and had taken places for himself and friends in the Bath Coach, when his design was frustrated by the sickness which ended in his death. Every temporary improvement in his health was made available to the great work in which he had spent his long and valuable life, in-somuch that he preached three or four times afterwards, tho'

* Mr. Wesley was a voluminous writer; and as he was one of the great instruments in reviving the spirit of religion in Great Britain, so he led the way to those praiseworthy attempts which have been made to diffuse useful information of every kind, to smooth the path of knowledge to the middle and lower ranks of society. Books on religious subjects, he published many small and cheap treatises on various branches of science; plain and excellent grammars of the dead languages; expurgated editions of the classic authors; histories, civil and ecclesiastical; and numerous abridgements of important works. His principal writings are, his translations of the New Testament, with explanatory Notes, quarto; his Journals, 6 vols. duodecimo; his sermons, 9 vols. duodecimo; his Appeals to Men of Reason and Religion; his defence of the doctrine of Original Sin, in answer to Dr. Taylor; his answers to the Church, and Bishops Lavington and Warburton; and his Predestination calmly considered, besides many smaller Tracts on various important subjects. These are republished in 14 handsome Octavo Vols. and his work on the New Testament, 2 Vols. Octavo. In addition to his original compositions, he published a Christian Library in 50 duodecimo vols.; Thirteen vols. of the Arminian Magazine; a History of England; a general Ecclesiastical History in 4 Vols. each; a compendium of Natural Philosophy in 5 vols. An Exposition of the Old Testament in 3 quarto vols. 5

great weakness of body, which in the latter part of the month became so absolute as to confine him to his room. It is however, remarkable that he suffered very little pain, never complaining of any during his illness, but once of a pain in his left breast; and during this whole period enjoyed a grateful sense of the divine mercy. The consolations of that Gospel he had so long preached to others, sustained him in the trying hour of approaching dissolution; and though his labours had been arduous and useful, yet the language of his soul was,

“ I the chief of Sinners am,
But Jesus died for me ”

and “ There is no way into the holiest, but by the blood of Jesus.” More than once he exclaimed “ The best of all is, God is with us ! ” and several times did he repeat

“ I’ll praise my Maker while I’ve breath;
And when my voice is lost in death,
Praise shall employ my nobler powers :
My days of praise shall ne’er be past,
[While life and thought, and being last,
Or immortality endures ”

On Wednesday morning, March 21, 1791, this Man of God,—this Pastor of thousands,—this latest Apostle of the Lord Jesus entered into the joy of his Lord. A marble tablet was erected to his memory in the City Road Chapel, London; but when marbled eulogies shall become obliterated—when brazen inscriptions shall be no more legible than if they had been traced in water—when even “ eternal pyramids ” shall want a stone to shew they once were ruins, an ever-during memorial shall be raised in the grateful remembrance of vast numbers “ which no man can number,” associating with the operations of a gracious Providence in the extension of true Christianity, the venerated name of JOHN WESLEY.

When Mr. Wesley died there were in the Methodist connexion 80,000 members of society and 312 travelling Preachers and since his death, the work, which some foretold would come to nought, has rapidly extended.

At the present time the numbers in the Societies are, in

Great Britain,	256,272
Ireland,	22,899
And on Mission Stations under the direction of the British Conference	43,849
<hr/>	
Making a total under the care of the British and Irish Conferences of	323,020
Those under the care of the U. S. Conference amount to	518,593
<hr/>	
Canadian Conference	12,563
<hr/>	
Making a grand total of	881,176

members, besides the travelling Preachers, which amount to 883 in Great

Britain, 147 in Ireland, 192 on Foreign Missions under the direction of the British Conference;—2,200 in the United States, and 65 in Canada. Total 3,487.

So far then, have we proceeded in the work we contemplated in the commencement of our Miscellany: and now we might, had we room for it, indulge in reflections that must arise in every thoughtful mind, as to the character,—the direct and collateral influence,—and probable results of that great revival of religion in which Mr. Wesley was the principal instrument. But these we must leave, at least for the present, and content ourselves with the following observations of Mr. Watson on the feeling excited against Methodism in various quarters:—

“The high Churchman has persecuted us because we are separatists; the high dissenter has often looked upon us with hostility because we would not see that an Establishment necessarily, and *in se*, involved sin against the supremacy of Christ; the rigid Calvinist has disliked us because we hold the redemption of all men; the Pelagianized Arminian because we contend for salvation by Grace; the Antinomian, because we insist upon the perpetual obligation of the moral law; the moralist, because we exalt faith; the disaffected, because we hold that loyalty and religion are inseparable; the political Tory, because he cannot think the separatists from the Church can be loyal to the throne; the philosopher because he deems us fanatics; whilst semi-infidel liberals generally exclude us from all share in their liberality, except it be in their liberality of abuse. In the mean time, we have occasionally been favoured with a smile, though somewhat of a *condescending* one, from the lofty Churchman; and often with a fraternal embrace from pious and liberal dissenters: and if we act upon the principles left us by our great founder, we shall make a meek and lowly temper an essential part of our religion and, after his example, move onwards in the path of doing good through ‘honour and dishonour, through evil report and good report,’ remembering that one fundamental principle of Wesleyan Methodism is

ANTI-SECTARIANISM AND A CATHOLIC SPIRIT.”

DIVINITY.

A DISCOURSE

OCCASIONED BY THE DEATH OF THE REV. ADAM CLARKE, LL.D., &c.

Delivered at Halifax, N. S.

BY THE REV. MATTHEW RICHEY.

“My father, my father, the chariot of Israel, and the horsemen thereof.”

II KINGS II. 12.

IN these impassioned words, which on hearing of the death of Dr. Adam Clarke, were instantaneously suggested to my mind, did the emotions of Eli-sha find utterance, when he saw Elijah whom he so much loved and venerated, exchanging his earthly mantle for the robes of immortality, and ascending in pomp to the mansions of the blessed. The scene is one of the most graphic and remarkable recorded in sacred history. By a mysterious combination of grandeur the most sublime, with tenderness the most exquisite it overwhelms at once both the imagination and the heart.

But it is impossible to appreciate the sentiments contained in the text, or to catch the inspirations of the moment when these holy men of God were severed till they should again greet each other in eternity, without a previous acquaintance with the history which closes so magnificently. And although the incidents which compose it are so replete with interest that if once known they can never afterwards be forgotten, it will on that very account be the more unnecessary to offer any apology for briefly reviewing them, before I tremblingly attempt a delineation of the character of the illustrious individual; whose recent demise has excited so profound a sensation, not merely in the religious community to which he belonged, but in the public mind generally.

The circumstances of Elijah's history wear throughout an unearthly aspect. The manner in which he is introduced to our notice without any reference to his ancestry, the moral dignity of his character and ministrations, and the splendid triumph over the empire of death, with which he quits at length the scenes of mortality—all invest him with supernatural grandeur. As he passes before us on his high career towards his blissful destination, it is with difficulty that we can divest ourselves of the idea that we are contemplating, not a child of our common and fallen humanity, but some personage from the upper world, sent to counsel and warn mankind, and enrobing himself when he had fulfilled his mission, with his primal glory.

His first recorded appearance was before Ahab, King of Israel, on which great occasion he thus denounced as imminent the judgment of the incensed Majesty of heaven, “As the Lord God of Israel liveth before whom I stand, there shall not be dew nor rain these years, but according to my

word." The incipient indications of magnanimity, so observable in the tone of this address, are in perfect accordance with the tenor of his subsequent conduct.

From the vengeance which his noble fidelity in delivering it would have brought upon him, he was divinely directed to escape, and to conceal himself near the brook Cherith. In this retreat, where but for miraculous interposition, he must soon have perished for want of sustenance, he was supplied twice a day with flesh and bread, by ravens. The brook which had supplied him with water at length dried up, and God sent him to Zarephath a city of the Sidonians.

At the gate of the city he met a widow, and exhausted with hunger and fatigue, requested her to give him a little water, and a morsel of bread. Reduced herself to the last extremity, the indigent woman replied, "As the Lord liveth I have no bread but only a handful of meal, and a little oil in a cruse, and I am gathering some sticks, that I may dress it for me and my son, that we may eat it and die." Elijah, however, renewed his request, assuring her by the prescient Spirit, that the barrel of meal should not waste, nor the cruse of oil fail, until the day that the Lord should send rain upon the earth. Reposing on the truth of the prophetic word, she then immediately complied with his requisition; and her faith and charity were subsequently rewarded, not only by the miraculous repletion of the cruse of oil, but by the restoration of her son to life, in answer to the intercessions of her inspired guest.

The protracted drought had laid waste the vegetable Kingdom, and threatened, as not far distant, the extermination of man and beast. For three long years did the valleys and plains of Ephraim and Zebulun, stripped of their verdure, pant in vain for the refreshing shower. At the expiration of that period, the Lord commanded Elijah to go and present himself before Ahab. Ahab, apprised of his approach by Obadiah, an officer of his household, hastened to meet him; and accused him of being the cause of the judgments that had so long desolated the country. But Elijah fearlessly retorting the charge, specified as the real cause of the penal visitation, the desertion of the national worship, and further demanded that the rival claims of Jehovah and Baal should be put to the test, by a public and unequivocal sign from heaven. The descent of fire upon a sacrifice, was the miracle upon which it was agreed to rest the decision of the momentous question.

Mount Carmel, commanding a most expansive range of prospect, was chosen as the scene of the trial. From all parts of the land the priests of Baal came trooping in hundreds at the bidding of the King. They erected their altar, prepared their victim, and engaged in imploring the interposition of their God. But though they leaped upon the pile, cut themselves with knives, and lancets, and made the air reverberate with their orisons till the time of the evening sacrifice, no fire issued from the unpropitious heavens to kindle the cold victim. Elijah now took occasion to deride with just severity and exultation the vanity of their confidence in an ido-

deny.—“Cry aloud” said he, “for he is a God; either he is talking, or he is pursuing, or he is on a journey, or peradventure he sleepeth and must be awaked.” With calm and confiding assurance of the result, Elijah collected twelve stones, in allusion most likely to the twelve tribes of Israel, built an altar with them, and laid a bullock upon it. He caused a trench to be dug round the altar, and filled it with water, and poured water plentifully on the sacrifice also. To Him who heareth prayer, he then directed his voice, and there immediately flashed fire from above, which consumed in a short time, every vestige both of the sacrifice and the altar, and even dried up the water that was in the surrounding trench. The awe-stricken multitude fell prostrate to the earth, exclaiming, “Jehovah he is the God! Jehovah he is the God!”

The priests of idolatry were forthwith put to death in conformity to the divine law, and a more auspicious day seemed to dawn upon the church: but the prospect alas! was again overshadowed. Manifestations of the supremacy of the God of Israel, so splendid as those which had been recently witnessed on Carmel, immediately followed by Elijah's prophecy, that there would soon descend abundance of rain, appear not to have been without some salutary influence on the mind of Ahab. But Jezebel obdured to insensibility, steeled alike against the impressions of judgment and of mercy, expressed her determination, as in open defiance of the Omnipotent, to take the life of Elijah. In his flight from the blood-thirsty queen he came at length to Arabia Petrea, where, almost ready to sink under the pressure of his unexpected trials, the desponding prophet threw himself down near a juniper tree. Slumber, never more welcome than now, came to his relief, and for a few moments threw her oblivious mantle over the sorrows of his mind. Commissioned by that God whose unsleeping eye watched over him, there appeared a ministering spirit to strengthen both his mind and his body—his mind by affording him fresh evidence of the benignant care of Heaven—his body by supplying him with food. On this meal he subsisted forty days and forty nights, the period occupied in travelling from thence to Horeb. This hallowed mount is scarcely more memorable on account of the delivery of the law, than as the scene of those stupendous visions which on this occasion were granted to Elijah. “Behold the Lord passed by, and a great and strong wind rent the mountains, and broke in pieces the rocks before the Lord; and the Lord was not in the wind: and after the wind an earthquake; but the Lord was not in the earthquake: and after the earthquake a fire; but the Lord was not in the fire: and after the fire a still small voice.” Regarding these impressive displays of Jehovah's presence as premonitory of some new evolution of the divine will, he wrapped his face in his mantle, and went forth and stood at the mouth of the cave into which he had withdrawn. The Lord then commanded him to anoint a new King over Syria, and another over Israel, and Elisha as his successor in the prophetic office. Elisha he consecrated by throwing his mantle over him as he was ploughing in the field: the novitiate immediately relinquished his agricultural

operations, and entering into the design of God, became Elijah's inseparable companion.

Ahah who had already kindled the wrath of Heaven by sanctioning idolatry, exposed himself now to irremediable retribution by an act of the grossest injustice, involving in the method of its accomplishment, crime of a still more revolting character. Aided by the machinations of Jezebel, he found ostensible means to gratify his cupidity by destroying the life and seizing the vineyard of Naboth, which lay contiguous to the royal palace. Their triumph, however, was but momentary. Scarcely had they time to congratulate each other on the success of their iniquitous scheme, when their exultation was repressed by the fearful denunciations:—"Thus saith the Lord, In the place where the dogs licked the blood of Naboth, shall dogs lick thy blood, even thine." "And of Jezebel also spake the Lord, saying, The dogs shall eat Jezebel by the wall of Jezreel." nor did either of these predictions fail of receiving its accomplishment.

Elijah appears to have received a divine intimation that he was soon to be translated; for thrice did he endeavour, in expectancy it would seem of that event, to persuade Elisha no longer to accompany him. As however, he did not authoritatively impose this separation, Elisha could not be prevailed upon to deny himself the happiness of his society. When they were come to Jordan, Elijah struck the river with his mantle—it instantly divided, and they passed over on dry ground.

The parting moment was now at hand: and Elijah as if inhaling already the spirit of a sublimer region, asked Elisha what he wished him to do for him before their separation. "I pray thee" said his faithful attendant "let a double portion of thy spirit be upon me." Magnificent as was the blessing he requested, Elijah assured him that if he should be permitted to witness his translation, it would be granted. The words had just passed his lips, when a chariot and horses of fire parted them both asunder. Elijah mounted the radiant car, and was wrapt by a whirlwind to heaven. Elisha saw it, and rending his garments cried out, "My father, my father, the chariot of Israel and the horsemen thereof!"

There are emotions which agitate the heart to its very centre, and which no combinations of language have been invented to express. Persons under the influence of such vehement feelings, conscious of the total inadequacy of words to convey to others the intimate and full perception of what they experience in themselves, either remain silent, or break forth into expressions of which the critic may find it difficult to explain the import with precision, but which nevertheless fall with overwhelming emphasis upon the heart. The applicability of this remark to the exclamation of Elisha, while gazing upon the apotheosis of his sainted master, will be instantly perceived. It were no easy task to exhibit an accurate analysis of the sentiments it comprises; but dead to intelligent as well as moral susceptibility must that heart be, which does not respond to its tones of ma-

joy and of tenderness. The feeling by which Elisha's mind was most deeply imbued was one of bereavement, arising from his affectionate and exalted estimation of the character of Elijah now removed from the ranks of the church militant; and the beautiful allusion in which he arrays this feeling, flowing with such spontaneity and warmth from his bosom, is obviously derived from the imposing accompaniments of the event which awakened it.

In his view, a view not less founded in truth than animated with filial veneration. Israel was more indebted for preservation to the moral qualities of Elijah, and particularly to the omnipotence of his intercessions than to all her chariots and horses. And assuredly if Philip dreaded the eloquence of Demosthenes more than all the prowess of the Grecian arms; the ancient people of God had more to hope, and their foes to fear, from the presence of Elijah among them, than from all their other resources combined.

Somewhat analogous to the poignant regret that filled the heart of Elisha under the impressive circumstances which have passed in review before us, has been the effect produced on the minds of tens of thousands, by the late visitation which has deprived the Wesleyan connexion of one of its brightest ornaments. The celebrity, seldom parrelled, which through a long series of years has been associated with the name of Dr. Adam Clarke, has rendered his death a matter of such general notoriety and interest that I need not enquire of any present, 'Know ye not that there is a prince, and a great man fallen this day in Israel?'

Is it then your intention? it may be asked "to institute a comparison between a man who, however high and deserved his celebrity, was not inspired; and Elijah who stands pre-eminent in the race of Hebrew prophets, who had his dwelling amid the illuminations of heaven, and whose public life was a succession of miracles? I answer, No. But I cannot at the same time refrain from observing, that were it my design to elucidate the prominent elements which, in my view at least, entered into the formation of the intellectual and moral character of Dr. Clarke, by tracing a parallel between him and any one of those 'worthies' whose memory the spirit of inspiration has embalmed, there shines not a name in the whole range of sacred biography, which I should deem more suited to furnish materials for such a comparison than that of Elijah.

The patriarchal simplicity of the Doctor's manners which struck every beholder, and to a discriminating appreciator of character, afforded collateral proof of his real greatness of mind—his bold and uncompromising fidelity in declaring all the counsel of God—his valour for the truth, his burning zeal, and elevated devotion, present a striking counterpart to those qualities which figure most conspicuously in the recorded conduct of Elijah.

But waiving a more extended comparison between our christian prophet, who has so faithfully done his work, and the renowned Tishbitoe who stood as a wall of adamant around the temple of truth at a time when

idolatry, under the auspices of a sceptre, threatened to reduce it to a mass of ruins, I must now endeavour, unsuited to my powers though the task imposed upon me be, to give you some account of the man, whose name will go down to distant posterity enrolled among the greatest of his own or of any other age.

As I can draw no materials from this purpose from personal knowledge and as the departments of literary and religious biography remain yet to be enriched with the minute details of the process by which mental energies so potent, were developed, a very faint and general outline of his character is all that I can promise, or you reasonably anticipate.

I begin with that which formed the basis not only of his exalted and uniform piety, but of the eminence which he attained, as a scholar, and a preacher of righteousness,—his conversion to God.

Spurning alike the wretched sophisms of that philosophy which would subvert our altars and cast into shade all the splendours of revelation; and that heartless theology which professedly bowing to the divine authority of the Bible, fritters away the obvious meaning of its most solemn declarations, we affirm it as truth of the most vital importance, that ‘except a man be born again he cannot see the Kingdom of God.’

And O! how happy were it for those who in order to support their favourite hypothesis,—‘that all experimental religion is enthusiasm,’ to descend so egregiously with these serious words of incarnate Wisdom, and reduce them down to a mere inculcation of the necessity of baptism, could they be prevailed upon to view with other feelings the warm realities of spiritual experience; and turn in penitence and prayer to that God who hath promised by the mouth of his prophet, “I will take away the stone heart out of your flesh and I will give you a heart of flesh” Ez. xxxvi.

The fall of man which has introduced such disorder into the moral system, the depth and totality of inbred corruption, and the consequent necessity of the renovation of the heart, by the energy of the Holy Spirit, and impressive varieties of the word of God, which were received by Dr Clarke not in theory only. The ‘Spirit of bondage’ gave him painful evidence of the former when he first felt that he was a sinner, and of the power of divine grace he subsequently possessed in the habitual frame of his mind the surest and most consoling attestations, to the end of life.

This momentous change in his religious views and feelings, took place before his emigration from Ireland, the country of his nativity, and the instrumentality of the coadjutors of the apostolic Wesley.

No sooner had he received through faith in the Divine Redeemer Spirits’ witness of his adoption into the family of God, than he became animated with the noble desire of being useful to his fellow men, and accordingly soon engaged in calling sinners to repentance. About this time it appears his friends contemplated for him a merchantile life; but a late experiment sufficiently evinced, that the bustling sphere of commercial competition and solicitude, was not his providential allotment. More hallowed engagements awaited him, to which the directing finger of God, no doubt in answer to prayer, soon pointed his way.

Particular information as to his piety, classical attainments, and predilection for study, having been communicated to Mr. Wesley, he soon received an invitation from that venerable man to prosecute his studies at Kingswood School, which he gratefully accepted. Far different, however, from the benignant spirit which prompted this invitation, was the nature of the reception and treatment which he experienced from the master of the Institution.

This must have proved to him a trial of considerable magnitude, but he sustained it with manly fortitude, and christian meekness, awaiting with submissive patience, the further developements of the will of Divine Providence. He had not yet found his orbit, but he was approximating towards it by a way that he knew not.

His arrival at Kingswood was soon followed by Mr. Wesley's annual visit to inspect the state of the seminary. Wesley, as remarkable for the minuteness as for the expansion of his views, enquired particularly for the young man from Ireland; and when pointed out to him, he interrogated him, among other subjects especially on reference to his experience in the things of God, his knowledge of doctrines, and mode of preaching. So satisfactory to the discriminating mind of the founder of Methodism was the result of this examination, that he asked him whether he would be willing to become an itinerant preacher? "I should be willing if you thought me worthy,"—was the reply.

The scene then ensued, the minutest circumstances of which were indelibly inscribed on the Doctor's memory, and in the more advanced periods of his career, mingled with the most solemn and pleasurable recollections of his early life. His own description of it, obviously dictated by the force of emotions which it awoke, is as follows:—"We all sat in profound silence, but my eye was fixed on Mr. Wesley, who appeared motionless with his eyes closed; but a heavenly smile played on the countenance, which seemed to furnish indications of something more than human. At length awakening from his enraptured meditation, he arose from his seat, and came to the place where I was sitting. Then with a solemnity which I can never forget he laid his hand on my head while he uttered these memorable words:—May God Almighty out of heaven bless you my dear lad, and make thee useful in thy day and generation. Bid thyself in readiness, and in a few weeks I hope to appoint thee to a circuit."

The appointment soon came, and young Clarke with a perfect heart and with a willing mind, consecrated his service to the Lord, and never afterwards revoked his vows.

His entrance upon the work of the christian ministry forms an interesting epoch in his history. In dedicating himself to the sacred office he acted from a conviction of conscience, and that his call to it emanated from special providence, the results luminously demonstrate. Some may surmise to the correctness of this position, as though it implied a species of divine interference peculiar to the designation of the apostles; and others

who recognise no authority to minister in holy things as valid, but who is received from a mitred dignitary of the Establishment, may contemptuously spurn at it. But the life, the labours and the successes of such a minister as Dr. Adam Clarke are sufficient to put to silence a host of such opponents. To the miraculous mission of an apostle he pretends no claim, and for the sanction of episcopal ordination to constitute him a minister of the New Testament, he saw no necessity. Sincerely deploring the fact so mournfully illustrated by ecclesiastical history, that "men-made ministers have almost ruined the heritage of God;" and believing that "it is the prerogative of God both to call and qualify a man to be a successful preacher of his word" he regarded the incomparable Wesley and his associates as extraordinary messengers, sent forth by God to revive his work in the earth. Inwardly moved by the Holy Ghost to take upon himself this office, no sooner did the evolutions of providence indicate it to be his duty to become a worker together with those venerable men, than "immediately" he "conferred not with flesh and blood."

Young as he then was—not more than twenty years of age, his distinguished talents excited notice and admiration wherever he went; while the ardent fidelity of his exertions for the conversion of souls, exhibited a lucid proof that his estimate of ministerial responsibility had been formed in view of eternity. Nor did these manifestations of holy solicitude to do good, pass away with the periods of juvenile ardour; they gave a character of warmth and energy to the labours of half a century, which were never more conspicuous than in the closing years of his long, singularly useful career.

As a preacher he was highly popular. No man ever more cordially detested the artifices by which some preachers endeavour to attract the idolatry of their audiences; he preached "not as pleasing men but to them who searcheth the heart," and thus practically recognized the sad admonition of St. Augustine, '*Docente in ecclesia te, non clamor pressed gemitus suscitetur; lachrymæ auditorum laudes tue sunt.*' "When teaching in the Sanctuary, let it be your endeavour to excite not clamour, but the groans of the people; the tears of your auditory are your applause." But though nothing was more abhorrent to his mind than the desecration of the pulpit into a pedestal for the preacher's fame, honours like his could not be had; in an age of religious excitement like the present, they could not but receive the meed of admiration from the learned, the judicious and the good.

His popularity like the qualities which created it was solid and enduring. It arose not from any of those adventitious attractions which howsoever adapted to regale the imagination, are seldom tributary to the noble objects of the christian ministry. The light which he effulged reflected not the evanescent blaze of a meteor, but the steady lustre of a planet reposing in its orbit. If the graces of oratory and the irradiation of genius did not shed their brilliant tints over his pulpit compos-

the absence of these qualities never occasioned a moment's regret in the minds of those who heard him. Their attention was irresistibly seized by the earnestness of his manner; their minds were enriched with the stores of his knowledge; and so vivid were the spiritual impressions, which by the divine blessing, he usually succeeded in producing, that the preacher was forgotten,—the subject was all in all.

Fraught with desire to put his hearers in possession of the gem of knowledge, he felt no solicitude about the manner of enclashing it. Hence his style was inartificial, but remarkably perspicuous and energetic; it was familiar without being mean: in a word, it was *original*; and therefore strongly impressed with the character of his mind,—clear, forcible, and comprehensive.

For the *expository* method of preaching, he early imbibed a strong predilection; and that this predilection acquired in process of time, all the force of habit, will be no matter of surprise to those who reflect upon the constant occupation of his intellect in investigating philologically the meaning of the sacred oracles, while writing his Commentary. In his letter to a young preacher, he records his confession that all he had ever read on the composition of a Sermon, never conveyed so much information to his mind on the original, and, in his opinion, only proper mode of preaching, as Neh. viii. 8. "So they read in the book, in the law of God, distinctly, and gave the sense, and caused them to understand the reading." These words appear to have been always present to his mind when delivering God's message, and if we may judge of the tenor of his ministrations from the specimens contained in his volumes of printed discourses, which form so valuable an accession to our stock of theological literature, he was successful, perhaps beyond all his contemporaries, in exemplifying this primitive system of instruction, of which it is certainly not the least recommendation that by it "God speaks much and man little."^a

In negotiating the embassy of redeeming mercy with his fellow men, Dr. Clarke never lost sight of the majesty of his mission, or of the solemn obligations it involved. He therefore "kept back nothing that was profitable," but "by manifestation of the truth, commended himself to every man's conscience in the sight of God." To all the peculiar doctrines of the gospel he gave a due prominence; and among these he constantly assigned, in full accordance with the example of the Apostles, a central position to the doctrine of the Cross, from which the rest were represented as radiating like so many effulgences of "the glory of God in the face of Jesus Christ."

The eternal divinity of our blessed Lord,—the atoning character and efficacy of his death,—the free justification of the repentant sinner through faith in his propitiation,—the witness of the Spirit as the privilege of the sons of God, and salvation from all sin in the present life,—these vital truths of christianity found a place in all his ministrations. A *pre-*

^a Chrysostom.

sent salvation was indeed his favourite theme, and he pressed it upon us with an unction overwhelmingly potent.

To a mind constituted like his, nothing could be more ungenial than the turbid element of theological controversy. Nevertheless, knowing that he was set for the defence, as well as for the exposition of the gospel, he "contended earnestly for the faith once delivered to the saints." The universality of Christ's atonement, the direct witness of the Holy Spirit, and the provisions of the New Covenant, for the entire sanctification of believers anterior to death, were doctrines, in his estimation, too intimately associated with the glory of God, and the comfort and salvation of man, to be given up to those who would substitute inadequate and erroneous views of divine truth, for the unmitigated gospel of God our Saviour. With a zeal attempered with love, he therefore brought to their defence, whenever occasion required, the energies of his acute and mighty mind.

If he ever deviated from that simplicity, which, like an advantageous foil, beautifully contrasted with the richness of his conceptions and the display of his learning, it was, when expatiating on such subjects as the existence and attributes of the Deity, or the nature and immortality of the human soul. Some individuals have been heard to confess "the inability to follow him through the labyrinths of consecutive deductions into which he entered in his theological discussions;" but those who were qualified by previous mental discipline, to appreciate the force of his argumentation, rose from hearing him with feelings in harmonious coincidence with those expressed by our immortal poet:—

How charming is Divine Philosophy!
Not harsh and crabbed, as dull fools suppose;
But musical as is Apollo's lute,
And a perpetual feast of nectar'd sweets,
Where no crude surfeit reigns.*

MILTON.

To these observations on some of the prominent excellencies of Dr. Clarke's preaching, I append with pleasure the testimony of an able critic, as to the glowing energy of his perorations, written while he was living:—"His applications bring the subject home to the understandings and consciences of his hearers in a manner the most direct and irresistible. They display the most perfect conviction in his own mind of the truth of God's word, and leave no room for doubt in the minds of others. They appear so manifestly to flow from the heart, and they indicate such an intense desire for the spiritual interests of all present, that they scarcely ever fail to command the deepest and most respectful attention. We never saw a congregation indifferent under Dr. Clarke's preaching; and we never saw a congregation unmoved under his applications. His word is indeed a hammer which breaketh the rock in pieces, and the tears and devout aspirations of his hearers usually testify the

* See Review of his Discourses, in the Wesleyan Magazine for 1828 p. 67.

our of their feelings, and the irresistible energy of his expostulations and entreaties."

Having dilated thus largely on the peculiarities of the Doctor as a preacher, I must be less minute than I had contemplated, in delineating his general, and literary character.

The first mental characteristic, calculated both to attract and astonish us, is his *heroic decision*. This was a truth the predominating element in the constitution of his mind. Of all the qualities whether intellectual or moral, which combine to form a character of exalted excellence, none is more important than decision. Numerous illustrations of this remark will readily occur to those who possess any acquaintance with history, or who have not been wholly inobservant of the progress of human character. How frequently have prospects the most radiant been blasted for ever, and capabilities of no common order rendered entirely unproductive by indolence or caprice; while, on the other hand, the latent spark of genius, fanned by decision into irrepressible intensity has often burst forth from the deepest obscurity, and dispelled the enveloping cloud that threatened its extinction. This is a triumph compared with which the most splendid victory is inglorious. And this triumph was Doctor Clarke's. His majestic plan was sketched in the morning of life, and with systematic energy he pursued it, till by the divine favour, he poured over the bold outline, the grandeur of execution. So intense was his determination in prosecuting what he thought it to be his duty to attempt, that obstacles whose magnitude would have appalled others, melted away before him, and he wielded an ascendancy over circumstances which would have modified and controlled the operations, and frustrated the designs of a mind of less ardour and firmness. The numerous monuments of his indomitable resolution, and untiring industry, adorn the temple of religion, and supply a heart-stirring excitement to those who are following him, *non passibus equis*. to "work while it is day."

His *zeal in the cause of God* imparted an elevation to all his views and pursuits, which strikingly evidences the power of sanctifying grace. This sacred fire that glowed in his breast, was kindled not only by his personal piety, which was both deep and noble, and the celestial lustre of righteousness which shone forth in his life, but also by the concentration of his talents, his strength and his labours, to advance the glory of God, and the eternal interests of mankind. The scrupulous Baxter who, amid the gloom of persecution and bodily weakness, was cheered with so large a forecast of "the sabbath's everlasting rest" has recorded his acknowledgment, that the ardour of his mind was often cooled by speculative studies; and such unapologetically is the tendency of severe mental application, without much prayer, and a vigilant attention to the state of the heart. Dr. Clarke must have been more than human, not to have been occasionally sensible of some depression in the tone of his devotional feelings in consequence of protracted literary toils. But, in the habitual frame of his mind, he "walked with God," and

scarcely ever failed to carry with him into his sacred ministrations a heart sublimed and fired, as if by a recent commission from on high. The animated interest which he felt in the missionary enterprise was an emanation from the same principle. He powerfully advocated this blessed cause before men, and he constantly prayed for its success to God: it was aided by his contributions, and materially promoted by his counsels and influence; and although for the most part, exercising his ministry in the domestic enclosure, he knew the heart of a missionary, for he possessed it.

The catholic benignity of his spirit forms an attractive feature of his character on which it were unjust to be silent. St. Paul enumerating the qualifications necessary for a bishop, requires that he should be "a lover of good men." Of this expansive affection, so ornamental to a christian and more especially to a christian minister, Dr. Clarke afforded a noble exemplification. Towards all, of whatever creed or name, who "loved our Lord Jesus Christ in sincerity," he cherished the feelings of fraternal attachment. Nor will it be suspected by any who knew him, even through the medium of his works only, that this diffusive love which encircled the whole church militant, arose from any laxity or indecision in his views of revealed truth.—No;—it was the genuine fruit of his love to God; and it was cherished by the most enlarged conceptions of the Divine philanthropy, and a constant reference to the line of demarcation between the essentials of the christian system, and those less momentous truths, respecting which misapprehensions may exist, without endangering the salvation of the soul. He had learned how to unite the utmost tenacity of adherence to those principles which after careful examination he believed to be taught in the word of God, with the cultivation of christian regard for all who conscientiously differed from him.

The sentiments expressed in a document written only about a month before his death, in an album which was presented to him by the Rev. Robert Newstead, are so highly illustrative of this union of faith and love, and, independently of this consideration, are so full of interest that I cannot deny myself the pleasure of here introducing it. It is as follows:—

IN PERPETUAM REI MEMORIAM

"I have lived more than three-score years and ten; I have travelled a good deal both by sea and land; I have conversed with and seen many people in and from different countries; I have studied the principal religious systems in the world; I have read much, thought much, and reasoned much; and the result is, that I am persuaded of the simple and unadulterated truth of no book but the Bible; and of the true excellence of no system of religion but that contained in the Holy Scripture, and especially CHRISTIANITY, which is referred to in the Old Testament and fully revealed in the New. And while I think well of, and wish well to, all religious sects and parties, and especially to all who love our Lord Jesus Christ in sincerity; yet, from a long and thorough

knowledge of the subject, I am led most conscientiously to conclude, that Christianity itself, as existing among those called Wesleyan Methodists, is the purest, the safest, that which is most for God's glory, and the benefit of mankind; and that both as to the creed there professed, form of discipline there established, and the consequent moral practice there vindicated. And I believe that among them is to be found the best form and body of divinity that has ever existed in the church of Christ, from the promulgation of christianity to the present day. To him who would say 'Dr. Clarke, are you not a bigot?' without hesitation I would answer No, I am not; for, by the grace of God, I am a Methodist! Amen."

That he was as far removed from bigotry in his spirit as from latitudinarianism in his creed, his writings at large, and particularly his introductory address at the formation of the Wesleyan Missionary Society, abundantly evince. In that address he exhibits a rapid survey of what in modern times has been done to evangelize the world; and even the missionaries sent out by the *Congregatio de Propaganda Fide*, of the Romish church, come in for their share of liberal commendation. "Among them" he says "have been found men eminent for piety, abilities, and ministerial labours, and through them many a sinner has been pointed to the Saviour of men." The labours of *Carcy*, *Marshman*, and *Ward*, in translating the Scriptures into so many languages of *Asia*, were by none more highly appreciated than by him; and his earnest prayers ascended to the throne of God for the preservation of their valuable lives. Of the *British and Foreign Bible Society* he was chosen one of the honorary governors for life, in consequence of the eminent services he had rendered to that most benevolent Institution. And when for those services he was, in addition, requested to accept £50, he generously declined, assuring them that if the sum with which they wished to present him, should be the instrument of carrying but one additional Bible to any place or family, previously destitute of the words of eternal life, he would have abundant reason to bless God, that it never became part of his property!

To exhibit a just portraiture in a literary view, of one who occupied so exalted a position in the republic of letters as Dr. Clarke, would demand qualifications, to which, I shall not be suspected of any "voluntary humility" in acknowledging that I possess no claim. It is the learned alone, and but few even among them, who are capable of appreciating erudition so profound and varied, as is every where displayed in his voluminous productions. Livy has well observed concerning the illustrious Roman orator, '*Cicerone laudatore opus fuerit*,' 'there was need of Cicero himself to be the eulogist.' With equal propriety may it be said, that whoever would give a fair conception of Dr. Clarke as a scholar, could require to possess his learning.

Gifted with intellectual endowments of the first order, he directed them with unweariable vigour to the acquisition of general, and more especially of biblical knowledge: his capacious mind became thus in process of time, a rich treasury of literature—a living library. At an early period

of life he took for his motto, Prov. 18. i. "Through desire a man having separated himself, seeketh and intermeddleth with all wisdom." And it is truly matter of astonishment, how, amid the inconveniencies and fluctuations of an itinerant life, and with an exemplary attention to his arduous duties as a Methodist Minister, he remained firm to his purpose, constantly accumulating and diffusing the riches of the mind. Time, he considered as his estate, and all his wisdom and energies were concentrated to make it as productive as possible. Hence, though of a disposition eminently social, he never participated in the pleasures of the tea party: such a waste of time he denounced as incompatible with the decisions of an enlightened conscience. "By this line of conduct" he says, "I can demonstrate that I have actually gained SEVERAL WHOLE YEARS, which otherwise must have been irrecoverably lost."

An author's works may be called the mirror of his mind. In them we have the fairest opportunity of ascertaining his mental stature, attributes and resources. Under whatever auspices of celebrity as a writer Dr. Clarke may have been introduced to our notice, I am persuaded we shall not rise with disappointment from the perusal of his works. His Commentary alone is sufficient to rank him among the most distinguished contributors to the advancement of Biblical Literature, and will remain a memorial of his vast learning more durable than brass. Among the numerous recommendations of this inestimable work, there are two distinctive features which materially augment its value. One of these is its adaptation to the intellectual character of the age. At a period when the sciences are cultivated with such ardour, and circumstances are so favourable to the diffusion of knowledge among all classes of society, the elevated and still rising standard of public taste and intelligence imperiously requires, that the individual who aspires to permanent reputation and utility as a Commentator on the Bible, should bring to his high, responsible task, a mind enriched with multifarious learning, as well as a heart fraught with dependence upon the Spirit of God. "The Scripture" says Burke, "is almost venerable most multifarious collection of the records of the divine economy; a collection of an infinite variety, of cosmogony, theology, history, prophecy, psalmody, morality, apology, allegory, legislation, ethics, carried through different books, by different authors, at different ages, for different ends and purposes." The ability then to render the lights of philosophy, of history, and of sacred criticism subservient to the evolution of its primary sense, or more latent import, must confer upon an expositor, an advantage of incalculable value. That this advantage was possessed by Dr. Clarke in a very eminent degree, the execution of his work bears ample testimony. It is in truth a microcosm of knowledge, in which the antiquities of oriental literature, the pages of classic lore, the interesting discoveries of modern science and the progressive experiments of natural philosophy, are all laid under contribution to reflect collateral lights upon the obscurities of the Sacred Volume.

The other valuable characteristic of this work, which I would disting-

ly specify, is the soundness of its Criticism. It has been justly observed, that in the successful interpretation of the essential doctrines of the Bible, none have more signally distinguished themselves than they who, to a grasp of intellect above their fellows, have united the profoundest reverence and humility in exploring the depths of heavenly wisdom. To be fully convinced of the vital importance of these spiritual qualifications in an interpreter of the word of God, we have only to glance at the deplorable effects of the pride of reason as exemplified in the Neologists of Germany. The labours of those self-named Rationalists have been, and still are systematically directed to expunge from the Divine Records every trace of supernatural agency. According to their profane dogmas, the popular belief in the inspiration of the Scriptures is a mere vulgar prejudice; the prophecies of the Old Testament, only the sublime effusions of Hebrew bards, and their recorded fulfilment in the New, nothing but the ingenious accommodation of prophetic phrase to occurrences which, in point of fact, were never foretold at all. The miracles of both Testaments are disposed of in a correspondent manner. If the language in which they are narrated happens to be so inflexibly unequivocal that its force cannot be eluded, recourse is had to the wildest theories of an unreined imagination, to preclude the necessity, in accounting for the production of admitted effects, of supposing any speciality of divine interference. The tendency of such a sceptical system of interpretation cannot be mistaken. When I reflect upon the unfriendly influence which this "vain philosophy," in consequence of the lustre of the names enrolled in its support, is calculated to exert on British theology, I cannot but regard Dr. Clarke's Commentary equally distinguished as it is for learning and piety, as a standard lifted up by the providence of God, against such bold invasions of the hallowed domain of Revealed Truth. Here, learning appears and acts in her appropriate character as the handmaid of religion, treating the "words which the Holy Ghost teacheth" with the conscious reverence due to their paramount authority, and adducing her sacred criticisms to ascertain and vindicate their genuine meaning.

Thus have I endeavoured—not without a humiliating consciousness of my inadequacy to the task—to pay a tribute to the memory of Dr. Adam Clarke, whose death has produced a chasm in our Society, and in the literary world, which is not likely soon to be supplied. The removal of such a man is a visitation peculiarly monitory and impressive. And as such it has been very generally felt and regarded. The majestic tree of Methodism has, on this solemn occasion, shewn signs of tremulousness from its topmost boughs to its very root; nor can we wonder, since there has been severed from it by a single stroke, a venerable and richly fruited branch that so long grew with its growth, and strengthened with its strength. It is, however, our duty to bow with unrepining submission to the will of Him who "holdeth the seven stars in his right hand." Nor ought we to forget that many years ago, so precarious was the state of the Doctor's health, that his friends entertained serious ap-

prehensions that he would be taken away in the midst of his biblical labour. Should not the merciful providence then by which he was spared to see the felicitous completion of so great an undertaking, call forth the glowing effusions of our gratitude to God? And while we mingle our regrets on the subject of *our own* incalculable loss, let us alleviate our sorrow by turning our contemplations to *his* still greater gain. His intense thirst after righteousness and knowledge, which could never be satisfied by the stream, is now regaled at the fount.

“—————Happy day that breaks our chain!
That manumits, that calls from exile home:
That leads to nature's great metropolis:
And reads us, thro' the gaudian hand
Of elder brothers, to our Father's throne!”

To conclude: the fittest improvement we can make of the death of this revered minister whose character we have surveyed, is to “follow his *far* considering the end of his conversation, Jesus Christ the same yesterday to day, and forever.” Moral distinctions alone survive the tomb. The grandeur which literary renown sheds around the name of Dr. Clarke would now be of little avail to him, were he not numbered with the children of God, and partaker of a lot among the saints. But he was not only a great but “a good man, and full of the Holy Ghost and of faith. Let us then gather up his mantle, and glowing with his spirit, follow him as he followed Christ.

Amidst all the mutations of time, “Jesus Christ is the same yesterday to day, and forever.” “Our fathers, where are they? and the prophets do they live forever?” No—“They are immortal only till their work done;—soon every voice that now proclaims the salvation of God, will be silent in the tomb; but the great Shepherd and Bishop of souls never dies.—“Jesus Christ is the same yesterday, to day, and forever.” The colossal angel, descending at the predestined hour, will “place one foot upon the sea, and the other upon the land, and swear by Him that lives forever and ever, that time shall be no longer”—the sun shall be turned into darkness, and the moon into blood—the stars that gem the canopy of heaven shall fall—the elements shall dissolve—desolation shall be amidst the wreck of ruined worlds—the judgment shall be set, and books shall be opened—the faithful rewarded, and the impenitent doomed;—but, neither from the fearful portents which shall precede, nor from the momentous developments which shall distinguish, nor from the consequences which shall follow the coming day of final audit, let the redeemed any thing to fear, since “Jesus Christ is the same yesterday, to day, and forever.” “Now our Lord Jesus Christ himself, and God, even our Father which hath loved us, and hath given us everlasting consolation and good hope through grace, comfort your hearts, and establish you in every good word and work, AMEN.”

MISCELLANEOUS ARTICLES.

A COMPENDIOUS HISTORY OF THE JEWS.

Concluded from page 168.

SECTION X.

History of the Jews to the siege of Jerusalem by Titus.

ALL this time such dreadful dissensions reigned among the Jews, that great numbers of the superior ranks foreseeing the sad effects of the resentment of the Romans, left the city; and the Christians, mindful of their Saviour's prediction, retired to Pella, a city on the other side of Jordan, whither the war did not reach. Miserable was the fate of such as either could not, or would not, leave Jerusalem. Vespasian was now ordered to leave Greece, and march with all speed into Judea. He did so, accordingly, at the head of a powerful army, ordering his son Titus to bring two more legions from Alexandria; but before he could reach that country, the Jews had twice attempted to take Ascalon, and were each time repulsed with the loss of 10,000 men. In the beginning of the year 67, Vespasian entered Galilee at the head of an army of 60,000 men, completely armed and excellently disciplined. The Jews maintained the most determined resistance against the Romans; but after many thousands had perished by the sword, and many more were taken prisoners, they were compelled to surrender the whole of Galilee.

The Jews were at this time divided into two very opposite parties; the one, foreseeing that this war, if continued, must end in the total ruin of their country, were for putting an end to it by submitting to the Romans; the other, who were the remains of the faction of Judas Gaulonites, breathed nothing but war and confusion, and obstinately opposed all peaceable measures. This last party, which was by far the most numerous and powerful, consisted of men of the most profligate characters that ever existed. They were proud, ambitious, cruel, rapacious, and committed the most horrid and unnatural crimes under the mask of religion. They affirmed, that it was offering the greatest dishonour to God to submit to the Romans. This, they said, was the only motive that induced them to take up arms, and to bind themselves under the strictest obligations not to lay them down till they had either totally extirpated all foreign authority, or perished in the attempt.—This dreadful dissension was not confined to Jerusalem, but had infected all the cities, towns, and villages of Palestine. Even houses and families were so divided against each other, that as our Saviour had expressly foretold, a man's greatest enemies were often those of his own household. In short, Josephus says, the zealots acted more like incarnate devils than like men. This obliged the contrary party to rise in their own defence against those miscreants; from whom they suffered

much more than they did even from the exasperated Romans. The zealots began their outrages by murdering all that opposed them in the adjacent countries. Then they entered Jerusalem; but met with a stout opposition from the other party headed by Ananus, who had lately been high priest. A fierce engagement ensued, and the zealots were driven into the inner cincture of the temple, where they were closely besieged. John of Gischala, who had pretended to side with the peaceable party, was then sent with terms of accommodation; but, instead of advising the besieged to accept of them, he persuaded them to hold out, and call the Idumeans to their assistance. They did so, and procured 20,000 of them to come to their relief; but new allies were refused admittance into the city. On that night, there happened such a violent storm, accompanied with thunder, lightning, and an earthquake, that the zealots from within the inner court sawed the bolts and the hinges of the temple gates without being heard, forced the guards of the besiegers, sallied into the city, and led in the Idumeans. The city was instantly filled with butcheries of the most horrid kind. Barely to put any of the opposite party to death was thought too mild a punishment; they must have the *pleasure of murdering* them by inches: so that they made it now their diversion to put them to the most exquisite tortures that could be invented; nor did they dispatch them till the violence of their torments had rendered them quite incapable of feeling. In this manner perished 12,000 persons of noble extraction, and in the flower of their age; till at last the Idumeans complained so much against the putting such numbers to death, that the zealots erected a kind of tribunal, which, however, was intended, not for judgment, but condemnation; for the judges having once acquitted a person who was manifestly innocent, the zealots not only murdered him in the temple, but deposed the new created judges as unfit for their office. The zealots, after having exterminated all those of any character or distinction, began next to wreak their vengeance on the common people. This obliged many of the Jews to forsake Jerusalem, and take refuge with the Romans, though the attempt was very hazardous: for the zealots had all the avenues well guarded, and failed not to put to death such as fell into their hands.

Vespasian in the mean time staid at Cæsarea, a spectator of their outrages; well knowing that the zealots were fighting for him, and that the strength of the Jewish nation was daily wasting away. Every thing succeeded to his wish. The zealots, after having massacred or expelled the opposite party, turned their arms against each other. A party was formed against John, under one Simon, who had his head-quarters at the fortress of Massada. This new miscreant plundered, burned, and massacred, wherever he came, carrying the spoil into the fortress. To increase his party, he caused a proclamation to be published, by which he promised liberty to the slaves, and proportionable encouragement to the freemen who joined him. This stratagem had the desired effect, and he soon saw himself at the head of a considerable army. Not thinking himself, however, as yet master of force sufficient to besiege Jerusalem, he

invaded Idumea with 20,000 men. The Idumeans opposed him with 25,000, and a sharp engagement ensued, in which neither party was victorious. But Simon, soon after, having corrupted the Idumean general, got *their army delivered up to him, and became master of the country*, where he committed such cruelties, that the miserable inhabitants abandoned it to seek for shelter in Jerusalem. In the city, matters went on in the same way. John tyrannized in such a manner, that the Idumeans revolted, killed a great number of his men, plundered his palace, and forced him to retire into the temple. In the mean time the people, having taken a notion that he would sally out in the night and set fire to the city, called a council, in which it was resolved to admit Simon with his troops to oppose John and his zealots. Simon's first attempt against his rival, however, was ineffectual, and he was obliged to content himself with besieging the zealots in the temple. In the mean time the miseries of the city were increased by the starting up of a third party, headed by one Eleazer, who seized on the court of the priests, and kept John confined within that of the Israelites. Eleazer kept the avenues so well guarded, that none were admitted into that part of the temple but those who came to offer sacrifices; and it was by these offerings chiefly that he maintained himself and his men. John thus found himself hemmed in between two powerful enemies; Simon below and Eleazer above. He defended himself, however, against them both with great resolution; and when the city was invested by the Romans, having pretended to come to an agreement with his rivals, he totally cut off or forced Eleazer's men to submit to him; so that the factions were again reduced to two.

The Romans, in the year 72, began to advance towards the capital. In their way they destroyed many thousands, wasting the country as they went along; and in 73 arrived before the walls of Jerusalem, under Titus, afterwards emperor. As he was a man of an exceeding merciful disposition, and wished to spare the city, he immediately sent offers of peace; but these were rejected with contempt, and he himself put in danger of his life, so that he resolved to begin the siege in form. In the mean time, Simon and John renewed their hostilities with greater fury than ever. John now held the whole temple and the valley of Cedron. Simon had the whole city, in some parts of which John had made such devastations, that they served them for a field of battle, from which they jointly sallied against the common enemy whenever occasion served; and from which they returned to their usual hostilities, turning their arms against each other, as if they had sworn to make their death more easy to the Romans. These drew still nearer to the walls, having with great labour levelled all the ground between Scopas and them, by pulling down all the houses and hedges, cutting down the trees, and even cleaving the rocks that stood in their way, from Scopas to the tomb of Herod and Bethara; in which work so many hands were employed, that they finished it in four days. Whilst this was doing, Titus sent Josephus to the besieged with offers of peace; but they were rejected with indignation. He sent a second time Nicarno and Josephus with fresh offers, when the

former received a wound in his shoulder; upon which Titus resolved to begin the assault, and ordered his men to rase the suburbs, cut down all the trees, and use the wood to raise platforms against the walls.

SECTION XI.

History of the Jews, to the total Destruction of Jerusalem.

The Romans now began to play their engines against the city with invincible ardour on the 14th April. The Jews had likewise their machines upon the walls, which they plied with uncommon fury: they had taken them from Cestius: but were so ignorant of the use of them, that they did little execution, till they were better instructed by some Roman deserters; till then their chief success was rather owing to their frequent sallies; but the Roman legions, who had all their towers and machines before them, made terrible havoc. The least stones they threw were near 100 weight; and these they could throw the length of a quarter of a mile against the city with incredible force. A breach was soon made in it, at which the Romans entered; and the Jews, abandoning this inclosure, retired behind the next. This happened about the 28th of April. John defended the temple and the castle of Antonia, and Simon the rest of the city. Titus marched close to the 2d wall, and plied his battering rams so furiously, that one of the towers towards the N. gave a prodigious shake. The men who were in it, made a signal to the Romans, as if they would surrender; and, at the same time, sent Simon word to give them a warm reception. Titus having discovered their stratagem, plied his work more furiously, whilst the Jews who were in the tower, set it on fire, and flung themselves into the flames. The tower falling, gave them an entrance into the 2d inclosure, five days after gaining the first; and Titus, who was bent on saving the city, would not suffer any part of the wall or streets to be demolished; which left the breach and lanes so narrow, that when his men were furiously repulsed by Simon, they had not room to make a quick retreat, so that a number of them were killed in it. This oversight being rectified, he renewed the attack with such vigour, that the place was carried 4 days after their first repulse. The famine, raging in a terrible manner in the city was soon followed by a pestilence; and as these two dreadful judgments increased, so did the rage of the factions, who, by their intestine feuds, had destroyed such quantities of provision, that they were obliged to prey upon the people with the most unheard-of cruelty. They forced their houses; and, if they found any victuals in them, they butchered them for not apprising them of it; and if they found nothing but bare walls, which was almost everywhere the case, they put them to the most severe tortures, under pretence that they had some provisions concealed. "I should (says Josephus) undertake an impossible task, were I to enter into a detail of all the cruelties of those impious wretches; it will be sufficient to say, that I do not think, that since the creation any city ever suffered such dreadful calamities, or abounded with men so fertile in all kinds of wickedness."

Titus still willing to spare them, gave them four days to consider; during which he caused his army to be mustered, and provisions to be distributed to them in sight of the Jews, who flocked upon the walls. Josephus was again sent to exhort them not to run themselves into inevitable ruin by obstinately persisting in the defence of a place which could hold out but a very short time. But this stubborn people, after many bitter invectives, began to dart their arrows at him. He prevailed, however, on numbers to steal away privately to the Romans, whilst the rest became only the more resolute to hold out to the last. Titus, therefore, caused the city to be surrounded with a strong wall, to prevent either receiving provisions from abroad, or escaping his resentment by flight. This wall, which was near 40 stadia, or five miles in circuit, was carried on with such speed, and by so many hands, that it was finished in three days. There was now nothing to be seen in the streets of Jerusalem but heaps of dead bodies rotting above ground, walking skeletons and dying wretches. Those taken by the Romans in their sallies, Titus caused to be crucified in sight of the Jews, to terrify the rest; but the zealots gave it out, that they were those who fled to him for protection; which when Titus understood, he sent a prisoner with his hands cut off to assure them, that he spared all that voluntarily came over to him; which encouraged great numbers to accept his offers, though the avenues were closely guarded by the factious, who put all to death whom they caught going over. Even those who escaped safe to the Roman camp were miserably butchered by the soldiers, from a notion that they had swallowed great quantities of gold; insomuch that 200 Jews were ripped up in one night, to come at their supposed treasure. When Titus was apprised of this barbarity, he would have condemned all those butchering wretches to death; but they were so numerous, that he was forced to spare them, and contented himself with sending a proclamation through his camp, that as many as should be convicted thenceforward of that horrid villainy, should be put to immediate death: yet this did not deter many of them from it, only they did it more privately than before; so depraved and avaricious were the Romans become. All this while the defection increased still more, through the inhumanity of the faction within, who made the miseries and dying groans of their starving brethren the subject of their cruel mirth, and carried their barbarity even to the sheathing of their swords in sport in those poor wretches, under pretence of trying their sharpness. When they found therefore that neither their guards nor severities could prevent the people from flying, they had recourse to another stratagem equally impious and cruel; which was, to hire a pack of vile pretenders to prophecy, to encourage the despairing remains of the people to expect a speedy and miraculous deliverance; and this proved a greater expedient with that insatuated nation than their other schemes. Nothing could be more dreadful than the famished condition to which they were now reduced. The poor having nothing to trust to but the mercy of the Romans, or a speedy death, ran all risks to get out of the city; and when, in their flight, or wandering out

for herbs or other sustenance, they fell into the hands of any of Titus's parties, they were unmercifully scourged and crucified if they made any resistance. The rich within the walls were now forced, though in the most private manner, to give half, or all they were worth, for a measure of wheat, and the middling sort for one of barley. This they conveyed into some private place in their houses, and fed upon it as it was, without daring to grind it, much less to boil or bake it, lest the noise or smell should draw the impatient zealots to come and tear it from them. Not that these were reduced to any real want of provisions, but they had a double end in this barbarous plunder; to wit, the starving what they cruelly styled all useless persons, and the keeping of their own stores in reserve. It was in this dreadful juncture, that an unhappy mother was reduced to the extremity of killing and eating her own child. When this news was spread through the city, the horror and consternation became universal. It was then that they began to think themselves forsaken by the Almighty, and to dread the most terrible effects of his anger against the poor remains of their nation. Their fears were but too just. Titus, at the very first hearing of this inhuman deed, swore the extirpation of city and people. "Since (said he) they have so often refused my offers of pardon, and have preferred war to peace, rebellion to obedience, and such a dreadful famine to plenty, I am determined to bury that accursed metropolis under its ruins, that the sun may never shoot his beams on a city where the mothers feed on the flesh of their children, and the fathers no less guilty, choose to drive them to such extremities, rather than lay down their arms."

This dreadful action happened about the end of July, by which time the Romans, having pursued their attacks with fresh vigour, made themselves masters of the fortress Antonia; which obliged the Jews to set fire to those stately galleries which joined it to the temple, lest they should afford an easy passage to the besiegers. About the same time Titus got materials for raising new mounds and terraces, to hasten the siege, and save, if possible, the sad remains of that once glorious structure; but his pity proved ill bestowed on those obstinate wretches, as it only increased their fury. Titus at length caused fire to be set to the gates, after having had a very bloody encounter, in which his men were repulsed with loss. The Jews were so terrified at it, that they suffered themselves to be devoured by the flames, without attempting either to extinguish them or save themselves. All this while Josephus did not cease exhorting the infatuated people to surrender, representing to them the dreadful consequences of an obstinate resistance, and assuring them that it was out of mere compassion, that he thus hazarded his own life to save theirs; he received one day such a wound in his head by a stone from the battlements, as laid him for dead on the ground. The Jews sallied out immediately to seize his body; but the Romans proved too quick and strong for them, and carried him off. By this time the two factions within, but especially that of John, having plundered rich and poor of all they had, fell on the treasury of the temple, whence John took

a great quantity of golden utensils, with all those magnificent gifts which had been presented to it by the Jewish kings, by Augustus, Livia, and many other foreign princes, and melted them all to his own use. The sacred oil and the wine to accompany the sacrifices, were likewise seized upon and turned into common use; the last to such excess, that John and his party got drunk with it. All this while not only the zealots, but many of the people, were still under such an infatuation, that though the fortress Antonia was lost, and nothing left but the temple, which the Romans were preparing to batter down, yet they could not persuade themselves that God would suffer that holy place to be taken by heathens and were still expecting some miraculous deliverance. Even that vile monster John either seemed content of it, or endeavoured to make them think him so. For, when Josephus was sent for the last time to upbraid his obstinately exposing that sacred building, and the miserable remains of God's people, to certain destruction, he only answered him with the bitterest invectives; adding that he was defending the Lord's vineyard, which he was sure could not be taken by any human force. Josephus in vain reminded him of the many ways by which he had polluted both city and temple; and in particular of the seas of blood which he had caused to be shed in both those sacred places, and which, he assured him from the old prophecies, were a certain sign of their speedy destruction. John remained as inflexible as if all the prophets had assured him of a deliverance, till at length Titus foreseeing the inevitable ruin of that stately edifice, which he still wished to save, vouchsafed even himself to speak to them, and to persuade them to surrender. But the factious, looking upon this condescension as the effects of his fear rather than generosity, only grew the more furious upon it, and forced him at last to come to those extremities which he had hitherto endeavoured to avoid. That his army, which was to attack the temple, might have the freer passage towards it through the castle Antonia, he caused part of the wall to be pulled down, and levelled; which proved so very strong, that it took up seven days, by which time July was far advanced.

It was on the 17th day of that month, as Josephus says, that the daily sacrifice ceased for the first time since the restoration by the brave Judas Maccabeus, there being no proper person left in the temple to offer it up. Titus caused the factious to be severely upbraided for it; exhorted John to let up whom he would to perform that office, rather than suffer the service of God to be set aside; and then challenged him and his party to come out of the temple, and fight on a more proper ground, and thereby save that sacred edifice from the fury of the Roman troops. When nothing could prevail on them, they began to set fire again to the gallery between the temple and the castle Antonia. The Jews had already burnt about twenty cubits of it; but this second blaze, which was likewise encouraged by the besieged, consumed about fourteen more; after which they beat down what remained. On the 27th of July, the Jews having filled part of the western portico with combustible matter, made a kind of

flight; upon which, some of the forwardest of the Romans having scaled up to the top, the Jews set fire to it, which flamed with sudden fury, that many of the former were consumed in it, and the rest, venturing to jump down from the battlements, were, all but one crushed to death. Next day, Titus having set fire to the N. gallery, which enclosed the outer court of the temple, from fort Antonia to the valley of Cedron, got an easy admittance into it, and forced the besieged into that of the priests. He tried in vain six days to batter down one of the galleries of that precinct with a helepolis; he was forced to mount his battering rams on the terrace, which was raised by this time; and yet the strength of this wall was such, that it eluded the force of these also, though others of his troops were busy in sapping it. When they found that neither rams nor sapping could gain ground, they tried scaling: but were vigorously repulsed, with the loss of some standards and a number of men. When, therefore, Titus found that his desire of saving that building was like to cost so many lives, he set fire to the gates, which, being plated with silver, burnt all that night, whilst the metal dropt down in the melting. The flame soon communicated itself to the porticoes and galleries; which the besieged beheld without offering to stop it.

This was done on the 8th of August; and on the 9th, Titus, having given orders to extinguish the fire, called a council, to determine whether the remainder of the temple should be saved or demolished. Titus was still for the former, but most of the rest declared for the latter; alleging, that it was no longer a temple, but a scene of blood and slaughter, and that the Jews would never be at rest as long as any part of it was left standing: but when they found Titus stiffly bent on preserving so noble an edifice, against which he told them he could have no quarrel, they all came over to his mind. The 10th Aug. was therefore determined for a general assault: and the night before, the Jews made two desperate sallies on the Romans; in the last of which these, being timely succoured by Titus, beat them back into their enclosure. But whether this last Jewish effort exasperated the besiegers, or, as Josephus thinks, pushed by the hand of Providence, one of the Roman Soldiers, of his own accord, took up a blazing firebrand, and, getting on his comrades' shoulders, threw it into one of the apartments that surrounded the sanctuary, through a window. This immediately set the whole N. side in a flame up to the third story, on the same fatal day and month in which it had been formerly burnt by Nebuchadnezzar. Titus, who had gone to rest in his pavilion, was awaked by the noise, and immediately ordered the fire to be extinguished. He called, prayed, threatened, and even camed his men, but in vain; the confusion was so great, and the soldiers so obstinately bent upon destroying all that was left, that he was neither heard nor minded. Those that flocked thither from the camp, instead of obeying his orders, were busy, either in killing the Jews, or in increasing the flames. When Titus saw that all his endeavours were vain, he entered into the sanctuary and the most holy place, in which he found still such

sumptuous utensils and other riches as even exceeded all that had been told him of it. Out of the former he saved the golden candelstick, the table of shew-bread, the altar of perfumes, all of pure gold, and the book of the law, wrapped up in a rich gold tissue; but in the latter he found no utensils. Upon his coming out of that sacred place, some other soldiers set fire to it, and obliged those that had stand behind to come out; they all fell foul on the plunder of it, tearing even the gold plating off the gates and timber work, and carried off all the costly utensils, robes, &c. insomuch that they all enriched themselves by it. A horrid massacre followed, in which many thousands perished; some by the flames, others by the fall from the battlements, and a greater number by the enemy, who destroyed all they met with, without distinction of age, sex, or quality. Among these were upwards of 6000 persons, who had been seduced thither by a false prophet, who promised a speedy and miraculous relief on that very day. Some of them continued five complete days on the top of the walls, and afterwards threw themselves on the general's mercy; but were answered that they had outstaid the time, and were executed. The Romans carried their fury to the burning of all the treasure-houses of the place, though they were full of the richest furniture, plate, vestments, and other things of value, which had been laid up in those places for security. In a word, they did not cease burning and butchering, till they had destroyed all except two of the temple gates, and that part of the court which was destined for the women.

In the mean time, the seditious made such a vigorous push, that they escaped the fury of the Romans, and retired into the city. But here they found all the avenues so well guarded, that there was no possibility for them to get out; which obliged them to secure themselves as well as they could on the S. side of it, from whence Simon, and John of Gischala, sent to desire a parley with Titus. They were answered, that though they had been the cause of all this bloodshed and ruin, yet they should have their lives spared, if they laid down their arms, and surrendered themselves prisoners. To this they replied, that they had engaged, by the most solemn oaths, never to surrender; and therefore only begged leave to retire into the mountains with their wives and children: which insolence so exasperated the Roman general, that he resolved that not one of them should be spared, since they had rejected his last offer of pardon. He then abandoned the city to the fury of the soldiers, who fell forthwith on plundering, setting fire every where, and murdering all that fell into their hands; whilst the factious, who were left, went and fortified themselves in the royal palace, where they killed 8000 Jews who had taken refuge there.

The Romans continued to make great preparations for a vigorous attack on the upper city, especially on the upper palace; and this took them up from the 20th Aug. to the 7th Sept. during which time great numbers made their submission to Titus. The warlike engines then played so furiously on the factious, that they were taken with a sudden

panic; and, instead of fleeing into the towers of Hippocos, Phasacl, or Mariamne, which were so strong that nothing but famine could have reduced them, they ran like madmen towards Siloah, with a design to attack the wall of circumvallation, and to escape out of the city; but, being there repulsed, they were forced to hide themselves in the common sewers. All whom the Romans could find were put to the sword, and the city was set on fire. 'This was on the 5th of September, when the city was taken and entered by Titus. He would have put an end to the massacre; but his men killed all, except the most vigorous, whom they shut up in the porch of the women. Fronto, who had the care of them, reserved the youngest and most beautiful for Titus's triumph; and sent all that were above 17 years of age into Egypt, to be employed in some public works there; and a great number of others into Syria, and other provinces, to be exposed on the public theatre, to exhibit fights, or be devoured by wild beasts. The number of those prisoners amounted to 97,000, besides about 11,000 more, who were either starved through neglect, or starved themselves through despair.—The whole number of Jews who perished in this war is computed at upwards of 1,400,000. Besides these a vast number perished in caves, woods, wildernesses, common sewers, &c. of whom no computation could be made. Whilst the soldiers were still busy in burning the remains of the city, and searching all the hiding places, where they killed numbers of poor creatures who had endeavoured to evade their cruelty, the two grand rebels, Simon and John, were found, and reserved for the triumph of the conqueror. John, being pinched with hunger, soon came out; and having begged his life, obtained it, but was condemned to perpetual imprisonment. Simon, whose retreat had been better stored, held out till the end of October. The two chiefs, with 700 of the handsomest Jewish captives, were made to attend the triumphal chariot; after which Simon was dragged through the streets with a rope about his neck, severely scourged, and then put to death; and John was sent into perpetual imprisonment.

Three castles still remained untaken, namely, Herodion, Machæron, and Massada. The two former capitulated; but Massada held out. The place was exceedingly strong both by nature and art, well stored with all kinds of provisions, and defended by a numerous garrison of zealots, at the head of whom was Eleazar, the grandson of Judas Gaulonites. The Roman General, having in vain tried his engines and battering-rams against it, surrounded it with a high and strong wall, and then ordered the gates to be set on fire. The wind pushed the flames so fiercely against the Jews, that Eleazar, in despair, persuaded them first to kill their wives and children, and then to choose ten men, by lot, who should kill all the rest; and lastly, one out of the surviving ten to dispatch them and himself; only this last man was ordered to set fire to the place before he put an end to his own life. All this was done; and on the morrow, when the Romans were preparing to scale the walls, they were greatly surprised neither to see nor hear any thing move; till two

women, who had concealed themselves in an aqueduct, came forth and acquainted them with the desperate catastrophe of the besieged.

SECTION XII.

Modern Persecutions and present state of the Jews.

Thus ended the Jewish nation and worship; nor have the Jews ever since been able to regain the smallest footing in Judea, nor indeed in any country on earth, though there is scarce any part of the globe where they are not to be found. They continue their vain expectations of a Messiah to deliver them from the low estate into which they are fallen; and, notwithstanding their repeated disappointments, there are few who can ever be persuaded to embrace Christianity. Their ceremonies and religious worship ought to be taken from the law of Moses; but they have added a multitude of absurdities to them. In many countries, and in different ages, they have been terribly massacred, and in general have been better treated by the Mahometans and Pagans than by Christians. Since the revival of arts and learning, however, they have felt the benefit of that increase of humanity which has taken place almost all over the globe. It is said that in this country, the life of a Jew was formerly at the disposal of the chief lord where he lived, and likewise all his goods. So strong also were popular prejudices against them, that in 1348, when a fatal endemic distemper raged in a great part of Europe, it was said that they had poisoned the springs and wells; in consequence of which a million and a half were cruelly massacred. In 1492, half a million of them were driven out of Spain, and 150,000 from Portugal. Edward I. did the same. In short, they were every where persecuted, oppressed, and most rigorously treated. In this enlightened period a more generous system is taking place. France, Holland, and the other states dependent on France, allow them the rights of citizens, which induces numbers of the most wealthy Jews to fix their residence in these countries. England and Prussia tolerate and protect them; and the emperor has revoked some restrictions against them.



RESEARCHES IN GREECE AND THE LEVANT,

BY THE REV. JOHN HARTLEY.

OF THE CHURCH MISSIONARY SOCIETY.

WE are indebted to the *Missionary Register*, conducted by gentlemen in connection with the Church Missionary Society, for the following interesting extracts from the above named valuable work. It is the production of a *Missionary*; and is written in the spirit of one who rightly understands the duties of that sacred character; and exerted himself with praiseworthy zeal, and not without an encouraging degree of success, to discharge them. The views which it opens are such as would only pro-

sent themselves to a Christian mind; and by persons of a similar taste only will they be duly estimated.

THE view which Mr. Hartley presents of the destructive effect of Turkish rule on human life is truly appalling.

Few occurrences can evince more clearly a calamitous condition of the human race than habitual diminution of population. One of the first and most powerful laws of our nature is, *Increase and multiply*. When we, therefore, observe an instinct so imperative frustrated, and the most powerful tendencies of Nature turned out of their due course, there can be no doubt that some mighty evil is at work. And such is precisely the case in the Turkish Empire. In whatever direction the traveller proceeds, he observes cemeteries crowded with the dead: and if he inquires where are their descendants, no answer can be given. Frequently, no town, no village, no cottage on the borders of the deserted burial-ground, can suggest the reply, "Here are the children of the deceased." And when the monumental epitaph has become illegible, and no more bears its testimony to the name and existence of former generations, still does the close array of dark and mournful cypress-trees present impressive information of the multitudes interred beneath them. That the human race in Turkey really does "fade away and perish, beneath the eye of the observer," may be farther evidenced by the circumstance, that Constantinople is supposed to have diminished its population by 300,000, since the year 1812.

But the astonishing loss of population, which those parts of the world have sustained since ancient times, is still more affecting. I have wandered amidst the ruins of Ephesus; and I had ocular and auricular demonstration, that where once assembled thousands exclaimed, *Great is Diana of the Ephesians*, now the eagle yell, the jackal moans, the echoes of Mount Priou and Mount Cerysus no longer re-

ply to the voice of man. I have stood on the Hill of Laodicea, and I found it without a single resident inhabitant. There was, indeed, an inferiority in its desolations to those of Babylon. Of Babylon it was predicted (Isaiah xiii. 20). *The Arabian shall not pitch tent there*. At Laodicea, the Turcoman had pitched his migratory tent in the area of its ancient amphitheatre; but I saw neither church nor temple, mosque nor minaret, nor a single permanent abode.

I paid a visit to the city of Colossæ—if that, indeed may be called a visit, which left us in some degree of uncertainty whether we had actually discovered its remains. Colossæ has become doubly desolate: its very ruins are scarcely visible. Many a harvest has been reaped, where Epaphras and Archippus laboured. The vine has long produced its fruits, where the ancient Christians of Colossæ lived and died; and the leaves of the forest have for ages been strewn upon their graves. The Turks, and even the Greeks who reap the harvest and who prune the vine where Colossæ once stood, have scarcely an idea that a Christian Church ever existed there, or that so large a population is there reposing in death.

How total is the work of demolition in those regions, is evident from the fact, that the site of many ancient cities is still unknown. It was owing to the exertions of the Rev. F. Arundell, my fellow-traveller in Asia, that the remains of Apamea and Sagalassus were brought to light: and there are still cities mentioned in the Acts of the Apostles which have eluded research. Where is Antioch of Pisidia? Where are Lystra and Derbe, cities of Lycaonia? Where is Perga of Pamphylia? We sought for Antioch, on our journey through Pisidia; but its place, as yet, has not been found.

Mr. Hartley makes the following

awakening remarks on the present state of the three Apocalyptic Churches, Ephesus, Sardis, and Laodicea.

I have myself observed the exactitude with which the denunciations of divine anger against the three Churches of Ephesus, Sardis, and Laodicea have been fulfilled. Whilst the other four Churches of Asia, which are in part commended, and in part more mildly menaced, are still populous cities and contain communities of nominal Christians, of each of these it may now be said, that it *is empty, and void and waste*. And though the *Arabian may pitch tent at Laodicea, and the shepherds, as at Ephesus, make their fold there*, still have they scarcely been inhabited or dwelt in from generation to generation. *Wild beasts of the desert lie there, hyenas, wolves, and foxes. Their houses are full of doleful creatures: scorpions, enormous centipedes, lizards, and other noxious reptiles, crawl about amidst the scattered ruins; and serpents hiss and dart along through the rank grass which grows above them. And owls dwell there.* When I was standing beneath the three stupendous columns of the Temple of Cybele, which are still remaining at Sardis, I looked upward and saw the species of owl which the Greeks call *Cuckuwaia* perched on the summit of one of them. Its name is derived from its note; and, as it flits around the desolate ruins, emitting this doleful sound, it might almost seem to have been appointed to chaunt from age to age the dirge of these forsaken cities.

Mr. Hartley adds:—

After so many remarks on the desolation of ancient cities, it would be culpable in a Christian to proceed with his task, without advert- ing to the very solemn lessons which these scenes are calculated to teach. When I stood amid these ancient ruins, every pedestal, stone, and fragment appeared to have a voice. A most impressive eloquence addressed me from mouldering columns, falling temples, ruined the-

atres, decayed arches, broken cisterns, and from aqueducts, baths, and sarcophagi, and other nameless masses of ruin. The very silence of the spot had language. The wind, as it sighed through the forsaken habitations, seemed to carry with it the voice of twenty or thirty centuries. I know not that I ever spent a more solemn or edifying day, than that which was passed amongst the ruins of Ephesus.

The terrible nature of the late struggle between the Greeks and Turks is illustrated by the following passages:—

The sword of the Sultan and of his Mussulman subjects has been turned more awfully against Christians, than against any other class of persons. There was a period, soon after the opening of the Greek Revolution, when it was almost certain death for a Greek to make his appearance in the streets of Constantinople, Smyrna, and many other places.

Prior to the period of which we speak, the Island of Psara possessed a population of many thousand inhabitants. The traveller, who visited this island, found a large and pleasing town situated upon it. He was delighted with the commercial activity and cheerful contentment, which it every where exhibited. He found the country adorned with gardens, with olive-grounds and vineyards. Its harbour was visited by vessels of large construction, and manned by seamen of a bold and able character. The bells of the church were constantly heard, summoning the inhabitants to the solemnities of their religious service; and the Ipsariote women were seen moving about, in a costume deemed peculiarly pleasing. The waves around the island were ever bearing upon their bosom the Ipsariote ships, extending their canvas to the breeze, and sailing away on some distant enterprise; or returning from their voyages, with the fruits of their toils and exertions. But now, how changed the scene! The traveller who should revisit Psara, would

scarcely recognise the spot. The vindictive passions of the Turks have exhausted their fury so fatally upon it, that it became wholly desolate. No white town glittering from afar is visible. The church-going bell has been silenced. The streets and public places are deserted by their thronging visitants. No vessels which appear in sight steer their course for the harbour, but pass with rapidity to some distant port. The houses are in ruins, and the whole town has been destroyed. An awful silence has succeeded to the hum and activity of the Ipsariote population; and the sea-gull and the eagle may now claim undisturbed possession of the entire island.

Of the Ipsariots themselves, many fell by the sword; a large portion of the female population are in slavery; and those who escaped both these evils are dispersed through the islands of the Archipelago.

Recently, a large Mahomedan population was diffused throughout the Morea: they filled its towns, its villages, and were even residing throughout the open country. Now the whole of that population has been swept away from the surface of the soil. Many of them have sunk into the dust beneath them. Their blood fertilizes the territory, which but lately was marked by their footsteps; but the major part are exiles. They have been cast upon the shores of Egypt and Asia Minor, and the place which once knew them, knows them now no more.

I passed through the principal parts of the Morea, soon after the last incursion of the Arab army. In the chief towns, and in a multitude of the country villages, not a dwelling remained entire. In Tripolitza, the capital, the work of demolition had been complete. Not only was the green grass growing amidst the ruins of the palace of the Pashas of the Morea, but every mosque, every church, every dwelling, and even every wall had been thrown down. The destruction of Tripolitza seemed only second to

that of Jerusalem: *Not one stone shall be left upon another, which shall not be thrown down.* And in what condition may the soil be supposed to be? — in a state literally fulfilling the prophecy of Isaiah concerning Judah (vii. 23): *It shall come to pass, that every place shall be, where there were a thousand vines at a thousand silverlings, it shall even be for briers and thorns—all the land shall become briers and thorns.*

A description in the Book of Judges (ch. v. 6), of the effects of hostile invasion, is a description true in regard to Greece: *In the days of Shamgar the son of Anath, the highways were unoccupied, and the travellers walked through by-ways.* Passing from Argos to Tripolitza, and from Tripolitza to Mistra, two of the principle roads in the Morea, I found this language most correct. It was rare to meet a traveller. I only met one between Tripolitza and Mistra; and the roads presented the appearance of having been long disused.

Mr. Hartly thus depicts the mass-sacred of the Janissaries in 1826:—

I visited Constantinople, four or five days after the destruction of the Janissaries. On that occasion thousands, as is believed, had fallen in the streets of the capital, beneath the sword and the artillery of the Grand Signor; and thousands were banished into distant and hopeless exile. To one living in Constantinople at the time, it was not unusual to behold Mussulman corpses exposed in the streets during the regular period of three days, and to see dead bodies floating upon the waves of the Bosphorus. To those resident on the shores of the Canal, the disgusting sight was not unfrequent of a human corpse borne by the current against their dwelling, and seeming to attempt a landing almost at their door. Proceeding one day from Constantinople to Therapia, a distance of about ten miles, I counted no less than seven such bodies. The large mass of human victims had naturally been conveyed by the force of the cur-

rent into the Marmara: and the captains of vessels, coming from the Dardanelles, reported their having fallen in with whole shoals of them; a circumstance by no means incredible, considering the immense number of persons killed and thrown into the sea.

We close these affecting details of the CALAMITIES OF TURKEY by the following description of the destructive fire at Constantinople in 1826:—

I happened to be in the vicinity of Constantinople in the year 1826, when the most destructive fire occurred which had been known for fifty years. With what fatal violence a conflagration would spread at such a moment may be judged of by the facts, that little or no rain had fallen for a considerable space of time; that the city of Constantinople is composed almost wholly of wooden buildings; and that, during summer, the fine Etes-ian wind which blows from the Black Sea, scarcely ever fails to spring up in the morning, and often freshens to a powerful breeze. Here, indeed, was a mass of combustible materials, not only ready to be ignited, but to communicate the flames to an unknown extent. Precisely under these circumstances, a spark, from some undiscovered cause, communicated itself to one of the houses on the shore of the Golden Horn, not far from the wall of the Seraglio. In a moment, that spark became a flame.

The flames soon laid hold of the adjoining dwellings, and, with astonishing rapidity, poured like a fiery inundation upon the principal part of the city. The torrents of fire took their course in the direction of Santa Sophia; and that venerable pile round which such awful scenes of carnage and ruin in successive ages have been exhibited was enveloped in smoke, and its doom menaced. The flames continued to rage for more than twenty four hours, and only terminated their progress at the waves of the Sea of Marmara. Thus did the conflagration pass from Sea to Sea, across the peninsula on which

the city is built, and actually present the appearance of waves of flame between two oceans of water. At Therapia, ten miles up the Bosphorus, we were soon made sensible of the terrific catastrophe which was in progress, by volumes of smoke rising from the burning city. Even this spectacle reminded me of the description which is given us in the Scriptures of the destruction of Sodom and Gomorrah—the smoke of the city went up as the smoke of a furnace: but at night the spectacle was more awfully grand: spires of flame, darting forth from the burning houses, were most distinctly visible; and the light which was spread through the sky seemed to insult the stars. The effect of this tremendous scene on the inhabitants of Constantinople and its neighbourhood were what might be expected. Hundreds of thousands were looking on, aghast with dismay and astonishment. It was reported, that the Grand Signor himself hurried to the battlements of his Seraglio, and gazing upon his capital in flames, fainted with terror and vexation. The alarm of the moment was indeed extreme. The idea was general, that the calamity was owing to a new revolution of the Janissaries, and that it was in this manner they had commenced their insurrection. Thus did men's hearts fail them for fear, and for looking after those things which seemed to be coming on the earth. The consternation occasioned by the calamity was so great, that it led to most exaggerated statements. It was even asserted that two thirds of the city had been laid in ashes. An eighth of Constantinople, I was credibly informed, had actually been consumed. On walking over the ruins, the day after the event, I found it impossible to trace, from any point which I visited, the extent of the catastrophe. A fearful chasm had been opened from one sea to the other, and thousands were left destitute of home and habitation.

The depositing of the body of a beloved relative or friend in its last earthly abode is, to all, an occasion

of deep solemnity. Mr. Hartley thus notices various affecting circumstances connected with this mournful event in reference to Turks, Jews, and Christians:—

In Turkey, the places and rites of sepulture have an affecting prominence and solemnity connected with them, scarcely equalled in Christendom. In general, the dead are interred in very spacious cemeteries contiguous to towns and villages. There appear to be two cities placed side by side—the city of the living, and the city of the dead; and the population of the city of the dead far exceeds that of the city of the living.

The Jews have covered the face of a very large hill, rising above the city of Smyrna, with the stones which note the place where the earthly remains of their deceased countrymen are deposited. There is a desolation and forlorn appearance presented by this spot, unsheltered as it is by a single tree, which is in striking contrast with the thick shade and beautiful order of the Turkish places of burial. It shows, that, even in death, the Jew is not exempt from the contempt and oppression of which he could not divest himself whilst living.

The interment of a corpse according to the ritual of our Church had always, to my mind, a striking solemnity in Turkey. On passing through the streets to the place of burial, innumerable eyes of strangers of a diversity of nations gazed fixedly upon the scene. All is still. The pursuits of business are suspended; a lucid interval appears to be imparted to the delirium of folly and sin, and, when the muffled drum and martial step, which accompany to the dust the body of an English sailor; add their interest to the procession, the feelings of spectators are wrought up to no common pitch of excitement. During the reading of the Burial-service, more especially at Constantinople, where the English Burial-ground is in a place exceedingly public, a solemn attention arrests all present

even though to few the language is intelligible. Turks, Greeks, Armenians, Jews, and Christians, appear to have forgotten their animosities, and, at the grave of death, to have recollected that a common fate awaits them all. However distinct they may be from each other in the enjoyments and attainments of life, and however they may differ in what is much more momentous—the prospects of immortality, still is there an awful uniformity, which unites in one inseparable communion the men of all ranks, of all ages, and of all religions: *Dust thou art, and unto dust shalt thou return.*

Very frequently, whilst you are silently engaged in your apartment, the stillness of a Turkish town, where no rumbling of wheels is ever heard, is interrupted by the funeral chaunt of the Greek priests. As their voices grow more loud, you hasten to the window to behold the procession. The priests move first, bearing their burning tapers, and by their dark and flowing robes give an idea of mourning in harmony with the occasion. The corpse is always exhibited to full view. It is placed upon a bier, which is borne aloft upon the shoulders, and is dressed in the best and gayest garments possessed by the deceased. I have sometimes seen a young female who had departed in the bloom of life and beauty, adorned rather as a bride to meet the bridegroom, than as one who was to be the tenant of the chamber of corruption. The young man at Nain, who was restored to life by the command of our Saviour, was doubtless carried on a bier of this kind. When our Lord intimated the design of interposing in his favour, *they that bore him stood still.* And when the miraculous energy was exerted, *he that was dead sat up, and began to speak:* (Luke vii. 15.) I believe it is unusual for any of the Orientals to be buried in coffins.

The closing part of the Greek Burial-service, commencing with the words, "Come, and impart th. last embrace," is very affecting;

The friends of the departed press forward from every part of the church, and kiss his cold and pallid lips, and weep over him. It is considered a very peculiar mark of disrespect to neglect this last office of affection.

Of the beneficial effects of the efforts which have of late years been employed to revive and extend the influence of Christianity among the Churches of the Levantine Countries, Mr. Hartley's work affords every satisfactory proof.

Missionary efforts in Turkey possess a different character from those of most other countries. In regions totally heathen, we go to teach the simple elements of Christian doctrine. We seek to introduce the worship of the One True God, and to overturn every system of polytheism and idolatry which may be predominant. We proclaim Jesus Christ as the Son of God; and as One who can confer on the guilty, and hopeless, prerogatives, immunities, and favours, perfect in their nature, and eternal in their duration. We establish a visible Church of Christ, where previously the very semblance of it was unknown.

But, hitherto, no opportunity has been presented of proclaiming truth to Turkish Mahomedans. The instant a Mussulman abandons his faith in Turkey, he is led away to execution: and a firman is in force, which forbids the introduction of the Christian Scriptures to the possession of Mussulmans. Hence, with the exception of China, there is perhaps no nation which more entirely excludes itself from the benefit of Christian efforts.

Under these circumstances, our labours in the Levant are confined almost entirely to persons professing the Christian Religion; and we have no design of converting men to the Christian name and ritual. Our simple intention is, to bring back to the truths of the Gospel those who have swerved from them to a melancholy extent; to raise up, by Divine assistance, Oriental Luthers, Cranmers, Latimers, and Ridleys, who may be instrumental

in restoring to the East that pure light which originally emanated from it; and thus, instead of present errors and corruptions, to aim at exhibiting in those countries a pure and spiritual Church.

The nature of our proceedings will be better understood, if we call to mind the state of England prior to the Reformation. At that period, there was much in our country which may find objects of comparison amongst the Christians of the Levant. In some respects, English Christians were in a worse situation in the days of Henry VIII. than are Greek Christians at present. Not to mention that the errors of the English Christians were more numerous, the Papal system possessed much more worldly and diabolical wisdom than does the Greek Church. It was protected, to a much greater extent, by a political power, and by a larger range of those means which produce influence on the human mind.

Education had made less progress amongst the lower order of English, at that period, than, at present, amongst the inferior ranks of the Greek nation. Equal facilities for the introduction of copies of the Scriptures, and other beneficial works, did not exist. Not only was it more difficult to procure impressions of the Bible, but the English Bishops most vehemently opposed their circulation, and destroyed them when they fell within their reach. Multitudes were at that time compelled to abjure the Apostolic truths which had been conveyed to their understandings; and some, who remained faithful to their convictions, were committed to the flames. Now, the Greeks may ask, with triumph, What member of our Church ever applied fire to the Word of God? and they may almost claim exemption from the charge of persecution.

The means which we employ for enlightening the Eastern Churches are precisely of a similar character. Is there, then, any thing chimerical in the expectation, that, by the blessing of God, our efforts in ...

present day will, eventually, have success equal to that of the English Reformation? Are not the Scriptures a clue, as fully competent to extricate the Greeks of our age from the dark labyrinth of error, as the English of former times? "Let it be affirmed and granted, that the religious infatuations of mankind are firm as adamant: still it is a fact, that a hammer harder than adamant once shattered the rock to atoms. And now it is proposed, again to smite the same substance with the same instrument: and are those to be deemed irrational, who anticipate the same success?"

By means of the gradual change of the vernacular language, the Scriptures, in an intelligible form, had glided out of the hands of the Greeks; and so little were they alive to the importance of understanding their import, that it became no subject of inquiry with them, how the evil could be remedied. It is on the Christians of our own island, and in our own era, that the favour has been conferred of restoring to the Oriental Church that light which if not altogether extinguished, at least had for ages suffered a melancholy eclipse. The success which has attended this undertaking is remarkable.

I consider it correct to say, that there has been no opposition to Scriptural circulation; for, after an acquaintance with a large number of the Greek ecclesiastics of all ranks, I cannot recollect one who expressed any doubt of the legality or propriety of giving the Scriptures to the laity.

The introduction of the Scriptures into the Greek Church has also generally met with cordial support on the part of the laity. I do not recollect to have met with a single Greek who ever opposed the measure; and though I have heard reports of a few persons who ventured to express disapprobation, results have shown that those expressions were of no force whatsoever. The best method of demonstrating

how welcome the gift of the vernacular Scriptures has been to the Christians of the East, is, to present a calculation of the number of copies, in whole or in part, which have been purchased in any given time, at a particular place. Let us ask, then, what number of volumes have been purchased at Smyrna, during the four years prior to my departure for England? It may perhaps, in some degree increase our estimate of the success obtained, and also instruct us in the degree of advancement which Missionary labours may be making—whilst even our own countrymen, on the field of exertion, may be partially acquainted with that progress—if I mention the fact, that conversing, not long after my return to England with an individual who had spent a considerable portion of that period in Smyrna, I ventured to propose the question above mentioned. The answer was, that perhaps 200 volumes annually might have been disposed of, but probably not so many. I replied, 11,000 copies of the Scriptures, in whole or in part, have been disposed of in Smyrna, during the last four years; and, with the exception of 500 distributed gratuitously, all were actually purchased. The number sold at Constantinople, during the same period of time, amounted to 21,000. When we call to mind that the Scriptures have now been on sale in those countries for many years, and that the pressing demands might in some degree have abated—and when we add to this fact, a recollection of the poverty and other calamities in connection with the Greek Revolution, and other causes, which have oppressed the inhabitants of those countries of late years—I cannot but think that it is truly surprising to find the number of volumes disposed of so great.

On the territory of Liberated Greece equal encouragement has been given. In September 1827, I arrived, for the first time, in the Island of Syra. I had the happiness to find Mr Brewer, an Ameri-

*See "The History of Enthusiasm."

can Missionary, arrived simultaneously. We had with us a considerable number of New Testaments—as far as I can recollect, about 2000. On landing, it naturally became a question, whether these volumes were to pay Custom-house duty. The resolution entered upon by the Officers of Customs deserves to be recorded, as another instance, amongst so many, of the willingness of the Greeks to promote the circulation of the Sacred Writings. Though the slightest accession to their revenue, at a time when their very existence as a free nation was at stake, might have appeared of vital importance, they nobly determined to exact no pecuniary advantage whatever from the introduction of these volumes into their country. Nor am I aware of any occasion, either at Syria or in other parts of Greece, when any tax has been laid on the Word of God.

During my stay at Ægina, towards the close of 1827, and in the beginning of 1828, I sold, with great facility, 385 copies of the Scriptures; and I doubt not that I might have disposed of a much larger number of the Diglots (copies of the New Testament in Ancient and Modern Greek, in parallel columns), could I have obtained them. It was to me quite amusing, to observe the eagerness with which they were purchased. I used to give about twelve to an Athenian lad whom I had with me, and to send him every morning with them to the places of public resort. In a very short space of time he would return, bringing me the price of the volumes. I then gave him twelve others; and he soon returned, bringing the price of these also. In this manner, all were soon sold. There appeared to be so strong a disposition to read the New Testament, that a respectable Greek expressed to me his surprise at the circumstance. "I cannot enter a house," he said, "without finding the New Testament in it."

Mr. Hartley concludes this chapter with the following consolatory

anticipations with regard to the Greek Church, founded on her recognition of the authority of the Word of God.

The subjects just treated give an exhilarating view of the Greek Church. The Orientalists, in Turkey at least, have laid hold of the inestimable prize of God's Word with so tenacious a hand, that it may justly be questioned if any violence, external or internal, shall be able to wrest it from them. Though in some other respects there may be a melancholy conformity with the Church of Rome, here there is a most glorious distinction. The Greeks are not guilty of the enormous crime of impeding the communication of Divine mercy to a lost world.

Happy is it for Greece that she is not stained with guilt so gigantic! She neither insults the Deity, nor wrongs herself, by preventing the free use of the Scriptures. By receiving gladly the Word of God, the Greek Church has evinced that it has not linked itself eternally to error. It contains within itself the principle and means of reformation. It may almost be compared to the Ethiopian Eunuch who was engaged in studying the Sacred Records on his return from Jerusalem, to whom the Evangelist was sent to enlarge and correct his views. Who would not venture to expect the Divine blessing on a Church which has adopted such a line of conduct? Who would not venture to hope that here, also, the Divine Word *shall prosper in the thing whereunto it is sent?*

The agency of the Press for facilitating the diffusion of Scriptural Knowledge is one of the most striking advantages of modern times, for furthering the Kingdom of Christ in the world; and imposes on the Christians of our day a correspondent obligation to employ it with vigour and efficiency for the attainment of that great object. The view which Mr. Hartley presents, of the benefit which has already resulted from the distri-

bution of Educational and Religious Publications in the Levantine Countries, is very encouraging.

The facilities afforded by the Press for communicating information have been employed, almost universally, in modern Missions. The Church Missionary Society, as other kindred Institutions, has availed itself of this advantage in the Mediterranean. It has had a printing-press in active operation, for some years, in the Island of Malta; and under the superintendance of the Rev. W. Jowett, it has been the means of circulating a very large number of Religious Publications in various languages.

The Greeks have been in the utmost need of this species of instruction. Works which could give clear views of Christian Doctrine have not existed amongst them; and the writings of a religious character, which were in use, were of the most superstitious kind.

After so very long an absence of Christian instruction from the East, we venture to esteem it another hopeful symptom, that now an immense multitude of Publications have been introduced into those countries, giving a clear and Scriptural answer to the question—*What must I do to be saved?* It can by no person be deemed a trivial circumstance, that the means of attaining the knowledge of Salvation have been communicated to the Greek Population. The extent to which this branch of Missionary Labour has been carried has often astonished me. I question if there be any books at present so common in Greece as our Missionary Publications. Sometimes I have trembled at the quantity of letter-press which was pouring into different parts of the Turkish Empire: I have been ready to suppose that such efforts as these must awaken the suspicions and arouse the opposition of the Greek Church. But we have this fact, also, to the encouragements of Missionary labour which are given us, that no resistance has ever been offered—not the slightest

attempt, at least openly, ever made—to check the free circulation of our Tracts; no prohibition, or anathema, ever levelled against them.

Mr. Hartley thus describes a Greek School:—

On entering the apartment, it was usual to find a number of children, often of very squalid appearance, seated, each on his little rug, in oriental style, and acknowledging as preceptor an individual whose attainments were far from competent to the office which he had assumed. The child had first of all a writing-table placed in his hands, on which were written the letters of the Alphabet. As soon as a sufficient acquaintance was obtained with these elements of language, the absurd method of imparting, or rather of perplexing, instruction, by means of Ancient Greek, was introduced This pernicious custom, of teaching children to read by means of obsolete languages, is universal in the Levant. The Greek child has been condemned to labour upon the Ancient Greek, the Armenian upon the Ancient Armenian, the Turk upon the Arabic, The Jew upon Hebrew. The natural effect has been, to render the acquisition of knowledge odious and difficult, and to leave by far the larger portion of the Levantine population, for ages, in a state of semi-barbarism.

Contrasting this system with that introduced into the Schools established by the Missionaries, the remark is natural:—

No part of Missionary effort appears to commend itself more universally to approbation, than the education of youth; and in no part of the world may more auspicious consequences be anticipated, from its due exercise, than in the Levant.

After noticing the establishment of a school at Syra by the Rev. J. Brewer, an American Missionary, in 1827, and which, on Mr. Brewer's leaving Syra was placed under the direction of the Church Missionary Society, Mr. Hartley

adds, in illustration of the foregoing remark—

I revisited Syra, in the Summer of 1829, and found the school flourishing beyond all expectation. A spirit of diligence characterized the children, which I thought I had nowhere else observed. Dr. Korck assured me, that such was the eagerness of the children to learn, that at times he was obliged to repress it, lest it might prove injurious to their health. Generally, they committed to memory larger portions of Scripture than he had assigned them. One boy actually committed to memory three thousand lines of the New Testament in a single week. An intense interest appeared to engage all present. The little monitors issued the word of command with an animation, and in classical language, which were delightfully amusing; and it seemed, universally, as though the pursuit of knowledge, generally a toil and torment to children, had become, in this instance, their most charming occupation.

The state of the Jews everywhere is one of humiliation and sufferings; but the following passages shew that their condition in Turkey is peculiarly marked by contempt, degradation, and oppression.

The sufferings to which the people of Israel are exposed are a frequent subject of appeal, with those who illustrate the fulfilment of prophecy. That no exemption has been conferred on Jews in Turkey, from the force and application of these predictions, I myself have been witness. In Turkey, it is true, the stroke of violence spares no head But, whatever woe may be the lot of others, subject to Turkish Domination—as far as my own observation has gone—none, in ordinary times, are so insulted and maltreated as Jews.

The name by which a Jew is designated in Turkish (*tsephoot*) is peculiarly expressive of contempt. The Greeks have assured me, that a Jew is not admitted to the Mussulman faith unless he pass through the

previous gradation of Christianity as though there were something so peculiarly hideous in Judaism, that even to be converted from it could not be permitted by the votaries of the False Prophet. Without vouching for the accuracy of this statement, the existence of such a report among the Greeks of the East gives a correct idea of the degree of contempt in which the Jews are held by the one nation, and of the supposed contempt in which they are believed to be regarded by the other.

It is impossible to give an adequate idea of the contempt in which the Jews are held by the Greeks. The style in which they sometimes speak of them may, in part, illustrate this assertion. When the Greeks have to mention swine, and some other objects which they deem peculiarly offensive, they usually introduce the expression, *Begging your pardon*, as a duty of politeness to the persons present. I remember to have noticed how invariably the old Bey of Maina made use of this form of expression. "In Maina," to use his words, "we have horses, oxen, sheep, goats, and, *begging your pardon!* swine." A similar mode of speaking is often adopted, when there is occasion to introduce the mention of a Jew:—"I was walking along the street, and I met, *begging your pardon!* a Jew!"

A very respectable Jew of Corfu assured me that no less than five thousand Jews perished at the capture of the Tripolitza. Certain it is, that the Jewish population of that city, whatever may have been its amount, was destroyed. I heard only of one individual who was spared: he was a man of very large property, and by means of his wealth, purchased protection from one of the Greek Chieftains. Thus did Jewish blood mingled with Turkish, flow down the streets of the captured city. The sons of Isaac, and the sons of Ishmael, on this as well as on every occasion during the Greek Revolution, met with a common fate. Their corpses were cast out of the city, and, like the an-

cient sovereign of Judah, they received no burial superior to that of an ass.

A Reviewer of the work in another periodical eloquently observes:—A new scene is, doubtless, slowly but majestically opening before us in those seats of early Christianity, which were consecrated by the glory and grace of its first triumphs. The secular powers which there frowned upon the Apostles and the churches they planted, have long since passed away, leaving no monuments except the ruins which crumble in mockery of their pride. The Christian empire which succeeded, because it first mingled the world with the church, and then absorbed the Church in the world, fell under the dire swoop of the rapacious and ruthless barbarians which subverted it. The sullen cloud of Mahometan error and despotism which so long hung over Greece, has been dissipated, and is retiring from other portions of what was once "the inheritance of the Lord;" but Christianity, persecuted, oppressed, continued Christianity, still survives them all, and her "youth is renewed like the eagle's." No sooner does she find access to Greece, in the condition of the man going down to Jericho, robbed and wounded, but her sympathy pours in the oil and the wine. No sooner is the field open, than

she casts abroad her immortal seed, "the word of God which liveth and abideth for ever." Upon this may the rain and the dew of the divine influence descend, and cause it again to spring up, till the harvest waves in luxuriant produce, and in golden maturity! Many Missionaries from European Churches are not needed; but a few of the spirit and character and qualifications of the author of this volume, and others who have engaged in the work, will by God's blessing, effect all. Their office is chiefly to excite other agents to labour; to revive, not to begin, the work; and when we see what power is given to their efforts by the means of instruction furnished them, by having Bibles and tracts to distribute, we may be more convinced of the vast importance of the Societies at home which furnish them, and especially of the British and Foreign Bible Society, which so far amplifies the usefulness of but a few individuals, that by its aid, one man shall speak, as it were, to countless multitudes in their families and their closets; and by circulating the word of the Living God, cause "the Day Spring from on High" to arise upon a whole nation. Thus St. Paul again preaches at Corinth and Athens, and again is reaping "the first fruits of Achaia."

PROVIDENTIAL DELIVERANCE FROM IMMINENT DANGER.

MR. EDITOR,

THE kind reception you gave in your last, to the article entitled "Providential Escape from Maritime Dangers," induces me to submit the following for your inspection, and if approved, for insertion in a subsequent number of your increasingly valuable Magazine.

W. CROSCOMBE.

THE operation of a gracious and Divine Providence in the affairs of man, is observable in two different ways, namely, in a direct or visible interference, amounting to what may justly be denominated *miraculous interposition*, or in an ordina-

ry but not less remarkable manner, by suggesting suitable means, to the exigence of the moment, and making those means effectual to the accomplishment of the great purpose of mercy towards man. The latter is observable in the deliverance I ad-

about to narrate, in which as a party concerned, I feel a lively and undiminished interest, although upwards of twenty years have elapsed since its occurrence.

In the spring of 1812, another missionary and myself were proceeding to St. Johns, Newfoundland, on our way to this country. We embarked on board a fine Danish built brig from London, which, happily for us, was full timbered, though we knew it not at the time. On or about the 10th of March we set sail from the Cove of Cork. Shortly after leaving the harbour the wind became fair, and wafted us with great rapidity towards the port of our destination, so that in eleven or twelve days we obtained soundings on the edge of the Grand Bank, off Newfoundland. For this I believe, we all felt truly thankful, and reasonably concluded that in about two days, should the fair wind continue, of which there was every prospect, we should be safe at St. Johns. But of all the uncertainties of this chequered life, sea-faring concerns are the most uncertain. Little did we anticipate an imprisonment for sixteen days in the ice; and as little did we imagine the imminent danger to which such a situation would expose us. Shortly after the pleasing intelligence of "soundings" was announced, an iceberg was discovered at an immense distance from us, which excited no small curiosity among the passengers and crew, as the sight was quite novel. But on the discovery of a second, and a third, the captain very shrewdly remarked, that he "hoped we should not see too many of these pretty sights," and concluded by ordering a good look-out to be kept during the night. It was not long before we were convinced of the importance of these orders; but unfortunately not soon enough to avoid the dangers by which we were soon surrounded. The next morning the sea was covered with broken ice in every direction, and of all sizes and shapes, from the ponderous icebergs to pieces of the smallest dimensions.

The ingenuity and expertness, for which seamen are remarkable, were now in full requisition, in order, if possible, to escape the dangers, to the right or left, as should seem most expedient. But of the inefficacy of human efforts in such a situation we soon had convincing proofs—one piece of ice struck the rudder and parted it in two pieces, and another stove the boat at the stern, so as to render it useless for any emergency.

The wind continued fair, and the weather extremely favourable, nor did we apprehend any great danger, until about noon of the third day, when the heavens began to gather blackness, and the wind to whistle through the rigging, warning us to prepare for the awful scene about to be exhibited. Very little sail had been kept upon the vessel since the parting of the rudder, as she was in a great measure unmanageable; but it was now deemed necessary to haul every sail except the close-reefed main topsail, by the bracing of which from side to side, it was hoped we might evade some of the longer masses of ice. The spectacle of terror, anxiety, and alarm, which now commenced I feel myself utterly unable to describe—nor should I attempt it, but in the hope that many who read this article, may be induced to put their trust in the Almighty, when brought into situations of peril and alarm. The wind came on to blow most furiously, I think, from the N. E. and the ice being just enough open for the vessel to get headway upon her, the concussion occasioned by her coming in contact with it, was most alarming. The masts reeled and tottered like a reed shaken with the wind, or the small branches of a lofty tree! I am astonished to this moment, that they were not carried away by the board. In attempting to cross the cabin, we were thrown from side to side; and on deck the people had to hold on by any thing near them. To attempt avoiding any of the masses of ice with which the sea was covered was out of the question, in our dis-

abled state, and consequently we were literally "driven with the wind and tossed." This was the moment of imminent peril, and all on board were tremblingly alive to our situation. Already the bows of the vessel were a perfect wreck—the cut-water was carried away—the main stem was supposed to have started—and the seams of the planks were opening—"She must go down—Lord have mercy upon us!" was the unanimous cry. Truly our situation was very distressing, and the hope of deliverance very faint.

At this period of our trouble, we felt it our duty to assemble the people for the purpose of imploring help of Almighty God, and seeking that support which his word encourages us to expect in the time of trial. It was an awful moment! We felt our minds calmly staid upon *Him* who "rides upon the stormy skies, and calms the roaring seas."—My brother Missionary observed when rising from his knees, that he had been much blessed, and that he believed the Lord would preserve our lives, though probably with the loss of the vessel.

Having commended ourselves to God, I went on deck in order to comfort the mind of our good captain, who had been very kind to us, and in whose spiritual welfare we felt a lively interest. The first object that met my attention was all hands standing around the pumps while the mate was sounding to ascertain the depth of water in the hold. Every countenance was expressive of deep, death-like anxiety, which seemed to say "My days are numbered and finished, and I must presently stand before the Judge of quick and dead."—They were surprised to find that the vessel was not sinking, and yet they dare not indulge the expectation of deliverance, as the gale had not in the least abated, and our destruction seemed inevitable. An awful pause now ensued;—none spoke a word—every concussion appeared like the death blow, and each one seemed to wait, with a kind of fearful ex-

pectation, until the fatal moment should arrive.

I proceeded to offer some expressions of condolence to the Captain, and pointed his mind to that Saviour, who is a very present help in the time of need, and who alone could help us at the present moment. He received the word with thankfulness, and observed, that he believed he had an interest in the prayer of a very pious wife, who he thought, was at that time engaged in prayer for him. Relative to our situation he observed, "I have been in almost every kind of danger to which seamen are exposed, except such as the present.—In such situations I could always have recourse to some means of help; but now I am doomed to see one of the finest vessels of her class knocked to pieces without the possibility of using any means for her preservation." He added "I have never heard of but one thing that could be done in such a situation, and that appears so utterly useless that it would be of no avail to try it." What is that sir, I enquired? "To put out the cables as fenders," said he, but added, "of what use will that be to us?" Well sir, I suggested, if we go down the cables will go with us; and if they are of no avail we shall at least have the satisfaction to know that we have adopted the only means within our power." I strongly recommended the trial of its effects, and the Captain agreed: all hands were immediately employed; a large fender was laid across her bows, and others on the parts most exposed to the friction of the ice. The benefits of the experiment were almost immediately felt; and hope revived and animated every bosom! More fenders were supplied as the others were cut to pieces, and most providentially for us just as the last of our fine cables was laid over the side, the gale began to abate, and gave us hopes that the Almighty would in great mercy work out our complete deliverance.

We were however far from being out of danger—night was ap-

proaching; and a most distressing one it was. Frequently were we struck with violence by the ice, that the cry echoed through the ship "we are sinking!"—Lord have mercy upon us!" Happily we were spared to see the light of morning. It was the Sabbath of the Lord—a fine lovely morning—admirably calculated to call forth the warmest effusions of lively gratitude to our merciful Benefactor; and which I trust we did not fail to improve to the best of purposes.

The next morning we discovered the land for which we were bound; but were not permitted to enter its harbour for twelve long days.

On our arrival at St. Johns, we

found that our vessel had sustained damages to the amount of five hundred pounds, and that not a vessel had arrived without having suffered more or less damage. Two vessels foundered in the gale; the crews of which, had recourse to their boats; and, after suffering extremely, were providentially picked up at sea; but in one of the boats only three survivors were found! It was firmly believed that many other vessels were lost among the icebergs, who would never more be heard of until the last great assembling of the human family before the throne of God, when, at his command, the sea shall give up her dead.

RELIGIOUS INTELLIGENCE.

BRITAIN.

THE eighty-ninth Conference of the Wesleyan Methodist Ministers was held in Liverpool. Its sessions commenced on the 25th July, and continued by various adjournments, until August 6th. The Rev. Robt. Newton was elected President; and the Rev. Edmund Grindrod, Secretary. The Rev. Messrs. W. Stewart, Doolittle, and Waugh as the Representatives of the Irish Conference; and about three hundred Ministers from various parts of England, Scotland, and Wales were present. The prevalence of malignant Cholera in Liverpool occasioned of course some considerable alarm, and meetings for special prayer to God in behalf of his servants, of the hospitable families by whom they were kindly entertained, and of the town at large, were held, and very numerous attended; and it is matter of grateful record, that, during the entire Conference, the Preachers, and the families with whom they resided, were mercifully preserved from the prevailing epidemic; while the in-

stances of mortality around them were awfully prevalent.

The deliberations of the Conference were conducted with great unanimity, and with a more than ordinary degree of hallowed feeling; and a spirit of deep seriousness and devotion, was eminently present at all the religious services in the various chapels, especially on the Lord's day. Sixteen young men having acceptably fulfilled the period of their probation were admitted into full connexion with the Conference, and solemnly set apart to the work of the Christian Ministry: and forty-four candidates for the Ministry were recommended by their several quarterly and district meetings, a considerable number of whom offer themselves as Missionaries to the Heathen.

The past had been a year of considerable political excitement, which is exceedingly unfriendly to religion; and a more than usual number of persons belonging to the societies, especially in the agricultural districts, had, during the pre-

ceding 12 months emigrated to America; yet after supplying all deficiencies, the increase of the Societies was in

Ireland	429
Foreign Missions	1106
Great Britain	6553
Total	8098

Twenty of the Preachers had died in the course of the year: 15 in Great Britain, 8 in Ireland, and 2 on the Foreign Missions.

Among other resolutions passed after mature deliberation, by the Conference is one in especial reference to Colonial slavery, viz:—

The Conference feels that it is rendered imperative upon it, by every disclosure of the real character of Colonial Slavery, to repeat its solemn conviction of the great moral guilt which the maintenance of that system entails upon our

country; and year by year, until some effectual step shall be taken by Government to terminate it, to call upon the members of the Wesleyan Societies throughout Great Britain and Ireland, to promote that important event, by their prayers; by their influence; by diffusing all such publications as convey correct information on this subject; by supporting those institutions which are actively engaged in obtaining for our enslaved fellow men and fellow-subjects the rights and privileges of civil freedom; and by considerately and most conscientiously giving their votes, at the election of Members of Parliament, only to those candidates for their suffrages, in whose just views and honest conduct on this important question they have entire confidence.

BRITISH AND FOREIGN BIBLE SOCIETY.

OF all the Institutions which have been formed for the diffusion of religious knowledge, the British and Foreign Bible Society is pre-eminent. By its agency an immense number of copies of the Sacred Scriptures, in various languages and dialects, have been diffused through Europe, Asia, Africa and South America, conveying to men who sat in darkness the glorious Gospel of the Son of God. So extensive usefulness however could not have been realized, had not the principles of the Society admitted as eligible for membership men of every name; for the obvious reason that no one religious denomination could have commanded adequate resources, in addition to those which were necessary for more particular, not to say Sectarian objects. The British and Foreign Bible Society is not Sectarian,—it is expansive in its charity as that book to disseminate which is its great design. Christians of every name can, and do unite in its service without any compromise of principle; and while such intercourse has become the

medium of fraternal acquaintance and affection between men of different creeds, their respective means are concentrated and devoted to the advancement of an object worthy of the united energies of the Christian world.

However, some good but, shall we be permitted to say, mistaken members of the Society, in contravention of the original principles on which it was founded, contended at a general meeting of the friends of the Institution in May 1831 that the British and Foreign Bible Society, was a religious society, and that persons not Trinitarians in faith, were ineligible for members. Two amendments of the first motion at that meeting, expressing their view, and by which, had they been carried, the means of the Society would have been abridged, were put and negatived; when the disappointed advocates seceded, and endeavoured to form a Bible Society, of which no person could become a Member who was not a Trinitarian. Their influence was such as to enable them to form

what they denominated The Trinitarian Bible Society, the Committee of which soon gave evidence that if the principle be maintained, that the theological sentiments of members are to be scrutinized, the Society which has, more than all others, promoted christian feeling between individuals of opposite opinions, would be erected into an inquisitorial tribunal spreading discord, and affording materials for the gratification of malevolence; for very shortly did they proceed to the work of expurgation; and excluded from their number certain persons, because of their religious tenets who had been appointed on that Committee by the general meeting. It is impossible to say how far intolerance would exert itself; or what would be the ultimate consequences of acting upon a prin-

ciple, in its application to a voluntary society, so monstrous. And what right? we would ask, has any man, or number of men to say to those who differ from them in any respect, "You shall not do good in our way;" or "your benevolence shall not flow in the same channel with ours." The attempt to establish a Trinitarian Bible Society, as might have been anticipated, has become a failure; but the British and Foreign Bible Society stands unmoved—her members abide steadily by the original plan and object of the Institution; and we trust that she will continue in undiminished vigour to apply her vast resources to the moral melioration of a degraded world. 383,558 copies of the Scriptures had been issued in the last year, and the receipts of the Society were £51,735 16s. 4d.

IRELAND.

THE Irish Conference (Wesleyan Methodists) was held in Dublin in July and was attended by the Rev. George Marsden, President of the British Conference and several other ministers from England; and by eighty of those belonging to the Irish connexion. The various sittings of the Conference, and the public services, were favoured by a gracious influence, and great peace, and love, and unity prevailed among the brethren. The cholera had spread its ravages at the time throughout the City, as well as in several other parts of Ireland: but in answer to prayer the brethren and the kind families by whom they were entertained were mercifully preserved.

Three of the Irish brethren in the course of the year had been removed by death: five young men were received into full connexion with the conference and three others were admitted on trial. The prospects of increasing good in the Irish Connexion, notwithstanding the agitated state of the country, are encouraging. Were it not for the emigrations which took place

during the year, amounting to six hundred and eighty, there would have been an increase to their societies of upwards of eleven hundred. The Missions to Kenuire and Lecale, which were commenced last year, have greatly prospered. The Mission day-schools are in a flourishing state, and contain 2100 children, being an increase of 300 over the return of last year. A considerable number of the scholars are under divine impressions; and a large proportion of them are the children of Roman Catholic parents.

The following is an extract from the Annual Address to the British Conference:—

"The last has been with us a year of more than ordinary events: political excitement has extended to an unusual degree, and caused a greatly increased agitation among our hitherto sufficiently unscattered population. The most appalling outrages and assassinations have been perpetrated, not as heretofore beneath the shade of night, but with barbarous and terrifying effrontery in the open day. When

the doleful tidings have reached our ears, in the sympathetic and anxious feelings of our hearts, we have been led to ask, 'When or where shall these things end?' But as yet, to this inquiry we have had no answer. Nevertheless, 'God is our refuge and strength, and a very present help in trouble; therefore will we not fear, though the earth be removed, and the mountains be carried into the sea,'

"In the midst of those perplex-

ing scenes we have endeavoured to keep ourselves from political inter-meddling, believing that while we 'fear God, and honour the King,' our appropriate and special duty is to preach righteousness, and call sinners to repentance; 'to know nothing among men, save Jesus Christ, and him crucified;' and knowing our chief interest is with Heaven, 'we give ourselves to prayer, and to the ministry of the word.'

FRANCE.

A MISSIONARY of the London Society for promoting Christianity among the Jews, states that he finds the Jews in that country much less accessible since the Revolution of 1830. They now consider themselves at liberty to oppose Christianity openly, and some have boasted that there were now very few persons in France who believed in any religion at all. On several parts of the Continent, the Jews were anxiously expecting the approach of the Messiah; and many Rabbies had declared that only a very short time can elapse before he make his appearance.

Great crisis for the Scriptures in France.—Never was the Gospel so imperiously called for, as under the existing state of things, and in the present situation of men's minds. Whole bodies of the people are in their minds alienated from the Church of Rome; and their anxiety to find something which may answer to them as a substitute is so great, that the most absurd reveries find multitudes of followers. The Bible which for a long time had been considered a Protestant Book, begins to be looked upon by many as the Revelation of God to all Christians. It is in vain that the bigotted Priests seek to give themselves out as the sole interpreters of the Sacred volume; even among the less enlightened classes. The

people are determined to judge for themselves.

We do not hesitate to declare, that we are arrived at the very period of time, when you are more especially called on to render greater services than ever your labours could effect, at least in behalf of France. The Gospel of Christ will by its beneficent influences, enlighten many individuals, whom the want of every religious sentiment would quickly lead back to error and superstition, and the far greater multitude of whom the philosophy of this world and all the aberrations of the human mind are desirous of carrying along with them in their train.

The hottest partisans of the Romish Church are at present obliged, in many cases, to carry on their disputations according to the Bible. It was during the present year that one of us, having maintained Ten public discussions with the adherents of St. Simon*,—less with a view of refuting their absurd doctrines than to preach the Gospel,—not only reduced that party to the necessity of obtaining a Bible, by demonstrating to them their ignorance of Christianity and their inability fairly to oppose it, until they were actually acquainted with its contents; but even several of the Professors and other learned men, who, in consequence of attacking the opinions of the Saint Simonites

* For some information respecting their dogmas see page 50 of our first number.

were hard pressed as to their belief in the Creed of the Romish Church gave the decided answer, that the New Testament alone contained the doctrines of every Christian denomination. Both Priests and

Laymen were gathered around the friend who stood forward as the defender of the Christianity of the New Testament; and from that time, the divine word HAS BEEN HELD IN ESTEEM among us.

Extract of a Letter from Mr. De Jersey, Wesleyan Missionary, dated Lourmarin, (Provence,) April, 17th, 1832.

To day one of the members of our little class has been forced to quit this place, through the persecutions of her parents, who are Roman Catholics, and bitter enemies of the truth. Virginie Audibert, the member's name was converted to God some years since, and forsook the Romish Church, to the great sorrow of all her relatives and friends, who have not ceased, since her conversion, to use every means in their power to turn her aside from the truth. But the Lord has enabled her to make a noble stand against all her opposers, and as her parents would not suffer her to remain here, where she resided in the capacity of a servant, we have found her a situation near Nismes, in the house of one of our female

Leaders. She literally forsakes all for the Redeemer's sake.

Mr. De Jersey has an extensive Circuit in the south of France and on his return from the District Meeting which was held in Paris, he preached at Dijon. It appears that he called upon the Rev. A. Monod, at Lyons, a pious and gifted Minister, who had been ejected by his ungodly consistory; but who nevertheless has regular meetings in a large room, where about 200 hearers attend. Mr. De J. says, "the case of Mr. Monod appears to me to be characteristic of the present state of the Reformed Church of France: and the times predicted in 2 Tim. iv. 3. are evidently fulfilled with regard to her."

POLAND.

Scarcity of the Word of God in Poland.—The Bible has been translated into Polish for the use of the Protestants at four different periods. The first version of it is now very rare; the copies of the second have all been bought up by the Roman Catholics who have burnt them; of the third only three copies are at present known to exist; the fourth has passed through seven editions: the six earliest of these consisted, in all, of 7000 copies, and out of this number 3000 were burnt by the Jesuits. The seventh edition, printed at the expense of the British and Foreign Bible Society, consisted of 8000 copies; a number far from being sufficient

for the wants of the thousands of Poles who speak the Polish language.

The Catholics who speak Polish, and whose number is between 10 and 11 millions, cannot make use of any other than their own authorized version, which has passed through three editions; but these three editions did not altogether consist of more than 3000 copies. It is difficult, therefore, to obtain a copy of them, almost at any price; and the traveller may visit a hundred thousand families in Galicia and Poland without meeting with a single one.—*Archives du Christianisme.*

GERMANY.

From the correspondence of the laborious Dr. Pinkerton, Agent of the British and Foreign Bible Society in Germany, we select the following interesting information.

SILESIA.—Many adult and married persons learned to read, in order to make themselves acquainted with the word of God. Very many learned whole chapters, or such single verses by heart as had proved of great edification to them, and committed the Epistles and Gospels in the Church services to memory. The whole day they carried their New Testament about with them; and whenever they could rest a few moments from their labours, they eagerly took them out, and edified themselves in the perusal of them. In most families social worship was introduced; and on all such occasions a portion, or even whole chapters, of the New Testament were read. In fine, the word of God had acquired a high and divine importance in their eyes and every one was glad and eager to possess it.

“The written word of God, and the preaching of the Gospel now became of primary importance to them; and they found it to be daily more valuable, more consolatory, and more indispensable to them. The Bible was their favourite book of reading, and their sole guide and

director in faith, doctrine and conduct. They proved every thing by it, and rejected whatever did not accord with it.”

In Carlshuld 600 persons have formed themselves into a Protestant Church; an event which is mainly attributable to the distribution of the Sacred scriptures among them. And Dr. P. writes “May the friends of the Lord also not be weary in disseminating richly the word of God among the Catholics of **BAVARIA!** I am fully convinced that in due season, it will by the blessing of the Lord produce fruit a thousand fold. By the distribution of the sacred volume in the fens of the Danube alone, and the neighbourhood, you have enabled several hundred persons to attain to the possession and enjoyment of the grace and truth of the Gospel; and there are still some hundreds who are powerfully laid hold of by the same grace and truth, yea, are convinced of the same, but yet do not possess the requisite courage in spite of ridicule, contumely, and persecution, openly to declare themselves in favour of it.

 UNITED STATES OF AMERICA.

GEORGIA.—In our number for June at page 110, we gave an account of the imprisonment to hard labour in the Penitentiary for four years, of the Rev. Mr. Worcester and Dr. Butler, of the American Board of Foreign Missions. It appears that there were eleven persons in all involved in the penalty; but on their arrival at the place of confinement, the Governor offered to pardon them on condition that they would not again violate the laws of Georgia; that is, on condition that they would take the oath

to sustain that State in her measures against the Cherokees, or abandon their Missionary labours among them. All the prisoners except Mr. W. and Dr. B., promised to comply with this condition, and were released. But these two gentlemen, refusing in the proper spirit of the Missionary character, to pledge themselves to a conduct so degrading, were shut up in prison, to be treated as felons; to be associated with felons; and to labour with felons for four years.

Their crime, as charged in the

Bill of Indictment, and for which they were tried and sentenced, was simply that of being found where they had been expressly authorized by the Government of the United States to be; and quietly performing those labours for the instruction of the Cherokees, which they were, by the same Government, authorized to perform, and their progress in which they annually reported to the War department, and received from the department, from time to time, testimonials of appro-

bation, and, till the last year, pecuniary patronage.

Their cause has been brought before the Supreme Court of the United States; and the matter was in that Court decided against the State of Georgia; but, as in other cases, so in this, the General Government appears to be too weak to enforce the decision of the Court; and the State of Georgia resisting, these injured gentlemen are likely to suffer the full infliction of an unrighteous judgment.

NOVA SCOTIA.

Extract of a letter from the Rev. Thomas Crosthwaite.

DEAR SIR.—The Township of Douglas, was settled about the conclusion of the American revolution, by people from different countries, who all adhered to the Presbyterian Religion, until about twenty years ago; when Colonel William Smith, from the neighbourhood of Newport, purchased a tract of land in this place, on which he settled three of his sons, who, with one of his brothers, and two other Methodist families that removed from Newport, at the same time, formed a little party, who believed the merits of the death of Christ, extend intentionally to all mankind—to all the human family; and that the God whose name is MERCY, and whose nature is LOVE, wills the salvation of all mankind.

In 1824, they invited Mr. Snowball, (who was then stationed on the Newport Circuit) to visit them; he readily complied with their invitation, and in the month of December, preached to them for the first time. By some, his doctrine was thought dangerous and unscriptural; but by others, it was embraced and held fast; and at the next District Conference, Shubenacadie was annexed to the Newport Circuit, and the preacher directed to visit it once a quarter; and during the six subsequent years they have preached at Rawdon, Gore, Kenetook settlements on their way to this place.

Those who were anxious to

have a Methodist Minister stationed among them, sent an earnest request to the District Conference for a missionary four years successively; and in the autumn of 1830, a Missionary was sent out for this station, but in consequence of unforeseen occurrences, it was not supplied until the latter end of May 1831; when I was appointed to it by the District Conference.

When I arrived I felt myself greatly discouraged, being alone on a Circuit upwards of 40 miles in extent, in which there were no local preachers, no leaders, and not many members; among a people whose views of christian doctrine were quite different to those I felt myself obliged to preach; and whose prejudices against the Methodists, were deeply rooted by education, and confirmed by ministerial instruction. But in the midst of my discouragements, the Lord strengthened my heart, and enabled me to stay my soul upon the blessed promise; "Lo! I am with you always, even to the end of the world." I commenced my labours in his blessed name, under the invigorating hope of saving souls from death. And glory be to God, my hope was not disappointed. He hath blessed his own word to the souls of a few, who have been awakened, and saved from spiritual death; and are in a fair way of obtaining eternal life. My heart

has been often made glad, while listening to the scriptural account, that those have given of their conversion to God, "who, have found redemption through the blood of Christ, even the forgiveness of sins."

At Shubenacadie the prejudices of many have been greatly removed; and our congregations have been larger of late, than they were the first summer I laboured there, when the weather was fine and the roads good. At the Gore and upper and lower Rawdon our congregations are very good, and some have been "turned from darkness to light and from the power of Satan unto God;" and "obtained the forgiveness of sins, and an inheritance among them that are sanctified through faith in our Lord Jesus Christ" and we have good reason to believe that many more are under the awakening influences of the Spirit of God.

When I commenced my labours in Lower Rawdon I met with considerable opposition, which I am happy to say is now subsided.

At Kennetcook, and the Five Mile River, which were the most destitute of religious instruction, much good has been done. Several that were "afar off have been made nigh by the blood of Christ;" and there is a pleasing prospect of many

more being brought to a knowledge of the truth. During the winter these poor people have flocked to hear the word of life on Sundays and week days, and some mothers with their children in their arms, have travelled many miles, through storms of rain and snow, to the house of God. When they have no minister among them they assemble together to sing and pray and read the Holy Scriptures, and one of Mr. Edmonson's sermons; and thus is the public worship of God kept up among them. As this circuit is very extensive, many of the places can be visited only once a month and on this account there has not been so much good done as we could wish. But still we have reason to be thankful for what the Lord hath done. In every place where preaching has been established, the people attend remarkably well; fifty-four have been added to the Society, and seventeen received on trial. Those who are acquainted with the Townships of Douglas and Rawdon, are aware that the people are generally poor; but notwithstanding our friends have raised £250 towards erecting three new chapels; * have fully supported their own minister; and contributed £26. 8. 4. towards general objects of the Wesleyan Missionary Society.



We regret that so great a delay has occurred in passing our present Number through the press. However in consequence of that delay we have now an opportunity of publishing the following communication that otherwise must have been kept back. Our readers will rejoice with us, that the Head of the Church is pouring out his Spirit upon Zion.

REVIVAL OF RELIGION AT WINDSOR.

MR. EDITOR,—I have much pleasure in communicating for the information of your readers, an account of a most blessed revival of the Work of God in this place, and hope that its perusal may be the means of stirring up both Minister and people, to pray more earnestly

for the like manifestations of the Divine power in every part of the district. W. CROSCOMBE.

Windsor, 25th Jan. 1833.

It is well known that the town of Windsor has long been favoured with the stated and energetic operations of the Wesleyan Ministry;

*Two in Rawdon and one in Kennetcook.

but at the same time that its success has not been in proportion to the labours bestowed. It has generally been rather the seed-time of hope than the harvest of a blessed realization. Nevertheless the servants of the Lord have not laboured in vain nor spent their strength for naught. On the contrary, we now behold the blessed results of their labours, their tears and prayers in the conversion of many precious souls.

The Lord has manifested his mercy in several instances to this people, especially about five years since, during the ministry of Rev. Robert Young; but the work at that time was neither so rapid nor extensive as at the present. For the last three years, the work has evidently been on the decline, and seems to have fallen to its lowest ebb about six months since. At that time my feelings of discouragement were great, such indeed as are known only to those who are similarly circumstanced. I almost regretted that several months must elapse before I could remove from a station, where my labours appeared to have been so little owned of God, to the salvation of my fellow creatures; and concluded that one only means remained to be tried in addition to those already in operation, and that was, to besiege the throne of grace, with all the power of prayer. Accordingly we arranged for a few friends, chiefly young men, to meet at my house every Monday evening, to unite in prayer to God for this special object. We were much blessed in our own souls, and greatly encouraged by seeing a few individuals brought to God. Still our cry was for an out-pouring of the Holy Spirit, to revive the work of God in Windsor. I was much blessed in my public labours, especially about a fortnight before the present work began, while preaching from *Zacharias iv. 6-7*, "Who art thou, O great Mountain? Before Zernhlable thou shall become a plain." We hailed these manifestations of mercy, as the droppings which usu-

ally portend a gracious shower, and encouraged each other to perseverance; but the manner in which it pleases God to manifest his power and love is always a subject of admiration and gratitude, and cannot fail to call forth the unfeigned homage of those especially, who have been made the subjects of his saving mercy. Such is the case at present: business calling me to Halifax the first week in the month, I found it impracticable to get back in time for the Sabbath-day Labours, and therefore prevailed with my young friend, John McMurray, to come up and take my place. His very youthful appearance, solemn manner, and energetic appeals made a deep and powerful impression upon the congregation. Advantage was wisely taken of this, and a prayer meeting held immediately after the preaching, at which time three persons professed to have found peace with God. The next evening 5 more were blessed in a similar manner, and the evening following a much greater number. Prayer meetings were held every evening of the week, and the Lord was present to wound and to heal, so that it is supposed that about fifty persons experienced a blessed change that week besides a great number who were in distress of mind. What hath God wrought! To his name be ascribed all the glory. From that time to the present moment the work has been advancing, so that we now number nearly eighty persons who enjoy that peace which passeth all understanding.

Fifteen of the above persons were in society previously, but did not enjoy a sense of their acceptance with God at the time; seven or eight were backsliders from God and his church, but are now returned to the Shepherd and Bi-hop of their souls. Persons of all denominations and ages have been subjects of this blessed work. In these meetings for prayer, were to be seen aged persons with streaming eyes, and the youth of tender age, with every intermediate gradation, uniting to sing aloud the high praises of our

God and Saviour! Oh 'twas a sight most delightful, and never to be forgotten! Some of these persons will probably not see it their duty to unite with us in society, but our hope is, that they may carry with them, a spark of this hallowed fire to their respective churches, and be the means of a gracious work amongst them also. Surely it is much needed—and we unceasingly pray for all christian churches in this and every place, that the Lord may pour out his Spirit upon them abundantly.

Some few of the most wicked persons in town have been happily brought to God. Of them it may be truly said that “Blasphemies are turned to praise.” But the far greater part of the persons blessed have been regular attendants on our ministry and, not a few of them, children of our aged members, who to the grief of their parents, have long withstood the strivings of the Holy Spirit. It may truly be said that the state of things in this society and congregation is entirely changed. Persons who were at variance with each other to such an extent as not to speak when they met, are now not only reconciled to each other, but meet in sweetest harmony to pray and praise the Lord. Indeed all have been blessed, both ministers and people. In some instances whole families have turned to the Lord; and it is delightful to record, that the holy incense of prayer and praise ascends to heaven from the family altar of many a house, where but a few weeks since “hells horrid language” resounded

from wall to wall, conveying a pestilential influence to its juvenile inmates. What less than Omnipotence itself could perform such a change in so short a time! If any doubt whether this be the work of God, let them examine well its moral influence upon its happy subjects before they decide. That they have received this heavenly treasure in *earthen vessels*, and that they may evince under some trying circumstances the immaturity of their religious knowledge is what every candid christian will be prepared to expect; but as there has been nothing of an unnatural or extravagant excitement manifested, so it is reasonable to hope and believe that the far greater part will stand fast in the Lord, and adorn their christian profession unto the end. If fears may be entertained of any, it must be of those who from prejudice of education, or persuasion of relatives may be prevented from uniting themselves immediately with some spiritual church, where the means of grace would have the happy tendency to keep alive the work of God in their souls. If this paper should fall into the hands of any so circumstanced, I intreat them to take warning by it. God has raised up *spiritual* pastors in different sections of his church, whose duty and delight it is to feed the flock of God, and especially the lambs of that flock. Avail yourselves therefore, of this rich provision that you grow in grace and in the further knowledge of God our Saviour. Amen.

MISSIONARY INTELLIGENCE.

WEST INDIAN MISSION.—JAMAICA.

(Concluded from page 185.)

Mr. SHIPMAN, on his having been refused a license, resolved to wait for another opportunity. At the ensuing Quarter Sessions he renewed his application,

which was again rejected; he remained another quarter, and applied again, but with no better success. Those repeated disappointments produced a very painful

effect on the minds of the Leaders and members of society. They had long borne up under the expectation of seeing better days, but hope deferred made their hearts sick at last; and the Leaders' meetings were, in consequence, but thinly attended. This weighed down the minds of the Preachers, but it was resolved to wait yet another quarter, and then make the last effort. Contrary to all expectation, this succeeded, and the intelligence was scarcely "believed for joy." The venerable and aged Mrs. Smith, one of the first eight members, was appointed to open the chapel gates; this she did, praying that God would never more suffer them to be closed against his worshipping people.

As there had been occasional preaching at Spanish Town for about two years before, three places of worship were now open on the Sabbath day, viz. Kingston, Spanish Town, and Morant Bay; and the work revived and prospered in all those places. In 1817, premises were purchased in Spanish Town, and a house fitted up as a chapel. In 1818, having received a reinforcement of Missionaries they were able to enter their doors of usefulness. A new chapel was opened at Grateful Hill, in St. Thomas's in the Vale: Mr. Shipman went to the north side, and after having formed a society at Montego Bay, he purchased a large house for a chapel, being the most pleasing prospect of success. A commodious building was purchased, as a second chapel in

Kingston, another at Bath, in the Morant Bay Circuit; and such were the zeal and liberality of our people, that those purchases were made without any assistance from the society at home.

The Mission remained without serious interruption until the beginning of 1822. About that time parliamentary resolutions for the melioration and ultimate abolition of slavery arrived in the Island. Then it appeared that old prejudices had only been smothered, but not extinguished. The Missionaries were now attacked as the agents of the African Institution, and every effort was made to blacken their character and send them from the island. In St. Ann's the two Missionaries were refused permission to exercise their ministry; and thus commenced, in that parish, a system of opposition which has been continued with but little intermission until the present time.

At that time the number of regular chapels and preaching-houses throughout the island was fifteen; so greatly had the mission spread in the space of nine years. In the Parish of St. Thomas in the East, in Spanish Town, and Montego Bay, all was peace; but in Kingston, and St. Ann's, efforts were made to silence the Preachers and shut up the chapels. There was, however, no open violence manifested at either of those places until the night of the 25th of December, 1826, when an outrageous attempt was made to murder the late Mr. Ratcliffe and his family, at St. Ann's Bay. The Rector, the Rev. Mr. Bridges,* on the morning of

This was the gentleman who some few years ago published a pamphlet, in which he had the effrontery to assert, that the Negro Slaves in the West Indies were in a condition preferable to that of the British peasantry. A learned and pious member of the Church of England has, however, thought otherwise. The excellent Lord Houlston, in his address to the House of Lords, in 1806, when the subject of Colonial Slavery was before the house, said,

In discussing the merits of the slave-trade, it is fit previously to take a view of every man himself: and my Lords, I agree with the noble Lord near me, the mover of the proposition, that slavery is itself an evil of the very first magnitude; a calamity to the one whom it falls; a calamity the heaviest, the most dreadful of all which are incident to mortal man. My Lords the evil of the thing is this,—that it is a degradation of man from the condition of man. The moment that any one becomes a slave, he is in the state and condition of man no longer. He is no longer master of his own body, or his own mind; he has no longer any property in himself, or in the productions of his own industry. And, my Lords, this is an answer to all those arguments in favour of the slave-trade which are drawn from the humane treatment the negroes in the West Indies meet from the planters. My Lords, I do not call in question the humanity of the planters: I doubt not that their humanity, generally extends to their slaves all the consolations their condition is capable of receiving. But what can the utmost humanity of the master do for the slave? He may be kind to him, he may work him moderately; but my Lords, nothing that the master can do will ever restore the slave short of manumission can reinstate him in the condition of a man, from

that day, preached an inflammatory discourse, to show, as he expressed it, the evil of separation from the established Church, and which insinuated, that the Missionaries had political, instead of religious, ends to serve; that their doctrines were artfully subversive of the civil institutions of the country, and dangerous in their effects on the minds of the untutored negroes around them. About midnight, the light company of the St. Ann's militia being on guard,* a party came and fired into the chapel in which there were rooms partitioned off for the Missionary's residence, at the word of command. Seven balls were afterwards found, and one stuck fast in a column, at no great distance from the peaceful inmates. Providentially, however, they all escaped unhurt.

About this time the Slave Law was passed, the clauses of which, on the subject of religion, were restrictive of the privileges of the Missionaries, and highly injurious to the interests of the Mission. The magistrates of the parish of St. Ann, taking advantage of this enactment, arrested and imprisoned Mr. Grimsdale, whose barbarous confinement in the filthy jail at St. Ann's Bay, there is every reason to believe, was the cause of his death, which took place shortly after his liberation.

Connected with the arrest of Mr. Grimsdale, it should be known, that a number of respectable free people on the Bay were indicted for praying in their houses, among whom was a lady of colour, a Miss Jarvis. At the request of Mr. Grimsdale, Messrs. Murray and Bar-

ry attended the Court on the day of trial, and addressed a few words to the Justices on the claims of our people to the protection of the laws; trials proceeded, and a witness against Miss Jarvis proved the fact of her praying, by swearing that she said, "O Lord God!" The jurors appeared ashamed, and verdicts of acquittal were returned in all the cases. By these acts, however, the hostility of the magistrates was made apparent.

In 1828, Mr. Whitehouse was arrested and committed to the jail of St. Ann's, for preaching. During his confinement, Mr. Orton, the Missionary at Falmouth, arrived at St. Ann's Bay, and as it happened to be the evening for preaching, he was requested by Mr. Whitehouse to officiate; he did so, but was arrested on the following morning, though allowed to continue at large until he should be required to appear before a bench of magistrate. Mr. Whitehouse immediately on his committal, wrote to Spanish Town, requesting the attendance of some of the Missionaries; and Messrs. Duncan and Barry arrived on the Bay, on the very morning on which the Court was to sit. On the formation of the Court, the head constable, Drake, was called up, and his mere *ipse dixit*, for he was not sworn, was taken against Mr. Orton. Messrs. Duncan and Barry, in tendering bail for the Missionaries, addressed the Court at considerable length, on the illegality of such proceedings; but were informed by the Justices, that bail would not be taken for Mr. Whitehouse, as he was committed without bail or mainprize, but that they would accept it for Mr. Orton, provided

which man ought not to be detrudd. My Lords, with concern and indignation I have often heard it argued in this house, that, under the kind treatment of the planters, the negroes in the West Indies live as comfortably as our own peasantry. My Lords, with respect to mere animal enjoyment, it may be true; but mere animal enjoyment is not the great consolation of man's existence. Our British peasant, sustaining himself and family upon his homely meal of coarse barley bread and skimmed milk, and stretching his weary limbs at night on his pallet bed, is independent,—the master of himself, and the father of his own family. The bread he eats, and distributes to his children, is his own. He sleeps upon his own bed. All the fatigue he endures is for himself. He toils for himself and his own family; not for a master. His comforts depend not upon the precarious kindness of a master. He is a man: he holds the rank and dignity of a man in civil society. But the negro slave in the West Indies!—My Lords, you may pamper him every day with the choicest viands: you may lay him to repose at night on one of your beds of roses; but with all this, he is not in the condition of a man: he is nothing better than a well kept horse. My Lords, this is my notion of slavery.

* The Jamaica militia is composed of persons of free condition, but at that time the light companies were all whites.

security would be given that he would preach in the parish no more.¹ This, of course, was refused: Messrs. Duncan and Barry reasoned with the magistrates, and expressed their astonishment at Mr. Whitehouse's committal, and entreated repeatedly, that they would take bail; but all their entreaties were unavailing, Mr. Rose declaring that "the magistrates were resolved to do their duty!" As soon as this avowal was made, Messrs. Duncan and Barry informed the Court that they should now consider it to be their duty to apply for writs of Habeas Corpus, to take Messrs. Orton and Whitehouse out of their hands, and that they would also remove the proceedings to the supreme Court. This step was taken, the case was decided against the magistrates, the indictment against Mr. Whitehouse was quashed, on the motion of Mr. Attorney General James, and it was ruled, that the Missionaries were as fully protected in Jamaica by the provisions of the Act of Toleration, as they would be if they laboured in England. Sir John Keene, who was then Lieutenant Governor, with a promptitude and liberality which reflected great honour upon him, removed Messrs. Rose and Hemming from the magistracy.

It will scarcely be believed that an attempt was subsequently made, to fix the crime of perjury on Mr. Orton, because he swore in his affidavit, on application for the writ of Habeas Corpus, that Messrs. Duncan and Barry had tendered bail; and witnesses were actually brought forward to prove that such bail had never been offered, among whom was Mr. Rose himself! Messrs. Duncan and Barry were Mr. Orton's witnesses; and after a long trial he was acquitted. Had this indictment succeeded, Mr. Orton's witnesses would of course have been subjected to a similar prosecution. Such were the men with whom the Missionaries had to contend.

During the session of the House of Assembly, in the year 1827, a Committee was appointed to enquire into the conduct and establishments of the sectarians; and on that occasion a great number of Missionaries, of all denominations, were examined, in order, if possible, from their own evidence, to make out a case against them. This attempt of course failed; and as a last resource, testimony of the most

revolting character was procured from men, hostile to Missions, and immediately under the influence of the House of Assembly; and although the Missionaries were prepared to rebut that evidence, and offered to do so, through a letter addressed by Mr. Barry to the members, in which it was requested that the House would call the Missionaries to its bar, and allow them the opportunity of justifying their characters and Mission, and of repelling the testimony of prejudiced and malignant men; yet, without paying any attention to a request so reasonable, a report was adopted and sent to England, deeply inculcating the Missionaries, and charging them, amongst other acts, with robbing the slaves, and encouraging prostitution among the female members of the society! The impression which was intended to be made on the minds of His Majesty's Government by such a report, did not however succeed, and his Majesty in council disallowed the Slave Law.

Subsequent to these transactions, notwithstanding all the discouragements and opposition which the Mission was called to encounter, the prospects of the society gradually brightened, and its numbers considerably increased. The best moral and religious effects were produced by the labours of the Missionaries, not only among the negroes, but also among the free coloured, and black population. Concubinage was in many instances undermined, and hundreds of young women were saved from its degradation.* The tone of morals was raised, and habits of sobriety and industry were promoted. The due observance of the Sabbath, and a strict attention to public worship, were promoted among a large proportion of the population; and from the testimony of the planters themselves, an astonishing change had been effected in the characters and habits of the slaves under instruction. The number of Missionaries in Jamaica, in the year 1831, amounted to twenty, and the numbers in society, to upwards of 12,000; and the Missionaries possessed, in the sincere and unshaken attachment of the free coloured and black inhabitants of the island, even though not members of the society, the most irrefragable proof of the good opinion which they entertained of their usefulness and integrity.

But the Mission was to be called to

*This was the head and front of the Missionaries' offending!

undergo a severe and afflictive trial. The minds of the negroes, long agitated by the hope of freedom, yet constantly exposed to all the bitterness of disappointment, appeared to require only some immediately exciting cause to lead to the adoption of measures for securing their own liberty; and fully aware, from various sources of information, of all that was passing, not only in Jamaica, but in England, such cause was speedily afforded. The parochial meetings in Jamaica passed several most ill-timed resolutions, and appointed delegates to proceed to England, in order to solicit the interposition of Government in their favour, and in the event of non-compliance, to pray to be absolved from their allegiance to the British crown! This proceeding was a deadly blow to the hopes of the slave. In conjunction with this measure, a bill was introduced in the House of Assembly in the session of 1831, providing for the compulsory manumission of slaves; that is, requiring the owner to sell the slave his freedom when the slave should be able to purchase it; but, notwithstanding the frequent assertions of the colonists, that whenever they could procure compensation, they would cheerfully manumit their slaves, no sooner was it proposed to make this provision for the slave to purchase his own liberty, than the measure met with the most decided opposition. The introduction of the motion tended in a high degree to encourage the expectations of the negroes; but its rejection (for so it must be called) dashed their hopes to the ground, and the effect may be easily conceived. Other causes might be introduced as concurring to produce the late insurrection, but the limits of this statement will not allow it, and the foregoing must be considered among the most powerful and effective.

It was supposed by some, that the reduction of the negroes' holidays stood closely connected with the late disturbances in Jamaica; and whatever degree of importance may be attached to this circumstance, certain it is, that immediately after Christmas the first indications of insurrection were manifested in the parish of St James. The spirit soon spread to Trelawney, Hanover, Westmoreland, and partially to other parishes. The military force of the colony was called out; the island declared under martial law; active measures adopted to suppress the rebellion; and after the loss of property and life, particularly of negro life, to a

large amount, the authorities succeeded in reducing the insurgents.

But this was too favourable an opportunity for attempting to charge the insurrection upon the Missionaries, and to attribute to their agency the disaffection of the negroes, to be allowed to pass. Several of the Baptist Missionaries were arrested, as well as one Moravian, and tried for their lives; and although every means was resorted to, even that of subornation of perjury, in order to procure their conviction, yet no charge could be established against them, and they were honourably acquitted. It ought to be observed here, that, although the highest authorities in Jamaica expressed their conviction of the innocence of the Wesleyan Ministers and their societies, yet some of their Missionaries were also arrested, though subsequently discharged; and at meetings convened in the different parishes throughout the island, it was gravely resolved, that the insurrection was attributable to them in common with the other sectarians, and petitions prepared, praying the House of Assembly to banish them also from the colony. Nor should it be forgotten, that, with the real causes of that rebellion before their eyes, aware of the legitimate and honourable acquittal of the Missionaries, and, in fact, in the absence of all evidence, the Committee appointed by the House of Assembly to examine into the causes of the rebellion, did not hesitate to attribute it to the Missionaries, thus finally evincing their inveterate hostility to all employed in the work of negro instruction.

The destruction of chapel-property speedily followed. The Baptist chapels on the north side were all demolished, as well as the Wesleyan chapel at Falmouth, and four other chapels in the St. Ann's Circuit. A society called "the Colonial Church Union" was formed consisting of white Protestants, Jews, French, and, with shame be it spoken, supported by the names of two Clergymen, one of the established Church, and the other of the Church of Scotland, having for its avowed object the subversion of all Missions, and the silencing of all Ministers except those of the established churches of England and Scotland! A society was also commenced in St. George's for the destruction of chapels, and a league was entered into by the low and intolerant inhabitants of Kingston, to destroy all the Mission chapels in that city. Justice requires it to be known, that in Kingston

the last proposal called forth the indignation of many of the respectable inhabitants; and to prevent such an outrage, his Honour the Mayor issued his proclamation, which was rendered the more imperative, by the loud calls of the infamous editor of the *Courant* to the white mob, to pull down our places of worship. The safety both of the chapels and of the Missionaries was rendered exceedingly precarious in consequence of the tremendous state of excitement into which the public mind was thrown; nor is it going too far to assert, that the safety of both is entirely owing, under a gracious Providence, to the prompt and noble interposition of the free coloured and black inhabitants of Kingston, at once the friends of religion and Missions, and the enemies of intolerance and oppression; and who were ready to defend both at the risk of their lives.

It appears from affidavits lodged in the Crown Office in Jamaica, copies of which are now at the mission House in Hatton Garden, that Magistrates, a Member of Assembly, Captains of Militia, the Head Constable, and the Deputy Marshal of St. Ann's, &c. were present at the demolition of the chapels, encouraging the lawless mob to proceed in the work of impious and illegal outrage: a fact which speaks volumes, and proves to demonstration, that, without the immediate and energetic interference of his Majesty's Government, the poor negroes of that colony must continue in their present deplorable state of religious destitution, and that the Missionaries, compelled by the hand of violence to abandon their stations, and take refuge in Kingston, cannot, with

any prospect of safety, return to the scene of their labours.

Some idea may be formed of the present state of Society in Jamaica, and of the dangers to which the Missionaries are exposed, from the late base and ruffianly attack made on Mr. Bleby, the Wesleyan Missionary in Falmouth, and his family. A party of miscreants entered his house at night, struck and seized Mr. Bleby, tarred him all over, and then attempted to set him on fire, which was only prevented by Mrs. Bleby's dashing the candle from the ruffian's hand. She was knocked down, and her child was attempted to be thrown from the window. Some persons of colour came to the assistance of Mr. Bleby, who was eventually rescued by Mr. Millar and a party of the twenty-second regiment, and afforded an asylum in the barracks; and it appears from Mr. Bleby's letters, that, in the absence of Mr. Millar and the Custos, he applied to several magistrates, but that none of them would take his depositions! The individuals who committed the assault, and no doubt intended to murder this unoffending man, are represented as overseers, men more strongly opposed than any others to the interests of religion, and many of them magistrates themselves; which perhaps in a great measure accounts for the astounding fact, that, the very men who came to Mr. Bleby's rescue were disarmed by authority, and were to be tried by a court martial for the crime of protecting a Christian Missionary, his wife and helpless infant, from brutal violence!—*Wesleyan Missionary Notices.*



By a letter received from Mr. Bleby, dated Montego Bay, May 29th, 1832, it appears, that notwithstanding his recent ill treatment, and the hostile spirit manifested by the enemies of Missions, he was about to commence his ministry at Falmouth. The following is an extract:—

Many threats have been held out against us should we attempt to hold service there, and against any house that may be occupied as a place of worship; but our trust is in the Lord our God, who will make even the wrath of man to praise us, and the remainder of wrath he will restrain. We have succeeded in hiring a house, which will serve both as a residence and a place of worship, when it has undergone a few repairs; so that in a few weeks we hope to see the scattered society

again united, and privileged with the ordinances of the sanctuary. We need, however, the prayers of those who are happily in more prosperous circumstances, "that the word of the Lord may have free course and be glorified, and that we may be delivered from unreasonable and wicked men." A violent spirit of persecution is abroad in the neighbourhood. I have never yet had an opportunity of preaching at Falmouth, and the society have been without the means of grace

now five months, so that with those who have fallen away, and those who will be prevented from attending, we may calculate on a great decrease in this once flourishing society. Some however, have stood the fiery trial they have been called to pass through, which is a subject for rejoicing and gratitude to God; and I

hope that when the means of grace are restored, those who have suffered loss in spiritual matters will retrace their steps, and humble themselves before the Lord; and that we shall see this part of the Lord's vineyard, which has been so much trodden down, again blooming in fruitfulness and prosperity.

POETRY.

HEBREW MELODY, BY MRS. BROOKS.

Jeremiah x. 17.

FROM the Hall of our Fathers in anguish we fled,
Nor again will its marble re-echo our tread;
For the breath of the syroc has blasted our name,
And the power of Jehovah has crushed us in shame.

His robe was the whirl-wind, His voice was the thunder;
And earth at his foot-step was driven asunder:
The mantle of midnight had shrouded the sky,
But we knew were he stood, by the flash of his eye.

Oh, Judah! how long must thy weary ones weep,
Far, far from the land where their forefathers sleep?
How long ere the glory that brightened the mountain,
Will welcome the exile to Siloas fountain!

PRAYER.

BY JAMES MONTGOMERY.

PRAYER is the soul's sincere desire,
Uttered or unexpressed;
The motion of a hidden fire,
That trembles in the breast.

Prayer is the burthen of a sigh,
The falling of a tear;
The upward glancing of an eye,
When none but God is near.

Prayer is the simplest form of speech,
That infant lips can try;
Prayer the sublimest strains that reach
The Majesty on high.

Prayer is the Christian's vital breath,
The Christian's native air;
His watchword at the gates of death:
He enters heaven by prayer.

Prayer is the contrite sinner's voice,
Returning from his ways;
While Angels in their songs rejoice,
And say, "Behold he prays!"

The saints in prayer appear as one,
In word, and deed, and mind;
When with the Father and His Son,
Their fellowship they find.

Nor prayer is made on earth alone:
The Holy Spirit pleads:
And Jesus on the eternal throne,
For sinners intercedes.

O thou by whom we come to God,
The Life, the truth, the way;
The path of prayer thyself hast trode:
Lord teach us how to pray!