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THE
NOVA SCOTIA AND NEW BRUNSWICK

Wesleyan Methodist Magazine.

VOL. I.

SEPTEMBER, 1832.

No. III.

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1832.

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BIOGRAPHY.

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

Continued from page 73.

MR. JOHN WESLEY having called his brother Charles to supply his place in Ireland, returned to the work in Britain, and his journals exhibit the manner in which the foundations of the Methodist connexion were carried out, and firmly laid. Nor were the preachers under his direction, though labouring in more limited districts of country, scarcely less laboriously employed. At this period one of them writes from Lancashire to Mr. Wesley:—"Many doors are opened for preaching in these parts, but cannot be supplied for want of preachers. I think some one should be sent to assist me, otherwise we shall lose ground. My circuit requires me to travel *one hundred and fifty miles in two weeks; during which time I preach publicly thirty-four times, besides meeting the societies, visiting the sick, and transacting other affairs.*"

Of the preachers, some were engaged in business, and preached at their leisure in their own neighbourhood; but still, zealous for the salvation of men, they often took considerable journies. Others gave themselves up, for a time to more extended labours, and then settled: but the third class, who had become the regular "assistants" and "helpers" of Mr. Wesley, were devoted wholly to the work of the ministry; and after a period of probation, and a scrutiny into their character and talents at the annual Conferences, were admitted, by solemn prayer, into what is called "full connexion," which was their ordination. No provision was however, made at this early period for their maintenance. They took neither "purse nor scrip;" they cast themselves upon the providence of God, and the hospitality and kindness of the societies, and were by them, like the primitive preachers, "helped forward after a godly sort," on their journies, to open new places, and to instruct those for whose souls

“no man cared.” Of them it might be said, as truly as of the first propagators of christianity, they had “no certain dwelling-place;” and under the severity of labour, and the wretched accommodations to which they cheerfully submitted, many a fine constitution was broken, and premature death was often induced.

The annual Conferences have been mentioned, and that a correct view may be taken of their character and object, it may be necessary to go back to their commencement. At first every doctrine was fully sifted in successive “Conversations;” and the great principles of a godly discipline were drawn out into special regulations, as circumstances appeared to require. After the Body had acquired greater maturity, these doctrinal discussions became less frequent, a standard and a test being ultimately established in a select number of Mr. Wesley’s doctrinal sermons, and in his “Notes on the New Testament.” The free and pious manner in which these inquiries were entered into was strikingly marked at the first Conferences, in the commencing exhortation; and the widest principle of christian liberty was also laid down, as suited to the infant state of a society which was but just beginning to take its ground, and to assume the appearance of order.

The minutes of the early Conferences are not confined to doctrinal discussions; but we see in them the frame of the discipline of the body, growing up from year to year, and embodied in many copious directions and arrangements. The most important of these remain in force to this day, although some in a maturer state of the Society have gone into disuse.

The doctrines and principal branches of discipline of the body being generally settled, Mr. Wesley desisted from publishing extracts from the minutes of the annual Conferences from 1719 to 1765. In the minutes of the latter year we find, for the first time, a published list of the circuits, and of the preachers. The circuits were then *twenty-five* in England, extending from Cornwall to Newcastle-upon-Tyne; in Scotland four; in Wales two; in Ireland eight; in all *thirty-nine*. The total number of preachers, given up entirely to the work, and acting under Mr. Wesley’s directions, had then risen to *ninety-two*.

Mr. Charles Wesley married in 1719, yet still continued his labours with but little abatement.

The detected immorality and expulsion in 1754, of one of the preachers, James Wheatley, led the brothers to determine upon instituting a more strict inquiry into the life and behaviour of every preacher in connexion with them. Mr. Charles Wesley undertook that office, as being perhaps more confident in his own discernment of character, and less influenced by affection to the preachers. The result was, however, highly creditable to them, for no irregularity of conduct was detected; but as the visitation was not conducted, to say the least of it, in the bland manner in which it would have been executed by Mr. John Wesley, who was indeed alone regarded as the father of the connexion, it led, as might be expected, to bickering. Many of the preachers did not come up to Mr.

Charles Wesley's notions of attachment to the church; some began to wish a little larger share in the government; and a few did not rise to his standard of ministerial abilities, although of this he judged only by report. From this time a stronger feeling of disunion between the preachers and him grew up, which ultimately led to his taking a much less active part in the affairs of the body, except to interfere occasionally with his advice, and in still later years, now and then to censure the increasing irregularity of his brother's proceedings. The fact was Mr. John Wesley was only carried forward by the stream which had impelled both the brothers irretrievably far beyond the line prescribed to regular churchmen; and Mr. Charles was chafing himself with the vain attempt to buffet back the tide, or at least to render it stationary.

In the year 1751, Mr. Wesley, believing that his usefulness would be promoted thereby, entered into the marriage state with a widow lady of independent fortune; but this union was unhappy in its results:—for after a series of most provoking conduct on her part, proceeding from a groundless jealousy, she withdrew from her husband, and endeavoured by the most shameful means to exhibit his character in an odious light.

Mr. Wesley visited Scotland a second time in 1753, and preached to large congregations; but in the autumn of this year being threatened with consumption, brought on by repeated attacks of cold, he was prevailed on to retire to a pleasant village in the neighbourhood of London; and there not knowing how it might please God to dispose of him, and wishing “to prevent vile panegyric” in case of death, he wrote his epitaph as follows:—

HERE LIETH
THE BODY OF JOHN WESLEY,
A BRAND PLUCKED OUT OF THE BURNING;
WHO DIED OF CONSUMPTION, IN THE FIFTY-FIRST
YEAR OF HIS AGE.
NOT LEAVING, AFTER ALL HIS DEBTS ARE PAID,
TEN POUNDS BEHIND HIM:
PRAYING,

God be merciful to me an unprofitable servant!

In 1755, at the Conference at Leeds, a subject which had been frequently stirring itself, was formally discussed.

“The point on which we desired all the preachers to speak their mind at large, was, whether we ought to separate from the church. Whatever was advanced on one side or the other was seriously and calmly considered; and on the third day we were all fully agreed in that general conclusion, that, whether it was *lawful* or not, it was no way expedient.”

Part of the preachers were, without restraint, permitted to speak in favour of a measure which in former Conferences would not have been listened to in the shape of discussion; and the conclusion was, that the question of the lawfulness of separation was evaded, and the whole matter was reduced to “expediency.” Mr. Charles Perronet and some others for whom Mr. Wesley had great respect, were at this time urging

him to make full provision for the spiritual wants of his people, as being in fact in a state of real and hopeless separation from the church; and he did some years afterwards so far relax, as to allow of preaching in church hours under certain circumstances, as 1. When the minister was wicked; or held pernicious doctrine; 2. When the churches would not contain the population of a town; or where the church was distant. In that case he prescribed reading the Psalms and Lessons and part of the Liturgy. And for this purpose, as well as for the use of the American Societies, he published his abridgement of the Common Prayer, under the title of the "*Sunday Service of the Methodists.*"

In the following year he printed an Address to the Clergy, plain, affectionate and powerful; breathing at once the spirit of an Apostle, and the feeling of a brother—Happy if that call had been heard! He might perhaps be influenced in this by a still lingering hope of a revival of the spirit of zeal and piety among the ministers of the Established Church; in which case that separation of his people from the church, which he began to foresee as otherwise inevitable, he thought might be prevented; and this he had undoubtedly much at heart. Under the same view it probably was that in 1764, he addressed a circular to all the serious clergy whom he knew, inviting them to a closer co-operation in promoting the influence of religion in the land, without any sacrifice of opinion, and being still at liberty, as to outward order, to remain "quite regular, or quite irregular, or partly regular and partly irregular." Of the thirty-four clergymen addressed, only three returned any answer. From this time he gave up all hope of a formal connexion with even the pious clergy; and he therefore set himself with deep seriousness to perpetuate the union of his preachers. At the Conference of 1769, he read a paper the object of which was to bind the preachers together by a closer tie, and to provide for the continuance of their union after his death. They were to engage solemnly to devote themselves to God, to preach the old Methodist doctrine, and to maintain the old Methodist discipline; after Mr. Wesley's death, they were to repair to London, and those who chose to act in concert were to draw up articles of agreement; whilst such as did not so agree were to be dismissed "in the most friendly way possible." They were then to choose a committee by vote, each of the members of which was to be Moderator in his turn, and this committee was to enjoy Mr. Wesley's power of proposing preachers to be admitted or excluded, of appointing their stations for the ensuing year, and of fixing the time of the next Conference. This appears to have been the first sketch of an ecclesiastical constitution for the body, and it mainly consisted in the entire delegation of the power which Mr. Wesley had always exercised, to a committee of preachers to be chosen by the rest when assembled in Conference. Another and more eligible provision was subsequently made; but this sufficiently shows that Mr. Wesley had given up all hope of union with the church; and his efforts were henceforth directed merely to prevent any thing like formal separation, and the open renunciation of her communion, during his life, by allowing his preachers to administer the sacraments.

About this time much prejudice was excited against Mr. Wesley in Scotland by the republication of Hervey's "Eleven Letters." He had three times visited this country; and preaching only upon the fundamental truths of christianity, had been received with great affection. The Societies had increased, and several of his preachers were stationed in different towns. Lady Frances Gardiner, the widow of Colonel Gardiner, and other persons eminent for piety and rank attended the Methodist ministry, but the publication of this wretched work caused a temporary odium. Hervey who had been one of the little band at Oxford, became a Calvinist; and as his notions grew more rigid with age, so his former feelings of gratitude and friendship to Mr. Wesley were blunted. He had also fallen into the hands of Cutworth, a decided Antinomian, who 'put in and out' of the Letters "what he pleased." They were not published however, until Hervey's death, and against his dying injunction. It is just to so excellent a man to record this fact; but the work was published in England, and republished, with a violent preface by Dr. Erskine, in Scotland; and among the Calvinists it produced the effect of inspiring great horror of Mr. Wesley as a most pestilent heretic, whom it was doing God service to abuse without measure or modesty. But the unfavourable impression made by these Letters surcharged by Cutworth's Antinomian venom, was however quickly effaced from all but the bigots; and with them, judging from Moncrieff's life of Erskine, it remains to this day. In his subsequent visits to Scotland Mr. Wesley was received with marks of the highest respect, and at Perth he had the freedom of the city handsomely conferred upon him.

Methodism having begun to make some progress in America, in consequence of the emigration of some of the members of the Society from England and Ireland Mr. Wesley inquired of the Preachers at the Conference of 1769 whether any of them would embark in that service. Messrs. Boardman and Pidmoor, two excellent men, of good gifts, volunteered their services, and were sent to take charge of the Societies. From this time the work spread with great rapidity and more than twenty Preachers had devoted themselves to it previously to the war for independence, and societies were raised up in Maryland, Virginia, New York, and Pennsylvania. During the war they still prosecuted their labours; though as several of them took the side of the mother country, they were exposed to danger. Others, with more discretion, held on their way in silence, speaking only of the things of God. After the war had terminated Mr. Wesley made a provision for the government of his American Societies, which will be hereafter adverted to.

In the early part of 1770, we find Mr. Wesley, as usual, prosecuting his indefatigable labours in different parts of the kingdom, and every where diffusing the influence of spirituality and zeal, and the light of a "sound doctrine." His journals present a picture of unwearied exertion, such as was perhaps never before exhibited, and in themselves they form ample volumes of great interest, not only as a record of his astonishing and successful labours, but from their miscellaneous and almost uniformly instructive character.

This year is memorable in the history of Methodism, for having given birth to a long and very ardent controversy on the doctrines of Calvinism. It took its rise from the publication of the Minutes of the Conference, in which it was determined, that, in some particulars then pointed out, the Preachers had "leaned too much to Calvinism." The fact was, that Messrs. Whitefield and Howel Harris, the early co-adjutors of Mr. Wesley, had become Calvinists; but the affection subsisting between this little band was so strong, that they all agreed in preaching what was at the time most needed, the doctrine of salvation by faith; avoiding all peculiarities of opinion as much as possible in their sermons. And Mr. Wesley's anxiety to maintain unity of effort as well as affection with Mr. Whitefield, led him also in 1743 to concede to his calvinistic views as far as possible. When the leaders had approached so near 'the very edge of Calvinism' on one side, and 'of Antinomianism' also, with safety, it was not to be wondered at that others should overstep the line. A strong tide of Antinomianism had set in, and threatened great injury to practical godliness. The subject was one of importance and in consequence was brought before his conference of Preachers as meriting their attention. The publication of these Minutes awakened a great outcry, and much bad feeling those of the Geneva confession. The Hon. and Rev. Walter Shirley, Chaplain to the Countess of Huntingdon, issued a Circular calling upon all the serious clergy and several others, to go in a body to the ensuing Conference, and "insist upon a formal recantation of the said Minutes, and, in case of a refusal, to sign and publish their protest against them." Mr. Fletcher, undertook a defence of the Minutes; but not content with evangelizing the apparently *legal* Minutes, and vindicating the doctrinal consistency and orthodoxy of Mr. Wesley, he incidentally discussed various other points of the quin-quarticular controversy; when he as well as Mr. Wesley, was quickly assailed by a number of replies not couched in the most courteous style. Mr. Fletcher's skill and admirable temper so fully fitted him to conduct the dispute which had arisen, that Mr. Wesley left the contest chiefly to him, and calmly pursued his labours, and the whole issued in a series of publications from the pen of the Vicar of Madeley, which as a whole, can scarcely be too highly praised or valued.

In the midst of these controversies and cares, the societies continued to spread and flourish under the influence of the zeal and piety of the Preachers, animated by the ceaseless activity and regular visits of Mr. Wesley, who, though now upwards of seventy years of age, seemed to possess his natural strength unabated. His thoughts however frequently turned with anxiety to some arrangement for the government of the Connexion after his death, and not being satisfied that the plan he had sketched out a few years before, would provide for a case of so much consequence he directed his attention to Mr. Fletcher, and warmly invited him to come forth into the work and to allow himself to be introduced by him as the future head of the connexion. Mr. Fletcher could not be prevailed upon to undertake so great a responsibility,

and if he had, the plan must have failed, as he was a few years afterwards removed to another world. From Mr. Charles Wesley who had become a family man, and had nearly given up travelling, he had no hope as a successor; and even then a further settlement would have been necessary, because he could not be expected long to survive his brother. Still therefore this important matter was undetermined. At length Mr. Charles Wesley giving up as hopeless the return to the church, suggested the plan which his brother adopted, to devolve the government, not indeed upon one, but upon many whom he esteemed "the worthiest," for age, experience, talent, and moderation.

Mr. Wesley began in 1773 to publish a periodical work, which he entitled, "The Arminian Magazine; consisting of Extracts and Original Treatises on Universal Redemption." He needed a medium through which he could reply to the numerous attacks made upon him; and he made use of it further to introduce into general circulation several choice treatises on Universal Redemption, and to publish selections from his valuable correspondence with pious persons. He conducted this work while he lived; and it is still continued by the Conference, under the title of the "Wesleyan Methodist Magazine" on the same general principles as to its Theology, though on a more enlarged plan.

In 1783 Mr. Wesley paid a visit to Holland, having been pressed to undertake this journey by a Mr. Ferguson, formerly a member of the London Society who had made acquaintance with some pious people, who, having read Mr. Wesley's Sermons, were desirous of seeing him. With respect to this visit, after detailing his means of intercourse and of usefulness among the Dutch, he says, "I can by no means regret either the trouble or expense which attended this little journey. It opened me a way into as it were a new world, where the land, the buildings, the people, the customs were all such as I had never seen before: but as those with whom I conversed were of the same spirit with my friends in England, I was as much at home in Utrecht and Amsterdam, as in Bristol and London." ————— "How entirely were we mistaken in the Hollanders, supposing them to be of a cold, phlegmatic, unfriendly temper! I have not met with a more warmly affectionate people in all Europe! No, not in Ireland!

That provision for the stability and the government of the Connexion after his death, which had been to Mr. Wesley a matter of serious concern for several years, was accomplished in 1784, and gave him, whenever he subsequently adverted to the subject, the greatest satisfaction. From this time he felt that he had nothing more to do, than to spend his remaining life in the same spiritual labours in which he had been so long engaged; and that he had done all that a true prudence required to provide for the continuance and extension of a work which had so strangely enlarged under his superintendance.

This settlement was effected by a legal instrument enrolled in Chancery, called "A deed of Declaration," in which one hundred Preachers, mentioned by name, were declared to be "the Conference of the people

called Methodists." By means of this deed, a legal description was given to the term Conference and the settlement of Chapels upon Trustees was provided for; so that the appointment of Preachers to officiate in them should be vested in the Conference as it had heretofore been in Mr. Wesley. The deed also declares how the succession and identity of the yearly conference, is to be continued, and contains various regulations as to the choice of a President and Secretary, the filling up of vacancies, expulsions &c. Thus "the succession," as it was called, was provided for; and the Conference, with its President, chosen annually, came into the place of the Founder of the connexion, and has so continued to the present day. As the whole of the Preachers were not included in the deed, and a few who thought themselves equally entitled to be of the hundred Preachers who thus formed the Legal Conference were excepted, some dissatisfaction arose; but as all the Preachers were eligible to be introduced into that body as vacancies occurred, this feeling was but partial and soon subsided. All Preachers in full connexion were allowed to vote in the conference; and subsequently, those who were not of the hundred, but had been in connexion a certain number of years, were permitted by their votes, to put the President into nomination for the confirmation of the Legal Conference. Thus all reasonable ground for mistrust and jealousy was removed from the body of the Preachers at large; and with respect to the hundred Preachers, themselves, the President was chosen annually, and each being eligible to that honour, efficiency of administration was wisely connected with equality. The consequence has been, that the Preachers have generally remained most firmly united by affection and mutual confidence, and that few disputes have ever arisen among them, or have extended beyond a very few individuals. Ecclesiastical history does not, perhaps, present an instance of an equal number of Ministers brought into contact so close, and called so frequently together, for the discussion of various subjects, among whom so much general unanimity, both as to doctrines and points of discipline has prevailed, joined with so much zeal, good-will and friendship towards each other, for so great a number of years. This is the more remarkable, as by their frequent changes from station to station, opposite interests and feelings are very often brought into contact. The final decisions of the Conference on their appointment to these stations, generally the most perplexing part of its annual business, are, however, cheerfully or patiently submitted to, from the knowledge that each has of the public spirit with which that body is actuated, and the frank and brotherly manner in which all its proceedings are conducted. By this deed, Mr. Wesley, at his death, devised to the Conference every prerogative he enjoyed as the Father of the Connexion, and in this important and wise settlement of the government of the connexion, there appears, in the opinion of his Biographer, but one regulation, which seems to controvert that leading maxim to which he had always respect, namely to be guided by circumstances in matters not determined by some great principle. We allude to the proviso which obliges the Conference not to appoint any Preacher to the

same chapel for more than three years successively, thus binding an itinerant ministry upon the societies for ever. Whether this system of changing ministers be essential to the spiritual interests of the body or not, or whether it might not be usefully modified, will be matters of opinion; but the point ought perhaps to have been left more at liberty.

The state in which the separation of the United States from the Mother Country left the Methodist American Societies had become a matter of serious concern to Mr. Wesley, and presented to him a new case, for which it was imperative to make some provision. This however could not be done but by a proceeding which he foresaw would lay him open to much remark, and some censure, from the rigid English Episcopalians. But with him, the principle of making every thing indifferent give place to the necessity of doing good or preventing evil, was paramount; and when that necessity was clearly made out, he was not a man to hesitate. Mr. Wesley had continued to send occasional ministerial assistance to the Societies in America until with the native "Assistants" and "Helpers" the number of Preachers amounted in 1777 to 40, and the societies were greatly enlarged. These were scattered in towns and settlements so distant that it required constant and extensive travelling from the Preachers to supply them with the word of God. Two of the Preachers sent out from England returned, after employing themselves on the Mission for about five years; and Mr. Asbury, a true itinerant, who in this respect followed in America, the unwearied example of Mr. Wesley, gradually acquired a great and deserved influence, which supported as it was by his excellent sense, moderating temper, and entire devotedness to the service of God, increased rather than diminished to the end of a protracted life. The American preachers like those in England, were at first restrained by Mr. Wesley from administering either of the sacraments; but when through the war, and the acquisition of independence by the States most of the Clergy of the Church of England had left the country, neither the children of the members of the Methodist Societies could be baptized, nor the Lord's Supper administered among them, without a change of the original plan. Mr. Asbury's predilection for the former order of things prevented him from listening to the request of the American Societies to be formed into a regular Church, and furnished with all its spiritual privileges; and a division had already taken place among them. This breach, however, Mr. Asbury had the address to heal; and at the peace he laid the whole case before Mr. Wesley. The result will be seen in the following letter:--

"To Dr. Coke, Mr. Asbury, and our Brethren in North America.

Bristol, September 10, 1784.

"By a very uncommon train of providences, many of the provinces of North America are totally disjoined from their Mother Country, and erected into independant States. The English Government has no authority over them either civil or ecclesiastical, any more than over the States of Holland. A civil authority is exercised over them, partly by the Congress, partly by the Provincial Assemblies. But no one either

exercises or claims any ecclesiastical authority at all. In this peculiar situation, some thousands of the inhabitants of these States desire my advice; and in compliance with their desire, I have drawn up a little sketch.

“Lord King’s account of the primitive Church convinced me, many years ago, that Bishops and Presbyters are the same order, and consequently have the same right to ordain. For many years I have been importuned, from time to time, to exercise this right, by ordaining part of our Travelling Preachers; but 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.

“But the case is widely different between England and North America. Here there are Bishops who have a legal jurisdiction. In America there are none, neither any parish Ministers. So that, for some hundred miles together, there is none either to baptize or to administer the Lord’s Supper. Here therefore, my scruples are at an end; and I conceive myself at full liberty, as I violate no order, and invade no man’s right, by appointing and sending labourers into the harvest.

“I have accordingly appointed Dr. Cose and Mr. Francis Asbury to be joint superintendants over our brethren in North America, as also Richard Whatecut and Thomas Vasey to act as Elders among them, by baptizing and administering the Lord’s Supper. And I have prepared a Liturgy, little differing from that of the Church of England, (I think the best-constituted national Church in the world,) which I advise all the Travelling Preachers to use on the Lord’s day, in all the congregations, reading the Litany only on Wednesdays and Fridays, and praying extempore on all other days. I also advise the Elders to administer the Supper of the Lord on every Lord’s day.

“If any one will point out a more rational and scriptural way of feeding and guiding those poor sheep in the wilderness, I will gladly embrace it. At present I cannot see any better method than I have taken.

“It has, indeed, been proposed to desire the English Bishops to ordain part of our Preachers for America. But to this I object, 1. I desired the Bishop of London to ordain only one, but could not prevail: 2. If they consented, we know the slowness of their proceedings; but the matter admits of no delay: 3. If they would ordain them now, they would likewise expect to govern them. And how grievously would this entangle us? 4. As our American Brethren are now totally dis-entangled both from the State and from the English hierarchy, we dare not entangle them again either with the one or the other. They are now at full liberty simply to follow the scriptures and the primitive church. And we judge it best that they should stand fast in that liberty wherewith God has so swangely made them free.

“JOHN WESLEY.”

To be concluded in our next



MEMOIR OF THE REV. JOHN SHAW,

Late a Wesleyan Missionary in the Bahamas.

THIS excellent young man, who was early removed from the hopes and expectations of the Church militant, was the seventh child of pious parents residing in the township of Newport* in the province of Nova Scotia. From the journal he kept it appears that very early in life his mind was powerfully influenced by restraining grace, which through parental instruction and oversight deterred him from many indulgences common to youth. The youthful mind is peculiarly susceptible of gracious feeling which, conscientiously fostered by the natural guardians of the rising generation, may issue in the maturity of christian graces; and the principal reason why so many children of religious parents, become so lamentably immersed in the spirit and principles of a world which knoweth not God, is the criminal negligence of parents themselves. Parents, indeed, cannot give their children grace; but parents are laid under obligations they cannot obviate to "Bring up their children in the nurture and admonition of the Lord:" and many testimonies might be adduced that a faithful—a promise keeping God has honoured with his blessing the humble means adopted for that desirable end.

When the subject of this Memoir was about eleven years of age the Rev. W. Burt, a very acceptable and useful preacher, was stationed on the Newport Circuit. Under his Ministry Mr. S. was awakened to a consciousness of his deep-pollution and guilt; but after the removal of the preacher, those convictions died away, until he was fifteen years of age when, it appears, a religious concern was awakened in many minds in his neighbourhood. Then, as a natural consequence, prayer meetings were opened in two or three places. These he attended, and was particularly affected by his brother William praying in public, and again resolved to seek the Lord with all his soul. The Missionary then on the

* Mr. John Smith the maternal grandfather of Mr. Shaw, emigrated from Yarm in Yorkshire to Newport, in 1773. Both he and his wife were members of the Methodist Society in England, and many times has Mr. Smith raised the tunes for the venerable Wesley when he preached in that neighbourhood. Mrs. S. died in peace, after adorning a christian profession for sixty-three years; as did Mr. S. when he had lived in the comforts of religion upwards of seventy years. They brought up a large family in this *then* new country, and consequently had to struggle with many difficulties; but in all they found that trust in a gracious providence, and devout submission to the Divine Will, begat energy in the time of perplexity, and consolation amid distress. Among their greatest wants they felt the destitution of a christian ministry the most.—Used to it in England they deplored its absence in the land of their adoption; though for some years they had a partial supply by Methodist Preachers from the United States. At length through the efforts of the Rev. W. Black, and afterwards of Missionaries sent out from Great Britain, they witnessed the establishment of a Mission in their own neighbourhood. Mr. S. gave land for the erection of a Chapel, and continued to support the cause while he lived. He was eminently a man of faith and prayer, was favoured with large manifestations of the Divine Goodness, and died in rapturous expectation of being "for ever with the Lord."

Circuit was the Rev. A. C. Avard,* by whose earnest and pious ministry several were brought to the Lord, among whom were a brother and cousin of the deceased. By these manifestations of mercy he was encouraged; but was hindered by the influence of unbelief from enjoying the comfort he knew to be his privilege, till attending a prayer meeting, where many were under deep concern for the salvation of their souls, and two persons had obtained "redemption in the blood of Christ, the forgiveness of" their "sins," he received the blessing he had so long sought, and went his way rejoicing. But as is the case with most persons in their early experience of religion, he was assailed by doubts and fears lest he should have been deceived; however these gave place, in answer to prayer, to that calm serenity, that holy peace which result from the Spirit's testimony to our adoption; then, with his two brothers, and his cousin who had also recently found peace, and by whose sympathy and conversation and prayer they were mutually strengthened, he daily sought a greater devotedness to God; and his language, as recorded in his journal, was, "I see more and more the vanity of every thing in the world. Soon, *very soon*, will it all pass away, but my soul must live for ever. I want to know nothing but Jesus and him crucified." May I not be contented to remain a babe in Christ but, receiving the sincere milk of the word, may I grow up into him who is my living head in all things. I know it is my privilege to be sanctified throughout, body, soul, and spirit."

Mr. Shaw's experience was for several years, like that of most others, marked with lights and shades; but it uniformly bore a strong evidence of earnest hungering and thirsting after the Living God. In a state of probation little else, perhaps, is to be expected, and though the servant of God may be in heaviness (*grieved*, or *in sorrow*) through manifold temptations, (*various trials*) yet these, sanctified by the gracious interposition of Him who sympathizes with his creatures, shall ultimately be found to be among the greatest blessings of life. Trials are essential to the development of christian graces; instead therefore of complaining of the portion of affliction meted out unto us, our duty, our privilege, our interest should induce a humble submission to Divine arrangements and thankful acknowledgment of merciful intervention. Our deceased Brother, although he felt that "no affliction is joyous, but grievous," endeavoured to profit by all things. Under date of June 15th, 1820, he writes, "God be thanked that in any measure I enjoy the peace and presence of God. Truly I find Him to be my helper in the time of my distress—I find Him to be my support under every trial. My dear bro-

* This young man had only just began to preach the gospel; but his ministrations exhibited a mind capable of great improvement, and a zeal worthy of the cause in which he was engaged. On every Circuit to which he was afterwards appointed, his labours were graciously owned of God. In March 1821 however he was removed from the Church Militant, giving evidence in his sickness and death of the power of that religion he had recommended to others. His end was eminently peaceful and triumphant.

ther William is fast declining, and to all appearance he will not be many days in time;—but how shall I mourn—how can I wish him to be raised up again? He is happy in God, and he has a blessed hope beyond the grave; and though he is called to endure violent pain of body, he experiences the fulfilment of the promise ‘As thy day is, so shall thy strength be.’ ”

August 18th, he wrote “I am now brought to suffer the loss of a dear earthly friend. My dear brother William is no more. He died last night in the full triumph of faith, after a long and painful affliction. May God make me resigned to his blessed will and sanctify this dispensation to the benefit of my soul!”

The following entry bears date February 12, 1827.

“It is now sometime since I have recorded any thing respecting the state of my mind; and in the interval I have experienced many trials of body and mind, known only to God and myself. Sometimes I have been on the verge of destruction, and again, I have been snatched from ruin. Hopes and fears—comforts and sorrows, have alternately been my portion;—but all praise be to my redeeming God that I yet live, and, I trust that, in some measure I live to the Lord. Oh how gracious has the Lord been to his poor unworthy servant. Goodness and mercy have followed me all my days. After many exercises of mind, and much prayer to God for his direction and blessing, I was, on the 13th of October, 1825, married to Anna, eldest daughter of the Rev. W. Bennett, a person of amiable disposition, and every way calculated to make me a suitable partner for life. I then dreamed of many happy days and much pleasure in my new relation. To augment, if possible, my earthly felicity, we were blessed in August 1826 with a lovely infant son. I began to say ‘I shall see good days in the land of the living;’ but alas! how short lived are all things connected with this world—My prospects were blasted in their very blooming! On the 7th of December my William was a corpse. My feelings at the time I cannot describe; but on looking up to God, I received a token for good, and was enabled to say ‘good is the will of the Lord.’ But affliction did not stop here. I was myself brought to the gates of death, and raised up to endure heavier trials. My dear wife being of delicate health, having hardly recovered from the effects of her confinement, was, with myself and child, seized with the measles, which attended with after-colds, superinduced an affection to which she was predisposed, and together with the loss of her child, (a heavy stroke to an enfeebled mother!) brought her to the verge of eternity. But her mind was prepared by the grace of God for all things—death to her was deprived of his sting, and glorious prospects beamed on her view. But where are now my earthly comforts! Blessed Lord grant that I may be prepared for every trial, and have grace to resign my all, if it be thy will to resume thy gifts. Amen.”

On the 18th of February Mrs. Shaw departed this life. And thus in the short space of less than three months, was his heart a second time riven. The entry in his journal on this occasion was, “February 19,

Again I will record the goodness of God to a poor unworthy worm. Although he hath afflicted me with one hand, he continues to comfort me with the other. Since I last wrote I have witnessed the departure of my dear Anna to a better world. During the last week her symptoms indicated the very near approach of death; I therefore spoke freely to her on the state of her mind, and received the most pleasing information that 'All was well.' God being present with her as her Unchangeable Friend. Satan was indeed permitted to buffet her; but by earnestly calling upon God, he verified his promise, 'I will never leave thee, I will never forsake thee.' During the day before her death, she continued very happy, though at night mental aberration, an effect of her disorder, was discovered, but then not to such an extent but she recollected herself whenever spoken to. On the morning of her decease, being exceedingly weak and oppressed by the accumulation of phlegm, she exerted herself to make me understand that she had no fear of death—that she had an assured hope of heavenly felicity—and wished that I could go with her. I told her we must now part awhile, but hoped we should meet in a better world; and perceiving her end to be very near, asked her if she had any more to say, when with difficulty she replied, 'FOLLOW ME.' May this monition be ever written on my heart! And may I cease to live ere I cease to recollect this important advice. Thanks be to a gracious God for permitting me to receive her last—her dying testimony. She spake no more, but in a few minutes without a struggle, entered upon a glorious Sabbath in Heaven. Behold the hand of the Lord. I asked, and he gave me the desire of my eyes and heart,—an amiable and affectionate wife, possessed of a noble and generous disposition, and calculated ever to be a solace to me;—he blessed us also with a lovely son;—but now I am deprived of both. My nature shrinks under the burden—my heart weeps. But God hath been precious to my soul—I feel it good to wait upon him, and I have his promise that 'Although in a little wrath he hath hid his face from me, yet with everlasting mercy he will again visit me.' Lord thou art my God—I am thy servant for EVER.

—JOHN SHAW.

It appears that Mr. Shaw had for some time a desire to become useful to his fellow creatures. This is a natural consequence of enjoying religion in the heart, when, only, the real importance of the souls' salvation is duly appreciated. But in what way he could be useful, to the extent he earnestly wished, did not at once appear. However as the designs of Providence have their progress in accomplishment, so successive circumstances at length developed the path of duty, upon which with "much fear and trembling Mr. Shaw, after what appeared as obstacles were removed, entered relying on the Grace of that God, whom he had frequently found to be the faithful and all-sufficient helper of "the needy in his distress." In a review of the providences of his past life in which, while they were enwrapped in mystery, he was enabled to trust in the Lord, and to adore his goodness, he writes, "My mind many times was much exercised with the idea, that I was not in the place God des-

signed for me. But He only knows—his ways are in the whirlwind. I often told my wife that my mind was exercised with a secret wish that I might be made a useful preacher of the Gospel; and after her decease was more painfully exercised than before. The sanctified effect of my recent afflictions was, *afresh*, to seek happiness in God. I received favourable answers to many earnest prayers, and experienced much of the love of God. But the more I enjoyed of that love, the more intensely did I love *poor sinners*, and the more ardently did I desire that my God would make me the happy instrument of ‘turning many to righteousness.’ Yet, still I could not understand how this could be, when I considered the many hindrances in the way.

“The sufferings of my mind were only known to God and myself. I spent much of my time in reading and prayer—my convictions increased; but a consciousness of inability continually opposed its *if* and my burden became intolerable to be borne.”

At length his way was opened before him, and the first effort he made to speak in public was in Rawdon where he met with great encouragement. His exercises of mind were intense—his natural timidity was great—but assured that God only could help, he had recourse to him and was assisted. His 2d. endeavour was at Falmouth when, in consequence of the indisposition of the Missionary, the people would otherwise have been disappointed. The Lord deigned to sustain him, and give him acceptance with the people. Yet on leaving the pulpit his fears of ‘running before he was sent,’ and a deep feeling of *in-sufficiency*, would come upon him so as greatly to perplex him. “But,” He says “I submit myself unto God to do with me as seemeth good in his sight. Yea, the meanest office in his church would I prefer to the greatest honours of the world, if God but manifest his will concerning me, and give me grace and sufficiency to do the same, for my sufficiency is all of God. “Lord help a poor worm to glorify thee.” In this spirit were the entries on his journal invariably made, and the following, on the same subject, exhibit both the perplexity of his mind in reference to the great work of preaching Christ, and the fervour of his devotion.

“May 13th. This has been a day of sore trial of mind. Such have been my discouragements that I have thought it almost impossible to continue preaching. O what shall I do to be saved! Can I not serve God in a private way—cannot the Lord exempt me from working in his vineyard as a preacher? Are there not thousands more worthy and better qualified than I, for so important an office? O what weakness—what ignorance—what fearfulness is here! And must I attempt to preach? What can dust and ashes do? Ah Lord God I am but a child; and how can I speak to this people? Yet oh my Redeemer I submit myself to thee. If thou wilt, thou canst make me clean.—If thou wilt thou canst make me a useful Preacher. O give me thy Holy Spirit to aid, comfort, and instruct me. Continually direct my way—help me to believe with active, vigorous faith. What I have done was intended for thy glory. if I have erred it was through ignorance; and in striving to

know thy will concerning me. Encouraged by others, I have made the attempt. If I have been deceived, Lord undeceive me, and teach me thy way; I will walk in thy truth."

Thus, though uncertain of what would be his ultimate designation in the providence of God,—whether he should ever be employed as a minister of Christ fully devoted to the work,—together with a dislike for secular interests and secular engagements, but as they might bear on the great work of saving souls, and a painful consciousness of personal insufficiency; yet encouraged by the Missionaries on the Windsor and Newport circuits, and the earnest solicitations of many friends, to employ his talents in the settlements in which they respectively resided, he endeavoured to do good to his fellow-men, oftentimes enjoying much of the presence of God in his ministrations, and not unfrequently witnessing in his humble instrumentality, that "God sendeth by whom he will send, and, worketh by whom he will work."

At the district meeting held in 1828, having been duly recommended by the Quarterly Meeting of the Newport Circuit, he was recommended to the British Conference as a candidate for Missionary labour, was provisionally appointed to Murray Harbour circuit, in Prince Edward Island. The entries in his journals, during his stay there, shew that, though he had his trials proceeding from a fear of his insufficiency for the great work of "preaching Christ," and not a few from the perversity of some from whom better things should be expected, the Lord, his master, was with him, vouchsafing support and consolation, and succeeding his efforts in the conversion of souls. His industry was unceasing, and although he had to travel considerably and to preach often, he read much, and made improvement in his theological studies.

Though Mr. S. was not received by the Committee when proposed by the District Meeting in 1828; the Chairman was instructed by the Secretaries that, if unanimously recommended the following year, he would be appointed to a station. He was so recommended, and sent in the meantime to supply the Wallace Circuit. The Mission here is very extensive. "July 27th," he says, "I have now been once round this great Circuit, having preached thirty sermons, rode about 300 miles and visited seventy families. I have felt my mind much discouraged from a sense of my inadequacy to supply its wants; yet I believe the Lord will provide, and make hard things easy, and rough places smooth before me." "August 6th. I have been somewhat harrassed of late with little trials; but I hope and trust that they will all work for my good. I am still the Lord's, both body and soul, and He will take care of his own."

Mr. Shaw's labours on this Circuit were blessed, and he enjoyed the affection and confidence of his people; but in November he was removed, in consequence of being appointed by the Missionary Committee to a station in the Bahamas. He says in reference to this appointment, "To leave my native country, perhaps to return no more, is somewhat trying to nature. However the Lord knows what is best for me. His will, not mine, be done." Now apprehending more than ever the responsibili-

ties of the Missionary, and painfully exercised in the view of becoming "a stranger in a strange land" even though it was to preach the Gospel he loved to souls he pitied, and for whose conversion he ardently prayed, he trembled before his God; and "but for the fear of going astray" he thought he would have given up the work. "To sacrifice to the will of his heavenly Father had however become the business of his life, and in this case also he said, "Surely this is the Lord's doing, and I ought to submit with pleasure. The Lord help me."

On the 29th of December, 1829, He embarked for the West Indies, and reached his station after a passage of 21 days. He met with the greatest kindness from the Rev. Mr. Brownell, the Missionary, and the people who had been anxiously expecting his arrival; and, recording the affectionate conduct of the people towards him generally in the Bahamas, he says, "The Lord has raised me up many kind friends here in the place of those I have left. Blessed be his name." After labouring some few months at Nassau, he was sent to Rock Sound, a laborious station; but where the Lord blessed his labours; and from this he was removed in July to labour again in Nassau.

On this occasion he writes, "O what a changing state is this! I have just got acquainted with this kind people, (at Rock Sound,) and I believe God has given me favour in the eyes of all, so that our parting will be attended with painful feeling. Yet the will of the Lord be done! His vows are upon me. I have pledged my word to go wheresoever the Committee may see fit to send me,—though it should be to the *North Pole*. The Lord keep me in every place, and bring me ultimately to everlasting life! He is my *Genoe* and my *All*." And in this Spirit he continued, to labour until the district meeting, encountering the trials incident to a Missionary life in the unnatural state of society presented in a slave country; and, through the abundant mercy of God, experiencing the wonted assistance and consolations of the Divine Spirit in his work.

But at that district meeting returning with his brethren from the chapel where its sittings were held, he ruptured a blood-vessel in the lungs which induced so great debility that his medical attendant urged his immediate return to his native country, as affording the only hope, and that but a slight one, of recovery. Accordingly a passage was procured for him in a vessel bound for Halifax, where he arrived in June 1831. The hopes of his friends as to his ultimate restoration to health were never elated;—they saw that he was fast declining and though he did in a few instances endeavour to "Hold forth the word of life," his efforts generally induced such weakness as to awaken a persuasion in his own mind, that his day of labour was expired. During the rest of this year his health was exceedingly variable, and as often as he was encouraged by a temporary improvement of it, to hope that he might yet live to be more useful, he was as soon disappointed by a repetition of the affection to which at last he fell a victim. The following are the last entries he made in his journal:—viz. "February 18th. 1832. The memorable day

on which my much loved Wife left this vale of tears! I seem to be following her rapidly now. Perhaps all the family will soon rejoice together.—I know not that I ever felt my desires more enlarged after all the fulness of Christ. Nothing else is worth a thought: 'To die is gain'—*infinite gain*—O my soul arouse thyself!—'Arise and depart, for this is not thy rest.'

"March 4th, my strength has improved a little; and I have been able to visit some of my friends again. May all my *time* be spent in preparing for eternity! Lord keep me every moment."

On the Tuesday (March 20th,) immediately preceding his death he was more than usually cheerful, and said he hoped that, if he should never be able to resume his work, he might be permitted according to his strength, to preach occasionally; but that very night he bled at the stomach profusely and on the Saturday morning following ceased from his sufferings. When however "the last enemy" made his nearest approaches, he was received as the minister of God—not come to destroy but to release. With death our brother had become familiar—more than once had he thought that death had struck his last blow, and in every case he found that, through the mediation of his Saviour, that messenger was deprived of his sting, and to the writer of this article he said, in view of immediate dissolution "I have received a great—a glorious blessing—I cannot describe it—my Jesus is mine—I am too weak sufficiently to praise God; but shall soon be where I shall praise him without danger of rupturing a blood vessel."

To give every testimony he bore to the goodness of God when bidding farewell to earth would too much extend this already lengthy article. To every enquiry as to the state of his mind he gave the most satisfactory answers.—On every repetition of bleeding he said he obtained an additional and special blessing, and on one occasion he said, "That is all my poor lungs can afford now. It is hard work; but it will soon be over. Perhaps I shall get home to day."—On another he said, "all is calm and peace; and added,

"It appears but a little while since my dear Anna said to me on her death bed, *Follow me*, and now I think I shall soon see her and our dear child;—and above all my *blessed Redeemer* who shed his most precious blood for me." To his younger brother who had come from Halifax to see him, he said, with the tear of affection standing in his eye, "My dear Brother get religion. What is all the world to me now, and what will it be to you when you come to be in a similar situation? Seek redemption in the blood of Christ:—that alone can make you happy." A few hours before his death after raising a little blood he said to his aunt "I think I shall get home to night. Every time I spit blood now, I get nearer my Father's house"—he prayed earnestly for a full preparation for his great change, and in a most impressive manner said

"Happy if with my latest breath
I may but gasp his Name,
Preach him to all, and cry in death,
Behold! behold the Lamb."

His last words were "I'll praise him while He lends me breath," when casting a dying look among his weeping friends, he sank into the arms of his Redeemer and God, on the morning of March 21, 1832 in the 29th year of his age.

DIVINITY.

ABRAHAM'S EXAMPLE IN THE GOVERNMENT OF HIS FAMILY.

BY REV. W. SMITH.

GEN. xviii. 19.—"For I know him, that he will command his children, and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham, that which he hath spoken of him."

As the father of the Jewish nation, the depository of Jehovah's Covenant, and the Progenitor of the Messiah, Abraham appears on the page of sacred writ, with distinguished honour. His character, when we have made sufficient allowance, for the dispensation under which he lived, will appear very estimable. As the father of the faithful and the friend of God, we contemplate him with veneration, and are abased before God, while we peruse the records of his conquering faith and persevering obedience. His hearty acquiescence with the command of Heaven to forsake his native land, though he knew not whither he was to go;—his unhesitating confidence in the divine promise;—his spirituality of mind and devotional constancy;—the courtesy of his demeanour toward those among whom his providential lot was cast;—and his self-denying temper, under circumstances of severe trial, have long commanded the admiration of every intelligent mind. In the memorable events recorded in this chapter, he appears in the most dignified character. Greater honour could not possibly be conferred on any man, than that which the searcher of hearts here confers upon him when, after bearing testimony to his worth, he reveals to him his purposes concerning Sodom, and grants him, whatever he thought proper to request. How truly does it appear, that the righteous is more excellent than his neighbour in the judgment of Him who cannot err!—How manifest the distinction maintained by a retributive providence even in the present life! Compared with this man of God, the proud inhabitants of Sodom sunk into the lowest degree of baseness, and while their awful overthrow, exhibits the moral turpitude, and venial consequence of sin, his pre-eminent character for uniform piety is rewarded with the approbation of God, and the memorial of it perpetuated to the end of time.

In attempting to improve the subject, we propose to consider, first, The honourable testimony borne by God, to the purity and uprightness of Abraham's conduct. In order to understand more clearly, the value of

this testimony. it will be needful to consider the precise relation, which subsisted between the Patriarchs and their families. "The simplicity of manners which then prevailed," says a distinguished writer "would render any complicated form of Government unnecessary, and accordingly we find that the patriarchs exercised the power and command, over families, children and domestics, without being responsible to any superior authority. The patriarchal power was a sovereign dominion, so that parents may be considered as the first kings, and children the first subjects. They had the power of disinheriting their children, and also of punishing them with death. Furthermore the Patriarchs, could pronounce a solemn blessing or curse upon their children, which at that time was regarded as a high privilege, and of great consequence. On the decease of the Father, the eldest son, by a natural right of succession, inherited the paternal power and dominion, which in those days was one of the rights of primogeniture. To this right the sacerdotal dignity, in the first ages, seems to be annexed; so that the heads of families, not only possessed a secular power, but also officiated as priests in the families to which they belonged." We are therefore called to contemplate the patriarch as exercising the civil and ecclesiastical functions within his family, in all their interesting variety and commanding influence. We may notice in the first instance, his influential example—He will command his children and household *after* him. He would combine the force of example with preceptive injunction, and exemplify in his own life those sacred principles, which he diligently inculcated. The importance of this, is universally acknowledged, and while nothing can be more injurious than the exhibition of a conduct at variance with our principles, the most salutary consequences, will arise from their agreement.

So obvious is this, that the aphorism,—“as is the priest, so is the people,” has long since passed into a proverb; and it may with equal propriety be applied to families as to churches. Of what avail, we are ready to say are the most luminous instructions, and fervent exhortations, if the conduct of the pastor be a living contradiction? Must not the man of infidel principles, be hardened in his daring opposition to the truth; and the piously disposed, be shocked and disgusted, and turned out of the path of uprightness? And equally to be deprecated, because equally pernicious, is the discordant example of the well instructing but evil living parent. But happy is that family which, distinguished by Providence, is favoured with a living illustration of the valuable instructions they daily receive; who feel that their excellent rules of conduct are embodied in the life of their head, and that they are powerfully impelled to follow him as he follows Christ. Such was the example of Abraham, and so far as consistent with the relations that subsisted between them, the members of his household learned their duty of his conduct. His teaching and his practice went hand in hand, and recommended each other.

2. He maintained his authority, and exercised proper discipline: He will *command*.—We have already seen what this comprehended, and this

awful power he employed to its legitimate end. The importance of this can be duly appreciated by those only, who have realized the blessing and advantage of a well regulated domestic Government. The evil consequences of neglect are very awfully apparent in the sad experience of Eli's household; and it is impossible to read the story of their sad misfortunes, as recorded in the sacred page, without being deeply convinced of the necessity of maintaining it. Great wisdom and fortitude are confessedly required, so to temper justice with clemency in administering chastisement, that it may not degenerate into tyranny, and so to apportion rewards, as to avoid the appearance of favouritism and partiality. In this the Patriarch succeeded. He so carried the reins of power, as effectually to controul his subjects: while he kept them sufficiently loose to admit of their seasonably unbending their minds from the sternest duties of their vocation, and solacing themselves with the pleasures of dignified and endearing intercourse.

S. His Government was equitable and impartial. His *children and his household*.—It is the high prerogative of God, whose delight Abraham must be considered to have been, to be present in all places of his immense dominion at the same time, and to take cognizance of all events that occur:—To fix his eye upon every individual subject of his controul, and govern the whole, and every part in righteousness. But so far as a finite being, in his confined sphere of action can imitate his heavenly master, his obligation extends in exact proportion to his ability. This we learn from the fourth commandment of the moral law which enjoins the head of the household to exercise his authority over his son and daughter, his man servant and maid servant, and the stranger within his gates. This will afford a view of Abraham's worth, and of the excellency of his conduct, which cannot fail to fix the attention. His immediate descendants, indeed, may have been comparatively few; but as a Patriarch the government of his children's children devolved upon him; while the number of his servants was very considerable,—[See Gen. xiv. 14.] yet over this extensive household Abraham was faithful. If we turn our attention to the chapter immediately preceding this, we shall perceive, that he introduced them agreeably to divine appointment, into the visible church, and brought them under the bond of the covenant. God had instituted the rite of circumcision as the seal of their engagements, and the pledge of every covenant blessing, and by the tremendous sanction of life and death enjoined it upon Abraham and his Household. Indeed so *obvious* was its signification; so indisputably was it considered to imply a recognition of Jehovah's propriety in them, and their consequent obligations to Jehovah, that they are every where considered as comprehended in the covenant. Thus when Moses convened the people together, he distinctly asserted the privilege and the correspondent duties of the whole Jewish people, with their households, including their wives, their little ones, and the stranger within their gates, from the hewer of their wood, to the drawer of their water:—vide Deut. xxix. 10 to

29 ver. inclusive, where we are evidently to understand the transaction as a renewal of the covenant and oath which God made and swore unto Abraham and his descendants. Furthermore, as the children were incorporated with the Parents in the covenant, the latter were obliged to instruct them diligently, and in the manner best adapted to their capacity; giving them line upon line, and precept upon precept, here a little and there a little, as they became capable of receiving it. Compare Isaiah xxviii. 9, 10, with Deut. vi. The holy Patriarch undoubtedly knew this. We have indeed no distinct announcement of his particular practice, yet as in many other cases we are left to infer from general precepts, the obligations of particular virtues and duties, so in contemplating the conduct of this great and good man, we distinctly recognise him instructing his household in the covenant which God had established with them. Admirable is the example of Boaz, as recorded in Ruth ii, 4. With what Patriarchal dignity and condescension does he salute them in the name of the Lord, while they, as accustomed to the pious usage, immediately return a devout aspiration. And if such was the manner of this son of Abraham, we may be assured that similar was the intercourse that subsisted between the father of the faithful and his domestics. Indeed the religion of Christ has ever been a social religion. It contemplates man its subject, as a social being, and evermore adapts its provisions to circumstances. When Jehovah manifested himself to Abraham, the benefit was not intended to terminate on his person; but the heavenly light was to beam upon his family and descendants, in order to be returned in sacrifices of praise and thanksgiving, and every act of dutiful obedience. How interesting a subject of consideration is the family worship of this distinguished man of God! Behold him as a priest offering his whole soul in believing fervent prayer, interceding for the members of his household according to existing circumstances, and to that diversity of character which prevailed among them, while the God of Glory manifested himself agreeably to his desire!—As a prophet announcing with oracular certainty the will of God concerning them!—As a king maintaining their rights, defending their life and liberty, and ruling in the fear of God. Thus did his pious care extend to the whole of his family:—as an husband, parent, and master, his fidelity commanded the approbation of God. With solemn delight, might the Patriarch adopt the language of the Psalmist, “The Lord rewarded me according to my righteousness; according to the cleanness of my hands, hath he recompensed me. For I have kept the ways of the Lord, and have not wickedly departed from my God. His Judgments were before me, and I did not put away his statutes from me.” This is clear from the testimony which God has borne, which has now been brought under our notice, and which amply prove, that God doth delight in such as walk in uprightness before him.

This will lead us to notice, secondly, that our text powerfully sanctions the Patriarch's conduct.

1. The omniscient eye of God is upon his creature;—*I know him.*—How powerful must this sanction be with those who daily consider it! This did the Patriarch, for he was a man of faith and prayer; but faith is exercised upon spiritual and invisible objects, such as the infinity of God's all-pervading presence, and all-comprehending knowledge; and prayer implies faith, "for he that cometh unto God, must believe that he is; and that he is a rewarder of them that diligently seek him." Such was the faith of Abraham—it rendered the great truths on which it was exercised very perceptible; it brought them to bear upon his heart and life in the most practical manner, and answered every purpose, which sight and sense do in the natural man when exercised upon material objects. Even under the observance of a mortal eye, the vilest of men will be restrained. The eye of the adulterer watches for the twilight, saying "no eye seeth me;" and the most unprincipled of mankind will do their duty when under their masters' immediate observance. Therefore doth Paul exhort servants, to discharge their obligations, not with eyeservice as men-pleasers, but in singleness of heart fearing God. From these instances, we may conceive how powerful must be that principle, which beholds the eye of God ever fixed upon his servants, and feels that they are evermore pervaded by his presence; and that the rising desire and awaking purpose, are weighed by him in an even balance; yea, that no imaginable thought can be hidden from him. Labouring under this conviction, how could he neglect his duty, or comply with the solicitations of his spiritual enemy, or deal treacherously with the covenant of Almighty God? His language would doubtless accord with the sublime address of the Psalmist:—"O Lord, thou hast searched me, and known me. Thou knowest my down-sitting and my up-rising, thou understandest my thoughts afar off. Thou compasses my path, and my lying down, and art acquainted with all my ways, &c." He would feel that God beheld his conduct, heard his conversation, marked his spirit and temper, and took cognizance of all his proceedings. This conviction would alike restrain him from evil, and spur him forward in the path of duty. When assailed by strong temptation, he would meet the enemy with stern rebuke, and confiding in God's all-sufficiency, he would hold fast his integrity.

2. The approval of God.—The word know, sometimes signifies approval, in this sense the Supreme Judge will use it, in the day of final retribution, when he shall say unto them, who will come pleading their formal intercourse with him, and their external devotion to his service, "I know you not," or, "I approve not of you." The construction of the words of the text will indeed admit of this interpretation, but the sense of the passage countenances the acceptance, and warrants its adoption—the conduct of Abraham being assigned as the reason of the Divine procedure toward him. But the value of Divine approbation can be duly estimated by such only as Abraham, and they, throughout their generations have appreciated it. With united voice they have borne testimony to the pleasing truth, that the favour of God is life, and

his loving-kindness is better than life. And truly, the event here recorded will justify the loftiest strains of admiration.

We have seen that God conferred signal honour upon Abraham, in announcing to him his determination to destroy Sodom; and from the sequel of the story, we learn that God remembered Lot, his righteous servant, and saved him out of the midst of the overthrow. Interested in the divine favour, Lot was mercifully preserved, while his sinful neighbours, were utterly destroyed. In like manner, when God would take exemplary vengeance upon the Egyptians, he is pleased to preserve his covenant people; and while the destroying angel executes condign punishment upon their enemies, he distinguishes them by a great deliverance. And so shall it ever be! No destroying angel can enter the house which is sprinkled by the blood of atonement! No plague appear, where our great high-priest presents the Golden Censer of his pre-eminent merits! Covered with the wing of Jehovah, the righteous family shall experience inviolable security, and none among the legions of wicked men or evil spirits, can harm whom God delights to save. Blessed indeed was the devoted Patriarch, who heard the joyful sound of Jehovah's approval, who walked in the meridian light of his countenance, and was exalted in his faithfulness.

3. The moral effects upon his family,—and they shall keep his judgment and justice.—This I apprehend is to be understood not as implying an inevitable, but a moral consequence; and it may be illustrated by the diligent labour, and encouraging expectations of the husbandman, who commits his seed to the ground in humble dependance on the blessing of God, and in assured hope, of reaping manifold advantage. Thus the faithful minister of Christ goeth forth weeping, bearing precious seed; and, shall doubtless come again with joy bringing his sheaves with him. Thus the conscientious parent, trains up his child in the way he should go, and when he is old, he shall not depart from it.

And in like manner Abraham did sow in hope, and God marked well the exercises of his mind, pronounced his hope good, accepted his labour and sacrifices, recorded his prayers in the Book of his remembrance, and granted him the desire of his heart. And Oh! what solemn and delightful emotions must have glowed in the bosom of the venerable man, while he contemplated their immortal destination and vast capabilities; the solemn responsibility with which his office invested him, and the everlasting consequences involved. To receive assurance from God, that his efforts should be productive of so much moral benefit; that his posterity should rise up and occupy his place with becoming dignity and faithfulness; that they should continue the faithful depository of Jehovah's covenant and transmit the benefit of a holy example to their posterity. Is it possible to consider this, and not feel disposed to emulate his conduct that we may enjoy similar consolation? Can any man who knows the feelings of a parent fail to desire his spirit, that he may reap his reward? Oh ye parents who, like unhappy Eli, and broken hearted David, have had to mourn the ungodly conduct and perhaps untimely death of your children, how great the contrast between Abraham's family and yours!

4. That the comprehensive blessings of the covenant might be realized by him.—And what are these? By adverting to the Book of the covenant we find the promise,—of a numerous posterity; of the Land of Canaan; of God for his portion; and, that all nations and families should be blessed in him and in his seed. “The process of these covenant transactions,” says Dr. Reed “exhibits a most beautiful, and striking climax.—In the first instance, we see the blessing confirmed to Abraham, and his seed by promise, Gen. xii. 1—3. Secondly, this promised blessing is confirmed by covenant, Gen. xv. 18. Thirdly this covenanted blessing, is confirmed by annexing the token of circumcision, Gen. xvii. 10. And Fourthly, by the oath of Almighty God, Gen. xvii. 16.” As promises so similarly repeated, and so inseparably interwoven, must be considered as pertaining, to one and the same covenant, we conclude, that all those important benefits, which from time to time were promised, and at long intervals in order to try the faith of the Patriarchs, are here intended. Eternity alone can develop the meaning of these promises in their full extent; and from his elevated views and expectations the Patriarch would gather more than human language can utter. If we seriously consider the manifestations of majesty and mercy where-with the God of glory had indulged him, and the repeated assurances of his favour toward him, how inestimable must appear the privilege of having the glorious God for his portion!

The goodness of God is boundless, and the man who is interested in his favour cannot but be happy. Abraham evidently received these promises in their spiritual signification, as is beautifully shown by the Apostle to the Hebrews, where he is included with those who died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth, &c. see Heb. xi. 13—16. He beheld the day of Christ, and exulted; he fixed his eye upon that Canaan, which bounds the howling wilderness of this world, and content to remain as a prince in disguise; he looked from the mount of anticipation upon that innumerable multitude, which no man can number, standing before the throne of God and the Lamb; and acknowledged in these, the children of his faith, the fulfilment of God's promise.

A review of this, leads the Church, his ritual seed, to exult in the greatness of her privileges. The language she employs is that of unbounded exultation: “I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robes of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with jewels. Behold God is my salvation, I will trust and not be afraid: the Lord Jehovah is my strength and song, he also is become my salvation.” Such are the important sanctions exhibited by the text.—In this delightful manner is the salutary influence of religion brought under our notice. Thus is the conduct of the Patriarch commended to us, that allured by the glorious reward that awaits the faithful we may tread in the steps of Abraham.

This will lead us to notice thirdly,—That God propounds the conduct of Abraham to our imitation.—It is the great end of divine revelation, to instruct mankind in the will of God concerning them, and by the force of example to deter us from the evil practices of the wicked, and excite us to emulate the conduct of the Godly.

Accordingly, St. Paul, after exhibiting the pious conduct of the ancient worthies, engages us by the consideration of our being “encompassed by so great a cloud of witnesses, to lay aside every weight, and the sin which doth so easily beset us, that we may run with patience the race set before us.” And after noticing the sad examples of unbelief with which, alas! the Jewish history so much abounded, with the awful judgments which attended them, he adds, “these things happened unto them for ensamples;” and are written for our admonition, upon whom the ends of the world are come. For what purpose then is our text left upon record? Is it to be regarded merely as an Historical fact? Are we to read it as we read a record in which we have no interest? Nay, verily, but to excite our emulation; to warm our hearts; to encourage us to espouse the same principles and pursue the same course, in expectation of realizing the consequent blessings. And is it not well worthy our imitation? What can be more reasonable than to combine with excellent precepts, correspondent practice?—To maintain due domestic authority exhibiting at once a condescending dignity, and prudent firmness in our conduct, having due respect to every single member of our household, not forgetting the meanest; but recognising through the distinctions of complexion, and circumstances, their immortal destination and important spiritual interests;—Commencing with our offspring, at the outset, the beginning of their way: affixing to them the seals of the perfected covenant, and by the ordinance of baptism acknowledging the divine proprietorship in them; and their obligations to remember, and to worship, and to serve their great Creator and Redeemer?—Lastly, to conduct the domestic worship with that reverence, and constancy, and holy fervour which shall evidence the interest we take in the favour and friendship of God?—Surely the important sanctions to this pious conduct merit our most serious regard, and may be considered more particularly interesting to us, inasmuch as they are more perfectly understood. Connect the doctrine of the eternal judgment with that of God’s all-seeing providence, and reflect, that the eye which has been fixed upon us shall then be visible, and our hearts shall be unveiled, and the most secret actions of our life shall be made known! Oh when that glorious being who has weighed all our conduct with the motives that originated it in an even balance, shall award to us our eternal sentence, how invaluable will be his favour! His approval will be Heaven: his disapprobation Hell! Dreadful indeed have been those judgments that have befallen ungodly nations and prayerless families! Fearful indeed the storm of fire and brimstone that overwhelmed devoted Sodom; but faint when compared with those snares of fire and brimstone and that horrible tempest which God will ram upon the world of the ungodly! Penetrated with these awful threats on the one hand, and

enriched on the other with those pleasing prospects which open before such men as the venerable Patriarch, who, with the children of their faith shall stand with acceptance before God the Judge of all, let us fix our attention upon those particular features of Abraham's case which facilitated his memorable career.

1. He was a man of faith; compare Gen. xv. 6. with Romans iv. 3. and following verses, where the Apostle amplifies the important doctrine of justification by faith.

2. He had a believing wife; see Hebrews xi. 11. where the Apostle places her among the list of those worthies whose faith wrought by works. And when we consider that her faith was exercised upon the promise which was to Abraham the object of justifying faith; and that the sacred writer eulogizes it from a consideration of the difficulties wherewith it was called to struggle, which were every way as great in her case, we shall see at once the fact demonstrated.

3. There appears to have been a perfect accordance between them in the management of their household: this is intimated by Peter 3. 6. where the Apostle having exhorted wives to attend with conscientious fidelity to their conjugal duties, he proposes the example of Sarah as a model for imitation.

These were the mighty advantages which Abraham enjoyed, and happy indeed are those persons who enter into domestic life similarly disposed and privileged. Faith in our Lord Jesus Christ as dying for us in the flesh and living in us by the Spirit is an indispensable qualification for the accomplishment of every good and worthy purpose: without it we shall not realize the necessity of family religion, and the conduct recommended above will appear too precise and superstitious. Contented with a formal repetition of creeds and prayers, we shall be unable to realize the need of a living principle of piety within; and every idea of spiritual hunger and thirst, of earnest wrestling and importunate prayer will be far away. Without this humble loving obedient faith, whatever convictions may from time to time be awakened, and whatever self denying resolutions we may be led under their influence to adopt, we shall find ourselves unable to combat the difficulties that may arise; and borne by the force of temptation along the stream of custom our strength will prove itself perfect weakness and our abortive hopes will cover us with shame. But the faith of Abraham exercised upon the oath and promise of God; relying on the soul humbling but reviving truth that "Christ was delivered for our offences and raised again for our justification," will open heaven within us, and fill us with joy and peace, and all the fruits of righteousness. It will strengthen that conviction of the excellency of a holy life that will silence every cavil, enable us to treat with contempt or indifference the opinion of erring mortals, and render us firm as the rock in the sea, which the dashing waves and beating tempests by their unsuccessful assaults only serve to prove immovable. It will give life and energy and weight to every humble effort, bring the agency of the Holy Spirit to bear upon every part of our important exercises, and produce effects which will amply evidence their origin divine.

2. A suitable companion, one that will prove what the original institution of marriage intended, viz. *a help meet for the body and soul*. Disparity of age, and temper, and religious opinions of an unessential kind, are among those evils which, while they do not necessarily operate to the prevention of the benefits intended by our beneficent Creator in this institution, are yet impediments to true enjoyment, and have frequently produced serious consequences.

But against the union of believers with unbelievers, the voice of revelation is heard to speak in language awful as that once heard by the trembling Israelites, when they stood before the burning mount of Sinai. On this subject the words of the Rev. John Wesley are important, "above all" says that great and good man, "we should tremble at the thought of entering into the marriage covenant, the closest of all others, with any person who does not love or at least fear God. This is the most horrid folly, the most deplorable madness, that a child of God could possibly plunge into; as it implies every sort of connection with the ungodly which a christian is bound in conscience to avoid. No wonder, then, it is so flatly forbidden of God; that the prohibition is so absolute and peremptory: 'Be not unequally yoked with an unbeliever.' Nothing can be more express. Especially, if we understand by the word unbeliever, one that is so far from being a believer in the gospel sense,—from being able to say, 'the life which I now live, I live by faith in the Son of God who loved me, and gave himself for me,'—that he has not even the faith of a servant: He does not 'fear God and work righteousness.' But happy indeed is that man, who indulged by providence with a wise and pious companion; with one, who, having been blessed with a revelation of Christ by the Holy Spirit, practically acknowledges her obligations to redeeming goodness and mercy. On this subject, the last Chapter of the book of Proverbs reads instructively, and after making allowance for its direct application to females in exalted life, many excellent maxims may be gathered, which when brought to bear upon general practice, will yield the most grateful fruit."

3. A deep conviction of mutual responsibility, will greatly facilitate the pious design of building a house for God. And in order to this conviction let them seriously converse with each other upon the subject. Let them frequently remind each other that they as the united head, are under obligations the most sacred to govern their family according to the will of God. Let them duly reflect that as faith without works is dead and consequently as offensive to God as a putrid corpse is to our senses: so, unless family religion prevail, all our pretensions to piety do but fix the greater stigma upon our character. We exhort them to mark well the influence of domestic piety upon their posterity, who may be blessed or otherwise, according to the order maintained: and also upon those without the pale of their own families, as the infidel not yet beyond the reach of conviction; and the gainsayer whose mouth may be stopped by the consistent practice of professing christians.

Above all we implore them to remember the "grace of our

Lord Jesus Christ, who died for all, that they that live, should not henceforth live unto themselves, but unto him who died for them and rose again." Viewing the souls committed to their trust as the fruit of Jehovah's travail! Awake to the fact, that they with their children and household must appear before the judgment seat of Christ, to account for the manner in which they have dealt with immortal beings redeemed with his blood; zealously strive to discharge their debt of obligations. Yea, the love of Christ will constrain them! The consecrated cross will possess attractions the most powerful! The painful path of duty will become hallowed in their judgment, and delighting to tread in the steps of the bleeding Saviour, they will deny themselves of ease and self-indulgence, take up the various crosses that lie athwart the way of evangelical obedience, and tread in the steps of the Father of the Faithful.

4. *Union of counsel and effort.* In the domestic circle as elsewhere, unity is strength, while disunion weakens in proportion as it prevails. Our adorable Redeemer, has by a beautiful metaphor, illustrated the union which subsists between himself and the church; and St. Paul has shewn that this mystic union is adumbrated by the marriage union. How sacred is that union, and how conscientiously should it be maintained! Every thing that can serve to strengthen it should be encouraged: every thing that would operate against it, should be discountenanced. Among the means best adapted to strengthen and maintain it *mutual prayer* will deserve our primary attention, and in this exercise they will at the same time realize the advantage of union agreeable to the sacred promise 'If two of you shall agree on earth, as touching any thing they shall ask, it shall be done for them of my Father which is in heaven.' Fixing their eye upon this engagement, and united in patient importunate desire, their believing, wrestling faith will prevail. God will prove himself faithful, and grace, mercy, and peace will be multiplied unto them agreeably to their desires. *Mutual forbearance* will also greatly facilitate conjugal union. The necessity of it will appear, when we consider the amazing diversity of opinion, which prevails among mankind on almost every subject. Nevertheless, by wise and prudent management, those opinions which clash, so far from alienating the affections, may be made the occasion of bringing into exercise the most amiable virtues; and of blending the meekness of wisdom with the sterner graces of active piety. Admirable in this particular was the conduct of Sarah the wife of Abraham. She expressed the greatest respect for his station, and deference for his authority agreeably to the institution thus expressed by Paul, 'The head of the woman is the man, and the head of every man is Christ, and the head of Christ is God.' Thus from the dignified condescension of Christ toward man the husband learns his duty toward his wife; and from the devoted deference of Christ as man, to the authority of his heavenly Father,⁴ does the wife learn her duty to her husband. *Mutual Sympathy.* The exercise of this in every part of the animal body is needful to the conservation of the whole: and it is equally needful to every part of the

domestic body for the same purpose. 'Thrice happy the family, where the meanest member is permitted his full share of his acknowledged rights; while he on his part, practically exemplifies his sense of what is due to those, whom God in his providence hath appointed over him. Having briefly considered the admirable conduct of the Patriarch as attested by the Searcher of Hearts; exhibited the important sanctions of his conduct; and propounded his example for imitation; it remains that we improve the subject in the way of—

1. *Self-examination* on every part of the comprehensive duty, and with all that impartiality which a conviction of the high prerogative of God, to search the hearts and try the reins of mankind, will naturally induce. If indeed our houses are not so with God as is desirable, let that be a motive for the excitement of jealous fear of ourselves, and lead us to enquire whether it be not imputable to us. Have we not been negligent or imprudent? Have we not suffered the reins of domestic government to be of comparatively little service in our hands: or, by the harsh severity exercised, broke the spirits, unnerved the energies and discouraged the endeavours of our household? It is indeed a very painful act of personal discipline to judge and condemn ourselves. Perhaps the deceitfulness of the human heart is never more apparent than when we are employed in this duty of self inspection. A conviction of this led the Psalmist after having brought his conduct under the most rigid scrutiny, still to refer the decisive sentence to the judgement of God. "Examine me, O Lord, and prove me; try my reins and my heart. Search me, O God, and know my heart; try me, and know my reins; and see if there be any wickedness in me, and lead me in the way everlasting."

2. *Lamentation* over many prayerless irreligious families.—Alas what reason we have to fear, that too frequently, with the strongest profession of faith in Christ, obedience to this imperative duty is exceedingly defective. The Prophet pours forth an imprecatory prayer, and awful indeed, is its language "Pour out thy fury upon the heathen that know thee not, and upon the families that call not upon thy name." Oh how many would this, if fulfilled, sweep into the gulph of perdition! On what multitudes of families must this fury be poured out! How frequently does the head of an household curse his family in so many words! Abusing his authority, he too often exacts with a cruel rigour the deference and obedience, which his station and office entitle him to; while he himself remains insensible of his obligations both to God and man, and negligent of his relative duties. Alas, such a man where-soever he exists, and whatever be his pretensions may with propriety be considered as a pestilence scattering its destructive poison over all within its range.

But there are others over whom we are called to lament and mourn. We mean such, as in the judgment of those who make but small account of the Bible, pass for very respectable characters in domestic management. These take ample care to provide all things needful for the body; they restrain their household from riot and disorder, and strenuously recom-

mend sober habits and a diligent discharge of duty. But alas, the soul with its immortal interests, is removed from view, and "forgotten as a dead thing out of mind." No family altar is to be found, no holy aspirations heard, no songs of Zion sung. The Bible instead of being elevated to its proper place and consulted as a daily Counsellor is thrown aside as useless, and with the exceptions of some extraordinary occasions is condemned to perpetual silence. Over these, we repeat it, we call upon you to lament and mourn. Let your head be waters and your eyes fountains of tears, because of this worse than Moloch-like devotion of body and soul, children and household, to the CURSE OF GOD. Surely the heathen will rise up in the judgment against such wicked families—against these heathen Christians, who blessed with the great privilege, treat its commanding history, instructive duties, consolatory promises, and hallowing precepts with neglect.

3. Let us rejoice that in proportion as pure and undefiled religion extends its influence, this unhappy state of things is amended.

This is already seen in many families; and while we look with pleasing emotion, upon the mighty moral revolution effected, we will thank God and take courage. Blessed be God in many families, where vice reigned awfully triumphant, and the faintest appearance of religious excitement was met with stern rebuke and sovereign contempt, there Parents and children may be seen stately worshipping the God of Abraham, of Isaac, and of Jacob, the Bible is revered; the sabbath is sanctified; profane and trifling conversation is banished; and God commands his blessing, even life for evermore. "Blessed be God, the God of Israel, who only doeth wondrous things: and let the whole earth be filled with his glory." Amen and Amen.

MISCELLANEOUS ARTICLES.

A COMPENDIOUS HISTORY OF THE JEWS.

Continued from page 97.

SECTION VI.

History of the Jews, to the Capture of Jerusalem by Pompey the Great.*

ALEXANDER left two sons, Hyrcanus and Aristobulus; but bequeathed the government to his wife Alexandra † as long as she lived: but as he saw her greatly afraid, and not without reason, of the resentment of the Pharisees, he desired his queen, just before his death, to send for the prin-

* Including a period of 16 years.

† She was a princess of great wisdom, and but for the fact that in her seeking the support of the Pharisees she subverted her government in a most unwarrantable manner, no objection could be made to her reign. She exercised sovereign authority nine years after her husband's death.

principal leaders of that party, and pretended to be entirely devoted to them; in which case, he assured her, that they would support her and her sons after her in the peaceable possession of the government. With this advice the queen complied; but found herself much embarrassed by the turbulent Pharisees, who, after several exorbitant demands, would at last be contented with nothing less than the total extermination of their adversaries the Sadducees. As the queen was unable to resist the strength of the Pharisaic faction, a most cruel persecution immediately took place against the Sadducees, which continued for four years; until at last, upon their earnest petition, they were dispersed among the several garrisons of the kingdom, in order to secure them from the violence of their enemies.

A few years after this, being seized with a dangerous sickness, her youngest son Aristobulus collected a strong party to secure the crown to himself; but the queen, being displeas'd with his conduct, appointed her other son Hyrcanus, whom she had before made high priest, to succeed her also in the royal dignity. Soon after this she expired, and left her two sons competitors for the crown. The Pharisees raised an army against Aristobulus, which almost instantly deserted to him, so that Hyrcanus found himself obliged to accept of peace upon any terms; which, however, was not granted till the latter had abandoned all title both to the royal and pontifical dignity, and contented himself with the enjoyment of his peculiar patrimony as a private person. But this deposition did not extinguish the party of Hyrcanus. A new cabal was raised by Antipater, an Idumean proselyte, and father of Herod the Great; who carried off Hyrcanus into Arabia, under pretence that his life was in danger if he remained in Judea. Here he applied to Aretas king of that country, who undertook to restore the deposed monarch; and for that purpose invaded Judea, defeated Aristobulus, and kept him closely besieged in Jerusalem.* The latter had recourse to the Romans; and having bribed Scarnus, one of their generals, he defeated Aretas, with the loss of 7000 of his men, and drove him quite out of the country. The two brothers next sent presents to Pompey, at that time commander in

* This was at the time of the Passover, when Aristobulus desirous of obtaining lambs and beasts for the solemnity, agreed with some Jews in the besieging army to furnish them for a stipulated sum. But they having secured the money impiously and perfidiously, withheld the sacrifices. Among the wickednesses of which at this time they were guilty, was one pre-eminently fanatical and abhorrent. There was at Jerusalem one Onas, a man highly esteemed for the sanctity of his life, and who had been thought by his prayers to have obtained rain from heaven in a season of drought. Him the Jews brought into the army, under a persuasion that his curses would be as effectual as his prayers. For a considerable time he resisted the solicitations of the Jews to curse Aristobulus and his party; and at length wearied by their entreaties, he raised his hands towards heaven and prayed, "Oh Lord God, Rector of the universe, since those that are with us are thy people, and they that are besieged in the temple are thy priests, I pray that thou wouldest hear the prayers of neither of them against the other." Enraged at this, they rushed upon him and stoned him to death. The retributions of providence however allowed them not to escape; for by the favour of the Roman General, Aristobulus was relieved, when, pursuing Aretas he overthrew him with a great slaughter in which many of these Jews perished.

chief of all the Roman forces in the east, and whom they made the arbitrator of their differences. But he, fearing that Aristobulus, against whom he intended to declare, might obstruct his intended expedition against the Nabatheans, dismissed them with a promise, that, as soon as he had subdued Aretas, he would come into Judea and decide their controversy. This delay gave such offence to Aristobulus, that he departed for Judea without even taking leave of the Roman general, who on his part was no less offended at this want of respect. The consequence was, that Pompey entered Judea with those troops with which he had designed to act against the Nabatheans, and summoned Aristobulus to appear before him. The Jewish prince would gladly have been excused; but was forced by his own people to comply with Pompey's summons, to avoid a war with that general. He came accordingly more than once or twice to him, and was dismissed with promises and marks of friendship. But at last Pompey insisting that he should deliver into his hands all the fortified places he possessed, Aristobulus plainly saw that he was in the interest of his brother; upon which he fled to Jerusalem with a design to oppose the Romans to the utmost of his power. He was quickly followed by Pompey; and to prevent hostilities, was at last forced to throw himself at the feet of the haughty Roman, and to promise him a considerable sum of money as the reward of his forbearance. This submission was accepted; but Gabinius, being sent with some troops to receive the stipulated sum, was repulsed by the garrison of Jerusalem, who shut the gates against him, and refused to fulfil the agreement.

This disappointment so exasperated Pompey, that he immediately marched with his whole army against the city, and began the siege in form. As the city was strongly fortified, he might have found it very difficult to accomplish his design, had not the Jews been suddenly seized with a qualm of conscience respecting the observance of the sabbath day. From the time of the Maccabees they had made no scruple of taking up arms against an offending enemy on the sabbath; but now they discovered, that though it was lawful on that day to stand on their defence in case they were attacked, yet it was unlawful to do any thing towards the preventing of those preparatives which the enemy made towards such assaults. As therefore they never attempted to hinder the erection of batteries, or the making of breaches in their walls on the sabbath, the besiegers at last made so great a breach on that day, that the garrison could no longer resist them. The city was therefore taken in the year 63 B. C. 12,000 of the inhabitants were slaughtered, and many more died by their own hands; while the priests, who were offering up the usual prayers and sacrifices in the temple, chose rather to be butchered with their brethren, than suffer divine service to be one moment interrupted. At last, after the Romans had satiated their cruelty with the slaughter of a vast number of the inhabitants, Hyrcanus was restored to the pontifical dignity, with the title of *prince*; but forbid to assume that of *king*, to wear a diadem, or to extend his territories beyond the limits of Judea. To prevent future revolts, the walls were pulled down; and Scarus was left go-

vernor, with a sufficient force. But before he departed, Pompey gave the Jews a still greater offence than almost any thing he had hitherto done, and that was by entering into the most sacred recesses of the temple, where he took a view of the golden table, candlestick, censers, lamps, and all the other sacred vessels; but, out of respect to the Deity, forbore to touch any of them, and when he came out, commanded the priests immediately to purify the temple,* according to custom.

SECTION VII.

History of the Jews, to the creation of Herod King. †

Pompey having thus subdued the Jewish nation, set out for Rome, carrying along with him Aristobulus and his two sons Alexander and Antigonus, as captives to adorn his future triumph. Aristobulus himself and his son Antigonus were led in triumph; but Alexander escaped into Judea, where he raised an army of ten thousand foot and one thousand five hundred horse, and began to fortify several strong holds, from whence he made incursions into the neighbouring country. As for Hyrcanus, he no sooner found himself freed from his rival brother, than he relapsed into his former indolence, leaving the care of all his affairs to Antipater, who failed not to turn his weakness to his own advantage. He foresaw, however, that he could not easily compass his ends, unless he ingratiated himself with the Romans; and therefore spared neither pains nor cost to gain their favour. Scarus soon after received from him a supply of corn and other provisions, without which his army, which he had led against the metropolis of Arabia would have been in danger of perishing; and after this, he prevailed on the king to pay 300 talents to the Romans, to prevent them from ravaging his country. Hyrcanus was now in no condition to face his enemy Alexander; and therefore had again recourse to the Romans, Antipater at the same time sending as many troops as he could spare to join them.

Alexander ventured a battle; but was defeated with considerable loss, and besieged in a strong fortress named *Alexandria*. Here he would have been forced to surrender; but his mother, partly by her address, and partly by the services she did to the Roman general, prevailed upon him to grant her son a pardon for what was past. The fortresses were then demolished, that they might not give occasion to fresh revolts; Hyrcanus was again restored to the pontifical dignity; and the province was divided into five several districts, in each of which a separate court of judicature was erected.‡ The first of these was at Jerusalem, the 2d at Gad-

* However this could not expiate his criminal indulgence of a vain curiosity, or atone for his profanation of the "Holy Place." Hitherto he had been wonderfully successful in all his undertakings; but in this act it all ended.—he never prospered after. This over the Jews was his last victory, and after his triumphal entry into Rome, he sank in character and power, till at length a fugitive, he died by vile and murderous hands in a strange land, and his body was left unburied on the sea shore.

† Including a period of 27 years.

‡ These courts were perfectly independent of each other, and from them there lay no appeal. Hitherto the government had been managed under the prince by

ara, the 3d at Amath, the 4th at Jericho, and the 5th at Sephoris in Galilee. Thus was the government changed from a monarchy to an aristocracy, and the Jews now fell under a set of domineering tyrants. Soon after this, Aristobulus escaped from his confinement at Rome, and raised new troubles in Judea, but was again defeated and taken prisoner: his son also renewed his attempts; but was in like manner defeated, with the loss of near 10,000 of his followers; after which, Gabinius, having settled the affairs of Judea to Antipater's mind, resigned the Government of his province to Crassus. The only transaction during his government was his plundering the temple of all its money and sacred utensils, amounting in the whole to 10,000 Attic talents, or above two millions sterling. After this sacrilege, Crassus set out on his expedition against Parthia, where he perished; and his death was by the Jews considered as a divine judgment for his impiety.

The war between Cæsar and Pompey afforded the Jews some respite, and likewise an opportunity of ingratiating themselves with the former, which the politic Antipater readily embraced.* His services were rewarded by Cæsar, who confirmed Hyrcanus in his priesthood; added to it the principality of Judea to be entailed on his posterity for ever; restored the Jewish nation to their ancient rights and privileges; and ordered a pillar to be erected, whereon all these grants, and his own decree, should be engraved, which was accordingly done; and soon after, when Cæsar himself came into Judea, he granted liberty to fortify the city, and rebuild the wall which had been demolished by Pompey. During the lifetime of Cæsar the Jews were so highly favoured, that they could scarcely be said to feel the Roman yoke. After his death, however, the nation fell into great disorders; which were not finally quelled, till HEROD, who was created king of Judea by Mark Anthony in 40 B. C. was fully established on the throne, by the taking of Jerusalem, by his allies the Romans, in 37 B. C. The immediate consequence of this was another cruel pillage and massacre: then followed the death of Antigonus,† the son of Aris-

two sorts of councils, or courts of justice; one consisting of 23 persons called the lesser Sanhedrim, and the other of 72 persons, called the great Sanhedrim. Of the first sort there were two in Jerusalem, meeting in their respective apartments, and one in every other city, to take cognizance of all affairs of justice, within their several jurisdictions; but of the other sort there was only one, which always sat in the temple at Jerusalem, and presided over the affairs of the whole nation, received appeals from the inferior courts, interpreted the laws, and by new institutions regulated from time to time, the administration of them. Thus by abolishing these courts, and instituting those above mentioned, Gabinius reduced the Monarchy to an aristocracy, and gave to the nobles the sole government of the country. Julius Cæsar some years afterwards restored the old form under Hyrcanus, whom he re-invested with the principality.

* Antipater assisted Cæsar very essentially in the Egyptian war: for, uniting with Mithridates of Pergamos, whom Cæsar had sent into Syria for additional troops, while he himself was pent up in Alexandria by Ptolemy, brother to the infamous Cleopatra, he contributed by his valour, and his influence with the Egyptian Jews, not only to the relief of the Roman Dictator, but also to the subjugation of the country. The pillar mentioned in the text was erected in Alexandria.

† He was the last reigning prince of the Asmonean family in which the sovereignty

tobulus, who had for three years maintained his ground against Herod, put to death his brother Phasael, and cut off Hyrcanus's ears, to incapacitate him for the high priesthood.

SECTION VIII.

*History of the Jews, to the death of Herod the Great.**

The Jews gained but little by this change of masters. Herod proved one of the greatest tyrants mentioned in history. He began his reign with a cruel persecution of those who had sided with his rival Antigonus; great numbers of whom he put to death, seizing and confiscating their effects for his own use. Nay such was his jealousy in this last respect, that he caused guards to be placed at the city gates to watch the bodies of those of the Antigonian faction who were carried out to be buried, lest some of their riches should be carried along with them. His jealousy next prompted him to decoy Hyrcanus, the banished pontiff,† from Parthia, where he had taken refuge, that he might put him to death, though contrary to his most solemn promises. His cruelty then fell upon his own family. He had married Mariamne, the daughter of Hyrcanus; whose brother, Aristobulus, a young prince of great hopes, was made high priest, at the intercession of his mother Alexandra. But the tyrant, conscious that Aristobulus had a better right to the kingdom than himself, caused him soon after to be drowned in a bath. The next victim was his beloved queen MARIAMNE herself. Herod had been summoned to appear before Mark Anthony, and then before Augustus, to clear himself from some crimes laid to his charge. As he was however, doubtful of the event, he left orders, that in case he was condemned, Mariamne should be put to death. This together with the death of her father and brother, gave her such an aversion for him, that she showed it on all occasions. By this conduct the tyrant's resentment was at last so much inflamed, that having got her falsely accused of infidelity, she was condemned and executed. She suffered with great resolution; but with her ended all the happiness of her husband. His love for Mariamne increased so much after her death, that for some time he appeared like one distracted. His remorse, however, did not get the better of his cruelty. The death of Mariamne was soon followed by that of her mother Alexandra, and this by the execution of several other persons who had joined with her in an

of the Jewish nation had continued 129 years; and was the first Sovereign prince on whom the death of a common criminal, by the rods and axe of the victor, was inflicted by the Romans. His death was procured by Herod, after many entreaties, and a bribe to Antony; for he feared for his own safety while any of the old Royal family might be living.

* Including a period of 34 years.

† Herod on the death of Antigonus, made Ananelus, an obscure priest whom he had brought from Babylon for the purpose, High-priest. He was induced to do this because of the meanness of the man who, without credit or influence in Jerusalem, was, he thought not likely to be in a capacity there, notwithstanding his high station to give him any trouble, by interfering with the royal authority. But in passing by Aristobulus, the grandson of Hyrcanus, and the person to whom the succession belonged, Herod originated the troubles mentioned in the text.

attempt to secure the kingdom to the sons of the deceased queen. Herod, having now freed himself from the greatest part of his supposed enemies began to show a greater contempt for the Jewish ceremonies than formerly; and introduced a number of heathenish games, which made him odious to his subjects. Ten bold fellows at last resolved to enter the theatre, where the tyrant was celebrating some games, with daggers concealed under their clothes, in order to stab him or some of his retinue. In case they should miscarry in the attempt, they had the desperate satisfaction to think, that, if they perished, the tyrant would be rendered still more odious by the punishment inflicted on them. They were not mistaken; for Herod being informed of their design by one of his spies, and causing the assassins to be put to a most excruciating death, the people were so much exasperated against the informer, that they tore him to pieces, and cast his flesh to the dogs. Herod tried in vain to discover the authors of this affront; but at last, having caused some women to be put to the rack, he extorted from them the names of the principal persons concerned, whom he caused immediately to be put to death with their families. This produced such disturbances, that, apprehending nothing less than a general revolt, he set about fortifying Jerusalem with several additional works, rebuilding Samaria, and putting garrisons into several fortresses in Judea. Notwithstanding this, however, Herod had shortly after an opportunity of regaining the affections of his subjects in some measure, by his generosity to them during a famine; but as he soon relapsed into his former cruelty, their detestation returned, and continued till his death. About the year 23 B. C. he began to adorn his cities with many stately buildings. The most remarkable and magnificent, however, was the temple at Jerusalem, which he is said to have raised to a higher pitch of grandeur than even Solomon's. Herod caused a new dedication of this temple to be performed with the utmost magnificence; and presented to it many rich trophies of his former victories. This, and many other magnificent works, however, did not divert Herod's attention from his usual cruelty. His sister Salome, and one of his sons named Antipater, taking advantage of this disposition, prompted him to murder his two sons by Mariamme, named Alexander and Aristobulus, who had been educated at the court of Augustus, and were justly admired by all who saw them. His cruelty soon after broke out in an impotent attempt to destroy the Saviour of the world, but which only produced the massacre of 2000 innocent children of his own subjects. His misery was almost brought to its summit by the discovery of Antipater's design against himself; who was accordingly tried and condemned for treason. Something still more dreadful, however, yet awaited him; he was seized with a most loathsome and incurable disease, in which he was tormented with intolerable pains, so that his life became a burden. At last he died, to the great joy of the Jews, five days after he had put Antipater to death, and after having divided his kingdom among his sons in the following manner: Archelaus had Judea; Herod Antipas was tetrarch of Galilee and Petrea; and Philip was tetrarch of Trachonitis, Gaulon, Bat-

anea, and Panias. To his sister Salome he gave 50,000 pieces of money, together with the cities of Jamnia, Azotus, and Phasaelis; besides some considerable legacies to his other relations. The cruelty of this monster accompanied him to his grave: nay, he even attempted to carry it beyond the grave. Conscious that the Jews would rejoice at being freed from such a tyrant, he contrived the following infernal stratagem to damp their mirth. A few days before his death, he summoned all the heads of the Jews to repair to Jericho under pain of death; and, on their arrival, ordered them all to be shut up in the circus, giving at the same time strict orders to his sister Salome and her husband to have all the prisoners butchered as soon as his breath was gone out. "By these means (said he) I shall not only damp the people's joy, but secure a real mourning at my death." These cruel orders, however were not executed.

SECTION IX.

*History of the Jews, to the beginning of the last Roman war.**

Immediately after Herod's death, Salome went to the Hippodrome, where the heads of the Jews were detained, caused the gates to be flung open, and declared to them, that now the king had no farther occasion for their attendance: after which the news of the king's death was published. Tumults, seditions, and insurrections, quickly followed. Archelaus was opposed by his brethren, and obliged to appear at Rome before Augustus, to whom many complaints were brought against him. After hearing both parties the emperor made the following division of the kingdom: Archelaus had one half, under the title of ethnarch, or governor of a nation; together with a promise that he should have the title of king, as soon as he showed himself worthy of it. This ethnarchy contained Judea Proper, Idumea, and Samaria: but this last was exempted from one fourth of the taxes paid by the rest, on account of the peaceable behaviour of the inhabitants during the late tumults. The remainder was divided between Philip and Herod; the former of whom had Trachonitis; Batanea, and Auranitis, with a small part of Galilee, the latter had the rest of Galilee, and the countries beyond the Jordan. Salome had half a million of silver, together with the cities of Jamnia, Azotus, Phasaelis, and Ascalon. For some years Archelaus enjoyed his government in peace: but at last, both Jews and Samaritans, tired with his tyranny, joined in a petition against him to Augustus; who summoned him to Rome; and having heard his accusation and defence, banished him to Vienne in Dauphiny, and confiscated all his effects. Judea being by the sentence reduced to a Roman province, was ordered to be taxed: and Cyrenius the governor of Syria was sent to see it put in execution: which having done, and sold the palaces of Archelaus, and seized upon his treasure, he returned to Antioch, leaving the Jews in no small ferment on account of this new tax.†

* Including a period of 67 years

† SHILOH WAS COME, AND THE SCEPTRE, AND THE LAWGIVER were now rapidly DEPARTING FROM JUDAH:—after this, the power of life and death was taken from the Jews, and placed wholly in the hands of the procurator, and his subordinate officers, and taxes were thenceforth paid immediately to the Roman Em-

Thus were the seeds of dissension sown between the Romans and Jews, which ended in the most lamentable catastrophe of the latter. The Jews, always impatient of a foreign yoke, knew from their prophecies, that the time was now come when the Messiah should appear. As they expected him to be a great and powerful warrior, their rebellious spirit was heightened to the greatest degree; and they imagined they had nothing to do but take up arms, and victory would immediately declare on their side. From this time, therefore, the country was never quiet; and the infatuated people, while they rejected the true Messiah, gave themselves up to the direction of every impostor who chose to assume that character. The governors appointed by the Romans were also often changed, but seldom for the better. About the 16th year of Christ, Pontius Pilate was appointed governor; the whole of whose administration, according to Josephus, was one continued scene of venality, rapine, and tyranny; of racking and putting innocent men to death, untried and uncondemned, with every kind of savage cruelty. Such a governor was ill calculated to appease the ferments occasioned by the tax. Instead of attempting this, he inflamed them by introducing his standards with images, pictures, consecrated shields, &c. into their city; and at last attempting to drain the treasury of the temple, under pretence of bringing an aqueduct into Jerusalem. The most remarkable transaction of his government, however, was his condemnation of Jesus Christ; seven years after which he was removed from Judea; and in a short time Herod Agrippa, the grandson of Herod the Great, was promoted by Caligula to the regal dignity. He did not, however, long enjoy this honour; for, on his coming into Judea, having raised a persecution against the Christians, and blasphemously suffering himself to be styled a God by some deputies from Tyre and Sidon, he was miraculously struck with a disease, which soon put an end to his life.

On the death of Agrippa, Judea was once more reduced to a Roman province, and had new governors appointed over it. Under their government the Jewish affairs went on from bad to worse; the country swarmed with robbers and assassins; the latter committing every where the most unheard-of cruelties under the pretence of religion; and about A. D. 64, were joined by 13,000 workmen, who had been employed in further repairing and beautifying the temple. About this time also Gessius Florus, the last and worst governor the Jews ever had, was sent into the country. Josephus seems at a loss for words to describe him by, or a monster to compare him to. His rapines, cruelties, conniving for large sums with the *banditti*, and in a word, his whole behaviour, were so open and bare-faced, that he was looked upon by the Jews more like a bloody executioner sent to butcher, than a magistrate to govern them. In this distracted state, many of the inhabitants sought an asylum elsewhere; while those who remained applied to Cestius Gallus, governor of Syria,

peror. But in the destruction of Jerusalem, some sixty years afterwards and in the consequent dispersion of Judah utterly beyond recognition as a distinct tribe, was the prediction so fulfilled, as to put controversy on the subject to defiance.

who was at Jerusalem at the Passover: beseeching him to pity their unhappy state, and free them from the tyranny of a man who had totally ruined their country. Florus, who was present when these complaints were brought against him, made a jest of them; and Cestius dismissed the Jews with a general promise that the governor should behave better for the future; and set himself about computing the number of Jews at that time in Jerusalem, by the number of lambs offered at that festival, that he might send an account of the whole to Nero. By his computation, there were at that time in Jerusalem 2,556,600; though Josephus thinks they rather amounted to 3,000,000.

In the year 67 began the fatal war with the Romans, which was ended only by the destruction of Jerusalem. The immediate cause was the decision of a contest with the Syrians concerning Cæsarea. The Jews maintained that this city belonged to them, because it had been built by Herod; and the Syrians pretended, that it had always been reckoned a Greek city, since even that monarch had reared temples and statues in it. The contest at last came to such a height that both parties took up arms. Felix put an end to it for a time by sending some of the chiefs of each nation to Rome, to plead their cause before the emperor, where it hung in suspense till this time, when Nero decided it against the Jews. No sooner was the decision made public, than the Jews in all places flew to arms; and though they were everywhere the sufferers, yet, from this fatal period, their rage never abated. Nothing was now heard of but robberies, murders, and every kind of cruelty. Cities and villages were filled with dead bodies of all ages, even sucking babes. The Jews, on their part, spared neither Syrians nor Romans, where they got the better of them; and this proved the destruction of great numbers of their peaceful brethren; 20,000 Jews were massacred at Cæsarea, 50,000 at Alexandria, 2000 at Ptolemais, and 3500 at Jerusalem. A great number of assassins, in the mean time, having joined the factious Jews in Jerusalem, they beat the Romans out of Antonia, a fortress adjoining to the temple, and another called Massada; and likewise out of the towers called Phasaël and Marianne, killing all who opposed them. The Romans were at last reduced to such straits, that they capitulated on the single condition that their lives should be spared; notwithstanding which, they were all massacred by the furious zealots: and this treachery was soon revenged on the faithful Jews of Scythopolis. These had offered to assist in reducing their factious brethren; but their sincerity being suspected by the townsmen, they obliged them to retire into a neighbouring wood, where, on the 31 night, they were massacred to the number of 13,000, and all their wealth carried off. The rebels, in the mean time, crossed the Jordan, and took the fortresses of Macheron and Cyprus; which last they razed to the ground, after having put all the Romans to the sword.—This brought Cestius Gallus, the Syrian governor, into Judea with all his forces; but the Jews, partly by treachery and partly by force, got the better of him, and drove him out of the country with the loss of 5000 men.

(To be concluded in our next.)

MODERN EGYPT.

For the following we are indebted to a communication of the Rev. Mr. Lieder of the Church Missionary Society, and which appeared in the Missionary Register for May.

General Remarks on Egypt.

EGYPT has been at all times, from the days of Abraham, a most remarkable country, as well in religious as in secular respects. From her the surrounding nations in former times received their sciences, their idolatry and their vices; and with her shared the Divine vengeance, which still hangs heavily over her. The ruins of the stupendous monuments of Egypt's former grandeur and vanity, and of the tyranny of its kings, still remain; while the seventy-two millions of inhabitants, which existed there at the time of Herodotus, have dwindled down to about five millions.

Though it is no longer the school of science for the East, it is still the great mart of nations, to which merchants from Morocco, Turkey, Greece, Syria, Arabia, Europe, and the interior of Africa, resort. In its bazaars is to be seen the greatest splendour of the East; and it is still called, "the Glory and Mother of the World." But Egypt is not only the mart of the East; it is also the place where the Pilgrims, in their way to Mecca, with their caravans, are collected together, as well from the North of Africa as from the interior.

Egypt is therefore, undoubtedly, an interesting Station for Missionary Labours. The Pacha has subdued, by arms, all the Southern Nations, even to the frontier of Abyssinia; and these countries can at present be visited with much security. Channels are thus opened, by the Providence of God, for future Missionary Proceedings.

The vernacular tongue of Egypt is the Arabic. This language is understood and spoken by almost all the strangers, as Armenians, Jews, Greeks, and Turks; and it is spreading in the countries which the Pacha has brought under his

government; as, for instance, among the Berberas, Nubians, and the inhabitants of Senaar and Cordifane; it being not only the language of the Government, but also of their Religion. Besides the Arabic Language, one may hear, in the bazaars of Alexandria and Cairo, the Turkish, Greek, Armenian, and, more or less, all European Languages.

Moral State of the Inhabitants.

The picture which Mr. Lieder draws of the moral state of Egypt is afflicting and revolting. It presents a striking Commentary on the first chapter of St. Paul's Epistle to the Romans; while it bears witness to the awful retribution which, in the *righteous judgments of God*, awaits those who *do not like to retain God in their knowledge, change His truth into a lie*, and give themselves up, without restraint and without remorse, to *fulfil the desires of the flesh and of the mind*. Some features of Mr. Lieder's description are too loathsome and appalling to meet the public eye.

It is an old custom in Egypt, for the children of both sexes to go naked, till six or seven years old; but never, before now, did grown-up people, and particularly females, appear openly without any covering—the Mahomedan Fools, whom their reverence as saints, excepted. During my last journey to the Delta, I saw in the village two females, from twenty to twenty-five years of age, going about without the least covering.

Egypt is known to be a gold-mine—one of the most fruitful countries of the earth; but, notwithstanding this, the poor peasant has not even bread enough, and is obliged to feed partly upon grass to satisfy his hunger.

There are here to be met with, the greatest poverty, and the grea-

rest pride: on one side you may see a naked man, and on the other a haughty Turk, on horseback, whose horse is covered with gold and silver, with a pipe-bearer running at his side.

But the temporal slavery and wretchedness of the inhabitants of that country are nothing in comparison with the spiritual slavery of sin and Satan, which exercise their full power among them: and whose willing slaves they are, without feeling much the weight and consequences of it for this and the future world. There is scarcely a crime to be found in the world which is not, more or less, openly practised in Egypt. I shall only mention a few of them which are common there, to give you a correct idea of the morality of that country.

SWEARING is so common, that even children, as soon as they begin to speak, begin also to swear, without being punished for it. The people swear, not only in the most profane way by the name of the Most High, but by their beards, eyes, heads, life—by the life of their parents, relations, and friends—by the Virgin and Saints—by the Nile—and, the Mahomedans particularly, by the life of their Prophet. If they intend to honour any one, they swear by his life. The females especially swear exceedingly much. If two ladies are sitting together and one of them relates something, the other, almost after every sentence, says, “by your life” and the narrator, to confirm her words, replies, “By my life!” A great many of the people are not at all aware that swearing is a sin; partly because they do not know the Word of God, and partly because they observe that their spiritual leaders, as well among the Mahomedans as among the Christians, do the same. If I had admonished one of the sinfulness of swearing, and he still continued to affirm by oath what he was relating, I used sometimes to say, “Now you again tell me a falsehood:” and when he, half-offended, said, “God forbid!” I replied, “Well, the truth requires no

swearing: swearing in so profane a manner only serves to make falsehood appear as truth; and if in future you wish me to believe your words, do not swear.” But the Egyptians feel themselves obliged to swear, because they are, in their intercourse with one another, the most down-right liars. That the sin of swearing was alike in use in our Saviour’s time, will be seen Matt. v. 33—37.

LYING is almost as common in their mouth as the air they breathe and it is not an easy thing to make them acknowledge that a lie is a sin particularly if it is one by which they can easily get rid of a perplexity without doing harm by it to the other. But their lying appears more or less polished and studied.

HYPOCRISY. They will make use of any species of hypocrisy, if they can only attain their design: without thinking hypocrisy a sin, they consider it as a part of human wisdom. Their salutations and compliments are full of it. An Egyptian is capable of telling you the grossest flatteries to your face, which are enough to make you blush and be speechless; and at the same time curse you in his heart. The consequence of this is—

DIS-TRUST, which they have of one another, in an astonishing degree. Those who call themselves friends, treat one another secretly, in matters of business, as enemies; and in respect to their families, I have been assured that sometimes even a brother is not permitted to see his brother’s wife. The causes of this are also—

ADULTERY and **FORNICATION**, which are particularly prevalent at present among nearly all classes in Egypt; though not so much in the villages as in large cities.

STEALING and **CURSING** are also quite common here.

This may be enough to give an idea of the dreadful moral state of the inhabitants of Egypt. With few exceptions, they are lost in iniquity—a living commentary on Romans i. Education is, in general, not to be found among them,

not even a shade of what we call Education, and their children grow up like the trees of a forest.

In one thing the Orientals are far superior to Europeans in general; which is, the great respect and affection children shew to their parents during life, even if the parents are altogether maintained by the children.

Notices of the different Inhabitants.

The MAHOMEDANS in the cities are, in general, more to be trusted than the Christians; and, as they are the predominant party, they shew less of the spirit of slavery; and fraud and cunning are less to be found among them. They may be divided into—the learned, the merchants, shop-keepers, craftsmen and the servile class. The peasants cultivate the earth; and are the most wretched, neglected and ignorant of the people.

The BEDOUINS are a well-shaped, spare, tall, fine looking race of people; who generally enjoy good health. They are contented with the few things which they are enabled to procure by their flocks of camels, sheep and goats. In their wandering life, they remove from place to place at different times of the year to procure pasture for their large flocks. Freedom they prefer to a more commodious life without it; and it was not till after many trials that the Pacha succeeded in inducing a large number of them partly to settle themselves in villages, to cultivate the earth, and partly to serve him as guards of the frontier, allowing them many privileges which the other Egyptians do not enjoy. They have preserved the genuine Arab character; and are very near the description given by the Angel to Hagar, of her son Ishmael. Genesis, xvi. 12.

THE DIFFERENT SECTS OF CHRISTIANS pursue different courses of life:—

The *Copts*, or the remnant of the old Egyptians, consider themselves almost exclusively as the clerks and accountants of the Pacha. They are a stupid, perfidious, and unclean

people. Brandy is almost their God; and even their priests are more or less given up to drunkenness.

The *Syrians*, who are generally Greek Catholics, are merchants, accountants and craftsmen. Some of them fill high stations in the service of the Pacha, and have therefore great influence among the different Christian Sects. They are in general, a polite, voluptuous, light-minded, less perfidious, but more cunning people—the French of the East.

The *Greeks* are artisans, architects, shop-keepers, craftsmen, and coffee-men. With regard to their morals, they are nearly like the Syrians, only somewhat better educated.

The *Armenians* are the most respected and wealthy part of the Oriental Christians in Egypt. They and the Jews are the bankers of that country. They are a grave, proud, and refined people; but, not less than the Greeks, given up to unnatural vices.

The Europeans who flock hither together from Italy, France, Germany, England, and particularly from Malta, are, in respect to morality, I am sorry to say, with few exceptions, the scum and dishonour of Europe in Egypt.

The *Jews* in Egypt are almost the same, in character and manner of living, as in Europe.

Religious State of the Inhabitants.

The religious state of the people may readily be inferred from what has been already mentioned respecting them. They consist of two classes—Mahomedans and Christians. Out of a population of four or five millions, the Copts, the descendants and representatives of the original Christian Population of Egypt, are estimated at not more than 200,000. What an awakening lesson are we taught, at beholding the scanty remnants of the once flourishing Churches planted by St. Mark, and watered by Clements, and Origen, and Athanasius, and the awful state of ignorance, superstition, and utter degradation

to which they are reduced! Wherefore? They forgot God and departed from Him, and He gave them up to eat the fruit of their own ways. No more is needed, to bring any Church to the same level of guilt and misery.

The MAHOMEDANS in this part of the world are as far departed from the simple precepts of their Koran, as the Oriental Christians in general, and the Roman Catholics, from the bright and shining light of the Gospel of our Lord: both have lost the basis of their religion, and are wandering about in the mazes of their numberless traditions and fables: true Mahomedans therefore do not exist in Egypt. They may be divided into—

Superstitious Mahomedans.—These, living in the fear of God, as far as they know Him by the precepts of their religion, which they keep with a remarkable strictness, are, in general, I must confess, superior to the Christians there; being a more pious and trusty people than the Christians are in their dealings. Yea, there are a few among them who, whatever may be their motives for it, may, by their exemplary course of life, even astonish a true Christian. These are not to be met with among the higher classes and learned of the people, but among merchants and shopkeepers, and a very small number among the peasantry and Bedouins.

Ignorant and careless Mahomedans.—These are, in general, to be found among the lower classes of those who live in cities, and the peasantry, and Bedouins, Berberas, and Nubians. They are almost destitute of religious instruction, and scarcely know by heart a few prayers and the first Sura or Key of the Koran, and even that without knowing the signification of the words. They look upon their Sheiks, their religious leaders, as the possessors of their religion; and if they observe some outward forms, making their prayers now and then, and their Sheiks repeat some parts of the Koran when they die, they think that they do enough, and will enjoy

their part of the pleasure of Paradise; "for God," they say, "is great and merciful." They will flatter, at least outwardly, every one, and do any thing for a Mahomedan, Jew, or Christian, if they can only get some money by it, to satisfy their wants, or the pleasures and lusts of their low sphere of life.

Sceptical and Infidel Mahomedans.—This party is formed of the superior classes of the nation, as the Governors and the learned. Though they keep up a shadow of the outward forms of their religion through fear of the people, and though the leaders of the Mahomedans particularly press upon them all the rigour of the forms of their religion, yet they live, openly or secretly, in perfect infidelity. I observed, that many of the Berberas and Nubians, who come to Egypt and serve there as servants, especially at Cairo or Alexandria, in the houses of Europeans, are sceptics, and careless as to their religion: and I heard some say, that they cared very little about Mahomed and his religion, and that they had been forced to it by the scimitar.

Mr. Lieder adds the following general remarks:—

The Mahomedans receive religious instruction in their schools. This, in general, only consists, among the lower classes of people, in learning by heart some prayers and the first Sura of the Koran, some religious sentiments, and the different postures of the body during prayer. To the last, all possible attention is paid.

Fatalism is still very common among the first and second classes of the people. However disadvantageous to morality and religion, in many respects, this system is, still it is pleasing to see with what love and care they treat not only their friends, but in general their fellow believers, during the most contagious and mortal diseases; while many Christians, being destitute of true Christian Love, often in such cases leave their friends, who die for want of proper treatment. What the Christians did in Egypt in the

first centuries, during visitations and dreadful calamities of this kind, by true Christian Love, to the astonishment of the surrounding Heathen, this the Mahomedans do, in some degree, by the influence of fatalism.

All Mahomedans, with a few exceptions among those of the third religious class, hate and despise Jews and Christians. The common abusive words which they use are, "a Christian," "a dog," or "infidel," which signify the same; or "Jew," or "son of a Christian" or "son of a Jew," which are considered still worse; and "a Jew from the root," is the worst term they are able to use. One is constantly annoyed by hearing abuses of this kind, in going through the streets where Mahomedans live.

CHRISTIANS.—Among all the different denominations of the Oriental Christians, as Greeks, Armenians, Maronites, Greek Catholics, Armenian Catholics, Roman Catholics, Syrians, and Copts, we have not yet met with one truly converted man. They may be divided into three classes; viz. the superstitious, sceptic, and infidel. I shall not dwell on these different denominations, except the Coptic, as they much resemble the Roman Catholics in Europe; with this difference, that they stand far lower in education, and are still less instructed in religious principles.

The Copts form the greater part of the Christians in Egypt, and live dispersed in cities and villages throughout the whole country. There are, with few exceptions, no sceptics among them; but they are generally superstitious, ignorant, and careless in the highest degree. Education, and particularly religious education, is not at all to be met with among them; and they live therefore without any true religious principles.

As it is said in Europe of the Jews, that it is no sin among them to cheat a Christian; so it is said in the East of the Copts, that if a Copt can cheat any one that does not belong to his party, they do not count

it a sin. I once heard a Copt say, that as they were the original possessors of Egypt, it was no sin in them to take something of what had been taken from them.

They very much resemble the Jews. They still retain circumcision, not only of the male but of the female sex. In their fastings in general, and particularly during Lent, they are very strict. Many a Copt would rather die than eat any thing prepared in a vessel used for common food, or any prohibited thing: and if sick, he would rather relinquish the physician than live according to his prescriptions, if they are contrary to the rules of his fastings: but brandy they are permitted to drink at all seasons; in which they indulge copiously, and which they do not purchase, because every one is his own distiller.

The Copts have one advantage over other Oriental Christians, in that they are not prohibited the reading of the Holy Scriptures; but by far the greatest number of them have, to the present time, derived very little advantage from this privilege: for what blessing can a man expect to receive if he reads this Holy Book with a bottle of brandy at his side?

In their schools they have no religious instruction; except, that they learn by heart some Coptic Prayers which they do not understand, some passages of Scripture, and the names of their festivals.

Among the other Christian Denominations I have found five ladies who could read; to whom I presented Bibles, in order to encourage reading among the females: but among the Copts I never found one.

Every day is a festival of some Saint, whose history is read, in the Arabic Language, in some of their Churches; and therefore they know all the fables and traditions of their Saints better than the word of God. Thus, for instance, we were once asked by one who knows exceedingly well the history of their Saints, if it was to be found in the Bible that Pilate, a Pagan, had crucified our Lord? The Copts hate from

their hearts the Jews, and therefore put this question: and when we asked him from what nation our Lord was; according to the flesh, and also Paul and Peter, and told him "from the Jews;" he was thunder-struck, and could scarcely believe it.

Just as the Pagans of old had an idol for every particular necessity, so the Copts have a saint. St. Antoni, for instance, is the patron of fruitfulness for men and beasts. If therefore a woman wishes to have a child, or a man a foal from his she-ass, both will apply for it to him. The furnisher of the Nile Water is the Angel Gabriel. Every church is under the patronage of a particular Saint, before whose picture a light is kept, night and day. If any one wishes to enjoy the particular favour of a Saint, he keeps a lighted candle constantly before his picture. A lady came to me one day, entreating me to support her. I told her that I had not the means to support others; but if she was really in great necessity, I would make her a small present: when, however, I searched into her real case, she told me, that she had made a vow to a Saint to keep a candle constantly burning before his picture, and that she had not the means of fulfilling it. Upon this I questioned her: "How is it? Cannot your Saint see without a candle?" To which she gave no answer, but seemed ashamed and confused. I exhorted her to turn with her whole mind, as a penitent sinner, to Jesus our Saviour, who is constantly ready to give us, by His grace, all that is necessary for our salvation.

If a Copt is sick, he sends for his Priest; who comes, having in one hand the Four Gospels, and in the other a pair of scales. Upon one scale he puts the four Gospels, in manuscript, and therefore very heavy; and upon the other scale a vessel with water; and according to the weight of the Gospels, the patient has to drink water, to be cured.

Their churches are generally very dark and gloomy, representing in some degree the state of their minds and of their religion. Church Ser-

vice consists in singing some Psalms in the Coptic Language, and reading now and then small portions of the Gospels in Arabic. Preaching they have none, and no priest who would be competent to it. I was once asked if we also had candles lighted in our Churches; meaning, on account of the Saints. I said, "Not now, but at the time we were Roman Catholics, we had just as you and they have to this day: but when we went from under the Pope, and formed our Church according to the precepts of the Holy Scriptures, we put aside the candle-light." Being asked, "Why?" I said, "Because we turned from our errors to the way of truth contained in Holy Writ; and had therefore, in our Churches, something superior to candle-light, viz. the light of the Gospel of our Lord and Saviour." Upon this, they kept silence, feeling the truth of my reply.

The first cause of this deplorable state of the Coptic Church is the dreadful ignorance of their priests; and their peculiar customs and views in regard to priest-hood, entirely prevent us from doing any thing for their melioration.

In the first centuries of the Christian Church, many a Christian, being chosen to become the religious leader of a congregation, or a priest to become bishop, declined to accept it; and even sometimes fled, if they intended to force him to it, through real humility, on account of his own frailty and the important office to which he was called. The outward form of this noble and Christian spirit, the Copts keep up most apishly: being destitute altogether of true Christian piety, the most abominable hypocrisy is the consequence. If therefore one should prepare himself for Holy Orders, they would never make him a priest, because he intends to become one.

If they want a priest they seek out a man who can read, and who has a tolerable education, among them: they go and take him by force out of his house or shop; beat him in the street, if he makes much resistance, bring him before the Pa-

nurch; and if he puts his hands up on the head of this man, he is forced, from that time to be a priest. When he is priest, he neither does nor can give himself up to study; for as soon as he is a priest, he is also a beggar; and if he is not employed in the church, he is before or within the houses of his people, to obtain money for clothes and food for himself and family. The common priests are generally married before they are chosen to that office; and if their wives die, they dare not marry a second time. A common priest may become a Kumus, which is a higher station, even while his wife is living; and when she dies, he may be chosen to a bishopric, but never to the Patriarchate: for to the highest and most influential stations of Bishoprics and the Patriarchate only Monks were chosen who were never married, and who are taken from one of the two Convents in Egypt, in the desert near the Red Sea, called Mar (St.) Antonius and Mar Boulos; where they are in some degree educated. In the same manner in which they create these priests, they make also their Patriarchs. If a Patriarch dies, they seek out another proper man for this station; but when he is called to it, he generally refuses to come. Then they even go sometimes to the Pacha, telling him that they want a Patriarch, that they have chosen one, but that he refuses to come. The Pacha thereupon sends some Janissaries to fetch him. When he is brought, he again refuses to accept the office; and sometimes it is not till after he has been some days in fetters, and even beaten, that he agrees to it: he is then brought with honour to the Patriarchate, and invested with his high office.

Being once asked, in Cairo, if I would not accept one of their bishoprics in Upper Egypt, a thing which might be possible, I replied, in order to reprove their customs, by asking: "What must I now say? If I say yes, you will certainly not invest me with a bishopric: and, therefore, if I wish to become a

bishop of your Church, I must say, No, I will not." They felt what I aimed at in my answer, kept silence, and never offered me a bishopric again.

All the Oriental Churches are more or less in the same errors; but none is sunk so deeply as the Coptic Church. Though they are mortal enemies to one another, they all agree with one accord in opposing us, as a common enemy; not so much the people as the priests, and less the Copts than any of the others. They have forsaken Christ, who is alone the Way, the Truth, and the Life, and with Him they have lost the love of the Brethren, and spiritual darkness and wretchedness supply its place.

The Effect of the Measures of Government on the Condition of the Inhabitants.

Mr. Lieder's remarks under this head not only strongly mark the connexion between good government and the well-being of a people, but the tendency of the Turkish tyranny to oppress, wrong, and injure those beneath its sway.

Turkish Governors have no idea of promoting the common welfare of a nation.

With the introduction of European Arts and Manufactures, very little has been done for the improvement of the people.

As the oppressions are felt by the people, even to despair, all join with one accord—Mahomedans, Christians, and Jews, however they may hate one another on account of their different religious sentiments—in abusing and cursing the Government.

The Press has hitherto been chiefly employed in printing necessary works, particularly in the Turkish Language, for the use of the College of the Pacha near Cairo. The newspapers printed by it in the Turkish and Arabic Languages, however far the contents of them are from European ones, are the most useful works produced by the Press, and may somewhat tend to enlighten the understanding of the people.

There are now in the College of the Pacha a considerable number of Youths, the Greater part of whom are slaves of the Pacha and the Beys: these are afterwards employed in the service of Government. They learn there a little of many things, and are very proud of it; but, however imperfect their instructions may be, their views respecting the things of this world are more clear, and they are of much use to the Government.

There is more toleration in Egypt than in any other part of the Mahomedan Empire. Christians are much favoured by the Government, and enjoy many privileges. Except the green turban, they may wear any dress and colour; and if injured, justice will be done to them equally with the Mahomedans. There have been a few instances where Christians who have turned Mahomedans have been permitted to resume their former profession,

pretending that they were drunken when they turned to Mahomedanism: but a Mahomedan by birth here, as in all other Mahomedan Countries, if he turn Christian, will immediately be killed, not being allowed to return to his former religion; and he who caused him to do it likewise forfeits his life, if he does not turn Mahomedan. The first year of our arrival in Egypt, a Levantine Christian, having in his house a Mahomedan Female Servant, induced her to turn Christian; of which, when her father was informed, he acquainted the Government, and both were taken prisoners: the female was drowned, and the man saved himself by turning Mahomedan. The state of toleration which exists here is not the effect of enlightened religious views; but of scepticism and infidelity, which are spreading greatly among the higher classes of the Mahomedans.

MR. EDITOR,

That part of the Wesleyan Magazine which exhibits the interpositions of divine providence is always sought after with special interest, and particularly by the juvenile part of your readers. As many of these are in the habit of doing business upon the "great waters," I think the following instances of the care of a merciful God over his unworthy creatures may be both acceptable and profitable to them.

The circumstances are related by a nautical friend, Capt. James Marshall, and their insertion in your next number will oblige,

Yours respectfully,

Windsor, August, 1832.

WILLIAM CROSCOMBE.

PROVIDENTIAL ESCAPE FROM MARITIME DANGERS.

ABOUT December 16th 1826, I was on my homeward bound passage from a port in Cornwall, and when near the Lands-end of England, about 10 P. M. it came on to blow a heavy gale from the N.N.W. with snow and hail, which compelled us to bear up for the nearest port. But while in the act of running back, the wind dying away suddenly, and the tide making directly for a rock, the vessel unfortunately

struck upon it. The sea was high, and the vessel, with great violence struck one blow, and immediately came off. All on board were seized with terror, expecting every moment to see her go down. I gave orders to rig the pumps, which was soon done; but to my great astonishment there was no water in the hold, and after all things was put to rights respecting the ship, we assembled in the cabin to offer up our thanks

for our own safe deliverance; and I do trust that it was a time which will be ever remembered, both by myself and crew. We were forced to remain several days at sea, and were, of course ignorant of the damage our vessel had received. But at length we made a harbour on the coast of Cornwall, and when the tide left the vessel, I went to survey her bottom. It is however, impossible for me to describe my feelings of gratitude to my heavenly Father, in discovering his kind interposition in saving our worthless lives: a hole had been forced through one of the planks, which was closely filled up by a piece of the rock, which was the means of keeping the vessel from foundering. Surely this was the *Lord's* doings, and to his name be the praise, for ever.

In a short time after, the damage was repaired, and I again sailed with the hope of soon arriving at the port of destination. The day after I left the harbour, by 4 P. M. we had run the distance of 200 miles, and was within 3 hours sail of our Haven, when again we had to witness the power and willingness of God to save in the time of trouble. Another gale commenced, and blow with great violence:—the sea ran high, and the night was unusually dark and dismal, and I was convinced by the ship's reckoning, that we were in the immediate neighbourhood of rocks and shoals. The gale continued to increase, and the weather became so thick, that we could scarcely see the length of our vessel, over which, she being deeply laden, the sea made a common way, till the rigging and sails began to give way; and with the continual surge of the sea, she made a great quantity of water; so much so that we could not leave the pumps. Now, nothing but death appeared in view; all hope seemed to be gone, and those of my crew who a little before

seemed to defy the grave itself, could no longer prevent the silent tear from stealing down their death-like cheek. I refrained as long as possible, from making known to them the dangerous situation we were in, and encouraged them to continue at the pumps, and endeavour to manage the ship; but when we were all exhausted, and there was not the least sign of the gale abating, I felt it my duty to exhort them to prepare for the worst, and look to God, as the only one that was able to deliver us from our perilous situation; a duty which I thank the Lord had not been omitted when in safety. A profound silence seemed to bespeak our approaching destiny, and each looked for every wave to be the last; but as for my feelings at that moment, it is impossible for me to describe them. I felt as I never did before on similar occasions. It is true that I was quite young, not twenty-one years of age, and was not soon alarmed; yet, at this time the active spirit that once animated me was fled, and I had not the least power to pray. But while meditating on our awful situation, these thoughts occurred to my mind—why thus stand mourning over thy fate, and the fate of those committed to thy care; thinkest thou that ‘the arm of the *Lord* is shortened that he cannot save, or that his ear is heavy that he cannot hear;’—remember *God's* promises,—has he not said, ‘call upon me in the day of trouble, and I will deliver thee’—hast thou not found him as good as his word, in days that are past; and will he not now hear if thou callest upon him. I hastened to my cabin, and there poured forth my complaint before the Lord, and found much liberty in wrestling with God in prayer. While thus engaged, an impression was made on my mind,* to limit the *Lord* to a time to clear

* Different opinions will doubtless be entertained respecting this relation of the worthy Captain. The sceptic who turns into ridicule the most solemn subjects, will attribute it to the influence of fanaticism, which certainly is a very *convenient* mode of obviating a conclusion, the admission of which would be followed by a train of consequences opposed to indulgences that are the prime causes of infidelity.

the weather and calm the wind. At first I thought it would be presumptuous in me, and displeasing to God; but the impression was so powerful, that I found it almost impossible to resist it; and I was led to pray that the weather might be clear and moderated in half an hour. I arose from my knees with my soul much blessed, having all my fears removed; and fully believing that the Lord would be as good as his promise. Quite happy and comfortable I went upon deck; but there finding my people very much cast down, I endeavoured to encourage them, and told them there was hope of deliverance; that I was persuaded that God would preserve us, and that all would be well. They looked at me as one who mocked, and when I stated my persuasion that the weather would be clear in half an hour, they concluded that I must be beside myself. However, so strong was my confidence that the Lord would help in that time, that I said to the men, I will place my watch in the binnacle that you may not be deceived. The weather I think at this time was rather worse than we had experienced it before; and it was with great difficulty I could persuade them again to man the pumps. I continued to encourage them, and told them it would be as I had said. The hand of the watch was strictly eyed by them as it passed on to point out the fixed

time—20 minutes of the time were gone, and there was not the least sign of any alteration; and, I must say, that I was tempted to fear that I had done wrong. I think I never shall forget the looks of my crew when one of them told me as I stood at the helm, that only eight minutes of the time were left, and the weather still the same. To the glory of my Heavenly Father be it spoken, of a sudden the clouds burst asunder; and by the time the half hour was up, there was scarce a cloud to be seen. The gale quite abated and the moon shone so bright that the night became light as the day, and in four hours after we were safely moored in the harbour to which we were bound. It fills my heart with gratitude while I write when I remember the many deliverances the Lord has wrought out for me. O! that I may be enabled to cast on him my every care.

Oft on the raging seas I've rode;

The storms were loud, the nights were dark,

The ocean yawn'd: and rudely blowed

The winds, that tossed my foundering bark.

Deep horror then my vitals froze;

Death-struck, I ceased the tide to stem

When suddenly a star arose,

It was the star of Bethlehem.

It was my guide, my light, my all—

It bade my dark forebodings cease;

And through the storm and dangers thro'

It led me to the port of peace.

However there is the fact:—It is related by an intelligent and upright deponent personally concerned in the occurrence, and who can have no motive in making known, but that of proclaiming a providential interposition for which he felt grateful. But by some of those who consider scepticism a decision, to which the profane and the thoughtless, in despite of the clearest evidence in favour of the christian system, inconsiderately but voluntarily resort; it may be perhaps too, with some sort of good feeling, viewed as exceedingly presumptuous. Now we conceive presumption to be as remote from devotion as hell is from heaven; and far would it be from us, to countenance so mischievous and blame-worthy a conduct as that which would thoughtlessly dictate to God. But such conduct was not pursued by Capt. M———A pious man is in imminent danger—He knows the Lord's "ear is not heavy nor his arm shortened, and therefore cries unto him that he would deliver:—believing that he is faithful in the fulfilment of his promises, he, through an impression supernaturally made upon his mind, "limits the Lord to a time." That such impression was from God was evident in the event, and the rejecting of it would have been as improper, as the disobedience of the Jewish King who, when *commanded* to ask a sign, refused; while the yielding it issued in humility, gratitude and inviolated obedience.

HINDRANCES TO REVIVALS OF RELIGION.

MR. EDITOR,

Your new Magazine came safe to hand, and gave satisfaction, and will, I trust, be rendered a blessing wherever it may be circulated. In looking over its contents, we find some very interesting accounts of the revivals of religion. Such intelligence fills the hearts of all who wish well to Zion, with gratitude to the Great Head of the Church, for thus pouring out his Holy Spirit upon different parts of the Missionary field. This certainly is God's object in sending his Son into the world—in causing his will to be revealed—and in raising up ministers to unfurl the banners of the Cross. O that the prosperity of religion may never be lost sight of in any undertaking; and may the blessing of God crown the efforts of his servants with success.

But while we read accounts of revivals of the work of God, and rejoice in the progressive conquests of our glorious Redeemer, the thought occurs, Why is not religion revived here? The following observations are designed to point out a few of the reasons.

1.—An erroneous conception of the will of God respecting revivals of religion. Some persons vainly imagine that the Almighty is not disposed at all times to promote His own cause; and therefore, only an occasional outpouring of his Holy Spirit is to be expected. But surely this is contrary both to the nature and word of God, who are the "same yesterday, to-day, and for ever." Is it not said? "Behold now is the accepted time, and behold now is the day of salvation;" and, "to-day if ye will hear his voice, harden not your hearts." "The Lord's ear is not heavy that he cannot hear; his arm is not shortened that it cannot save."

2.—A manifest indifference to the means necessary to be used in order that this blessed object may be attained. The husbandman never

expects a crop without much industry and great care; and shall christians expect the work of the Lord to flourish without a diligent attention to the means necessary to secure the end.

3.—Another reason is, the servants of the Lord do not sufficient guard against the intrusions of enemies. The fence of discipline not kept up: especially when beasts of prey are roving about, and improving every opportunity for the purpose of plundering the fruit. Paul was set for the defence of the Gospel, as well as sent to preach.

4.—The conduct of professors of religion of different denominations prevent the work of the Lord from being revived. By their prejudice—party spirit—irregular conduct—and the unfriendly remarks they are in the habit of making about their brethren that may differ from them in matters of minor importance. This conduct the Lord will not bless.

5.—A dictating means to the Lord, or expecting the blessing in our own way. This was the case at first with Naaman, who went to the prophet Elisha to be cured of his leprosy. He said, "I thought he will surely come out to me and stand and call upon the Lord his God, and strike his hand over the place, and recover the leper." This was certainly wrong. The captain of the host of the King of Syria ought immediately to have obeyed the Prophet, and gone to Jordan and washed seven times, then would his leprosy have been recovered. God must be allowed to work in his own way, and by those instruments which in his infinite wisdom, He may think proper to use, whether the blowing of a ram's horn, or the crowing of a cock. This may be humbling to the pride of man, but, to oppose it would be to fight against God.

6.—A love of this present world. A preferring temporal to spiritual

things. When professors of religion are glued to the objects of time and sense, how can they expect religion to be revived? They are like moles rooting in the earth, instead of lifting up their heads and hearts in prayer to Almighty God, for the enlargement of his kingdom, "That the cords of Zion may be lengthened, and her stakes strengthened and her converts abundantly multiplied." When the love of the world prevails, we cannot expect religion to flourish.

7.—The inconsistent conduct of professors of religion. They have Christ very frequently on their lips; but it is evident from their conduct, they have Satan in their hearts. These persons are stumbling-blocks in the way of sinners, and tend to drive christianity out of the world. Let him that nameth the name of Christ depart from iniquity; "and let him that thinketh he standeth take heed lest he fall."

8.—A want of fidelity and zeal in the cause of our blessed Immanuel. Were christians of different denominations faithful to God, and to each other, in the discharge of their respective duties, and zealous to promote the glory of the

Lord in the salvation of the world, the little one would soon become a thousand, and the small one a strong nation. "It is good to be zealously affected always in a good thing."

9.—Unbelief. This limits the power of God, and prevents him from fulfilling his promises: hath he not said, "Ask of me and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession?" But we must ask in faith. "If thou canst but believe, thou shalt see the glory of God." Why then do we not endeavour to form just conceptions of the character of God—give more diligent attention to the means of grace—guard against the intrusion of enemies—be more united in spirit and effort with christians of every name—avoid devising means for God—withdraw our affections from the world—be more consistent in our conduct—more zealous in the cause of our Lord—exercise greater faith in Christ, and then God will pour out His Spirit upon us, and that glorious day will be hastened—when all shall know the Lord from the least unto the greatest. M. P.

ACCOUNT OF MRS. SMITH.

RELIGION, considered as a character, must have a principle, and that principle must supremely govern, and clearly distinguish its subject. We do not call a man friendly and generous, unless these dispositions form the prominent and unvarying features of his character: Nor, do we pronounce any man religious, whose spirit and conduct are at variance with uniform devotedness to God, and the constant practice of moral virtue.

Mrs. Smith, the subject of this brief memoir afforded a practical illustration of the power of religious principle, and of the truth of these remarks. She was born March 19th. 1755, at

Stirling in Perthshire, where, in early life, she was taught by her parents, John and Catharine Ferguson, to embrace the Presbyterian Faith. In 1773 the family left Scotland for America, and settled in New York, where after a residence of a few years, Isabella was married to Mr. Smith. Upon the evacuation of that city by the British, the family took refuge in Nova Scotia, and finally became permanently resident in Halifax. Here, forming some acquaintance with the Methodists, Mrs. S. was induced to attend their ministry by means of a pious friend attached to this denomination of christians. In 1790 she

entered the society, where she became, and continued to be, to the close of life, "an example of believers." A circumstantial account of her conversion to God cannot now be furnished, nor is the detail at all necessary, either to prove the fact, or to ascertain its evangelical nature; since her "unfeigned faith" in the Redeemer, evinced by forty-one years unflinching attachment and steady obedience, has left no room for doubt. When increasing infirmities and weakness precluded so regular an attendance as formerly, on the public ordinances, in which her soul took much delight, the fear of death, seemed, at times, to make her shrink. Campbell has well expressed this feeling in the following couplet:

"Yet half I hear the panting spirit sigh,
"It is a dread and awful thing to die!

and this part of her experience is no way surprizing, because not uncommon.

"Sweet fields, beyond the swelling flood
"Stand dress'd in lively green;
"So to the Jews old Canaan stood,
"While Jordan roll'd between.

"But timorous mortals start and shrink
"To cross this narrow sea,
"And linger shivering on the brink
"And fear to launch away."

In the dreary "Valley of the shadow of Death" are "darker shades," and caverns, with "gloomy horrors overspread," not unfrequently approached by timid souls with a "terror-mingled trust."

About three weeks prior to her death, *Hope*, the daughter of Faith, arose to illumine

"The dread unknown, the chaos of the tomb."

and she could then sing,

"Fearless of hell and ghastly death,

"I'll break through every foe;

"The wings of love, and arms of faith,

"Shall bear me conqueror through.

"Thanks be unto God, who giveth us the victory through our Lord Jesus Christ." Her little all in the world, was resigned to the care of Heaven, and her spirit ardently longed "to depart and to be with

Christ." She talked of not being able to attend the means of grace, when a friend observed, "you have this comfortable reflection, that, when you were able, you did attend." She replied, "I think nothing of that," and added, "I am wanting in every respect." "My sole dependence is on Jesus Christ my Lord and Saviour." Being very much attached to her children, she frequently expressed her fears as to the difficulty of separating these strong ties of affection; but in this, she was more than conqueror, proving the grace of God to be sufficient for her. To her intimate friend, Mr. Bell, who visited her the night before her death, and made some kind enquiries respecting her interest in the Saviour, and her hopes of future felicity, she gave answers every way satisfactory, and expressive of an humble, steadfast reliance, on the merits of Christ, and of patient, fearless-waiting for a happy release from the body. On the 20th of December, 1831, she quitted "This vale of tears," affording to surviving friends a well-grounded hope, that she has entered the haven "where the weary are at rest."

The natural disposition of Mrs. Smith, under the influence of divine grace, was peculiarly amiable and affectionate. Prayer and Class meetings were held for years in her house, where benevolence and hospitality constantly prevailed, and the ministers and friends of religion especially, always met with a cordial welcome.

In all her secular transactions she was conscientious, punctual to her engagements, and scrupulously attentive to the Apostolic injunction, "owe no man any thing."

Her husband was Master Block-maker in the King's naval-yard, and so implicit was his confidence in her management, that he placed the whole of his income, which, in that situation, was considerable, at her disposal. When deprived, by death, of her kind and indulgent husband, (for she was seventeen years in a state of widowhood) the same system of punctuality and eco-

nomy enabled her, under the blessing of Divine Providence, to support, with her narrowed means, a large family, principally daughters; and the honest independence which was sustained, for so long a period, by the united exertions of herself

and daughters, was highly creditable to them, and exhibited lucid proof of the excellence of that religion which inculcates and produces, "whatsoever things are honest, whatsoever things are of good report." W. Dowson.

MISSIONARY ANNIVERSARIES.

Extract of a letter from Guysborough, dated Sept. 2d.

"Mr. Cooney preached at Guysborough to two good congregations, and on Tuesday 4, we held the Missionary Meeting which was attended by an overflowing audience. Great and general interest appeared to prevail, and I trust, good of the most valuable kind will result. The Collection amounted to £7:12:2 and a subscription was opened which continues to receive signatures.

The Ship Harbour friends appeared pleased, and profited with the ministrations of the Rev. Mr. Crosthwaite on the Sabbath May 2, and on the Monday evening we held a good Missionary Meeting, and enjoyed much of the presence and blessing of God."

Missionary Meetings have been held also at Charlotte Town and Bedeque in Prince Edward Island; and on the New port, Windsor, Hor-

ton, Parisborough and Wallace circuits, at which, much of the Divine presence was enjoyed; and an increased liberality on the part of our friends was manifested.

While the speakers endeavoured to interest the sympathies of the several congregations in the good work of sending the Gospel by means of Missionary labours, to the destitute portions of our race, by references to their ignorance—their superstition—their atheism and consequent barbarism and misery, they exhibited, uniformly, a solicitude to awaken a conviction of the necessity thereof, that every individual should enjoy personal godliness; and we do trust that the religious feeling which evidently pervaded the assemblies on these occasions, will extend its influence until predominating, every subscriber to the cause of Christ in these places, shall act upon the best of all principles of action, the LOVE OF GOD.

MISSIONARY INTELLIGENCE.

We had intended to give a summary of Religious Intelligence, as usual, in this Number:—however, as we feel anxious to supply information respecting the work of God in Jamaica, we must beg the indulgence of our readers. It will nevertheless be gratifying to them to know that the cause of godliness is progressing among us in Nova Scotia. On the Barrington and Annapolis circuits especially, the Holy Spirit has been poured forth;—sinners have been awakened, and, brought to the Cross of Christ, they have found salvation. For the extension of godliness let all who name the blessed name of Jesus, most earnestly pray, and the "cloud, small as a man's hand," shall shortly overspread the province, and universal righteous-

ness shall be exhibited in its proper fruits. In our next Number we shall publish some documents relating to the late insurrection in Jamaica, which will set, in a true light, the case of those persecuted men, whom the white population would, under a pretence of affection for the National Establishment, expel with contumely from the Island.

WEST INDIAN MISSIONS.

JAMAICA.—To our friends who have been rendered anxious by accounts of the violent proceedings against our Missionaries in Jamaica, the following sketch of the history of the Mission there, and the particulars of the outrages, will be painfully acceptable. That history is little more than one of opposition and persecution from the commencement; yet, with such intervals and interpositions of Divine Providence, as may well call forth our gratitude. In the midst of all, no Mission has been more successful; and the large societies which have been there raised up, by the divine blessing on the labours of his servants, have generally done honour to their profession, and often obliged even enemies to confess the benefits conferred upon society at large by the very men who have been the objects of their persecuting hate

The present state of this fine Mission is indeed deplorable. Five chapels in two of the country circuits are in ruins; the Missionaries obliged to remain in Kingston and a few other towns to escape personal violence; the societies left without pastoral care, and the congregations without public worship. His Majesty's Government has shown its usual promptitude and liberality in promising all the protection in its power, and sending out orders to that effect. The Committee have reason also to expect, that an effort will be made to induce the House of Assembly to direct the rebuilding of the chapels at the expense of the colony; but whether that may succeed, is doubtful. Should it fail, no means will be left untried to obtain redress from some other source; and should they after all not obtain what justice so imperatively claims, they must make a new appeal to the generosity of the friends of negro instruction throughout the nation. But compensation, for loss of chapel property can only very partially meet the additional expences incurred by throwing, for so long a time, many unemployed Missionaries upon the funds of the society, the chapels which furnished them with a great part of their support being destroyed; whilst others have been obliged to

return to this country, to bring the peculiar case of the Mission, and the perilous circumstances of the Missionaries, before the Committee. These considerations the Committee trust will stimulate our friends to renewed exertions in the regular support of the Mission fund, upon which indeed all the West India Missions are becoming, from various circumstances, increasingly expensive. A brighter day we trust is dawning upon these islands and upon Missions, honoured and owned of God, in the periods of oppression and anxiety; but for the present they will create great anxieties, and require great efforts of every kind to uphold and maintain them. We commend them to the prayers of the friends of the negro race.

The Wesleyan Mission to Jamaica was commenced by the Rev. Dr. Coke, who landed at Port Royal, January 19th, 1789. At that time gross darkness covered the land; and religion, both in its power and form, was unknown. There were about nineteen churches belonging to the Establishment; but the greater number of these were seldom opened for divine service, even on the Lord's day; and when open, they were little attended by any except the Clergyman, and a few parochial officers, who were compelled to be present. There had been, besides, a few Moravian Missionaries; but they had not been successful, and thus were the inhabitants without hope and without God in the world.

At the Doctor's first visit he opened the Missionary door by preaching a few times in the city of Kingston; and, although on one occasion his life was endangered by a rabble of white men, he found a few who were desirous to flee from the wrath to come. These earnestly besought him to use his influence to procure a Minister to instruct them; and, accordingly, after he arrived in England, he lost no time in complying with their request. Mr. Hammett landed in Jamaica, at the close of that year; he was the first Wesleyan Missionary appointed to labour in Jamaica.

On the arrival of Mr Hammett, he hired a small house for preaching, and formed a class, consisting of eight persons; three of whom were whites, and the others blacks of free condition, most of whom had fled from America, in consequence of the revolutionary war. In this obscure place they continued to worship God for about a year; and God so owned the labours of his servant, that in that time about 100 had either joined the society, or were admitted on trial. The place in which they preached being no longer able to contain the numbers who came to hear, a large house in the centre of the town was purchased and fitted up, so as to accommodate about fourteen hundred persons. The work of God was now brought out of its obscurity; and many evinced a strong desire for salvation.

This place was well attended, but the people were seldom allowed to worship in peace. This species of persecution was, however, all in vain, for the work not only prospered in Kingston, but soon afterwards, when the number of Missionaries was somewhat increased, they were enabled to visit several new places, where their labours were crowned with success.

The first was in the parish of St Thomas in the East. A gentleman, who was disposed to be friendly to the Missionaries, invited them to preach on his estate. In a few years afterwards, the brethren from Kingston visited Morant Bay, the chief town in that parish. In that place a society was soon formed of great promise; and of those who gave themselves to God and his church there were some coloured females, who had previously lived in a state of concubinage. This practice of keeping coloured women then, as now, almost universally prevailed among the whites. These females, having been brought to God, could no longer submit to remain with their paramours; and therefore all the efforts of the latter were excited to crush those who had been the instruments of this change. The congregations were repeatedly disturbed; but still they increased more rapidly than ever; and it was soon seen that if they were to be put down, some other means must be used which would be likely to be more effectual for that purpose.

In the year 1802, an act of the legislature was sanctioned by the Governor,

entituled, "An Act to prevent preaching by persons not qualified by law." Under the pretext of this enactment Mr Williams, a Local Preacher at Morant Bay, was cast into prison; and, shortly afterwards, Mr Campbell, one of the Missionaries, was tried before the Assize Court in Kingston, and also sentenced to imprisonment. Mr Fish, however, applied for a license at the Quarter Sessions in that town, and was successful.

At this time the mission was under great restraints. The Local preachers were abused, and the Leaders were not permitted to meet their classes. Mr. Campbell had been forced to leave the island in 1803, and Mr. Fish was left alone to bear the whole burden of the afflicted societies. The obnoxious act above mentioned was however, disallowed by His Majesty, and therefore ceased to be the law of the island. The news of this arrived in 1804. The hopes of the Missionaries once more revived; the Leaders regularly met their classes; and the Local Preachers resumed their labours with success.

In 1805, the Missionaries, who were three in number, extended their labours. They went as far as Manchioneal, where a few were admitted on trial, and also visited the parish of St. Mary's, on the north side, where a society was formed on Tomaderworth estate, about forty miles from Kingston. This prosperity was, however, soon interrupted. The enemies of Missions were mightily chagrined at the interference of the Sovereign, and new measures were concerted to effect their purpose. On the 15th of June, 1807, an ordinance was passed by the Corporation of Kingston, entituled, "An Ordinance for preventing the profanation of religious rites, and false worshipping of God, under the pretence of preaching and teaching by illiterate, ignorant, and ill-disposed persons, and of the unchristian consequent thereupon." By this enactment, "preaching, praying, and singing of psalms" after sunset, subjected the persons engaging in those exercises to a severe penalty, if free coloured persons or slaves were present.

On the evening of November 20th, 1807, Mr Gilgass was arrested under this act; and although he was only charged with singing a piece of sacred music a few minutes after six o'clock, he was sentenced to imprisonment in the common gaol for a calendar month. During

his imprisonment, the House of Assembly which was then sitting embodied a clause in the Consolidated Slave Law, which subjected the Missionaries to a fine of £20 for every slave found in their congregation. The former enactment was limited to Kingston only, but this, on receiving the sanction of the Governor, became the law of the island. In addition to those restrictions imposed by law, the magistracy also arbitrarily refused licences to the Missionaries to exercise their ministry, either to free or slaves, and thus, in 1807, all the Missionaries were silenced, the chapels were shut up, and the people of God, like those of old, were left to hang their harps on the willows, and to weep while they remembered Zion.

At this time societies had been established in Kingston, Morant Bay, Spanish Town, and St. Mary's. Application was made by the society at home to His Majesty's Government, for the purpose of getting the act disallowed, which displeased their people abroad of the ordinances of God; but it was long before this was effected. The law had been detained for a considerable time in the island before it was sent to England. At last, however, Dr. Coke received the joyful intelligence that the act had been received, and was disallowed by His Majesty. A draught of a bill on the subject of religious instruction was recommended to the Assembly; but they refused to adopt it, and thus those measures afforded no relief to the suffering societies.

In 1810 another attempt was made by the legislature similar to those which had twice failed. By this, religious teachers were required to apply at the assize courts, and the Judges were empowered to examine them as to their fitness for the work; and also to withhold their licence, if they thought proper so to do. This act was only to continue in force for one year; and as it was not renewed in the session of 1811, Mr. Wiggins (who was then the only Missionary in the island) concluded that, as there was no legal impediment in his way, he might preach. Accordingly, in 1812, he opened the chapel and preached twice, but for this he was brought before the

Common Council of Kingston, and sentenced to imprisonment for a calendar month.

On May 1st, 1814, Mr. Davies arrived on the island, and some hopes were entertained that he might be permitted to preach, on applying to the Court of Quarter Session. A few gentlemen of influence had engaged to support him, and the societies gave themselves to prayer on his behalf. The majority of the Magistrates proved favourable, and he obtained a license for the performance of public duties, but only between sunrise and sunset. The chapel was therefore opened on July 3d, and the members of society once more were enabled to say to each other, "Let us go up to the house of the Lord." But how mysterious are the ways of providence! This promising Minister had scarcely entered upon his labours when he was called to his reward. He expired October 13th, after a fever of five days continuance; and the societies, by this afflictive stroke were once more deprived of the means of grace, and saw the house of prayer closed against them.

Shortly after the death of Mr. Davies, Mr. Shpanan arrived in the island, and applied for a license, but was refused. Mr. Burgin was also appointed in 1815, and went to Morant Bay. His first application in that place was rejected with scorn, but a second was successful: since which time there has been no magisterial opposition in that parish. He laboured there with great success; and such was the estimation in which he was held, that at his death the vestry presented his widow with £100 from the parochial funds.

It must not be imagined that although the Kingston chapel was shut up, the work of God in that city was at a stand. Mr. Wiggins was diligent in visiting the people, in meeting the classes, and in other pastoral duties: prayer-meetings were held in different parts of the city; the classes were regularly met by their Leaders; and such was the blessing of God on those means of grace, that the society increased more rapidly than it had done since its commencement.

(To be concluded in our next.)

THE REV. RICHARD WATSON'S ADDRESS.

(Concluded from page 125.)

THERE are circumstances connected with Jamaica which have both a discouraging and encouraging aspect. It is true that we have to encounter the hostility

of a body of men, neither few in number, nor wanting in influence; whose hatred of Missionaries and Missions is as blind, furious, malignant, and indiscriminate, as ever filled human bosoms. No articles so wicked, so atrocious, so malevolent, have ever issued from the public press, as those in two or three of the Jamaica newspapers, and especially in the infamous *Courant*, in which the whites have been exhorted to hunt, hang, or shoot the sectarians, as they are called. I do not scruple to say, that a spirit so perfectly diabolical was never exhibited by the savages of North America, or the cannibals of New-Zealand. But we must not forget that this dark picture is relieved by some circumstances of an opposite character. Amongst the foremost of these may be mentioned the promises of protection which his Majesty's Government have promptly given. On this I can make the most explicit statements. In reply to a letter to Lord Godolphin, which the Committee had thought it their duty to draw up, an answer has been sent, in which his Lordship expresses his sense of the discretion and judgment of the Missionaries in Jamaica during the late disturbances. (Mr. Watson here read the letter to which he referred.) But there is another encouraging circumstance. It is true, that the enemies of Missions exhibit an indomitable malice,—a malice, by the bye, equally strong against all good men; for it is not to sectarians that it is confined, but extends to the pious and active Clergy and Catechists. The feeling is not bigotry, which is generally supposed to mean, and very often is, an extravagant attachment to what is in itself good; this is hatred of all that is good. Yet, though there are many such, there are some also of a very different character, and who manifest a very different conduct. And here I cannot but allude to a topic not before introduced,—the privileges lately conferred on the free coloured people by which the wretched prejudices against man for the mere colour of his skin have received their death blow. By this means, a class is raised into political existence who cannot but have the kindest sympathies with the bondsmen of those Islands. Many persons of this class are intelligent, educated, and influential, and being now admitted to equal civil rights, we may expect to see them in time elevated to the offices of the ma-

gistracy, and to the colonial assembly. These are the hope of the colonies, as to the honour be it spoken, they have stood by the Missionaries throughout the storm, and defended them against the mobs at the hazard of their lives. It with the highest pleasure, also, that advert to the noble stand made by some Jamaica priests, and more especially the *Watchman*. The tone it assumes more than creditable; in a land of slavery it dares to plead for freedom, and ably advocates the cause of justice, religion, and humanity against those who oppose them all.

The free people of colour have borne by their conduct and writings untitled themselves to the deepest gratitude of the friends of Missions. We repel the charge so often alleged, that Missionaries have excited the slaves to revolt. We are not afraid to meet it. As to the unhappily refers, every body must lament it. A must see that the slaves, while doing some injury to others, are inflicting yet deeper on themselves. The "wrath of man worketh not the righteousness of God;" and it is our duty to teach them this. We lament the insurrection as much as others; but surely it is utterly preposterous to pretend that this ever originated in Missions. There are other causes obvious as they are powerful. The greatest of all is slavery itself. The consequences by which it is necessarily attended, need no other solution than is furnished by itself; and we might well be surprised if it ever bore other fruits. We cannot make a man in love with chains and bondage, with unremitting and unrewarded labour. His heart must chafe and swell, it must abhor the chains that bind him, and the hated hand of him that imposes it. And not only must slavery under any circumstances, exasperate those who feel its oppressive yoke, but in the present case the slave had been led to expect speedy emancipation, by the very violent and public opposition of his master to the ameliorating plans of Government, and all the customary horrors of slavery were darkened and aggravated by the disappointed hope of freedom. How such a hope came to be entertained is by no means a mystery. However strict the jealousy which watches over them, however carefully closed may be the avenues by which intelligence from Europe may reach them, still they cannot

be entirely shut out from floating rumours, vague and uncertain reports, which, in fact, would do the business yet more effectually than authentic intelligence. They had heard that they were frequently the subject of discussion in the legislature; of the mother country; that many of the great and the good were interesting themselves in their behalf, and that the sympathies and compassion and prayers of the Christian church were in their favour. The voice of indignation, in which England has so often expressed its abhorrence of slavery, had not wholly escaped their ears. The very newspapers of the island would inform them all of this. But there was another cause of their revolt, and that was the immediate one: I mean the depriving the slaves, on some plantations, of the Christmas holidays, which they had for so many years enjoyed. This led to the first movement of the insurrection, and beyond this nothing can be traced. It seems most reasonable to believe, that the subsequent progress of the insurrection was accidental, the effect of circumstances which none could foresee and none control. became a pell-mell affair, in which perhaps white and black, the militia and the slaves, were equally carried away by fear and by revenge. And, upon a calm review, can any one wonder? Attempts to improve their condition with reference to ultimate emancipation, they knew, were making by Government itself, and by benevolent men in Parliament; all of which their masters and the authorities of the island most violently, openly, and passionately opposed. On the one hand, hopes had sprung up; they might be extravagant, but for that very reason they would be the stronger; and, on the other, they saw the door closing upon them again; felt that "deferring of hope," which maketh the heart sick; saw an immediate power standing between them and the parent state itself; and the result was insurrection. Thus we may find sufficient causes for these unhappy events, in no respect to be justified, without affixing the blame upon the Christian Missionary.

That our Missionaries stand clear from specific charges is admitted; yet this is owing, partly to the fact, that there were very few in the disturbed districts, and partly that those obtained, just before the insurrection broke out, an intimation of the storm. This enabled them to call together their people, and inculcate those

lessons of prudence which secured them against the evil day. The Baptist brethren were without any such warning, and were unable therefore to adopt these wise precautions. But even independently of this, no man of common sense would be so absurd as to charge these fearful proceedings upon any Missionary. They had every conceivable motive to deter them from such combined wickedness and folly, and not one motive to induce them to it. Most cordially, most deeply do I sympathize with that kindred society which has sustained such loss and such injury at the hands of wanton outrage, and if there be no other way of repairing this loss, I hope that those sanctuaries of mercy which have been laid waste will be re-erected by our common efforts. Should such a step be resorted to, I hope and believe that we shall not be found wanting,—that we shall show that we sympathize with them, not in word only, but in deed. Let me say, in conclusion, that the cause of our oppressed fellow-men can only be trusted with confidence with the religious public, and they will not abandon it. Mere politicians walk by "sight," not by "faith," they trust little to God, and to a good cause; and as for some clamourers for political liberty, it means with them, I perceive a selfish liberty; they would restrict it within the four seas which encircle us. At the same time, I admit that there are many high-toned men who are deeply anxious to wipe off this blot in the scutcheon of Britain. But my chief confidence is in the Gospel. The infatuated slaveholders might make the most profitable use of Missionary societies, their agents, and, through them, of the religious slaves mixed with the general population. We could undertake to keep down insurrection; to insure the most profound tranquility. "Why have you not done it then in this instance?" it will be asked. I answer, that Christian Missionaries have not had the means of fully employing their influence. They have never yet been placed, in those colonies, on Christian ground. The Minister of Christ there may preach to the servant, but he may not preach to the master, he may teach the slave the duties of passive obedience and non-resistance, but he is not to inculcate on the planter those dispositions, the exercise, the active exercise of which can alone render slavery even tolerable. Besides, if it is expected that we should

instruct them in the duty of submission to unalleviated, unconditional, interminable slavery, we spurn the office, nor would you support such apostles. But if it be expected from us, that we exhort the Missionaries to discountenance all but legal means of carrying into effect the claims of justice and humanity; to warn and beseech the slaves to patience, that we have done and shall do. We gladly and confidently leave the matter to the calm consideration of the Legislature, fortified by public opinion. Let Government proceed cautiously, but with good faith, securing all interests as far as possible, but still resolved to accomplish the abolition of slavery, and that at no very distant date, and we go along with such views. Be as prudent as you will; but let us see the end of slavery; let us have some reasonable ground of hope that this detestable system will be at length broken up. If allowed to impart such a hope to the slaves, Missionaries would be able to do what is now impossible. Then the instructions of religion would come with additional weight, and would be more cordially embraced; the slave, in the tranquil and consoling hope of one day seeing himself released from the shackles of slavery, or, at least, that his children will shake them off for

ever, would be no longer prone to resort to insurrection, or the evil disposed would be counteracted by the religious slaves, and through these, rightly and fully informed of the state of the case by their Teachers, all turbulent designs would be discovered and prevented. But what is the present state of things? All that a Missionary can do is to be silent on the civil condition of those to whom he preaches; he can give general exhortations to good conduct; but he cannot deal with them as reasonable beings, he cannot, he dare not dissipate their delusive notions on what is doing at home in their behalf, that is,—he dare not state the case as it is—for the very suspicion of having intimated that the days of slavery are numbered, that the hour of freedom is approaching, would be considered sufficient to consign a Missionary to a loathsome dungeon, or to send him to a court Martial. Let, then, the Missionaries be put on Christian ground; let them be allowed to hold out a hope, well-defined, though it may be somewhat distant, that slavery will be abolished, and they will prove the most successful instruments of insuring the security of the Planter and the tranquility of the population.

SOUTH AFRICAN MISSIONS.

CAFFRARIA:—THE RIVER UMGAZI STATION, *Faku's Tribe, Amaponda Land.* Extracts from *Mr. Boyce's Journal.*

OCTOBER 15th, 1831.—The whole country is alarmed, and the petty Chief So-Barilli has sent his cattle to feed upon the Station for safety, owing to the following occurrence:—A male child has been born to Faku lately, which, from the rank of its mother, is the great son or heir of its father. According to a custom which has prevailed from time immemorial among the Amapondas and Amatembu, it was deemed necessary for a great Chief of a particular family, in which the honour is hereditary, to be put to death, so that his head might be used as a vessel to hold a decoction of roots, with which the new-born child was to be washed: this charm will, they imagine, prevent Faku's family from becoming extinct. Umewengi, the Chief who was to have been put to death, fled with his cattle to the mountains; and being supported by several powerful clans, refuses

to submit, and contends that the doctors are mistaken in supposing him to be the person who ought to suffer. Every petty Chief is now alarmed, as they say some one must be put to death. While this affair was in agitation, I made many attempts to see Faku, but he kept out of my way: however, I delivered my testimony against this crying abomination to his great men, who pretended to know nothing about it.

Nov. 8th.—This day I received letters by messengers from Messrs. Collis and Fynns from Natal, informing me of the safe arrival of their party.

Dec. 1st.—Messrs. Cawoods with their wives and families arrived here in six waggons, on their way to Natal. This morning, hearing that a man who a year ago had stolen a cow of Mr. Tainton's, had, together with his wife, been accused of witchcraft, by a doctor who was his

wife's brother, I sent to the people who were torturing him, to inform them that if he were put to death, I should look to them for the fine owing to me by him on account of his former theft; this induced them to permit his escape, and he and his wife fled to Umwengi, who protects them.

24th.—Faku came with a large party to tell me the news: I expostulated with him on his debauchery; he replied, "It is our custom, and your laws are too hard for us." I learnt to-day that the word Satan is used among the Amapon-das, as the name of an evil spirit: they say the word is not of foreign origin, but an "everlasting word," that is, a word which they have always been accustomed to use. It is also the custom to baptize men previous to their officiating as doctors.

28th.—Heard to-day that the doctress who accused the poor woman Gecani, last May of bewitching Jama's daughter, who died on the Station as related in my journal, now says that Jama himself is the guilty person, and that "he is killing all the people on the Umgazi." She says, "Jama is great, therefore I was afraid to speak out; therefore I accused *that thing*, GECANI; *that thing*, *that is only a woman*." Jama, expecting soon to be condemned by an Umhlahlo, endeavoured lately to escape with his cattle in the night, having first muzzled them, lest their lowing should cause him to be discovered; but he was prevented by his family, who threatened to alarm the place if he took one beast with him: so the old man, finding he could not be permitted to take his cattle, could not bear to leave them behind, and remains at home waiting patiently the issue.

Jan. 6th, 1832.—Heard to-day that the sister of one of the men residing on the Station, attempting to leave her kraal among the Amatembu near the Bashie, in order to reside with her brother on the Station, was murdered on the path by

people from the kraal she had left, who disapproved of her coming to reside here. For this I can obtain no redress, as the thing is difficult to prove; and even, if clearly proved, the life of a poor woman of no rank would be considered as amply atoned for by the payment of a calf!

14th.—This day Mr. Tainton and family arrived from the colony.

23d.—Brother Shepstone and I left Morley to attend the District Meeting, Graham's Town. During my absence from the Station, Dr. Smith and Lieutenant Edie visited the Station on their way to Natal, to which place the Doctor has been sent by His Excellency, the Governor of the colony, in order that he may bring a faithful report of its capabilities. Soon after I left, Jama, the old man, and Bogotwa, who was driven from the Station by Mr. Shepstone, for his cruelty to poor Gecani, (as related in my journal of last May,) were both seized and tortured, on a charge of witchcraft. Mr. Tainton interfered in the only way likely to be of any service to them, by claiming them both as debtors on account of the food and medicine given to the sick girl last April and May. By this means time was gained, and Faku interfered, ordering their lives to be spared, but their cattle to be taken. It is reported that in future none are to be put to death for witchcraft, but they are to pay cattle when they are condemned.

Should the report alluded to in the last sentence of Mr. Boyce's Journal prove correct, a triumph most gratifying to humanity will have been already achieved in this recent Mission. Throughout Caffraria the victims sacrificed to superstitious and often malignant charges of witchcraft are innumerable, and the commutation of the supposed offence for a fine is the first effectual step to the abolition of this sanguinary custom. So rapidly does Christianity begin to display the influence of its own character of mercy!

—♦—

The following are curious and interesting particulars from a Letter of Mr. Boyce's, dated March 31st, 1832.

MARCH 4th.—After two years' experience, I am fully convinced that the obstacles in the way of an adult European acquiring a perfect knowledge of the Caffre language are insurmountable: the pronunciation of the three clicks and their varieties is one great difficulty, but not the principal one; the main difficulty,

which I think no adult European will ever master, (and some Europeans have been now ten years among the Caffres, which is long enough for a trial,) lies in a peculiarity of the language, which may be termed the euphonic or alliterary concord. One principal word in a sentence governs the initial letters or syllables of

the other words; this is independent of any grammatical concord, or variety of inflexion; thus, in speaking the language, the following points must be ascertained in order to insure correctness: first, the principal or governing word in a sentence, second, the principal letter in that word, to the sound of which the initial letters or syllables of the other words must be assimilated; third, the changes which must be made in the initial letters or syllables of the word which is governed by this euphonic concord; fourth, the words which remain uninfluenced by this euphonic concord. Now, though it may be possible in time to find out the rules for all those changes, yet the practical use of those rules in assisting Europeans to speak the language readily is very doubtful. Children brought up in the country, and who learn the language as their mother tongue, will of course become perfectly acquainted with it, and they alone. Such children when grown up, if pious and devoted to the work, will make the most efficient schoolmasters, translators, and Missionaries, and I trust that some of them will eventually be called and qualified for this great work.

Since last June 1st, 1831, I have had Theophilus Shepstone, a youth of fifteen, the son of brother Shepstone of the Morley Station, residing with me: his object

in residing with me was two-fold; first, that I might assist him in his education, and second, that he might assist me in translating into Caffre. Without exaggeration I may say, that he has been an invaluable help to me.

6th.—Last year I translated (or rather I superintended the translation of) a considerable portion of the Acts of the Apostles. At the District-Meeting I was directed to suspend this translation. (as the Scotch Missionaries had just finished that portion of Scripture,) and to proceed with Exodus and the rest of the Pentateuch; so that when Mr. Shaw's Genesis is completed, the whole of the Pentateuch may be at once ready for the press. As I am favoured with a good Dutch interpreter, (a converted Caffre,) as well as an English one, (in Theophilus S.) I hope, should my health be spared me to finish the portion allotted to me this year Theophilus S. has translated into Caffre *rhythm* about six of Mr. Wesley's Hymns, and by the end of the year will have completed enough to fill a small Hymn-book, by which means we shall be spared the disgust of singing in our congregations those dismal trite ditties, originally compiled by the Scotch Missionaries, and which for want of more suitable ones we are at present compelled to make use of.

WESLEYVILLE.—Extracts from the Journal of Mr. Young.

DECEMBER 25th.—This day being Christmas day, the bell was rung soon after 4 o'clock in the morning, when a prayer-meeting was held, and it was truly a time of "refreshing from the presence of the Lord." At eight o'clock the members were all anxious to have their class-meeting, although nine o'clock was the proper time. At eleven the regular service commenced, when the chapel was crowded to excess; and when the text was read almost the whole of the congregation were in tears, and some wept aloud. Their attention was directed to Luke ii. 25—32. After preaching, nine candidates for baptism came forward, and stood before the communion; and while an address was delivered to them on the nature of the ordinance, and the obligations under which they would be to hold fast their profession, they were all very much affected, as also the greater part of the congregation. After this they were solemnly baptized in the name of the Holy Trini-

ty, the service being performed in the Caffre language. This circumstance is the more interesting because of the variety of nations, and character of the persons baptized. One was Kama's mother, who was one of the principal wives of the late Chief Congo; another was Kama's wife, a daughter of the late Chief Gika, three were of the Fingus tribe, who were driven into Caffreland by the late Chief Chaka; and two of the others were Hottentots, one of whom is a youth about fourteen years of age, and who speaks Dutch and Caffre well, and he is also now learning English. He has an excellent gift in prayer, and I hope that God will yet make him a blessing in this land of darkness. In the afternoon their attention was called to the same subject, and after the evening's service the sacrament of the Lord's supper was administered to between forty and fifty communicants; English, Hottentots, Caffres, and Fingus, all kneeling together at the same altar, and receiving the tokens of

the dying love of our common Saviour. Truly we are all one in Christ Jesus.

31st.—About ten o'clock at night we had the bell rung with a view to hold our watch-night; and after calling the attention of the people to the necessity of diligence and watchfulness in the Christian warfare, the congregation was addressed by native exhorters, namely, William Kama, (Chief,) Jantji Guka, David Busak, Peter Spolter, and Thomas Poopaony, all of whom gave very feeling and appropriate exhortations, after which we concluded the year in silent prayer, and entered upon the present year with thanksgiving to God for the mercies of the past year, which has been the most profitable, and successful that I have ever witnessed in Caffreland, 18 adults, have been admitted into the Christian church by baptism, and a considerable number still remain on trial, besides a number of school children, who are under the influence of the Holy Spirit. O that the present year may be as the past, and much more abundant!

Jan. 15th, 1832.—This day we had our Missionary Collection in the chapel, which amounts to £1. 4s. 6d.; and although it is but a small sum, it is nevertheless the beginning of a system which will increase when the influence of the Gospel is more generally felt amongst the people. It was truly pleasing to see the children collecting the gum from the various trees, and bringing to sell for a few pence,

in order that they might give something at the collection, and also the women bringing milk for several babies for the same purpose. "Who hath despised the day of small things?" We who reside amongst them regard this as the commencement of a better state of things, and the dawn of a brighter day: not that I would be too sanguine in my expectations, but I cannot but remark the pleasing indications which I see and hear, such as the people's inquiring when we shall visit them again, and how glad they shall be when the time comes that we shall again preach in their neighbourhood, &c. Many of them are much more serious in their prayers, and more spiritual as to the subject matter of their prayers. Formerly they would scarcely mention any thing in their prayers but cattle, but now they are frequently heard acknowledging their sins, and requesting pardon for the same, and several times of late I have been much affected while witnessing the seriousness with which they have retired, after preaching, to the shade of different trees to offer up their simple prayers to God for his blessing upon the Preacher, and the word preached. By making the above remarks, I do not wish you to think that we have now no discouragements on Caffraria; on the contrary we have many such we do not wish to mention, except it is to request an interest in your prayers, and the prayers of the friends of Missions.

OBITUARY

Mrs. MARTHA ALISON departed this life on Sunday evening, July 7th, after a lingering illness which by a gracious Providence was greatly sanctified to her, and we trust also to her relatives. Mrs. Alison was a person of a generous and sympathizing mind, whose neighbours as well as family felt, that in her removal they had sustained a great loss. She had been a member of the Methodist Society for many years, and though a seeker of religion, did not enjoy its full consolations until confined to her room by the disorder which ended in her death. Then, convinced that "This was not her rest;" and encouraged by a gracious application of this assurance to her mind that "The Lord's ear is not heavy that he cannot hear: that his arm is not shortened that

he cannot save," she sought him with her whole heart and soon obtained "redemption in the blood of Christ, the forgiveness of sins;" and sustained by the grace of God, she bore her sickness with that patience which, accompanied as it was with holy thankfulness, indicated no less the genuineness of her conversion, than the vigour of her faith, which as an anchor was cast within the veil. She felt Christ to be precious, *very precious* to her soul; and with an undoubting persuasion of enduring felicity through the merits of her Redeemer, she departed this life in the 40th year of her age, leaving an affectionate husband, and large family, to lament their loss; yet not as those in the demise of whose relatives there may be little reason to hope.

P O E T R Y.

A SUNDAY AT SEA.

Our Sunday Service was, in many respects, very pleasing. The quarter-deck is converted into a very handsome and convenient Church, capable of accommodating the whole ship's company, except the few who are necessarily engaged forward and aloft in tacking the sails. The bell tolled for a quarter of an hour, to give notice of Service. The morning was bright and calm; and in the shrill note of the bell sounded afar, amidst the measured roll of the waves as they beat against the vessel's sides, it was one of those combinations which find their way to the heart, and stir up the inmost feelings. I have since endeavoured to put these feelings into verse. You will begin to think that the waters of the Atlantic are a sort of Castalia or Pheon to me, as this is my second poetical effusion, but the truth is, poetry is a sort of wayward steed, which sometimes runs off with me.—*Bishop Turner*

BOUNDING along the obedient surges,
Cheerly on her onward way,
Her course the gallant vessel urges
Across thy stormy gulf, Biscay!
In the sun the bright waves glisten,
Rising slow with measured swell
Hark! what sounds! unvoiced—Listen,
Listen! 'tis the Sabbath Bell.

Hush'd the tempest's wild commotion,
Winds and waves have ceased their
war;
O'er the wide and sullen ocean
That shrill sound is heard afar,
And comes it as a note of gladness,
To thy tried spirit? wanderer, tell,
Or, rather, doth thy heart's deep sadness
Wake at that simple Sabbath Bell?

It speaks of ties which duties sever,
Of hearts so fondly knit to thee;
Kind hands, kind looks, which, wander-
ers, never
Thy hand shall grasp, thine eye shall
see.
It speaks of home and all its pleasures,
Of scenes where memory loves to
dwell;
And bids thee count thy heart's best
treasures
Far, far away,—that Sabbath Bell

Listen again; thy wounded spirit
Shall soar from earth, and seek above
That Kingdom which the Blest inherit,
The mansions of eternal love.
Farth and its lowly cares forsaking,
(Pursued too keenly, loved too well.)
To faith and hope, thy soul awaking,
Thou hearest with joy the Sabbath
Bell.

LINES

For the Wesleyan Methodist Magazine.

MORTAL! lost to reason's light;
Led by passion's baneful sway,
Start thee up from error's night,—
Rise and cast thy chains away!

Mortal! thou wert made to roam.
In yon azure field of light;—
Heaven is thy native home,
Angels are thy guardians bright.

In a world of grief and pain,
Wilt thou dream thy hours away.
Seek a short-lived joy to gain,
'Transient as the sun's last ray?—

Transient as the early dew,
Fading as the sun-sunt flow'r,
Are the joys of earth to you—
Creature of a passing hour!

But the bliss that Heaven yields,
From the breast shall ne'er remove.
In yon glorious azure fields,
Dwell the hours of peace and love.

See, the crown of glory, see!
For the Christian soul remains.—
That shall nerve his trembling knee.
'Till the crown his head obtains

Narrow is the path that leads
To the realms of endless day.—
But the soul that wisdom speeds,
Runs with joy that narrow way. D.

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TO CORRESPONDENTS.

Communications have been received since our last, from Rev Messrs. Crocombe, Dowson, Smith, Pickles and Cranswick.

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