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THE
NOVA SCOTIA AND NEW BRUNSWICK
Wesleyan Methodist
Magazine.

Vol. I.

MARCH, 1832.

No. I.

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THE
NOVA-SCOTIA AND NEW BRUNSWICK
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VOL. I.

MARCH, 1892.

No. 1.

BIOGRAPHY.

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

BIOGRAPHY is a species of literary composition which seldom fails to excite interest and to promote instruction. Its subject is man exhibited in the various relations, and passing through the routine of life, enduring often times mental anxieties, and corporeal sufferings, induced by circumstances, over which he can exercise no control, and which, with the ordinary occurrences and associations of human existence, and the interpositions of a too frequently unrecognised Providence tend, more or less, to the formation of character, and confer an ability for useful, or mischievous agency. Its records are the records of mind as developed in the various situations, adverse or prosperous, in which man may be placed—as developed in the first germs of thought, awakened into being by apparent accident, or by passing events, or by the influence of education, proceeding onward in their growth, through a vigilant, a fostering culture until presented to view in the ripened fruit of useful knowledge, they offer mental nutriment, and pleasure, to the attentive student of human nature.

The utmost care should however be taken in selection, as to the character of those persons, who, to excite public admiration, and to encourage the emulation of youth, should be held up to public view; otherwise

“What better far to oblivion were consigned”
would be

——— “Hung on high to poison half mankind.”

To Statesmen and Philosophers,—to men of letters, and to the sons of science, a *niche* is awarded in the temple of fame as a reward for their talent and effort:—homage is done to their memory which, so far as virtue influenced them, should be cherished in the grateful feelings of the

heart. Yet, as the science and deeds of such, chiefly confine our attention to the present life, we shall not be conceived of as depreciating either when we maintain that, in relation to moral beings, their wants, their capabilities—their destinies, they are, and ought to be, of less consideration than the character, the example—the influence of “the man of God.” Human knowledge, valuable as it really is, can never exert a religious influence and without its cultivation, knowledge can be but of temporary worth.

With these views we offer no apology for commencing our work with a Memoir of the venerable man whose name stands at the head of this article, for the particulars of which we are indebted principally to a recent Life of the Rev. John Wesley, by the Rev. Richard Watson of London.

John Wesley, the second son of the Rev. Samuel Wesley, a pious and learned divine of the English Church, and Susanna, daughter of Dr. Samuel Annesly, an eminent non-conformist minister, was born on June 17th. 1703, at his father's rectory at Epworth in Lincolnshire. Until he was sent in 1714, to the Charter House School in London, he was instructed by his mother, a woman of rare endowments, who felt herself especially interested in his welfare, in consequence of his providential escape, when but six years old, from being burned to death when the parsonage was consumed by fire. At school “he was noticed for his diligence and progress in learning;”—and for his quietness, regularity, and application, he became a favorite with the master, Dr. Walker. “At 17, years of age he was elected to Christ Church, Oxford, where he pursued his studies with such advantage, that at 21, he appeared the very sensible and acute Collegian; a young fellow of the finest classical taste, of the most liberal, and manly sentiments.”

When preparing to take deacon's orders, he was roused from the religious carelessness into which he had fallen at College, and applied himself diligently to the reading of divinity. The practical works most read by him at this period were “The Christian Patern” by Thomas A. Kempis, and Bishop Taylor's “Rules of Holy Living and Dying.” This was an important period in his life, and probably, had he had more suitable instruction as to the gospel method of Salvation, than those writings can supply to persons in his circumstances; or than he had received from his excellent mother on the point; suggested for consideration by him, who held her judgment in the highest estimation, he would earlier have enjoyed those consolations which vital godliness inspires, and which afterwards he enjoyed through life. At this early period he appears to have been persuaded of the possibility of obtaining a comfortable evidence, through the influence of the Holy Spirit, of being in a state of salvation, although he was greatly perplexed as to the means of obtaining it: and he made an im-

portant distinction between assurance of *present*, and assurance of *future* salvation, by confounding which, so many, opposed to the notion of the infallible perseverance of the saints, have given up the doctrine of assurance altogether. He also came to those conclusions on the subject of Predestination, probably in consequence of his review of the articles of the church, previous to his ordination, from which he never departed.

He was ordained deacon in Sept. 1725, and in the year following was elected Fellow of Lincoln College, although his previous seriousness had been the subject of much banter and ridicule, and was urged against him in the election by his opponents. His reputation for learning, and diligence, and the excellence of his character triumphed, and in the latter end of 1726 we find "his literary character" so "established in the University, that he was acknowledged by all parties to be a man of talents, and an excellent critic in the learned languages. His compositions were distinguished by an elegant simplicity of style, and justness of thought, that marked the excellence of his classical taste. His skill in logic, or the art of reasoning, was universally known, and admired. The high opinion that was entertained of him, in these respects, was publicly expressed by choosing him, Greek Lecturer, and moderator of the classes, although he had been elected Fellow of the College, only in the March preceding; was little more than 28 years of age; and had not proceeded master of Arts."

He took this degree in February, 1727, became his father's Curate in August the same year; returned to Oxford in 1728 to obtain priest's orders; and again in 1729 visited Oxford, where, during his stay, he attended the meetings of a small society formed by his brother Mr. Charles Wesley, Mr. Morgan and a few others, to assist each other in their studies, and to consult how to employ their time to the best advantage.* The Rector of the College, however, requiring his residence, he quitted his father's curacy in November, and again settled at Oxford. He now obtained pupils, and became a tutor in the University; presided as Moderator in the disputations, six times a week; and became the chief director of the society formed by his brother Charles. From this time he

*Mr. C. Wesley, it appears, was the originator of this Society, whose name, however given, designates the religious society, of which the Wesleys were the founders. His own account of himself is, that he lost his first year at college in diversions; that the next he set himself to study; that diligence led him into serious thinking; that he went to the weekly Sacrament, persuading two or three students to accompany him; and that he observed the method of study prescribed by the statutes of the University. "This," says he, "gained me the harmless name of *Methodist*." Mr. Watson questions whether "the wits of Oxford who imposed this name," knew any thing of the sect of physicians in the middle ages that bore this appellation; and suggests that probably it was applied because Mr. Charles so strictly adhered to method in his studies:—though he thinks it might possibly have been derived from the Nonconformists, who were often called "*Methodists*," in derision.

stood more prominently forward in his religious character, and began more fully to prove that "they who will live godly in Christ Jesus, must suffer persecution." Plans of pious exertion, however sanctioned by the neighbouring parochial clergy, however countenanced by the Bishop,—and plans of literary improvement, however coincident with the statutes of the College, could not screen him or his associates from the rebukes of the gravely lukewarm, or the malignantly vicious; but encouraged by their father, and their elder brother, the Rev. S. Wesley, jun. the two brothers persevered, notwithstanding their numbers were diminished by sickness, but more by the falling off of those, who had not courage to hold out in a course, then unhappily so singular.

In 1732 Mr. J. Wesley was desired by his father, then feeling the weight of declining years, and anxious to make suitable provision for the spiritual wants of his parishioners, to make interest for the next presentation to the Rectory of Epworth. This however, he declined doing on the ground that, he thought he could be more useful at Oxford, where according to his then views, he believed he was placed in circumstances more conducive to his spiritual improvement;—nor could the repeated solicitations of his friends induce him to change his determination. His father died in the enjoyment of peace in April 1735; and in the course of this year, Mr. John Wesley, who conscientiously refused to make interest for presentation to an English rectory, did actually undertake an enterprize of a Missionary character. The Trustees of the colony in Georgia were solicitous to obtain some clergymen for that country—and Mr. Wesley, and some of his companions, were recommended as suitable persons. His object in this undertaking, we state in his own words, "Our end in leaving our native country was not to avoid want; God had given us plenty of temporal blessings; nor to gain the dung and dross of riches and honour; but *singly this*, to save our souls,—to live wholly to the glory of God."

On his passage out he became acquainted with some Moravians, who were on their way to the colony as settlers, from whose conversation, and example, he derived considerable advantage. He discovered that they possessed religious enjoyments with which he was unacquainted. Deeply sensible, indeed, that he was under an obligation to love the Lord his God with all his heart, and to serve Him with all his strength, he was conscientiously careful to allow himself in no known sin; and although he sometimes felt an inward satisfaction in religious services, and had witnessed some encouraging returns to prayer, he was a stranger to that peace and joy which are the immediate fruit of pardon. Their fortitude in danger,—their meekness under insult and suffering,—their affectionate return of good for evil, surprized and delighted him; and too well acquainted with human nature, to ascribe such conduct to

human principles,—he traced it to its source, the “Grace of God” in them. Solicitous to partake of that grace, he embraced every opportunity of intercourse with them; yet though, on his arrival at Savannah, he consulted with one of their pastors, as to the line of conduct he should pursue on his Mission, it does not appear that he had relinquished those high church notions, which, however correct they may be conceived to be, are ill suited to colonial society. His stay in America was short. His previous anticipations of the difficulties of his Mission were realized, though not in the form he expected, and finding that there was no prospect of obtaining access to the Indians, the hope of which had considerable influence in determining him to accept the appointment, he returned to England, where he arrived in February 1738.

The solemn review which he took of the state of his religious experience, both on his voyage, and soon after his landing in England, is worthy of notice. He tells us, 1st. That by the most infallible proofs—that of his feelings,—he was convinced of his having “no such faith in Christ” as prevented his heart from being troubled; and he earnestly prays, to be saved by such a faith as implies peace in life and death.” 2d. “That he went to America to convert the Indians,” but am not converted myself.*

Mr. Wesley had industriously studied Theology, to qualify himself for the Ministry, and with the doctrines of christianity he was evidently well acquainted, excepting in that one point, the gratuitous justification of the ungodly, through the redemption which is in Jesus Christ. The necessity of a *personal reliance* on the atonement, and the consequent vital union of the believer with Christ, giving energy to love, and vigour to obedience, he did not apprehend. He obviously expected “the fruits of faith,” as the result of his sincere endeavours after universal obedience; but was disappointed: and now exclaims “Who will deliver me?” He had “received the spirit of bondage to fear;” but after many conversations with a pious pastor of the Moravian church, and while at a religious meeting where one was reading Luther’s preface to the Epistle to the Romans, he felt his heart strangely warmed—“that he trusted

*That a Clergyman so learned,—so exemplary,—and so *singularly strenuous in observing the rubrics of his Church*, should come to such a conclusion, and at such a time, has been matter of speculation to some who, entertaining defective, or distorted views of divine truth, either resolve conversion into a mere circumstance, or totally deny its existence. Among these is Dr. Southey, singularly a biographer of Mr. Wesley, of whose character and principles, he was as unprepared to judge, as he would be to write on the statistics of the planet Herschel: and though some of his reviewers are pleased to say that, the readers of his work will arise from its perusal with improved views of the character of Mr. Wesley, we feel ourselves compelled to condemn his garbled relation of facts, and the “vain philosophy,” exhibited in his reasoning upon them, as likely to mislead readers who have not the ability, or the disposition, to put them to the test of truth.

in Christ alone for Salvation"—and that he was saved from "the law of sin and of death." Now he felt that peace, and victory over sin, were essential to faith in the Captain of our Salvation; and though occasionally exercised by doubt, he proceeded "from strength to strength," till he could say "Now I am always conqueror." His experience matured by habitual prayer, and deepened by unwaried exertion in the cause of his Saviour, settled into that faith and solid peace, which the grace of God perfected in him to the close of a long and active life.

In June this year he undertook a journey on the Continent, and, passing through Holland to Germany, he became acquainted with several pious Ministers of the Reformed Church. At Mairtenburn, and Hernhuth, he enjoyed intercourse with Count Zinzendorf, and other Moravians, from which he reaped much spiritual benefit: but the preaching of Christian David at the latter place, appears to have been particularly blessed to him. On his return from Germany he commenced that laborious and glorious ministry which, directly or indirectly, was made the instrument of the Salvation of a multitude, not to be numbered till the day which shall make all things manifest. He had preached, "Salvation by grace through faith," in the churches of the Establishment until the *supposed* novelty of his doctrine, and the immense crowds which attended his preaching, by inconveniencing parishioners, gave such offence that many of them were shut against him, and at length he was compelled, if he would do the duty enjoined upon him at his ordination, to "preach the word" in the open air. To one who "almost thought it a sin to save souls if it were out of a Church," this would be a painful alternative; but it was his—and having once overcome his scruples, he persevered in preaching *wherever* he could find a congregation to his life's end.

To be continued.



MEMOIR OF MRS. MARY ANN CALDWELL,
Of Windsor, Nova-Scotia.

BY THE REV. W. CROSCOMBE.

THE subject of the following memoir, was the daughter of Mr. Walter Rickards of this place, who for nearly half a century, has adorned his christian profession by a humble and holy walk with God. From the commencement of Wesleyan Methodism in this Province, its Ministers were in the habit of visiting this family, and not unfrequently preaching in their house. By this means they were favoured with the opportunity of receiving that "instruction in righteousness" which we hope will eventually lead to the salvation of the whole family.

To what extent Mrs. Caldwell was the subject of religious impressions in early life, we have not the means at present of ascertaining; but it is probable her awakenings were both strong and frequent. She was ever noticed as manifesting great attention to, and attachment for the ministers of Christ, and was always ready to perform any little act of kindness in her power to promote their comfort.

When about 20 years of age, she heard the word preached with unusual attention and solemnity, and not unfrequently retired from the house of God in tears, resolving from that moment to lead a new life. It is indeed a subject of deep regret, that good impressions were for a long time like the "morning cloud, and as the early dew" that soon pass away. In fact her natural disposition was pre-eminently unfavourable to the reception or retention of divine influences. Habitually light and trifling in her conversation and manners, her society was courted by the gay for whose company she evinced a most passionate fondness. To this fatal snare of the enemy, and to the indulgence of her natural vanity, she attributed with *unfeigned* sorrow, the loss of many precious years of opportunity which could never be recalled. Let young persons, and especially those who have been brought up under the advantages of a gospel ministry, take warning by her kind admonition, and not suffer the love of vain company and dress, nor the "dread sneer" of their young companions, to prevent them yielding up their *hearts and lives* to that Saviour who suffered and died, to redeem them from present and everlasting misery.

The following circumstances of Mrs. Caldwell's conversion to God, were narrated to me by her aged parents, who still survive her.

In the winter of 1818—19 it pleased the Lord to bless the efforts of the Wesleyan Ministers to the awakening and conversion of several persons in the town of Windsor. Mrs. Caldwell, was among the earliest and most distinguished subjects of this blessed work, which was proved by its results, to have been of God. Her convictions for sin were deep and pungent—but she resolved not to rest until she felt a blessed assurance of the divine favour. Several who were awakened about the same time found peace with God before her, which greatly distressed her mind; and to add to her affliction she was under the necessity of proceeding to Cornwallis to attend a sick relative. This greatly discouraged her as she supposed all these things were against her; but in reality, as the event proved, the Lord was leading her by a way that she knew not, that he might bring her to an everlasting habitation. She was expecting to be set at liberty from the bondage of her guilt and fears, at one of the lively prayer meetings held in Windsor, as several others had been, and thus it is probable, she was placing on *means* some measure of that dependence which must rest *solely* on the blood of Christ. But when

she found herself cut off from almost all outward means, she was induced to fly for refuge to Jesus by importunate prayer. Soon she found that his "ear was not heavy that he could not hear, nor his arm shortened that he could not save." The season selected by her, for these solemn and penitential exercises was the deep solitude of the night when all around her were wrapt in silent repose. On one of those occasions it was, that the light of Heaven beamed upon her believing soul, assuring her, as by a voice from the excellent glory that, "her sins which were many were all forgiven her"—such an overwhelming influence of joy, and rapturous delight now filled her soul, that she could not restrain herself, but awoke the family, to declare unto them what great things the Lord had done for her. As soon as circumstances would allow she returned to Windsor and gladdened the hearts of her relatives and friends by a recital of the blessed tidings. She lost no time in joining herself to the Wesleyan Society, and continued a steady humble member of it to the close of her life. She now went on her way rejoicing in God her Saviour, and proving to all who had previously known her, how great and how powerful a change grace had made in her heart and life. The most careless could not but "take knowledge of her that she had been with Jesus."

In the autumn of the year 1819, she was united in marriage with Mr. Samuel Caldwell, who proved a help-meet indeed to her in all her spiritual trials, and for which she felt unfeignedly thankful to the last moment of her life. Anticipating many years of enjoyment, in the new relation in which a gracious Providence had placed her,—her situation in life though humble, was one that might be desired;—happy in the peace of God which passeth all understanding;—comfortable in her circumstances, and in her connection with a christian society, what had she to fear? Apparently nothing. But alas! how uncertain are all our sublunary enjoyments. Little did she think that her portion here would be one of unusual and protracted sufferings, which should terminate only with life itself. But so it was—and no doubt by the wise appointment of that God who causeth all things to work together for the good of them that love him! The afflictions endured by Mrs. Caldwell during the first nine years after her marriage were frequent, and at times severe; but for the last three years of her life, they were such as of which no human being could form an accurate idea. It was her consolation, however, that God knew the utmost of her sufferings, and that he had not withheld from her the comfort and support she needed. It may with propriety be said that she glorified God in the furnace even when "seven times heated." During this long period of trial, she was in a great measure saved from murmuring at the dispensations of Divine Providence; and when at times she would weep over her dear little

children because she could do so little for their temporal comfort, it was always accompanied with an expression of unshaken confidence in the Lord Jesus, that he would be their helper and defence when she should be removed from them.

At times her consolations in the Lord were abundant, especially when left alone on the Sabbath, and when deprived of the privilege of attending the public ordinances of religion. At such seasons she failed not to wait upon God in her own house, and often had the happiness of informing her husband on his return of the sweet enjoyment she had experienced in his absence. Thus she endeavoured to improve her precious time and urge her way to Heaven.

For a few weeks last summer, her health was much improved, and strong hopes were entertained of her ultimate recovery; in a short time, however, her numerous complaints returned with redoubled violence, and convinced all who saw her that she would not long survive the attack. She was perfectly aware of her dangerous situation, but felt an unshaken confidence that the Lord would fully prepare her for the last solemn conflict. But there was one powerful tie which held her back, from going up *at once* and possessing the Heavenly Canaan,—it was her children. To tear her heart from these, and leave them in this world of temptation and danger, occasioned a struggle which only grace could enable her to accomplish. She did obtain the victory, and rejoiced to give me the intelligence in my last interview with her on Sunday 19th September. “Three days since,” said she, “I was enabled to give up my dear husband and children to the care and protection of my God and Saviour; and since that period I have been inexpressibly happy. O help me to praise my blessed Saviour! I shall soon be with him to praise him for ever—glory be to God!” This was one of the most affecting scenes I had ever witnessed. The dear little children were all weeping around her, apparently sensible of the great loss they were about to sustain, in the death of their beloved mother, but she prayed for them with great fervour and again committed them to God.

On the Saturday following, her friends thought her dying—she lay for some time in a swoon, and on coming to herself expressed the disappointment she felt at finding herself still in the body. Several of her neighbours were present, in expectation of her immediate dissolution. She addressed them severally on the great subject of preparing to meet their God, and exhorted or advised each as she supposed their several cases required. Having requested that the children might be called into the room, she gave each of them a solemn charge according to their tender years, and prayed that all of them might meet her in Heaven.

The next day (Sabbath) she was in great bodily pain, but very happy

in the Lord. About noon she was visited by the Rev. Mr. Snowball, who was supplying my place while I was on a Missionary tour. She expressed great joy at seeing him, and while he was engaged in prayer with her, she broke out in an extacy of praise to God declaring that, she *now felt* she loved the Lord Jesus Christ with *all her heart*. Often had she been heard to pray for a deeper work of grace, and to say "I know that nothing unholy can enter into Heaven;" "but now" said she, "the Lord hath answered my prayers, and given me a blessed assurance of that *perfect love* which casteth out all fear." A divine influence attended these solemn declarations, and rested upon all present. Her Minister and family in particular felt that the very place was sacred because of the Divine presence which overshadowed them! In this happy state of mind she continued with very little variation until the moment of her dissolution.

On Wednesday morning, she appeared something better;—her husband embraced the opportunity of asking her which she would prefer if left to her choice, recovery or death? She replied "I have a *strong* desire to die and go to Jesus, but for your sakes I could wish to recover,"—thus proving that, although she had resigned her husband and children up to God, she still retained strong affection for them. Towards evening she grew worse, and passed a very distressful night; but happily it was her last on earth. She stated on the morning of Thursday, that she had been severely tempted by the enemy to cast away her confidence in Jesus, and to fear that she should not succeed in gaining the mount of Glory. But the Lord rebuked the adversary, and gave her the complete victory. She once more requested that the family might be called into the room where she lay, and proceeded to pour out her soul for them with a *fervour and energy* that astonished us all;—she preyed for her Ministers and the church of God,—for all states and conditions of men, and especially for the members of her own family, in a manner that will, we hope, never be forgotten by those that were present. This was her last great effort to do good, and her final farewell to all sublunary things.

After recovering from the exhaustion which these exercises had occasioned, she enquired of her husband if he were quite satisfied with the testimony she had given of her interest in Jesus, and her prospects of future glory; he assured her he was fully satisfied. "Well," said she, "my death will not be very triumphant, but it will be peaceful and happy." She said but little after this; but patiently waited her release from the body. She was heard to whisper "why so long,"—and "come Lord Jesus, come quickly."—This prayer was answered about 2 o'clock in the afternoon of Thursday 29th September, 1831, and in the 40th year of her age.

I shall only add, that it is the opinion of those who had the best opportunity of knowing, that although Mrs. Caldwell was the subject of so much affliction, and the temptations common to other christians, yet she never lost a sense of her personal acceptance with God, or brought the slightest reproach upon her christian profession. May her family, and the church of which she was a steady member, follow her as she followed Christ.

DIVINITY.

LIFE AND MORTALITY.

A SERMON:

BY THE REV. MATTHEW RICHEY.

“Jesus Christ who hath abolished death, and hath brought life and immortality to light through the Gospel.”—2 Timothy i. 10.

— Ἰησοῦ Χριστοῦ, καταργησαντος μὲν τὸν θάνατον, φωτισαντος δὲ ζωὴν καὶ ἀθάνατον διὰ τοῦ εὐαγγελίου *

“God,” says the sublime author of the epistle to the Hebrews, “who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, and by whom also he made the worlds.” For Him, *that in all things He might have the pre-eminence*, it was reserved—as a prophet, to speak as never man spake—as a priest, to propitiate offended justice by the sacrificial offering of Himself upon the altar of Calvary—and as a King, to achieve such illustrious trophies as should prove Him to be *IMMANUEL, God with us*.

The lofty anticipations of recorded prophecy on this favourite theme of inspiration, were amply realized in the life, death, and resurrection of the Redeemer; and in the joy-inspiring retrospect of those accomplishments it was, that the Apostle uttered the dignified and rapturous enunciation—*Jesus Christ hath abolished death, and hath brought life and immortality to light through the gospel*.

Imposing are the aspects under which these words present the Christian system, and splendid the glory with which they invest its author. Eminently illustrative of that progressive plan which pervades the entire series of the divine communications to man, they display in new and unclouded evolution, doctrines which as moral and accountable beings we cannot contemplate but with deepest interest and solicitude,—the immortality of the soul, and the resurrection of the body.

*The original is given in order to facilitate a reference to those words contained in it, upon which elucidatory remarks are offered.

In proof of the positions advanced in the text, those who believe that the Apostle wrote under the plenary inspiration of the Holy Spirit, can neither demand nor desire any ulterior evidence.* But the mind may unhesitatingly yield its assent to a declaration of Scripture as a matter of faith, while, at the same time, it has a very indistinct and inadequate conception of it, as a matter of understanding. In such a case a double benefit is likely to result from a MANIFESTATION of the truth, while the mind is more expanded, the heart may become more powerfully impressed. I am solicitous to promote both these valuable objects by an illustration of the momentous truths to which your attention is now called.

1. It is important in the first place, to obtain a clear perception of the import of the terms which the Apostle employs.

Jesus Christ, he affirms, *hath abolished death*. This is the language of grateful exultation; and well may the heavenly oracle, which announces so glorious a conquest inspire every believing breast with kindred emotions. But will the announcement bear to be tested by plain fact? Was the abolition of death completely achieved by the incarnated Son of God? Did the king of terrors who reigned from Adam to Moses, and perpetuated his all-devastating empire from Moses to Christ, drop the spear from his paralyzed arm when the Prince of Life appeared? Did the divine Redeemer work the extermination of our dreaded and mortal foe from the earth, over which, desolated by his unceasing ravages, he had so long waved his pale banner with malignant triumph? Is it on the historic records of those ages only that passed away anterior to the coming of Messiah that we trace the appalling demonstrations of his power? This were a consummation which our strong attachment to life, and our instinctive horror of the tomb, would render extremely congenial with our feelings; but vain is every hope of exemption from the infliction of the penal sentence—*Dust thou art, and unto dust thou shalt return*.

A view however there is, there must be, in which the words are sublimely true. It is a view which opens only on the eye of faith. This principle is invested with omnipotence, and the sphere of its vision is immeasurably expanded. As *with the Lord, so with faith, one day is as a thousand years, and a thousand years as one day*. It can annihilate distance the most remote, and change gloom the most profound into the light of morning. Richly imbued with this principle, the substance of things hoped for, the evidence of things not seen, the apostle could look through the vista of futurity with an eye to which the darkness of the grave presented no obstruction, and beholding the destruction of the last enemy, the gates of the sepulchre unbarred, and its long imprisoned captives liberated for ever, he could exclaim with transport, *Jesus Christ hath abolished death!*

To the period when these scenes shall be disclosed in magnificent reality, the words under consideration obviously refer in their ultimate meaning. They are variously interpreted by eminent biblicists. According to Rosenmüller they signify our deliverance by Christ from the fear of death, and of eternal misery.* Schlessner conceives them to import the destruction of the power and empire of death over mankind effected by the Redeemer.† Dr. Adam Clarke renders the phrase more literally than either, *who hath counterworked death*, and thus strikingly elucidates its energy and comprehensiveness—“operated against his operations, destroyed his batteries, undersunk and destroyed his mines, and rendered all his instruments and principles of attack useless. By death here, we are not to understand merely natural death, but that corruption and decomposition which take place in consequence of it; and which would be naturally endless but for the work and energy of Christ. By Him alone comes the resurrection of the body and through Him eternal life and glory are given to the souls of believers.” *To destroy him that had the power of death, that is the devil, and deliver those who through fear of death were all their life time subject to bondage*, are represented by the Spirit of inspiration as among the high and holy ends for which the Son of God clothed himself with our nature and expired upon the cross. The cross was both his all-victorious weapon and his triumphal chariot. On it, He spoiled *principalities and powers*, laid the aspiring crescent of the old Serpent in the dust, and lowered the lance of Death. Since that signal triumph of the Saviour, never has the exultant strain been suspended by the church militant.—*O death where is thy sting? O grave where is thy victory? The sting of death is sin and the strength of sin is the law. But thanks be to God which giveth us the victory through our Lord Jesus Christ.*

And hath brought life and immortality to light. The Greek terms would be more accurately translated, *hath illustrated life and incorruption*. The two most prominent expressions here are not synonyms, but embrace the two constituent parts of our nature, *life* referring to the soul, and *incorruption* to the body. Whether the soul is immortal by virtue of its immateriality, or purely in consequence of the volition of the great Supreme, are inquiries which have often been instituted but never satisfactorily solved. It is enough for us to know that it will never die. No decays of the perishable habitation can impair the vitality of the celestial tenaut. The undying spirit sometimes gives evidences of the greatest vigour at the solemn crisis when the earthly house of its tabernacle is about to be dissolved.

— The soul's dark cottage, battered and decayed,
Lets in new light through chinks that time has made.”

* *Qui a metu mortis utrumque miserie nos liberavit.* SCOLIA IN N. T.
† *Mortis vim et imperium in homines distringit.* LEXICON IN VOCEM.

The shock of dissolution by which the earth-born part of our nature is consigned to the tomb, gives pinions to the heavenly spirit, on which it soars away, to expatiate in the realms of undecaying existence.

Nor shall the body be always forgotten. Though sown in corruption it shall be raised in incorruption. The sepulchral cement shall not always unfold this chosen temple of the Holy Ghost. Dutious to the life-giving call of Christ it will at the destined hour come forth in renovated organization and existence, exchanging the decays and dishonors of the tomb for the glories of immortality. A large and prominent place is given to the doctrine of the resurrection in the New Testament; and it should assume a corresponding and proportionate importance in the estimation of christians. With it our hope of salvation must stand or fall. It will form the grand and blissful consummation of that series of redeeming acts which shall place the sacrificial Lamb in the midst of the throne, surround that throne with its most attractive glory, and be the theme of celestial song through interminable ages.

Such are the elevated and inspiring views of the future destination of true believers in Christ, for which we are indebted, not to the discoveries of reason, nor to the lights of philosophy, but to the oracles of God. From these and from these only can we derive just conceptions of those moral relations which associate man with God, and time with eternity.

There is an emphasis in the Apostle's language which has not yet been distinctly marked. The emphatic word is *illustrated*, which has the sense of *exemplified*. This implies much more than a mere revelation. And it is the appropriate and peculiar character of the gospel that it more than reveals life and incorruption—it exhibits a palpable illustration of these stupendous doctrines in the resurrection of our Saviour Jesus Christ. This is decisive of its transcendent superiority to every other system of religion.

II. To place its high superiority under this aspect, in the clearest light, is the next and the principal design of this discourse.

To form any thing like a proper estimate of the importance and value of those disclosures of *the world to come* which peculiarly distinguish the gospel, it is highly expedient to glance at the state of knowledge on this subject among the nations of pagan antiquity. What did the oracles of reason teach of an hereafter? What light was reflected on the vale of death, and on the regions of futurity, by those philosophers who were so much venerated while living, and to whom all subsequent ages have concurred in awarding a niche in the temple of fame? Let their respective systems furnish the reply.

The immortality of the soul was rejected by Epicurus, as dissonant to reason and sound philosophy. With his theory of its origin the belief

of its existence after death, is perfectly incompatible. He conceived according to Lucretius, who has admirably delineated the Epicurean system, that the soul is formed of the most rarified parts of the atmosphere

Ventus et aer
Et calor —————

inhaled by respiration, and blending in the frame with elements of a still more sublimated and active quality.

Notions equally abhorrent in their legitimate inferences, were entertained by many of the Peripatetics. It is true that no express negation of the soul's existence after death, occurs in the writings of their distinguished founder, yet the doctrines he inculcated concerning its nature are by no means auspicious of the opposite conclusion.

Plato and Pythagoras avowed their credence of the immortality of the soul; but like the gymnosophists of India from whom they most probably derived the elements of metaphysical science they mixed it up with speculations calculated, if not entirely to neutralise, yet very materially to weaken its moral influence.

From the charge of the deterioration of truth by thus blending it with error, Socrates stands exempted. Not merely did this illustrious sage teach that the soul is immortal, but "from the lucid and invaluable MEMORABILIA of his disciple Xenophon we have historical grounds for affirming that whatever may have been the train of his reasoning, it led him to a general assurance, that the human soul is allied to the Divine Being not by a participation of essence but by a similarity of nature."* Just however as were his general views upon this momentous point, and apparently breathing at times of inspiration, they do not appear ever to have acquired that stability necessary to preclude the solitudes of occasional indecision. It is indeed a most interesting sight to behold this venerable man deliberately preferring death to a pusillanimous compromise of principle, and just as he raises the poisoned cup to his lips to hear him say—"I derive confidence from the hope that something remains for man after death, and that the state of good men, will then be much better than that of the bad." This is noble, but still it is not in the animated tone of perfect conviction. The want of this, he seems to have felt in proportion to the nearness of his approach to the awful and invisible scenes of eternity. "I am leaving the world" said he, "and you are to remain in it; but which has the happier portion is known only to God."

We are furnished by the prince of Roman orators with a minute and eloquent detail of the discordant lessons of philosophy on this topic; but

what is our sorrow, as well as surprise, to find that he has withheld the requisite data by which to ascertain his own belief. In one of his dialogues, he introduces a person as thus expressing himself after a repeated perusal of Plato's arguments in favour of immortality. "I know not how it happens but while I am reading I assent: the moment however I lay the book aside and begin to reason with myself, all my conviction is gone." Had not Cicero's own mind been perturbed with similar fluctuations his writings would have no doubt supplied a defence of the immortality of the soul, equally distinguished by force of argument and felicity of expression.

Does not this rapid survey of the sentiments of the ancient philosophers abundantly evince that the remark of Seneca is as just as it is ingenuous. "Immortality was promised rather than proved by those great men."

From the inadequacy of their views and the inconclusiveness of their reasonings concerning the future destiny of the soul we are prepared to anticipate their cheerless conclusions as to the fate of the body. If the horizon of their prospects in reference to the ethereal spirit though still exhibiting vestiges of its primal grandeur, was so overshadowed, what hope could they cherish for its material vehicle which by a process commencing in death soon becomes indistinguishably blended with its maternal dust? None. There was nothing in the aspects of the grave to predict a resurrection, but every thing to preclude such a hope. Hence they regarded the idea of a resurrection as fraught with absurdity. Nor did the majesty of inspiration combined with the most insinuating address avail to gain admission for this doctrine among the enlightened and polished Athenians, though Paul himself was its apologist. The instant he preached unto them the resurrection of the dead, a murmur of revolt ran through the assemblage; some mocked, and others said *We will hear thee again of this matter.* In the elegy composed on the occasion of the death of Bion by his friend and disciple Moschus, we are presented with the following effusions of unalleviated sorrow and desperation.

"Alas! the tender herbs and flow'ry tribes,
Though crushed by Winter's unrelenting hand,
Revive and rise when vernal zephyrs call.
But we, the brave, the mighty, and the wise,
Bloom, flourish, fade, and fall,—and then succeed
A long, long, silent, dark, oblivious sleep;
A sleep, which no propitious bower dispels,
Nor changing seasons, nor revolving years."

Thus beclouded with the mists of ignorance and error on subjects involving the highest interests of man, did the heathen world remain until the Sun of righteousness arose upon it with healing in his wings. And

never without the aid of revelation would the case have been ameliorated, never would a single additional ray have been reflected upon the regions of futurity by the culture of reason. The results of her highest efforts, though expanded and invigorated by the discoveries of inspiration, are in perfect unison with this humiliating estimate of her powers.

Two species of evidence have been adduced to establish the immortality of the soul:—physical and moral.

The former rests principally upon the immateriality of its essence. Now, granting the force and weight of those arguments by which the celestial origin of the intelligence in man is maintained, does it follow obviously and irresistibly, that because ethereal it can never cease to exist? Certainly not. The evidence is merely presumptive, as He who created the soul unquestionably can, if he please, destroy it.

That which has been designated the moral branch of the argument on this subject admits of great amplitude of illustration, and is undoubtedly worthy of high regard.

When we lift our thoughts to the contemplation of the wisdom and goodness of the great Creator, and then reflect on the intellectual dignity and moral capabilities of the human spirit; when we consider that the most felicitous concurrence of temporal circumstances cannot administer unmingled happiness to the mind; and that the good and virtuous long after immortality, and that all other beings save man appear admirably constituted for the station assigned them in creation, we seem in possession of little less than a demonstration that we are indeed destined for another, and more exalted, as well enduring sphere of existence. But is this mode of reasoning sufficiently conclusive to impart the serene and dignified composure of perfect assurance? Were we perfectly satisfied that it was the original designation of God that the soul of man should be immortal, have we no reason to apprehend that a change in the divine purpose has been the judicial effect of a change in the character of the species; and that in consequence of sin, the crown of immortality has fallen from our head? What but an attestation from Heaven can terminate the reign of doubt upon this momentous question? "The science of abstruse learning when completely attained, is like Achilles's spear that heals the wounds it had made before. It casts no additional light upon the paths of life, but disperses the clouds with which it had overspread them. It advances not the traveller one step on his journey, but conducts him back again to the spot from which he had wandered."

We have not stopped to inquire what proportion of mankind would be susceptible of benefit from proofs emanating from metaphysical sources, how many have the leisure, the talents, and the habits of close and continuous thinking demanded by such investigations?

Were the interesting result to be arrived at only through such a medium, men of cultivated minds might press their way into the region of light, but the untutored mass of the species would remain as before, unilluminated by truth, uncheered with hope.

In contrast to the narrow application of such knowledge, *the poor have the Gospel preached unto them*—a system in every way adapted to attain the glorious end for which it was devised in heaven and displayed on earth. En clothed with the authority of the throne of God, its announcements are so simple, and yet so dignified, that while they make the illiterate *wise unto salvation*, they afford matter in abundance to exercise the profoundest reasonings, and sustain the loftiest flights of consecrated genius. *Through this Gospel, especially, life and immortality are brought to light.* But is this an excellence peculiar to Christianity? Did not the preceding dispensations of divine grace evolve the same elevated attribute? Was it not in full view of the expanding prospect of glory that the dying patriarch exclaimed, *I have waited for thy salvation O Lord*; and that the Psalmist attuned his lyre to the memorable strain which was echoed from the Cross of the Saviour, *Into thy hands I commend my spirit, for thou hast redeemed it, O Lord God of truth.* If the venerable patriarch and the pious Jew then, cherished the same animated hope of future bliss with the Christian, why is that said of the Gospel which is not said of any or of all the preceding disclosures of the divine will—even that by it life and immortality are brought to light? Let the terms of the text be taken in the sense in which we have explained them, and they will supply the appropriate and satisfactory answer.

The doctrines of immortality and the resurrection, though assumed or expressed in the primitive revelations communicated to man, were never *illustrated until the Gospel was preached, with the Holy Ghost, the fruit of the Redeemer's ascension, sent down from Heaven.*

On the resurrection of the Son of God as on its immovable foundation, the fabric of Christianity reposes; and by this momentous fact, life and incorruption in particular, are most luminously and impressively exhibited. If then the attestations of this fact are of such a nature as to preclude the very thought of imposition, the gospel appears before us arrayed in the glory which the Apostle ascribes to it. Let the case be examined. It courts investigation; and its proofs shine with increasing brightness in proportion to the diligence and penetration with which they are scrutinized.

A resurrection is the revivification the raising to life of one in whom the vital principle had become extinct. Involving as the operation plainly does, an omnipotent control over the established constitution and course of nature, it possesses in a very eminent degree the distinctive characters

of a miraculous achievement. To evince the reality of the miracle or render it at all credible, there must be the exhibition of the most unequivocal indications of previous dissolution in the individual upon whom it is performed. Of these there is no penury in the case under examination.

The crucifixion of Christ did not take place in a corner but in the public scene of execution. Nothing but his life would of course satisfy those who had long thirsted for his blood, especially when their murderous designs were legalized by the sentence of the procurator. The Roman law too, required that the body should not be removed from the cross till the sentence was fully executed. Hence when Joseph of Arimathea applied for that of our blessed Lord, it was not till the official testimony of the centurion who presided at the crucifixion was received by the Governor, that he complied with the request. A circumstance is incidentally recorded by the evangelist John, which, however trivial it may appear at first *visu*, claims a prominent position among the proofs of the real death of our Redeemer. *Then came the soldiers, says he and brake the legs of the first, and of the other which was crucified with him. But when they came to Jesus and saw that he was dead already, they brake not his legs: But one of the soldiers with a spear pierced his side and forthwith there came thereout blood and water.* The nature of this efflux proves that the spear traversed the *pericardium* which contains a lymph resembling water, and wounded the heart itself. Now as all wounds of the heart are mortal, had not the Redeemer previously yielded up his spirit, death must have been the immediate consequence of this act of wanton cruelty.

The body was subsequently laid in a new tomb hewn in a rock, and a great stone was rolled to the door of the sepulchre. A watch was set, and to prevent the corruption of the guard, the stone that closed the sepulchre was sealed, most likely, with the governor's seal. All these precautions however were vain. The prediction which declared that Christ would rise again on the third day could not be falsified, and accordingly at the time which it assigned for that event, the tomb was vacant. What had become of the body of Christ? The soldiers deposed that whilst they were asleep his disciples came and stole it away. Not to urge the strong improbabilities, that sixty men accustomed to watch should all be so soundly asleep at the same time, that not one of them should be aroused by the rolling the sealed stone from the sepulchre, and the confusion of removing the body,—that the dissipated disciples would ever have embarked in so hazardous an enterprise without any conceivable motive,—that Roman soldiers to whom it was death to be found asleep on guard would have made such a declaration without a previous assurance of protection; were they competent to give a deposition concerning an occurrence, which from their own

showing, took place while they were asleep? What modern enemy of the Cross would attempt to shield his scepticism by a pretext bearing such conspicuous marks of elusiveness and collusion?

To this fabrication is opposed the concurrent testimony of the Apostles. They affirmed with one voice that Christ arose from the dead, shewed himself to them openly after his resurrection, and subsequently ascended into heaven. Of their competency to judge on a plain matter of fact there surely can be no question. Incredulous in a high degree, their cautionary unbelief which yielded only to irresistible evidence, precludes all just ground of suspicion that they were themselves deceived. And by what inducement could they be prompted to attempt to palm an imposition upon others? Was this the road to opulence, to fame, or to pleasure? Had they been conscious of imposture, the fear of detection would have suggested a course the very opposite of that which they pursued. Never would they have proclaimed the resurrection in view of the scene where they alleged it to have taken place—at a time the most unpropitious to the success of deception, and before judges and tribunals, alike qualified by a perfect acquaintance with all the circumstances of the case, to expose the scheme, and inclined by their malignant hostility to the gospel, severely to punish its authors. But the Apostles undauntedly maintained the truth, though all the world's learning and power were arrayed against them, *God also bearing them witness both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will.* By resuming the life which he had voluntarily laid down did the Saviour triumphantly vindicate his claims as the true Messiah, evince the divine efficacy of his sacrifice and opening the portals of heaven to all believers. He abolished death, and illustrated life and incorruption.

Nothing but the power of the Omnipotent could have brought back from the dead our Lord Jesus Christ the great Shepherd of the sheep; and would that power have been thus illustriously displayed to sanction imposture and ratify falsehood?

The resurrection of Christ then gives the strongest possible confirmation to the verity of his doctrines. Behold in this wondrous event especially “the proof supreme of immortality”—the certain pledge that his voice shall vibrate through the extended realms of death, and cause them to thrill with the first pulsations of unending existence. *Marvel not at this, says he, for the hour is coming in the which all that are in the graves, shall hear his voice and come forth, they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation.* Peculiarly intimate and indissoluble is the connection that subsists in the economy of divine grace, between the resurrection of Christ and that of his genuine disciples. The reason of this connection is founded upon their mutual relations. He is the head: they are the members. He is the pro-

life's source; they, the recipients of spiritual influence; and, *If the spirit of Him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies, by his spirit that dwelleth in you.* Unsustained by the resurrection of Christ the bright anticipations that glow in the regenerate bosom would be disappointed,—and the whole christian system would resemble the beautiful but imaginative structure of a vision without foundation, and without substance. *If Christ be not raised your faith is vain; ye are yet in your sins: Then they also that are fallen asleep in Christ are perished. But now that Christ is risen and become the first fruits of them that slept, the harvest must follow.* The celestial reapers only wait his bidding to go forth and gather his elect from the four winds of heaven. Inspiring hope! How do such prospects cast into the shade all the glories of time! "And then, the bodies of the redeemed will be so many living portraiture of him who is the resurrection and the life! Glorious assimilation! August beyond conception are the attributes that distinguish the glorified humanity of the Saviour, and insufferable the blaze that surrounds him. A single emanation from it quenched the meridian effulgence of the orb of day struck a furious persecutor blind in a moment, and prostrated him in the dust! Now, it is true, *it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him, for we shall see him as he is.* Our conversation (citizenship) is in heaven, from whence also we look for our Saviour the Lord Jesus Christ, who shall change our vile body that it may be fashioned like unto his glorious body, according to the working whereby he is able to subdue even all things unto himself. Well may it be said of the gospel from which we derive such informations, that through it life and incorruption are brought to light; worthy is it to be preached to every creature under heaven. O thou Root and off-spring of David!—Thou bright and morning star!—unclouded Sun of righteousness! arise resplendent on every benighted region, and diffuse thy healing radiance till the whole earth is filled with thy glory!"

The subject, my brethren, to which your thoughts have been directed is not more sublime in speculation than it is imperative in its moral influence. Coldly to dismiss it without employing its aid to produce a salutary impression on the heart and conscience, would be inconsistent alike with a spiritual perception of its importance, and a proper estimate of ministerial responsibility.

1. We should learn from it highly to appreciate the Sacred Scriptures to which we are indebted for such momentous discoveries; and as the appropriate evidence of our gratitude for the revelations which they contain, to peruse them with diligence and prayer. In important historical information—in faithful and instructive delineation of character—in profound max-

ims for the regulation of conduct,—and in elevated poetry, the Bible stands unrivalled. These characters, however, are among its subordinate excellencies. Its claims to our serious and supreme regard rest upon a much higher attribute. It is “able to make us wise unto salvation through sanctification of the spirit and belief of the truth.” It develops the hidden mysteries of redemption, “which eye had not seen nor ear heard neither the heart of man conceived”—mysteries replete with interest to “the principalities and powers in heavenly places” and from the progressive evolution of which, they are constantly becoming greater proficient in the knowledge of the manifold wisdom of God. There is more true wisdom contained in one page yes in many a single sentence of the word of God, than the most plodding research could possibly collect from all the tomes of heathen ethics and philosophy. But for the indubious responses that issue from those lively oracles, the awakened conscience would have been left to prompt such enquiries as, “Wherewith shall I come before the Lord?” and, “What must I do to be saved?” with endless iteration and unalleviated agony. The humiliating results of experience amply attest, that reason’s sickly beam could never have dissipated the shadow of death, nor have unshrouded the regions of eternity. Can too high a value then be placed upon that volume, which supplies the requisite information on subjects of such paramount consideration?

The Scriptures administer the richest solace under affliction. We sojourn in a land of death. The fashion of the world passeth away like a splendid pageant. We are bereaved of our friends, and while we mourn their loss we are following them to the tomb—“the house appointed for all living.” Where under such circumstances can we find consolation? “To whom O Lord should we go but unto thee? thou hast the words of eternal life.” Pitiable is the condition of those who are ignorant of this resource. “I passed by the burying place,” says a Persian poet, “and wept sorely to think how many of my friends were in the mansions of the dead; and in an agony of grief and I cried out, *Where are they?* and echo gave answer and said, *Where are they?*”

But what shall be said of the guilt and folly of that man who, though encircled with the radiance of the gospel which has brought “life and immortality to light” flies not to it for succour? “The precepts of Epicurus who teaches us to endure what the laws of the universe make necessary may silence, but not content us. The dictates of Zeno who commands us to look with indifference on external things, may dispose us to conceal our sorrow but cannot assuage it. Real alleviation in the loss of friends, and rational tranquillity in the prospect of our own dissolution, can be received only from the promises of Him in whose hands are life and death, and from the assurances of another and better state in which

all tears shall be wiped away from the eyes, and the whole soul shall be filled with joy.* Let us then Search the Scriptures with earnest and unceasing prayers.—“That the God of our Lord Jesus Christ, the Father of glory, may give unto us the spirit of wisdom and revelation in the knowledge of him: the eyes of our understanding being enlightened; that we may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints.”

2. Life and incorruption as illustrated by the gospel invest our spiritual interests with the highest importance. The value of the soul is incalculable. Formed originally in the image of God—redeemed by blood above all price—capable of the most exalted moral dignity, and of ineffable bliss, or deepest misery, its existence will be measured only by ages that never end. Can the pleasures of sin then which are but for a moment—the palms of worldly honour which bloom to wither—or riches which make themselves wings and flee away—can the whole world repay the loss of the immortal soul? No. A thousand worlds thus bought were bought too dear! To estimate the loss battles all the power of computation, and the thought that, beyond the limit of this probationary life, the soul can never, never, NEVER be rescued, is overwhelmingly awful,

“What harp of boundless, deep, exhaustless woe,
Shall utter forth the groanings of the damned!
And sing the obsequies of wicked souls!
And wail their plunge in the eternal fire!—
Hold, hold your hands! hold, angels!—God laments,
And draws a cloud of mourning round his throne!
The Organ of Eternity is mute!
And there is silence in the Heaven of Heavens!”

From this appalling scene, my brethern, turn your attention to the glories of the celestial world, which the gospel expands in glowing perspective before you; and with a zeal inspired by a view of hell on the one hand, and of heaven on the other seek first the kingdom of God and his righteousness, and give unweariable “diligence to make your calling and election sure.”

In conclusion, let us live as expectants of immortality, and of that great day when “the trumpet shall sound and the dead shall be raised.” “Without holiness no man shall see the Lord.” Have we truly repented of our sins, and obtained their remission through faith in the redeeming blood of Christ, or are we by pouring contempt on the riches of the divine long suffering, “according to our hard and impenitent hearts treasuring up unto ourselves wrath against the day of wrath and revelation of the righteous judgment of God.” Sinner! institute the solemn examination; tremble at the result; and cry

mightily to God, to cancel thy guilt, and to diffuse his love and serenity abroad in thy heart. Lose not another moment! God calls! Time flies! Eternity is at hand! The Judge cometh with ten thousand of his saints! CHRISTIANS—are ye prepared to meet Him? and to echo to his voice “Even so come Lord Jesus”? You expect when absent from the body to be present with the Lord. Having this hope in you purify yourselves even as he is pure. Rest not, until the word of God thoroughly pervade and perfectly transform every power of your minds. You cherish the delightful confidence “that in your flesh ye shall see God”—that in the morning of the resurrection, your bodies shall be exalted into a participation of the consummate felicity of your perfected spirits. Then “I beseech you brethren,” by the prospect of so distinguished a mercy “that ye present your bodies a living sacrifice unto God, holy and acceptable, which is your reasonable service.”

ESSAY ON ETERNITY.

“Eternity, thou pleasing dreadful thought.”

Addison.

ETERNITY! ETERNITY!! ETERNITY!!!—Who can weigh the solemnity;—who can estimate the interest involved in this unfathomable syllable!

Perhaps there is no word in the whole compass of human language so full of, or so replete with importance, as the one word Eternity.—A volume of solemn truth lies buried here.—It connects itself with all we say, or do, or think.—Past, present, and future, are within its grasp.—*Time*, *Heaven*, and *Hell*, live in its being.—What was; what is; and what is to come, are comprehended in Eternity. Glance we then at eternity, as an infinite, indescribable, measureless, “unsubstantial thing;” reserving for our next number the application, with regard to that relation in which every human being stands, either to its condign and dreadful misery, or to its blissful and celestial happiness.

But what is Eternity? Doubtless this is a most serious,—a most important question. An Angel from heaven could not propose any thing more deeply so. An enquiry this, which calls into exercise all the powers and faculties of the mind; and after they have travailed in mighty struggles to comprehend its vast, its stupendous meaning; the question still returns with equal force;—but what is Eternity?

The Egyptians considered the circle, as emblematical of Eternity; and undoubtedly that figure, is the most appropriate and striking symbol that can be used, from its having no visible beginning or end.—We look at a circle; we go round and round it; and might continue doing so for any definite period, but still we should find neither beginning nor

end. Of later date, a line without commencement or conclusion has been used, to aid our conceptions of Eternity. And this so far as it is intelligible, or can be understood by us, is good; although in the elucidation of the subject, it must be acknowledged that the idea of extension, or continuation, is not so clear to our perception, as that of circumference.

Eternity! Who can soar to thy tremendous heights;—fathom thy awful depths, or extend the faculties of the mind, to the comprehension of thy amazing breadths? Or how can that which is all height, all depth, and all breadth, be measured by man, whose mental capacity though great and astonishing, is still confined within a certain sphere, and is in every sense finite and limited.

Man gains much of his knowledge by comparison. At least a deeper impression of things, as yet imperfectly known, is made on his mind by comparing them with others. It cannot therefore appear strange, that man is lost and bewildered, as in an intricate maze, when the subject of investigation defies all comparison; there being no comparison wherewith to compare it; and when the book of Nature so rich, so fraught with every thing interesting and glorious, affords not a single illustration; when in short, neither heaven nor earth, contains any created thing possessing a resemblance.

If any thing in the semblance of analogy, does exist, it is between immensity and eternity; “immensity being boundless space, eternity boundless duration.” Now, the thesis of boundless duration is acknowledged to be so high, that we cannot attain unto it, and is it not so with boundless space? Try the force of this observation. Travel in imagination, through our solar system; take into consideration, the primary conjunction with the secondary planets, as well as an indefinite number of comets. Behold the innumerable multitude of stars bespangling the vast canopy over-arching our heads; do not these stretch your capacity to its utmost bounds? But in thinking of boundless space, you must not stop here; you must think of other systems, for a rational philosophy, one that does not exclude the continual agency of God as scripturally revealed, conjectures that other systems, and consequently centres of systems, such as our Sun, do really exist. Think then of these systems.—Soar on the pinion of contemplation.—Pass through these firmamentary worlds; and again through others; nor stop even here, for boundless space is still beyond them. But you tire; you grow weary in the pursuit; your efforts fail, and you find that boundless space, like boundless duration, is altogether incomprehensible. But what kind of comparison is this; it is simply putting incomprehensibility beside incomprehensibility; it is speaking of infinity, to explain infinity. *How vain the attempt.*

While, however, man gains so much information by comparing

things; he also finds calculation absolutely necessary, in order to assist him in his ideas of time, quantity, and measure. Now it is no difficult matter to take in the idea of time, because we can make our calculations upon it; and on this account do we very properly speak of the beginning of time, and of the end of time; but how perfectly ridiculous would it appear, to say the beginning of eternity; or the end of eternity. And why? Because all computation is totally inapplicable to the consideration of a subject, that never had a beginning, nor shall ever have an end. The time since the creation of the world, is easily comprehended, because of the assistance we receive from the power of numbers: the same remark may be made concerning the Angels, and indeed in reference to any thing that once began to be. But eternity, which is without beginning, or middle, or end;—eternity which has no bounds, no progressions, no mutations;—eternity which comprehends all time;—encompasses all being;—and is ever the same;—how, in the range of possibility, can calculation be made to bear upon it. It cannot. Though we tortured the elaborate arithmetic of usury, and exhausted the whole region of analogy, we should find numbers and comparison equally vain.

In speaking of Eternity, we generally bring forward the calculation of millions. Now a million is certainly a very extended number;—when asked to count a million, we frequently give a most inaccurate reply as to the time required for doing it, supposing that it can be very readily performed in a few hours; whereas upon due consideration, we should find that it would require more days, than we so ignorantly imagine it could be done in hours. And yet what are Millions when expatiating on eternity? They are lost in its extension;—eclipsed by its greatness;—and swallowed up in its immensity.

“Eternity,” observes a very spirited writer, “is a duration that excludes all number and computation. Days, and months, and years; yea and ages, are lost in it, like drops in the ocean! *It is a line without end! It is an ocean without a shore!* Alas! What shall I say of it? It is an infinite, an unknown something, that neither human thought can grasp, nor human language describe.”

By most writers, eternity has been designated by the Latin phrases “*æternitas a parte ante,*” et “*æternitas a parte post,*” or in other words, an eternity that is past, and an eternity that is to come. An eternity that is past can only refer to God: he only in this sense is eternal.

Among the Heathen philosophers indeed, the doctrine of eternal matter was believed and promulgated. Yet this doubtless arose from their defective notions of God; for had they known him as the God of the Bible, they would not have stumbled at the idea of infinite power creating the world out of nothing. They would as readily have believed this, as

that the creation was merely the "framing and disposing of things already existing." It might be easy to confute the doctrine of the eternity of matter, but our limits will not allow the discussion. Perhaps indeed, the foolishness and glaring inconsistency of such a notion, is its best and most powerful refutation.

God only, is eternal with regard to the past; his presence is so diffused as to fill all space, and his existence comprehends all duration in itself.

An eternity to come, in some respects, may be more interesting to man, than that which is past; and by some has been supposed less difficult to comprehend. But the correctness of this theory may very properly be questioned. For what is there in an eternity that is past, encumbering it with difficulties and putting it beyond the reach of our intellect, that there is not also in an eternity to come. No computation can reach; no comparison can illustrate the past; and exactly so is it, in reference to that which is to come. It must however be conceded that the consideration of a prospective eternity, if we may so speak, seems more congenial to man than the investigation of a past one; because there is that vital principle within him, which marks him out as an heir of immortality, a candidate for eternity. Hence his ideas in a measure, extend to futurity; they are not bounded by the narrow stream of time, and on this account it appears to be more within the scope and limits of reason.—But is it so in reality? Can man embrace the idea of ages rolling on in continual succession, and yet eternity no nearer to its end. Can he continue his idea;—advance yet further;—and only resting for a moment still proceed and thus go forward. Will not the subject be too deep—too high—too exalted for the powers of his mind. Though he bring to the laborious task, all the ability of which he is possessed, still after the utmost exertion, there will be a point at which he must stop, and all beyond that "appears a vast and shoreless ocean, in which the imagination wanders and is lost."

But let the reader try whether there is not an equal difficulty. Let him in soliloquy proceed:—"I am told that eternity is duration without limits, or in plainer words, duration without beginning and without end. Here at once am I taken to an ocean, altogether unfathomable to a mind so weak and infirm. *Without beginning! How strange! To be, and yet never begin to be! To exist, and yet never commence existence!* I think of the years before the flood: My mind reverts to the period of the creation, and here, as far as I can comprehend, time began. I look into the great gulph before this, and now my reason begins to fail; in this abyss my thoughts are drowned. I return with what I set out; it never had a beginning.—But eternity is without end;—and here am I also confounded.—I think of the time, the

world has already existed.—I paint in my imagination, the solemn period when, the mighty Angel shall come down, and shall “fix one foot on the land, and the other on the sea,” and shall even find a “firm footing upon its tossing waves;” and then lifting up his hand “shall swear by Him that liveth for ever and ever, that Time shall be no more.”

When I endeavour to survey the immense chasm beyond this; my eyes swim under the pressure of the attempt;—a film obscures my perception;—my heart quails within me;—my spirit is paralyzed by the obscurity;—and again do I arrive at the same conclusion, namely, that eternity is without end; altogether illimitable, and incomprehensible.

After these thoughts so naturally suggesting themselves to every reflecting mind, will it not be admitted, that on either side, there is an awful chasm, impassable to creatures of a day; and that whether we look behind or before, yet there is something beyond; and that what is beyond, is impenetrable mystery and will continue so, until the curtains of mortality drop, and the visions of futurity are beheld with unveiled face. Like the mariner, who on the mighty deep, finds himself bounded on every side by the horizon, and appears but a speck in the artificial circle: He sails on; proceeds farther and farther, and still the contracted limits appear in view. So is it with the man of contemplation, while thinking of Eternity. He mounts upwards until he is enveloped in clouds and darkness. His powers carry him to a certain distance; and then is he, in a humiliating manner, obliged to desist. The boundary cannot be crossed;—and though he arrive at it again and again, still another and another is beheld, until his exhausted energies sinking beneath the overwhelming load, breathe their last effort, enquiring—“WHAT IS ETERNITY?”

JUVENIS.

January, 1832.

MISCELLANEOUS ARTICLES.

A COMPENDIOUS HISTORY OF THE JEWS FROM THE BABYLONIAN CAPTIVITY TO THE DESTRUCTION OF JERUSALEM AND THEIR CONSEQUENT DISPERSION.

OF all the nations with whose history we are acquainted the Jewish is the most remarkable. Early selected as the chosen of the Lord, many extraordinary Providences were interposed in its favour. Cradled in thralldom, that people multiplied in the course of half a century, so exceedingly as to alarm the apprehension of their oppressors as to the result:—unacquainted with arms they were subjected to a laborious discipline in the wilderness till they were adequate to successful conflicts with the most warlike; and after a long and perilous sojourn, they ob-

ained possession of Canaan, the promised land. Contemplated as the visible Church of God, they were made the depositaries of divine truth:—as the intended means of setting forth and maintaining the knowledge of the only True God,—and therefore of enlightening a deeply degraded and corrupted world, they enjoyed frequent revelations of the Divine Will:—theirs was the Law,—to them pertained the covenants and the adoption, and of them, according to the flesh the Messiah came.

Their history bears testimony to the long suffering and forbearance of a gracious Providence; but is sadly blotted by records of pollution and crime, equally, if not more, heinous than those of which the Gentiles were guilty. It is evident that the Jews could look for divine guidance and protection, only as they were obedient to the word of the Lord;—persisting therefore in their rebellions, the predictions of their prophets were fully verified, and, to this day, their state furnishes evidence of “*the severity of God,*” in justly connecting punishment with sin.

While however *they* continue a distinct people, where are the nations which once annoyed, and oppressed them? Some of them flourished in great magnificence and power; but they have been swept from the earth; and little more than a brief memorial of their national character and acts remains. Such will be the fate of all things temporal; and he alone can be secure, in their mutation, and end, who like Abraham, shall “*seek a City that hath foundations, whose builder and maker is God.*”

For the following history we are indebted to a respectable work, published some few years ago in Scotland: and with the notes we have added, will, we trust, be interesting to our readers.

SECTION I.

*History of the Jews, from Cyrus's decree to the time of Alexander the Great**

Cyrus the Great, king of Persia, having conquered Babylon and almost all the western parts of Asia, perceiving the desolate and ruinous condition in which the province of Palestine lay, formed a design of restoring the Jews to their native country, and permitting them to rebuild Jerusalem and re-establish their worship. For this purpose he issued out a decree in the first year of his reign, about 536 B. C. by which they were allowed not only to return and rebuild their city, but to carry along with them all the sacred vessels which Nebuchadnezzar had carried off; and Cyrus engaged to defray the expense of building the temple himself. This offer was gladly embraced by the more zealous Jews† of the tribes of Judah, Benjamin, and Levi; but many others,

*Including a period of 214 years.

†Their principal leaders were Zerubbabel, of the seed royal, as Governor of the land, having the commission of Tirshatha, from Cyrus;—and Jeshua, as High Priest,

being less sanguine about their religion, chose to stay where they were. In the year 534 B. C. the foundations of the temple were laid, and matters seemed to go on prosperously, when the undertaking was suddenly obstructed by the Samaritans. These came at first expressing an earnest desire to assist in the work, as they worshipped the same God with the Jews; but the latter refused their assistance, as they knew they were not true Israelites, but the descendants of those heathens who had been transplanted into the country of the ten tribes after their captivity by Shalmanezzer. This refusal proved the source of all that bitter enmity which afterwards took place between the Jews and Samaritans; and the immediate consequence was, that the latter made all the opposition in their power to the going on of the work. At last, however, all obstacles were surmounted, and the temple finished, as related in the books of Ezra* and Nehemiah.

The last of these chiefs died about 409 B. C. after having restored the Jewish worship to its original purity, and reformed a number of abuses which took place immediately on its commencement. But though the Jews were now restored to the free exercise of religion, they were neither a free nor a powerful people. They were few in number, and their country only a province of Syria, subject to the kings of Persia. The Syrian governors conferred the administration of affairs upon the High Priests;† and their accepting this office, and thus deviating from the law of Moses, must be considered as one of the chief causes of the misfortunes which immediately befel the people; because it made room for a set of men who aspired at this high office morely through ambition or avarice, without either zeal for religion or love for their country. It besides made the high priesthood capable of being disposed of at the pleasure of the governors, whereas the Mosaic institution had fixed it

he being of lineal descent from the pontifical family. These were assisted by a council of eminent men who returned with them.

*Ezra was one of the descendants of Seraiah, the High Priest whom Nebuchadnezzar slew when he destroyed the temple. He was an eminently learned and holy man, who, having received an ample commission as Governor of Judea from Artaxerxes Longimanus, the monarch that raised Esther to the dignity of Queen, reformed the whole state of the Jewish Church, according to the law of Moses. He held the government 12 years; and in 445 B. C. was superseded by Nehemiah, under whose auspices he continued zealously to labour for the spiritual improvement of his Brethren. He collected and set forth a complete edition of the Sacred Scriptures up to his own time; and is supposed to have compiled the two books of Chronicles; besides writing the book that bears his name, and the book of Esther, which with the books of Nehemiah and Malachi, were afterwards added to the Sacred Canon by Simon the Just.

†Jeshua who returned with Zerubbabel continued in the High Priest's Office 53 years, and was succeeded by Joakim, his son, who held it 30 years;—he was succeeded by his son Eliashib 40 years, in the 9th of which Nehemiah was appointed to the government. This pontiff was succeeded by his son Joiadah 40 years; and he by Johanan who, in the 8th of his priesthood, slew his Brother Jeshua in the temple.

unlawfully in the family of Aaron. Of the bad effects of this practice, a fatal instance happened in 373 B. C. *Bagozes*, governor of Syria, having contracted an intimate friendship with Joshua, the brother of *Johanan* the High Priest, promised to raise him to the pontifical office a few years after his brother had been invested with it. Their interview happened in the inner court of the temple; and a scuffle ensuing, Joshua was killed by his brother, and the temple thus polluted in the most scandalous manner. The consequence was, that a heavy fine was laid on the temple, which was not taken off for seven years.

The first public calamity which befel the Jewish nation after their restoration from Babylon, happened in the year 351 B. C.; for having disobliged *Darius* Oechus king of Persia, he besieged and took Jericho, and carried off all the inhabitants captives. From this time they continued faithful to the Persians, insomuch that they had almost drawn upon themselves the displeasure of *Alexander* the Great. That monarch having resolved upon the siege of Tyre, and being informed that the city was wholly supplied with provisions from Judea, Samaria, and Galilee, sent to *Jaddua*, then High Priest, to demand of him that supply which he had been accustomed to pay to the Persians. The Jewish pontiff* excused himself on account of his oath of fidelity to *Darius*; which so provoked *Alexander*, that he had no sooner completed the reduction of Tyre than he marched against Jerusalem. The inhabitants, being thrown into the utmost consternation, had recourse to prayers; and *Jaddua* is said, by a divine revelation, to have been commanded to go and meet *Alexander*. He accordingly set out, dressed in his pontifical robes, at the head of all his priests in their proper habits, and attended by the rest of the people dressed in white garments. *Alexander* is said to have been seized with such awful respect on seeing this venerable procession, that he embraced the High Priest, and paid a kind of religious adoration to the name of God engraven on the front of his mitre. His followers being surprised at this unexpected behaviour, the Macedonian monarch informed them, that he paid that respect not to the priest, but to his God, as an acknowledgment for a vision which he had been favoured with at *Dia*: where he had been promised the conquest of Persia, and encouraged in his expedition, by a person of the same aspect, and dressed in the same habit with the pontiff before him. He afterwards accompanied *Jaddua* into Jerusalem, where he offered sacrifices in the temple. The High Priest showed him also the prophecies of *Daniel*, wherein the destruction of the Persian empire by himself is plainly set forth; in consequence of which the king went

**Jaddua*, who succeeded *Johanan* after he had been High Priest 32 years—In the 19th year of *Jaddua*'s priesthood *Alexander* died in Babylon.

away highly satisfied, and at his departure asked Jaddua if there was nothing in which he could gratify him or his people. Jaddua then told him, that, according to the Mosaic law, they neither sowed nor ploughed on the 7th year, and therefore would esteem it a high favour, if the king would remit their tribute that year. To this request Alexander readily yielded; and having confirmed all their privileges, particularly that of living under their own laws, he departed.

SECTION II.

*History of the Jews, from the time of Alexander to that of Antiochus the Great.**

Whether the above story deserves full credit or not (for the whole transaction is called in question by some), it is certain that the Jews were much favoured by Alexander; but with him their good fortune seemed also to expire. The country of Judea being situated between Syria and Egypt, became subject to all the wars and revolutions which the ambitious successors of Alexander waged against each other. At first it was given, together with Syria and Phœnicia, to Leonædon the Mitylenian, one of Alexander's generals; but he being soon after stripped of the other two by Ptolemy, Judea was next summoned to yield to the conqueror. The Jews scrupled to break their oath to Leonædon; and were of consequence invaded by Ptolemy at the head of a powerful army. The open country was easily reduced; but the city being strongly fortified by nature and art threatened a strong resistance. A superstitious fear of breaking the sabbath, however, prevented the besieged from making any defence on that day; of which Ptolemy being informed, he caused an assault to be made on the sabbath, and easily carried the place. At first he treated them with great severity, and carried 100,000 men of them into captivity; but reflecting soon after on their known fidelity to their conquerors, he restored them to all the privileges they enjoyed under the Macedonians. Of the captives he put some into garrisons, and others he settled in the countries of Libya and Cyrene. From those who settled in the latter of these countries descended the Cyrenean Jews mentioned in the New Testament. Five years after Ptolemy had subdued Judea, he was forced to yield it to Antigonus,

*Including a period of 136 years.

†After the battle of Ipsus in Phrygia, (301 B. C.) where Cassander, Lysimachus, Seleucus and Ptolemy united their forces against Antigonus, King of Asia and Demetrius his son, the father being slain and Demetrius put to flight, the victorious generals agreed to divide the whole empire of Alexander between them. Cassander had Macedonia and Greece; Lysimachus had Thrace and Bithynia; Seleucus, Babylon with Mesopotamia and Syria; and Ptolemy, Egypt, Lybia, Arabia, Cœlo-Syria, and Palestine.

‡During the 2d year of the high priesthood of Onias, who succeeded his father Jaddua, and held the Office 21 years.

reserving to himself only the cities of *Ace*, *Samaria*, *Joppa*, and *Gaza*; and carrying off an immense booty, together with a great number of captives, whom he settled at *Alexandria*, and endowed with considerable privileges and immunities.

Antigonus behaved so tyrannically, that numbers of his Jewish subjects fled into *Egypt*, and others put themselves under the protection of *Seleneus*, who also granted them considerable privileges. Hence this nation came gradually to be spread over *Syria* and *Asia Minor*; while *Judea* seemed to be in danger of being depopulated, till it was recovered by *Ptolemy* in 292.† The affairs of the Jews then took a more prosperous turn, and continued thriving till the reign of *Ptolemy Philopater*,‡ when they were oppressed by the incursions of the *Sannitians*, at the same time that *Antiochus Theos*§ king of *Syria* invaded *Galilee*. *Ptolemy*, however, marched against *Antiochus*, and defeated him; after which, having gone to *Jerusalem* to offer sacrifices, he ventured to profane the temple itself by going into it. ¶ He penetrated through the two outer courts; but as he was about to enter the sanctuary, he was struck with such dread and terror that he fell down half-dead. A dreadful persecution was then raised against the Jews, who had attempted to hinder him in his impious attempt; but this persecution was stopped by a still more

† This is a mistake:—*Ptolemy* finding himself incapable of withstanding the combined forces of *Antigonus* and *Demetrius*, “drumtitled” those places, and returned to *Egypt* with great spoil; whereon all *Phœnicia*, *Judea*, and *Cælo-Syria*, returned again under the power of *Antigonus*.

‡ In this year died *Simon*, who succeeded *Onias* after having been high priest for 9 years. His only son *Onis* being a child, he was succeeded by his brother *Eleazar*. Of this *Simon*, surnamed the Just, because of his piety and uprightness, it is said that he was the last member of the Great Synagogue, i. e. of the 120 Elders, who, in a continued succession, after the return from *Babylon*, laboured in restoring the Jewish Church and State, and made it their chief care to publish the Scriptures to the people with the greatest accuracy.

“After this followed the *Medicinal times*, that is the times of the traditions. Hitherto the scriptures were the only rule of faith and manners which God’s people studied; but thenceforth traditions began to be regarded, till at length they overbore the word of God itself, as we find in our Saviour’s time.” The collection of those traditions the Jews call the *Mishna*, that is, the second law.

‡ B. C. 221. The pontificate was at this time filled by *Simon the Second*. His Father *Onias*, II. son of *Simon* the Just, succeeded *Manasseh* the son of *Jaddaa*; and *Manasseh* succeeded *Eleazar*. *Onias* was High Priest 33 years, *Manasseh* 26, and *Eleazar* 15. The *Sadducees* took their rise from *Antigonus* of *Sacko*, President of the *Sanhedrim*, who died about the 11th year of the pontificate of *Manasseh*.

Archbishop *Usher* places the making of the Greek translation of the Hebrew scriptures in the year 277 B. C. which was the last of *Eleazar*’s life; and at which time *Ptolemy Philadelphus* was king of *Egypt*. *Ptolemy Philopater* was grandson of *Ptolemy Philadelphus* and succeeded his father *Ptolemy Evergetes* in 221, B. C.

§ Grandson of *Seleneus Nicator*; and grandfather of *Antiochus the Great*.

¶ This was in 217 B. C. in the first year of the pontificate, *Simon II*. He was son of *Onias II*. and was High Priest 22 years. Notwithstanding his remonstrances with *Ptolemy* on the sacredness of the place; and that the law of God forbade the entrance of Gentiles into the temple, he persisted, although a tumult was raised in the city; and the Priests and Levites gathered together to hinder him.

extraordinary event,* and the Jews again received into favour. About the year 204 B. C. the country of Judea was subdued by Antiochus the Great;† and on this occasion the loyalty of the Jews to the Egyptians failed them, the whole nation readily submitted to the king of Syria. This attachment so pleased the Syrian monarch, that he sent a letter to his general, wherein he acquainted him that he designed to restore Jerusalem to its ancient splendour, and to recall all the Jews that had been driven out of it; that out of his singular respect to the temple of God, he granted them 20,000 pieces of silver, towards the charges of the victims, frankincense, wine, and oil; 1400 measures of fine wheat, and 375 measures of salt, towards their usual obligations: that the temple should be thoroughly repaired at his cost; that they should enjoy the free exercise of their religion; and restore the public service of the temple, and the priests, Levites, singers, &c. to their usual functions; that no stranger, or Jew that was unpurified, should enter farther into the temple than was allowed by their law; and that no flesh of unclean beasts should be brought into Jerusalem; not even their skins: and all these under the penalty of paying 3000 pieces of silver into the treasury of the temple. He further granted an exemption of taxes for three years to all the dispersed Jews that should come, within a limited time, to settle in the metropolis; and that all who had been sold for slaves within his dominion should be immediately set free.

To be continued.

AN ACCOUNT OF THE LATE CALAMITOUS FIRE AT MIRAMICHI.

For the following graphic description of the late awful visitation of our fellow-colonists in the populous settlements on the Miramichi River, we are indebted to the kindness of a friend. Its appearance in our pages will

*On his return he degraded the Jews from the first class of subjects which honor they held from Alexander, by enrolling them among the common people, and commanded that they should be marked with an ivy leaf, the badge of his God Bacchus, impressed with an hot iron; and that those who refused should be made slaves or put to death. On many of them standing firm he resolved on the extermination of the whole people both in Egypt and Judea—many thousands in the former country were brought to Alexandria, and shut up in the Hippodrome to be killed by his elephants as a public spectacle. When however the Animals made furious by wine and frankincense for the purpose, were let loose they turned upon the spectators and soldiers, instead of the Jews, and destroyed great numbers of them. This and, as some say, certain portentous appearances in the air so terrified the monster, that he immediately relinquished his persecuting projects, and reinstated the Jews in all their former privileges.

†Onias III. succeeded Simon II. in the High Priesthood in the 28th year of this prince. He was a pious man, and caused the laws of God to be strictly observed at Jerusalem, and prompted even idolatrous kings to have the holy place in the highest veneration.

not, we are persuaded, give offence to Mr. Cooney, from whose forthcoming work on New Brunswick it is taken; and particularly if, in accordance with the design of our publication, we prefix a few observations which might not be thought necessary in such a work as he is about to publish.

Among the verities connected with our holy religion there is none more inestimable than this:—that “*GOD RULETH unto the ends of the earth,*” and accordingly the most astonishing evidences of the fact have occurred in all ages. Will lag the energies of a vast—a stupendous providence He compels inanimate nature to yield to the impressions of his government, as well as that he so over rules the volitions of moral beings, as to make them supply their quota in bringing about his ultimate designs: designs which in their consummation will exhibit the divine economy in all the magnitude of its wisdom and energy,—in all the glory of its justice and benevolence.

The divine conduct in the government of the world is necessarily enshrouded in mystery;—“*clouds and darkness surround Him,*” and only as that conduct may be illumined by the light of revelation can it be apprehended, and then but partially. This, however, so far from being any real objection to the superintendence of an infinitely wise and benevolent Being is, in fact a confirmation of its reality. “*What is man?*” made “*a little lower than the angels,*” and confessedly possessing great capabilities, he is but a creature:—there is a limit set to his means—a bound he cannot pass. What therefore may be necessary for the final benefit of himself, or of his species, in such events, as in the supervision and government of which, the providential rule of the Most High consists, he is essentially unable to determine. Vain man would be estimated wise, and under the influence of a false philosophy, imagining imperfections in matters beyond his comprehension, presume to arraign the “*infinitely wise God*” at the bar of a vitiated and partial reason, and to set in judgement upon His government:—atheistical speculations result, and the mind thrown from its centre is overwhelmed in the vortex of infidelity. Few however avowedly deny the agency of a divine providence; yet by many that agency is limited to great events; or such as cannot be accounted for on the ordinary operation of principles, they lay down as fundamental. Thus is imagined a dominion of occasional existence, or exercised only at intervals, when trifling occurrences, by their natural operation, or by chance, or by fatality produce events worthy of the divine cognizance. How far this hypothesis is opposed to the scripture doctrine of Providence our readers may be aware, while it is evidently subversive of all ground of personal comfort under the particular afflictions incident to human nature. By another, and perhaps the most numerous, class of persons, the admission of that agency is neutralized, by attributing to second causes, effects

which in their influence on the condition of man indicate the direction of an all-intelligent and all-powerful Being. Thus, with the appellation of Christian, they couple the principles of Hindooism, which allowing the existence of a Supreme Being, so completely abstracted however in his own essence that in this state he is emphatically *the unknown*, that to him they erect no altars, while to Brahma, Vishmoo and Seva which represent the almighty powers of *Creation, preservation and destruction*, they pay religious homage. We do not underrate the power of second causes when we contend that they are but instruments:—as instruments only are they valuable; but attributing to them the occurrences incident to our present being is overtly contradicting the fact that in God “*we live and move and have our being.*”

We remember the theories countenanced by various persons in reference to the calamity at Miramichi, and while a very general sympathy with the sufferers was manifested, much to the credit of our provincial character, we could not help regretting that in most cases, the providence of God was overlooked. That his power gave energy to the whirlwind, —that he spake in the thunders,—that he governed the evil for wise and benevolent ends was recognized but by few, and therefore that, tremendous as was the visitation of that devoted district, little moral reformation and improvement was to be expected. That Providence appointed this scourge for Miramichi who can doubt? intending by an unparalleled visitation to rouse her to moral consciousness and to piety; but to suppose that the inhabitants of Miramichi were “*sinner above all other*” inhabitants of the provinces who would pretend? The evils with which she was visited were doubtless intended as a monition to others also. If regarded as such it may be for our benefit—if not it will be our condemnation.

“Then, while a sister province now deplores,
 “The direful ruin spread along her shores,
 “Let us not dare assert, with impious frown
 “*Her crimes, more flagrant brought a judgment down,*
 “Lest we provoke the hand that yet preserves,
 “To deal to us what each of us deserves.”

“In the natural world appearances are often deceitful. The sweetest flowers grow among briars; and a hidden thorn lurks under the rose. The zephyrs that frisk on the surface of the sea, are often followed by the gale that distracts it;—the breeze that fans the ocean’s cheek, is succeeded by the hurricane that convulses its bowels;—the evening’s tempest frequently ambuscades behind the balmy stillness of a summer’s morn;—the last rays of the setting sun occasionally light the path of a *Tornado*; and all the undefinable horrors of a dark and tempestuous night, sometimes tread upon the retiring steps of a mild and beautiful day.

“In the midst of our enjoyments,

the cause of our approaching calamity had already commenced its operation.

“The summer of 1825, was unusually warm in both hemispheres, particularly in America, where its effects were fatally visible, in the prevalence of epidemical disorders. During July and August, extensive fires raged in different parts of Nova Scotia, especially in the eastern division of the Peninsula, but the country being generally cleared for a considerable distance round the settlements and villages, little injury was sustained.

“In Miramichi, and throughout the northern part of New Brunswick, the season had been remarkably dry; scarcely any rain had fallen; and considerable apprehensions were entertained for the crops. Very extensive fires were observed in a north westerly direction; along the south side of the Baie des Chaleurs; in several parts of the District of Gaspé; in the neighborhood of Richibucto, and thence in a southerly direction towards Westmoreland.

“These fires, however, being rather ordinary circumstances, as burning the trees and roots is the common system of clearing land, no danger was anticipated.

“But however reluctant I feel to scatter tears over our history, I shall no longer seek an evasion, by dwelling on preliminaries.

“From the first to the fifth of October, 1825, a season generally very cool, an extraordinary and unnatural heat prevailed. The protracted drought of the summer, acting upon the aridity of the forests, had rendered them more than naturally combustible; and this facilitating both the dispersion and the progress of the fires that appeared in the early part of the season, produced the unusual warmth.

“On the sixth, the fire was evidently approximating to us; at different intervals of this day, fitful blazes and flashes were observed to issue from different parts of the woods, particularly up the north west, at

the rear of Newcastle, in the vicinity of Douglastown and Moorfields; and along the banks of the Bartibog. Many also heard the crackling of falling trees and shrivelled branches; while a hoarse rumbling noise, not unlike the rushing of distant thunder, and divided by pauses, like the intermittent discharges of artillery, was distinct and audible.

“On the seventh the heat increased to such a degree, and became so very oppressive, that many complained of its enervating effects. About 12 o'clock, a pale sickly mist, lightly tinged with purple, emerged from the forest, and settled over it. This cloud soon retreated before a large dark one, which occupying its place, wrapt the firmament in a pall of vapour. This incumbrance, retaining its position, till about three o'clock, the heat became tormentingly sultry. There was not a single breath of air. The atmosphere was overloaded;—an irresistible lassitude seized the people; and a stupifying dullness seemed to pervade every place but the woods which now trembled, and rustled, and shook, with an incessant and thrilling noise of explosions rapidly following each other, and mingling their reports with a discordant variety of loud and boisterous sounds.

“At this time, the whole country appeared to be encircled by a *Fiery Zone*, which gradually contracting its circle by the devastation it made, seemed as if it would not converge into a point while any thing remained to be destroyed.

“A little after four o'clock, an immense pillar of smoke rose in a vertical direction at some distance N. W. of Newcastle, for a while, and the sky was absolutely blackened by this huge cloud; but a light northerly breeze springing up, it gradually distended, and then melted into a variety of shapeless mists. About an hour after, or probably at half-past 5 o'clock, innumerable large spires of smoke, issuing from different parts of the woods, and

illuminated by flames, that seemed to pierce them, mounted to the sky. A heavy and suffocating canopy, extending to the utmost verge of observation, and appearing more terrific, by the vivid flashes and blazes that wriggled and darted irregularly through it, now hung over us in threatening suspension, while showers of flaming brands, calcined leaves, ashes and cinders, seemed to scream through the growling noise that prevailed in the woods.

“All these palpable indications of the approaching ruin were unheeded, probably, because the people had never yet experienced the dreadful effects of fire, or had not sufficiently considered the change, wrought in the forests, by the protracted heat of the summer. Nor could any other reasons have betrayed them into a neglect of the warning, which Mr. Wright and others endeavoured to propagate. Had the timely admonition of these gentlemen, received the attention it merited, many are of opinion, that a considerable part of the calamity might have been averted. It would be cruel, however, to harrow the recollection now; experience makes wise men of us all; after having endured evils, we become astonishingly clever in prescribing antidotes.

“About 9 o'clock, or shortly after, a succession of loud and appalling roars thundered through the woods. *Peal after peal, crash after crash*, came bellowing the sentence of destruction. Every succeeding shock created fresh alarm; every clap came loaded with its own destructive energy. With greedy rapidity did they advance to the devoted scene of their ministry; nothing could impede their progress; they removed every obstacle by the desolation they occasioned. Several hundred miles of prostrate forests and smitten woods marked their devastating way.

“They came rushing with awful violence, devouring at every step, and hewing a frightful avenue to

the spot where their fury was to be consummated.

“The tremendous bellowing became more and more terrific. The earth seemed to stagger as if it had reeled from its ancient foundations. The harmony of creation appeared to have been deranged; and a bout to revert into original chaos *Earth, Air, Sea, and Sky*; all visible creation seemed to conspire against man; and to totter under the weight of some dreadful commission they were charged to execute. The river, tortured into violence by the hurricane, foamed with rage, and flung its boiling spray upon the land. The thunder pealed along the vault of Heaven; the lightning rent the firmament in pieces. For a moment, and all was still, a deep and awful silence reigned over every thing. All nature appeared to be *hushed into dumbness*;—when suddenly a lengthened and sullen roar came booming through the forest, and driving a thousand massive and devouring flames before it. Then Newcastle, and Douglas town, and the whole Northern side of the river, extending from Bartibog to the Naashwaak, a distance of more than 100 miles in length, became enveloped in an immense sheet of flame, that spread over nearly 6,000 square miles.

“That the stranger may form a faint idea of the desolation and misery no pen can describe, he must picture to himself a large and rapid river, thickly settled for 100 miles, or more, on both sides of it. He must also fancy four thriving towns, two on each side of this river; and then reflect, that these towns and settlements were all composed of wooden houses, stores, stables, and barns; that these barns and stables were filled with the crops; and that the arrival of the fall importations had stocked the warehouses and stores, with spirits, powder, and a variety of combustible articles, as well as with the necessary supplies for the approaching winter. He must then remember;

hat the cultivated, or settled part of the river, is but a long narrow stripe, about a quarter of a mile wide, and lying between the river, and almost interminable forests, stretching along the very edge of its precincts; and all round it. Extending his conception, he will see these forests thickly expanding over more than 6,000 square miles, and absolutely parched into tinder by the protracted heat of a long summer, and by the large fires that had streamed through almost every part of them. Let him then animate the picture by scattering countless tribes of wild animals; hundreds of domestic ones; and even thousands of men through the interior. Having done all this, he will have before him, a feeble description of the extent, features, and general circumstances of the country, which, on the night I have mentioned, was suddenly buried in fire.

“What shall we say of the inconceivably awful and terrific scene that now presented itself? Who shall attempt to describe the condition of a country, tortured and agitated by a hurricane, on every blast of which a messenger of vengeance seemed to ride. Unpardonably vain would that man be—exceedingly high should he stand in his own esteem, who would for a moment, think himself capable of describing the situation of a country, overwhelmed by a conflagration, whose every blast resembled the emissions of hell, and whose every billow appeared to sustain a demon.

“What eye can follow the impetuous course of a raging and consuming fire, sweeping over forests, towns, villages, and hamlets, rooting up trees, ploughing the earth, and destroying every thing.

“What shall we say of the tremendous howling of the storm, lashing broken and burning trees, scorching sand, and flaming houses through the air. What of the boiling surges of the river and its different tributaries, flinging their

maddened foam all around them, and smashing every thing that came within their fury. What of the indescribable confusion on board of 150 large vessels imminently exposed to danger; many of them frequently on fire; some burning, and others burned.

“It is painful to dwell on the agonized feelings and indescribable terrors of the wretched and miserable inhabitants. But painful however, as such a task would be, to overcome the aversion, is not half so difficult, as to acquire the competency. Even now, the shrieks, screams, and cries, of a wretched and beggared people, involved in ruin, desolation and despair, ring their mournful cadences upon the ear. Oh God! merciful and just, how shuddering were the frantic cries, the wild expressions of horror, and the despairing groans of hundreds upon hundreds of poor houseless creatures, flying from their smoking habitations, they knew not whither; and mingling the thrilling echoes of their anguish, with the yells, roarings, and howlings, of wild beasts, and domestic animals, perishing by fire and suffocation.

“Who can gauge the misery, or estimate the agony of poor industrious people suddenly stript of their all: and exposed, almost without a hope, to the dreadful alternative, of being either consumed by fire, or famished by hunger? What tongue can express the intensity of anguish; what mind can contemplate the poignancy of sorrow, which must have wrung the bursting hearts of men, and women, running half naked; and in wild disorder, deploring their loss, and anticipating their end. Of children looking for their parents; parents looking for their children; and mothers encumbered with their infants, urging their way through *lakes of fire*, and *volumes of smoke*?

“The more I endeavour to contemplate this awful dispensation, the more convinced am I of my inadequacy to do so. When I strive

to raise my mind to a full consideration of it, its overwhelming magnitude crushes the attempt. Every step I make to approach it, the further am I flung from it; and the more intensely I strain my aching eyes to observe it, the less I see of it, for its multiplied and various horrors intervening between the vision and the picture, wrap the whole in impenetrable gloom.

“Resting on the indulgence of those who have been kind enough to patronize this work, it may not be improper to state, that I was at the time of the “*GREAT FIRE*,” re-

siding within a mile of Newcastle. If my opinion be entitled to any consideration, this is its candid expression.—A greater calamity, than the *FIRE*, which happened in *MIRNICH*, never befell any forest country, and has been rarely excelled in the annals of any other; and the general character of the scene was such, that all it required, to complete a picture of the *GENERAL JUDGMENT*, was the blast of a *TRUMPET*, the voice of the *ARCH-ANGEL*, and the resurrection of the *DEAD*.”

TRUST IN GOD RECOMMENDED.

WHEN we seriously consider the state and circumstances of man, in any given period of his life, we meet with overwhelming proof of his entire dependence on Divine Providence—his native ignorance and weakness, his numerous wants and consequent obligations to every thing around him, have been repeatedly acknowledged.

It is true amidst the profusion of wealth, and magnificence of power, he may forget his mean original, assume independence, and impiously repeat the haughty exclamation of ancient infidelity “Who is the Almighty that I should serve him, and what profit shall I have if I pray unto him?” but sooner or later his haughty spirit must bow to the force of truth; circumstances will inevitably occur, to force conviction on his unwilling mind, and taught by painful experience, he will acknowledge “those who walk in pride God is able to abase.”

Happy he, who illuminated by the Spirit of truth, has learned to live by faith in Christ—humbly confident in his redeeming love, he cannot doubt his providential aid—accustomed to feed upon the bread and water of life, he is not anxiously solicitous for the bread that perisheth, well considering that Godliness hath the promise of the life

that now is, and that the true and faithful Witness hath assured us that the blessings of this life are secured to them who make the kingdom of God and the righteousness thereof their principal concern.

Perhaps in fact, a more consolatory proof of the prevailing influence of religious principle than that which an habitual recurrence to the superintending Providence of God affords, cannot be found. And certainly nothing can promise more complete satisfaction and uniform contentment. With propriety, therefore, has St. Paul coupled this state of mind with the richest spiritual consolation, proposing in exchange for anxious distrustful care, a cheerful reliance on Divine Providence and its pleasing concomitant, a peace which passeth human understanding. *PHEIL. I. 6, 7.*

Indeed in this as in every other excellent rule of life, (at least where his situation and circumstances admitted,) the Apostle spoke by example;—he lived by faith a natural as well as spiritual life—his reliance on Divine Providence rendered him superior to the fear of danger however appalling;—conscious that his helper was at hand, he feared not the number and wrath of his enemy, but moved forward

with serenity in a path sown thick with pain,—“leaning on him, on whom Archangels lean;” nothing could shake his steadiness or disturb his peace.

“In this he may well be proposed as a fit example as well to public as private character: ministers and people will find their advantage in thus following Paul as he followed Christ. Indeed to this implicit trust in Divine Providence the word of Gospel truth invites, our circumstances urge, the promises of grace encourage while powerful experience cries “I have tried and find it true.”

“In the season of perplexity when gathering clouds obscure our prospects, and darken our path;—in the hour of necessity, when wants, numerous and pressing demand relief;—when visited by pain and piercing sickness, and the common enemy shall push his advantage, with malignant fury—point afresh his fiery darts, and following up the contest shall reduce us to the circumstances of a city besieged by a cruel adversary, while sickness and want and misery harass the unhappy inhabitants within the gates;—in such circumstances as these to trust in God—to believe with Abraham is at once our duty and our privilege—it demonstrates the strength of christian principle, while it ensures inviolable security.

Blessed be God who hath made such ample provision for our com-

fort while passing through this vale of tears, “touched with the feeling of our infirmities” in all our afflictions he is afflicted, and acquainted by experience with the various ills and pressing necessities of life, he affectionately invites us to cast our cares upon him. True we are not warranted to look for abundance; on the contrary the scriptures teach us to pray for our daily bread, and promise not things superfluous but “all things needful” and this will suffice the christian whose portion is in God the giver of all good.

While then the heathens who know nothing of God and his ever working Providence, or whose faith in these important principles unsupported by immediate testimony from heaven may reasonably be expected to hesitate and die in the hour of trial; while these seek by earnest care, and increasing vigilance to fence against evil, and secure an independent state, let the christian discharge his duty, and trust in God. If misfortune comes it will bring its blessings; and if prosperity mingle its more pleasing ingredients with the bitter dregs, which man is doomed to receive, it will be rendered still more welcome by the reflection that a father's hand dispenses it, as the pledge of nobler entertainments in that perfect state of being where there “is fulness of joy and pleasures for evermore.”

S.



EXTRACTS FROM REV. J. WESLEY ON ORIGINAL SIN.

Mr. Editor

ALTHOUGH the doctrines held by the Wesleyan Methodists have long been before the world, considerable misapprehension still subsists respecting them. The Wesleyans are supposed, by many, to reject the doctrine of Original Sin; and not very long since one of your Missionaries was accosted by a stranger, who had just before attended

his preaching, with, “Pray Sir, what might your name be?” and being informed he said, “I presume then that you are a Wesleyan:—but you did not preach your own doctrines to day. You preached exactly as our ministers, the * * * do.”

Now, to remove this misapprehension so far as the Magazine you

intend to publish, may be circulated, (for I have no doubt of its extending beyond the circle of your own societies,) I send you the following extracts from Mr. Wesley's Sermon on Original Sin, for its pages.

Mr. Wesley's text is "*And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.*"—Gen. vi. 5.

After remarking on the conduct of heathens and of professed christians, among whom were persons of strong understanding, and extensive learning, who have employed their utmost abilities to shew, what they termed "The fair side of human nature; and on the readiness with which their opinions in this have been received,"—he asks

"But what in the mean time are we to do with our bibles?—for they will never agree with this. These accounts, however pleasing to flesh and blood are utterly irreconcilable with the Scriptural. The Scriptures aver, that 'by one man's disobedience all men were constituted sinners;' that 'in Adam all died,' spiritually died, lost the life and the image of God; that fallen sinful Adam then 'begat a son in his own likeness;'—nor was it possible he should beget him in any other; for 'who can bring a clean thing out of an unclean?'—that consequently we, as well as other men, were by nature 'dead in trespasses and sins,' 'without hope, without God in the world,' and therefore 'children of wrath;' that every man may say, 'I was shapen in wickedness, and in sin did my mother conceive me;' that 'there is no difference,' in that 'all have sinned and come short of the glory of God,' of that glorious image of God wherein man was originally created. And hence, when 'the Lord looked down from heaven upon the children of men,' 'He saw they were all gone out of the way; they were altogether become abominable, there was none

righteous, no, not one,' none that truly sought after God. Just agreeable this, to what is declared by the Holy Ghost in the words above recited, 'God saw, when he looked down from heaven before, that the wickedness of man was great in the earth;' so great that 'every imagination of the thoughts of his heart was only evil continually.' *Introd.*

"And we may fully depend on the account here given, for God saw it, and he cannot be deceived!—He saw that the wickedness of man was great: not of this or that man; not of a few men only; not barely of the greater part, but of man in general; of men universally.

"God saw all the imagination of the thoughts of his heart—of his soul, his inward man, the spirit within him, the principle of all his inward and outward motions. 'He saw all the imaginations'—It is not possible to find a word of more extensive signification. It includes whatever is formed, made, fabricated within; all that is or passes in the soul; every inclination, affection, passion, appetite; every temper, design, thought. It must of consequence include every word and action, as naturally flowing from these fountains, and being either good or evil according to the fountain from which they severally flow.

"But was there not good mingled with the evil? Was there not light intermixed with the darkness? No none at all."—"It cannot indeed be denied, but many of them perhaps all, had good motions put into their hearts; for the Spirit of God did then also 'strive with man, if haply he might repent.'—'But still in his flesh dwelt no good thing,' all his nature was purely evil: It was wholly consistent with itself, and unmixed with any thing of an opposite nature."

"Was there no intermission of this evil? Were there no lucid intervals, wherein something good might be found in the heart of man

We are not here to consider, what his grace of God might occasionally work in his soul: and, abstracted from this, we have no reason to believe, there was any intermission of that evil. For God, who saw the whole imagination of the thoughts of his heart to be evil, saw likewise, that it was always the same, that it was only vil continually."—*I. divis.*

In the II. division of this valuable discourse Mr. W. proceeds to enquire whether men are the same now. He says "the scripture gives us no reason to think any otherwise of them:—that the scriptures above cited refer to those who lived after the flood"—and, "that this account of the present state of man is confirmed by daily experience." And his conclusion

is that men are "without God in the world"—destitute of the knowledge, love and fear of God; but that "they bear the image of the devil and tread in his steps: and that self-love,—self will,—and love of the world exhibiting their influence in the conduct and conversation of men, give evidence of their degraded and depraved condition.

I confess Mr. Editor that I should like to see the whole of the Sermon from which the above extracts are taken, and others which Mr. Wesley wrote, published in your Magazine as I conceive them highly calculated to extend the knowledge of vital christianity. They would beside refute the calumny that your Missionaries differ in sentiment from their predecessors who laboured in this country.

P.

ON THE GOVERNMENT OF THE TONGUE.

It is allowed by all who have considered the subject, that the mechanism of the body strikingly displays the wisdom of Him who contrived the wonderful structure. Every member is necessary and important in its place, and adapted to its peculiar office. To man as a social being the tongue is of incalculable consequence, as is demonstrated by its usefulness when properly directed, and the awful results when that direction is wanted.

The tongue, it must be remembered is but a member of the body; and though its office is of the greatest moment, yet it is not capable of self direction:—it is merely an instrument employed by the mind, to communicate its sentiments, and like every other instrument it will

do either good or harm according to the will of the agent employing it.

How great its advantages if properly directed, how necessary to the well being of society! where would be the pleasure of intellectual intercourse without this ready and easy medium of communication? Suppose all converse was by signs, gesticulations, or writing: how tedious—how uncertain and expensive! What could be the pleasure of the family and social circle without its services? or the intellectual feast enjoyed by thousands while listening to the orator? The statesman forms his plans—and he uses his influence but without this instrument, what would be the consequence? In the senate, he may be opposed, yet with this weapon he

*It is perhaps not generally known that by an express provision in the Trust deeds of our chapels in this county, as well as in Great Britain, our Ministers can legally occupy our pulpits only so long as "they preach no other doctrines than those contained in the first four volumes of Mr. Wesley's Sermons, and in his Notes on the New Testament." Thus is a sufficient security against either heterodoxy, or change in the opinions of the preachers as to the important doctrines maintained by their venerable Founder. The Sermon from which our correspondent has taken his extracts is the standard exposition of the doctrine in question, as held by our connexion.—*ED.*

silences opponents, and carries his measure.

With this instrument the General effects more than he could by his sword;—he rouses the latent courage of his men,—dispels their fears,—urges them to the contest with full expectation of victory. Demosthenes was not the first, or the last who demonstrated the powers of the tongue.

By its assistance the divine presents to the mind of his audience, the glories of heaven,—its ineffable bliss—the happiness, the extacy of joy all must feel who enter there, until the most ardent desires are enkindled in every breast. By the same means he pictures hell to the sinner, the writhings of the gnawing worm,—the torture of the ever-burning fire,—the perpetual increase of misery, the eternity of that punishment, and cries “repent ye lest you come into the place of this torment,” until his fears are roused, and he enquires the way of escape.

To this instrument may be attributed much of the present enjoyment of the pious,—it is one of the bonds of civil and religious society,—and for its employment we shall be acquitted or condemned at the last day; “For by thy words thou shalt be justified, and by thy words thou shalt be condemned.” To know its importance we must search the records of eternity.

Let us consider the effects of this instrument when improperly directed. It will rend asunder the ties of friendship;—intrude on the peace of society;—arm a people for war;—destroy the peace and welfare of nations;—guided by infidel principles it will by sophistry, sap the foundation of every moral principle in the minds of the undiscerning;—defeat the objects of the best politician;—unnerv the boldest soldier; spread in the family and social circle the bitterest enmity;—set companions at variance with each other and under the pretence of honour excite them to mu-

tual murder;—it will blast the fair reputation of the innocent; and instead of being a bond of society become the means of its dissolution, and of man's ultimate condemnation. While its grateful employment in eternity will add to the happiness of Saints, it will in everlasting upbraidings increase the torments of the condemned.

Impressed with these views we shall not wonder at the conduct of Æsop in procuring tongues, when required by his master to provide the best dish, to set before his friends; nor on the contrary when the very worst was demanded, that tongues should be again produced indicating the conviction of the philosopher, of the advantages of the tongue well regulated and the evils, when its government is neglected.

The sacred writers asserted the importance of this subject. One of them observes “And the tongue is a fire, a world of iniquity;—so is the tongue among our members, that it defileth the whole body, and sitteth on fire the course of nature, and is set on fire of hell. Every kind of beast hath been tamed, but the tongue can no man tame—it is an unruly evil full of deadly poison.” Those who use it improperly, as “tale-bearers,”—“backbiters,”—“revilers,” &c. are classed, by inspired writers, among the very worst of characters, and St. Paul declares that they shall never “inherit the kingdom of God.”

The necessity and importance of governing such an instrument both for our own happiness, and that of Society in general, must be obvious. Our Lord enjoins “Let your yea, be yea; and your nay, be nay;” and his servant “Let no corrupt communication proceed out of your mouth; but that which is good to the use of edifying, that it may minister grace to the hearers” upon the authority of God's word, we urge the necessity of governing the tongue, and if by proper attention to our works we shall be justi-

fiel in the day of judgment, we urge it by the glories of heaven: and if slanderers and revilers and all who make an improper use of the tongue, are condemned, we urge its right government by the miseries of perdition. Let the

above considerations attend us in the family—in all our intercourse with men and upon all occasions, and how great will be the advantage to ourselves, the Church and the world. M.

MARTYRDOM OF RAM-KISHORA, A HINDOO MISSIONARY.

THIS Christian Native was connected with the Serampore Mission. His end was melancholy, but honourable: he fell by the hands of his countrymen, a martyr for the Gospel—"the first event of the kind," Dr. Marshman writes, "which has as yet occurred in our Missionary Annals."

The following account of the circumstances of Ram-Kishora's death, which took place in the night of Monday the 14th of September 1829, appears in the Calcutta Government Gazette.

A few years ago, some inhabitants of the villages to the south of Calcutta, in occasionally passing the School-Rooms of the Missionaries at Kidderpore, listened to the Gospel which was preached in them. They became converts to Christianity; and, through them, the Missionaries were enabled to carry the Gospel into the villages themselves. Inquiry and information spread through the surrounding district; and, by degrees, intimacies were formed with converts of other Missionary Bodies, who then took a part in the still-increasing work.

The Serampore Missionaries were induced, a few months since, to send a Missionary to reside in Barripore, and labour in that part of the district referred to, nearest to that town, which was still unoccupied by any others. In Sulkea, a large village, about six miles distant from Barripore, nearly thirty persons had professed a regard for the Gospel, and thrown off the bondage of caste: it therefore became the central point of the Missionary's labours; and here it was pro-

posed to erect a convenient hut, to serve the double purpose of a Chapel and a School-Room. A Native Christian, named Ram-Kishora, was sent to reside in Sulkea; to assist the Missionary, and conduct Religious Worship during his absence. He was a man upward of fifty years of age, and a Christian of long standing: he was not remarkable for any superior ability, but possessed a meek and gentle disposition—seemed always pleased to have an opportunity of speaking of the Gospel—and, in familiar conversation especially, was able to turn his long acquaintance with the Scriptures to good account. He soon gained the affections of the new converts, and was among them as a father: he held meetings for Divine Worship with them constantly, at which many of the other villagers likewise attended; and the spirit of honest inquiry appeared to be rapidly extending. But what gained him the affection of some, excited toward him the bitterest enmity of others; and he has fallen a victim to their rage.

He spent Sunday, the 13th of September, at Sulkea, and conducted Divine Worship twice in the presence of many of the villagers, who remained for hours in conversation respecting what they had heard. On the Monday following he went to Garda, a small village but a short distance off, where one of the new converts resides, apart from the rest. At the house of this man he spent the day; and some of the other converts having called, they had worship together just before sun-set. After this, they two

were left alone; and they retired to rest, in the same hut, at the usual hour. A little after midnight they wished to smoke; and Chand, the master of the house, taking his hookah, went to his brother's (not a convert) on the other side of the road, and, having obtained a light, sat smoking for some time. He then went to give the hookah to Ram-Kishora; but instantly ran back, calling to his brother, "Here are so and so," naming a number of persons, "with many more, come to my house, and they are murdering the Padre Schib's Dewan." He went away again; and his brother rose, and, going out, saw upon the road several of the persons whom Chand had mentioned, for it was clear moonlight; and on his calling to them, they chased him with clubs, with which they were all armed. He called up another man, who lived on the same premises; and returning with him to the road, they saw two canoes, full of men, making off, and also a number of other persons, going toward Sulkea on foot. Through fear, they immediately concealed themselves in their own house till day-light. In the mean time, Chand had gone round to the back of his own premises, and there heard the leaders of the party calling out, "Where is Chand? Murder him! murder him!" And there he witnessed the murder of the poor old man, who, after a few faint cries for help, fell under their blows, in the little yard of the house where he had slept. Chand swam through a tank, and made off through the rice fields, without being observed; and ran to Bankipore, several miles, where he gave notice of the murder. As he had not exactly ascertained the actual perpetration of the murder, he was sent back for this purpose. He reached Garda again about sunrise on Tuesday, and then went with his brother to the fatal spot. They found the body perfectly lifeless and cold: on the forehead was a great gash, evidently

made by the stroke of a club, and the neck had been pierced by a spear. Death, no doubt, had followed instantly: there was much blood upon the ground.

It is gratifying to know, that, during the whole of his stay in the village, the conduct of the deceased had been in every respect blameless. It has been already stated, that his temper was mild and gentle, and he had certainly done nothing to prejudice the interests of any one. The last time he parted from the Missionary under whose direction he was placed, he seemed much depressed; and observed, "I am going, Sir, as a sheep among wolves;" and so it has appeared.

Dr. Marshman, under date of Sept. 18, 1829, gives the following particulars:—

About twenty-five years ago, our Brother Syam Dass was killed, on a journey (I think) to Cutwa, with 40 rupees; but we were not able to trace his death to any thing of a religious nature: he was probably murdered on his way by robbers, for the sake of gain, as are many of his countrymen to this day. But our Native Brother, Ram-Kishora, has been murdered entirely on account of Religion. This happened at Garda, a village about six miles beyond Barripore, toward the Sunderbunds. Garda is one among many villages between Calcutta and the Sunderbunds, in which a great desire after the Gospel has lately manifested itself: it is about twenty miles from Calcutta, in a southerly direction. This part of the country, for above twenty miles in length and perhaps as many in breadth, being nearly covered with water for several months in the year, is so unhealthy, that no European Missionary has gone fully through it, beside the Brethren Mack and Robinson. About two months ago, however, we ordained Mr. Rabeholm, a Young Man born and brought up near us at Serampore, to the work of the Mission at Barripore, within reach of these

villages, where he is now stationed. On the character of Ram-Kishora, and the consequences of his murder, Dr. Marshman adds—

Ram-Kishora was from Jessore, and came to Serampore 12 or 14 years ago. He was employed there in various situations. His conduct, though he was not free from the infirmities peculiar to his countrymen, was so correct, that I do not recollect his having once become the subject of church censure. He was remarkably quiet and inoffensive in his demeanour; and the employment which he most loved, was that of telling his countrymen what he knew of the Gospel of Peace. This made him highly useful in these villages, where he was almost constantly employed from morning till night among those inquiring the Way of Life. His death is, therefore, greatly to be lamented; but we are very far from thinking that this will stop the spirit of inquiry in these villages. It may, indeed, through the Divine Blessing, be the means of extending it far more widely.

We have every confidence that our aged Brother was fully prepared for a death so sudden and so awful, and that he fell asleep in the Lord. Our friends who, at the time he was murdered, had professed themselves believers in Christ have all continued steadfast; and several new inquirers have been added to them. The impression, also, made upon their neighbours

does not appear to have been of an unfavourable kind, but rather the reverse. The protracted and very serious judicial proceedings against the murderers have struck awe into the hearts of the violent, and given tranquillity to the peaceable in these villages. These proceedings are not yet terminated. When the trial came on before the Circuit Judge, we understand that the guilt of two of the chief parties concerned was fully established; but from a difference of opinion between the European and Mussulman Judges as to the extent of their guilt—whether they were the actual perpetrators of the murder or only accessories, and therefore whether they were liable to capital punishment or only to lengthened imprisonment—the case has been referred to the Supreme Criminal Court.

One evil which we have to regret is, that our poor friends have been greatly distracted, sometimes by alarm, but chiefly by anxious attendance as witnesses at Court: and hence they have not enjoyed that extent of benefit from religious ordinances which they otherwise would have done: but, on the other hand, their sufferings and trials have wrought a depth of conviction and seriousness in their religious feelings, which is truly gratifying. We are perfectly satisfied that God has been teaching them in His own way, much better than we could have done in any way of ours.

RELIGIOUS INTELLIGENCE.

GREAT BRITAIN.

The Annual Conference of the Wesleyan Ministers of 1831 was held in Bristol. The Rev. George Marsden was chosen President, (a second time); and Rev. Robert Newton, Secretary. The Rev. Messrs. Doolittle, W. Stewart,

and Waugh, attended as the representatives of their brethren in Ireland. Upwards of 350 preachers were present who were hospitably entertained by the families of the Methodists in Bristol and its vicinity, assisted by christians of other

denominations, especially by the Society of Friends; whose kindness upon that occasion as well as in former instances was eminently distinguished.

The religious services connected with the Conference were very numerous, both on the Lord's day, and on the week-day evenings, as well as at five o'clock in the mornings; and appeared to be attended with a general blessing. Fifty young men were recommended by their several Quarterly Meetings and District Meetings as suitable candidates for the itinerant ministry; several of whom offer themselves for foreign service, as Missionaries to the Heathen.—Twenty-one of them have received appointments; the rest are placed on the List of Reserve, and wait the openings of Divine Providence. Nineteen Preachers were solemnly set apart for the Christian ministry, by admission into full connexion with the Conference, having acceptably fulfilled the period of their probation, and given satisfactory proof that they were called of God to the work. Four of them had spent some years on foreign stations. They were enabled to "witness a good confession" in the public congregation "before many witnesses," as to their conversion to God, and divine call to the ministerial and pastoral office; and an impressive charge, on the nature of that office, its duties and obligations, was addressed to them by the late President, the Rev. George Morley. Considerable interest was excited at the Conference by the presence of Peter Jones, the Indi-

an Chief, from Upper Canada, who was converted from Heathenism to the faith of Christ some eight or nine years ago, and is now an accredited Minister of the Methodist Episcopal Church. The principal object of his visit to this country, we believe to be, the printing of some portions of the New Testament in the language spoken by the Indians of his tribe. He expressed himself as highly delighted with the sight of so many Ministers, of whom he had frequently heard in the woods of America, "across the great waters;" and with great emotion referred to the time when "English Christians from England, Scottish Christians from Scotland, Irish Christians from Ireland, American Christians from America," and converted Heathens from the different Missionary stations in the distant islands and continents of the earth, shall all meet in one vast assembly before the throne of God and of the Lamb.

The past year has been a season of general tranquility in the Methodist Connexion. In several places the society have been blessed with great prosperity; and never were the Preachers more closely united together in judgment and affection. The general increase in the societies, however, is not large; owing in a great measure to the pressure of the times, the occupation of the public mind by subjects of a political nature, and the numerous emigrations to America which are continually taking place from some of the more populous of the agricultural districts.

IRELAND.

THE Irish Conference commenced at Belfast on Wednesday, July 6th. It was attended by the Rev. George Morley, President of the British Conference; the Rev. Robert Newton, Secretary to the Bri-

tish Conference; the Rev. John James, one of the General Secretaries of the Wesleyan Missionary Society; the Rev. E. Hoole, Agent to the Missionary Committee in Ireland; and by upwards of eighty

of the Preachers of the Irish Connexion. Great harmony, union, and peace, distinguished all their sittings. The public services in Belfast and in the neighbouring places were numerous; and a powerful and sacred influence accompanied the ministry of the world, which was preached both in the Irish and English languages.

From the returns made to that Conference, it appears that three Preachers of the Irish Connexion have entered into their eternal rest, in the course of the year; four, who during their probation had made full proof of their ministry, were unanimously received into full connexion; and four promising young men were taken out to travel. In many parts of the Irish Connexion, the year has been crowned with the divine goodness. On the Missions only, there has been an increase of about two hundred members; but, one thousand and twenty-seven members of the society having emigrated during the year to other parts of the world, no general increase can be reported, though many souls have been added to the Lord. The Mission day-schools are in a prosperous state, containing about eighteen hundred children, many of them Roman Catholics; some of whom, and their parents also, receive instruction from the Society's masters in the Irish language. The funds of the Irish Connexion generally are in a state of improvement; and those of the Hibernian Methodist Missionary Society have experienced an encouraging advance.

The following extract from the "Address of the Irish Conference" to their brethren in England, will be read with interest by those who duly appreciate the labours of that invaluable body of Ministers in the sister island:—

"It is particularly painful to us to advert to the political and religious agitations of our country. Through the greater part of the last year, in some districts of the south and west, a spirit of insubor-

dination, arising partially from distress, has been manifested in acts which are disgraceful to our country. Life and property have been insecure; and instances of outrage have occurred, the shocking details of which must have deeply afflicted all the lovers of peace and order. We are, however, led to trace, with grateful feelings, the providence of God, which, in the midst of dangers so imminent, has preserved the people of our charge, and even our brethren, who, in the performance of their ministerial duties, had to traverse the disturbed districts, and have walked unhurt in the midst of surrounding danger. It is matter of regret, that among too many of our countrymen, who profess to receive the holy Scriptures as the sole rule of faith, there is such an intermingling of dangerous errors with the doctrines of truth, as evidently tends to neutralize the salutary and practical influence of those doctrines.

The spirit of emigration which, during a series of years, has removed many thousands of our societies and congregations, by the unhappy condition of our country, is considerably increased. So that, notwithstanding many gracious instances of spiritual prosperity, there is a decrease in our societies; although, in point of fact, this decrease is but a transfer of members to other parts of our extensive Connexion.

But though truth compels us to make this representation of the moral and political condition of our beloved country, we have not ceased to indulge those pleasing hopes which encourage and cheer our hearts, as patriots and Christians. In our conflicts with the various forms of error and sin, we still prove that the weapons of our warfare are mighty through God to the pulling down of strong holds, and every high thing that exalteth itself against the knowledge of God; and we see no reason to doubt, that in the faithful ministry of the divine word, and a diligent attention to our pastoral duties, we shall still be honoured with success, and

witness the further triumphs of that Gospel which shall be ultimately manifested as the only efficient instrument in the salvation of our country, and of the renovation of the world.

“Our self-denying and zealous Missionaries have not relaxed their exertions for the moral good of our country; but are ceaselessly employed in some of the most remote and neglected districts, preaching and teaching in the Irish and En-

glish languages the truths of the Gospel; and it is a subject of unfeigned thankfulness, that they ‘have not run in vain, neither laboured in vain.’ Many, through their means, in the last year, have been brought to a knowledge of the truth; are added to the church; and in their lives manifest that they are in reality, turned ‘from darkness into light, and from the power of Satan unto God.’”

FRANCE.

On the authority of a circular issued from a very respectable quarter, it was stated some months ago that “Religious Reformation in France” had made considerable progress; and that upwards of 2000 priests were united throughout that country, on a plan of separation from the Church of Rome. Subsequent information however shews this to be a mistake. The Rev. Henry Pyt, a correspondent of the CONTINENTAL SOCIETY, thus resolves it into a new party in the Romish Church.

“I am not aware of one Catholic Priest having renounced Popery. What gave rise to this fable is, that there has lately appeared a New Party in the Romish Church: it is an Association of Priests who call themselves French Catholics, and whose principal end appears to be to oppose Jesuitism and Ultra-Montanism. They celebrate the Mass in French. They adopt no books as inspired, but those which are recognised as such in our Church: excepting these points, they are as much Catholics and Papists as others.”

How far the late political movements in France may subserve the cause of scriptural christianity remains yet to be ascertained; the occurrences that have and are taking place there, prove that the people are strongly prejudiced against every thing that savours of religion; and of the organized infidelity of a

sect, denominated the *Saint Simoniens*,* of whom the same correspondent gives the following account.

“Popery seems fallen; the churches are deserted; and the priests discredited, and without influence; and, in lieu of it, the most complete Indifference and entire Unbelief exercise an unrestrained sway. Infidelity is attempting a plan of organization—to form a body: to become an acting power. It is this that the Saint-Simoniens are now displaying, and not without success; the greatest activity to spread abroad the venom of their infidel principles. They occupy in Paris the largest and the most handsome fitted halls, and the crowd follows them every where. The most popular of our politico-philosophical newspapers, called “The Globe,” edited by the highest literary men, dedicates its columns to the propagation of these monstrous doctrine.

*They derive their name from M S Simon, one of their most eminent advocates. St. Simonism is a system of philosophical infidelity, constituting a refined species of pantheism, in which God is said to be “An infinite, Omnipotent Being, constituting whatever is, everything being in him, and by him, and he being every thing; in his living unity being love, and in the modes of his manifestation, intelligence, wisdom, strength and beauty. Man is a collective being the finite manifestation of God, capable of constant approaches towards perfectibility.”

“ Never was error more visibly stamped with the seal of Satan,— Their fundamental principle is this: Religion is to perfect the social condition of man: therefore Christianity is no longer suitable for society; because it sets the Christian apart from other men, and leads him to live for another world. The world requires a religion which should be of this world, and consequently a God of this world.’ This is the basis of that doctrine, which at the present moment threatens to make large inroads on enlightened society. It is too metaphysical for the common people, but the others seem delighted with it.

“ The picture is very dark—a people altogether indifferent, carrying the distance at which they stand from all religion, even to hatred—an enlightened state of society framing infidelity into a system, in order to propagate it by every possible means!”

He adds in a subsequent communication:—

“ The Saint Simoniens continue to turn to their own profit the disgust of the people for Christianity.— These Saint-Simonians are animated with the deepest hatred against our adorable Saviour: they lose no occasion of blaspheming Him, and

their blasphemies are willingly received. I went lately to hear them, accompanied by my wife. Their number was considerable. Four young men presided: one of them read a Discourse on a point of Political Economy; and, though the subject was far removed from Christianity, the young orator found occasion to utter some blasphemies against the Name of the Saviour. As a Christian and a Minister of Christ, I could not be silent; and, as they consent to objections being made, I rose to ask to speak: leave was granted me; and, while my wife assisted me by her prayers, I spoke for the Lord. A lively discussion took place between us, and lasted nearly three-quarters of an hour. I was able to judge of the impiety of the people who were there, by the murmurs of disapprobation which were raised in the auditory when I spoke to them of the love of God in the gift of his Son, and of the death of the adorable Saviour. I do not know what was the effect produced by this discussion. These unhappy people think themselves already conquerors;* but the Gospel has triumphed over other adversaries besides such as these.”

UNITED STATES OF AMERICA.

Revival of Religion in New York.

For several months the evangelical Churches in America have been favoured with a revival of religion, particularly in the city of New-York. The following notices concerning this blessed work of God

will be read with gratitude and joy by those who love the Lord Jesus Christ in sincerity. The former part of the statement is abridged from an account which was given to a religious meeting in Philadel-

“ Infidelity has its triumphs:—but why? Because its principles are concurrent with the dominant passions of the carnal mind. Depravity in a review of the past, or in an anticipation of the future, dare not refer to the justice of the divine government:—And the shortest way to obviate painful apprehension is to plunge into scepticism. But this is an awful plunge and he who makes it may awake to its horrors when it may be for ever too late. Christians ought however to be stimulated to exertion by the efforts of Oppugners of their holy religion:—they are vigilant—let us be on the alert “ *praying with all prayer*” that “ *the word of the Lord may have free course, run and be glorified*” through the instrumentality of his Missionary servants, in France, until her sons become “ *obedient to the faith*” of the Gospel.—Ex

phia, by Dr. Spring, and was published in an American periodical entitled, the Philadelphian.

"It is now well known that there has been, for some months, in the city of New-York, a revival of religion of a very decided and interesting character; showing a work of grace, if not deeper and more extensive, certainly of longer continuance, than any preceding visitation of divine mercy in that place. And how has this been effected? By any novel measure? By means of an artificial or equivocal character? Not at all: but precisely by the very same means and measures which shook the heavens on the day of Pentecost, and roused the world from its long sleep; which at the Reformation rekindled the dying lamp of religion at Heaven's own altar; and which, in 1742-48, were owned of God in such a manner as to make this country the joy of all saints. It was the simple word of the testimony, unvarnished and unsophisticated, with its own adornment, in its own energy, resting upon its own facts, and urging home its own conclusions upon the human conscience, that proved mighty through God for pulling down the strong holds of Satan, and for the edifying of the body of Christ. Combined with this plan an honest exhibition of truth were indeed other means; and the result might be said to be distinguished by some peculiarities, under which division the speaker lucidly arranged his remarks, and copiously illustrated them by particulars.

"The first intimation of a growing seriousness was not found in the great congregation, nor in the ordinary assemblies of the saints: but little praying circles were discovered, retiring unseen to "speak one with another," to mourn over the abounding desolations, and by fasting and prayer to invoke the speedy interposition of God in the cause of his afflicted church. A prayer-meeting, particularly, last summer, was held early in the morning, attended by a Clergyman, (or a few Clergymen,) composed

of individuals of different denominations, many of whom were beginning to inquire the way of life and all of whom, without a solitary exception, are now rejoicing in the hope of its possession. From this meeting originated the present daily o'clock prayer-meetings; and its influence has been felt in almost every subsequent movement for good. In addition, on the day which celebrated the evacuation of the city by the British, (an annual festival in New-York,) and the civil triumphs of the French, several withdrew from the noisy shout to converse with God, to spread before Him "the afflictions of Joseph;" to pray that he would arise and plead his own cause on the earth, that whilst rending mountains, and shattered rocks, the wind, earthquakes, and fire burning passions, and civil misrule proclaimed his angry presence abroad, his church, wrapt in the mantle of humiliation, might hear the language of encouragement in the "still small voice." And the result is, that, up to three weeks ago, nearly one thousand persons had united themselves to the church of Christ within the Presbyterian and Dutch Reformed denominations; and, including other societies, the addition to the church cannot be much less than two thousand. The Spirit of grace and supplication rested upon the church. The speaker feelingly adverted to answers of prayer in behalf of individuals so striking as to excite admiration and astonishment; and so frequent, that the enumeration would have surpassed his limits of strength and time.

"To this result, *pastoral visitation* has been not a little conducive. Dr. Spring pathetically lamented his own backwardness, indecision, and unfaithfulness in times past, as to this duty; and called earnestly upon his brethren present to hold him no longer from this work, but to set about it diligently. He feared there was a shrinking away from this duty in regard to the rich; admitted there was strong tempta-

to soothe them in their slumber, flatter them with false hope, and to be satisfied with meagre evidence of a saving change in them; and gratefully acknowledged his own late and repeated experiments to have reprov'd all his scruples, and cast away all his timidity. A young lady, said he, the object of high hope, the centre of wide influence, capable of lofty and noble things, yet careering on the giddy steep of fashion and of folly, created in him no small solicitude; as for her soul he must give an account; every avenue to which seemed most sedulously guarded. He delayed the visit of counsel and exhortation; and delayed, till, rebuked by conscience, he could do so no more. As soon as he called and was ushered to the saloon, the first and only person whom he saw was this young lady bathed in tears, who immediately exclaimed, 'My dear Pastor, I rejoice to see you. I was fearful I was the only one who had escaped your friendly notice.' What a rebuke to fear! What encouragement to hope, and to act!

"But, my brother, there was one remark which cut keenly, because it probed a wound which seemed to refuse healing, or to be mollified with ointment; when the speaker described with touching eloquence the union of Ministers and of churches, the quenching of ancient heart-burnings, the adjustment of congregational differences, the removing of the causes of strife, and the putting away of all uncharitableness, and its overpowering influence on the mind and conscience of the community. 'Now my difficulties are all at an end,' said one. 'I see a divine beauty in religion,' replied another. The listening ear was yielded by thronging multitudes, who at all times were pervaded by that deep, hushed silence, as when men 'believe and therefore speak;' when they believe and therefore hear. 'Old things have passed away,' are forgotten; or remembered only to be swept over, and to melt the heart to

tenderness and love. When shall polemical rage cease with us? How long shall we neglect to hold the truth in love? How long shall our peaceful vineyard be converted into an arena of turbulent strife, and earthly passions predominate?

Some *peculiarities* of this work of grace in New-York were mentioned. It comprehends persons of all conditions, and of all ages, except the aged and extreme youth. The simplicity and ingenuousness of youthful conversion were illustrated by the case of a child, about thirteen years old, in the congregation of the Rev. Mr. Dubois. 'Mother,' said she, 'can you know whether I am a Christian by my feelings?' 'My dear,' replied her mother, 'I must first know what your feelings are.' The daughter smiled, and said, 'Well then, you know when you have been long angry with a person, and it is all made up, how happy you feel. Now I have been a long time angry with God, and it is all *made up*, and I feel so happy.' Thus she expressed her sense of reconciliation to God through Christ.

"The manner in which some were convinced of their guilt and ruin was another peculiarity. A gentleman in thriving trade, of considerable shrewdness of mind, said to his Pastor, 'Sir, I did not hear one sentence of your sermon on such a Sabbath. As soon as you took your text, the thought struck me, 'What am I doing here?' For thirteen years here have I sat. I have no belief, or hope. I am no better, rather worse. I am now resolved to ask *God to teach* me how to pray. My mind was absorbed in the exercise. I went home, retired to my room, took up a tattered Bible, opened upon the very passage where Christ teaches his disciples to pray. That evening I called my family together. It is now ten days since. I persevere. Will you instruct my ignorance?'"

"On the second evening of a three days' meeting, a young lady from the extreme south, opulent, of high

connexious, nursed in the lap of indulgence, the mistress as well as votary of fashion, was induced to attend. As she went along, a sort of secret soliloquy took place. 'What if I should become a Christian? It will be strange. What if I should become a Christian? You must give up your worldly amusements. That I can do. What if I should become a Christian? You must give up your gay companions. I can part with them. If I become a Christian, I must endure much ridicule and banter. This is not intolerable. If I become a Christian, my southern friends, who have taken in me such tender and kind interest, will be wounded, grieved, will disown, despise me.' Here her feelings prevailed; the thoughts of home, and early associations, rushed upon her heart with overpowering sensations. But recovering herself, 'Suppose they do, my Saviour will not despise, disown, forsake. I will go to Jesus.' She went to the meeting, that night publicly professed Christ, and is now rejoicing in hope of his glory."

In a weekly periodical, published by the Methodist Episcopal Church, it is said, under the date of April 29th,—

"The revival in this city is going forward 'with power and great glory.' Upwards of twelve hundred have been added to our societies during the present Conference year. The New-York Observer states, that on Sunday the 10th instant, three hundred and ninety-three were admitted to the Presbyterian churches in this city, and that eighty were to be admitted the day following. Thirty have recently been added to Dr. Milnor's church. On Sunday the 10th, one hundred and three were admitted to the Rev.

Mr. Carrol's church in Brooklyn. Let the saints of the Most High praise his holy name, and take courage; let them 'put on the whole armour of God,' and 'fight the fight of faith,' until the victory is complete."

In the same work, under the date of May 13th, it is added,—

"We have still the heart-felt pleasure of stating, that the revival continues in living power in the city; and, indeed, the fruits already gathered in are more considerable than many have anticipated. From the reports read at a recent meeting of the Third Presbytery, it appears that the number of persons admitted to seven Presbyterian churches in this city, during the present revival, has been upwards of four hundred, exclusive of those who have been admitted on certificate from other churches.

"In addition to this, we have testimony that God is marvellously at work in almost every section of our country.

"What is God doing in our widely extended land! See here, Christian, the true hope of America; see here, infidel, the prostrator of all thy hopes. If revivals so powerfully and frequently tread upon the path of past revivals, have we not a most certain pledge, not only that the cause of the Redeemer is destined to triumph, but that our beloved country will soon become the sanctified, the saved, the redeemed of the Lord, and thus be secure from the terrible convulsions and revolutions which may afflict and terrify other portions of the earth.

"In the Circuits under the care of the New-York Conference, there has been an increase, during the past year, of four thousand, four hundred and fourteen members.

CANADA.

Extract of a Letter from Mr. Squire, Wesleyan Missionary, to the Committee in London, dated Quebec, Feb. 5th, 1831.

As a Jewish conversion is of more than ordinary interest, especially when accompanied with unquestionable evidences of regeneration, you will excuse my noticing a few leading circumstances in the

history of an individual. It appears from his own statement that he was born in France, and is the son of a Jewish Rabbi. His parents used the utmost care in educating him, to preserve him from Christian influence, lest he might be predisposed to examine the claims of the New Testament. Attaining to sufficient age he travelled through the Continent of Europe, and occasionally to England, in the character of a merchant. In one of his visits to Edinburgh, he accidentally met with Dr. Adam Clarke, when an observation in Hebrew led to a conversation between them upon the evidences of the Messiah in the person of Jesus of Nazareth; and though the effect of the conversation upon him was not then visible, the truths which at that time met his ear were never lost from his memory. Subsequently he removed to the United States of America, and travelled through the Union, subject to a great variety of circumstances. The light he had received continued to afflict his mind with painful apprehensions for his spiritual safety, and these apprehensions being increased by his knowledge of the wretched, unhappy, and miserable state of his brethren, as seen by him-self, through Europe and America, he was led to the conclusion, that neither he nor his brethren could be in the favour of God, or in a safe state. With these views he arrived in Canada some months since, and becoming acquainted with a valuable Methodist family in this city he was instructed in the way of the Lord more perfectly, and it soon became evident to all, that whilst he was convinced of the truths of the Gospel, the Holy Spirit was leading him to a saving knowledge of the atonement; and at an early period he was satisfied that God had, in the fullness of his mercy, justified him freely through the redemption that is in Jesus. I had the pleasure of baptizing him in the name of the Holy Trinity, before a crowded audience, who were deeply affected

by the interesting service. He continues to adorn the doctrine of God his Saviour.

In the general state of our society we have cause for thankfulness. Our congregations are good and attentive, and the word of God runs and is glorified in the conversion of a goodly number. It has pleased the Lord to bestow a very gracious influence upon the children of our Sunday School, about twenty of whom appear to be decidedly serious, and several very clearly relate the experience of those who are by faith united to Christ. It is both affecting and delightful to see and hear so many, at such an early period of life, calling upon the Lord, and, with a regularity that would be credible to adult Christians, performing the duties of religion with affection and delight. The Divine blessing has also rested upon our labours beyond the limits of the city. It is well known that we have very little opportunity of doing good in the neighbourhood of this place, from the circumstance of the surrounding population being almost exclusively Canadian French, to whom we can have no access; hence it is to us the more pleasing, that in two places, the one twelve, and the other seventeen miles distant, we have established preaching regularly once in a fortnight; and that in one of them a class has already been formed, consisting of seventeen persons, principally backsliders, who had been in our societies in Europe. The prospect in the new townships, about sixty miles distant, where a small society has been reported as existing, is far from pleasing. The pressure of temporal business, the want of the means of grace, and the general disregard of the Sabbath around them, have a most pernicious effect upon the minds of our people. They have repeatedly applied to me to intercede for them, and to advise the appointment of a Missionary to minister the word of life; but I could give them no encour-

agement to expect any one at present, unless they could support him, which they know, and I know, is utterly out of the question with a poor people, struggling with the first difficulties of subduing a wilderness: and hence, through the

chilling influence of pecuniary considerations, very many of our brethren, and members of our European congregations, so far as we are concerned, are left to perish in the lonely forests.



NOVA-SCOTIA.

REVIVAL OF RELIGION IN HALIFAX.

Extract of a Letter to the Editor, dated Halifax, March, 1832.

DEAR SIR,—It is with unspeakable gratitude to God, from whom alone proceedeth all good, that we transmit to you an account of a blessed revival of religion, recently commenced and still progressing in this town. The Lord of the Harvest has indeed smiled upon the labours of his servants, and abundantly watered his heritage; inasmuch that souls are blossoming unto eternal life. The wanderer is reclaimed,—the prodigal returns to his Father's house,—the pharisee acknowledges and bewails his manifold transgressions, and while the publican smites his breast, the upward groan and the deep penitential sigh, break forth in those familiar but plaintive accents, "God be merciful to me a sinner!" The Lord has done great things for us whereof we are glad; and now in a review of the past, of the abounding grace vouchsafed at the present, and of the glorious prospect of still greater things, are we constrained to thank God and to take courage.

While reverting to the origin of these times of refreshing, it may not be unnecessary to mention, that some time since, a sermon was preached here, on the nature and necessity of a revival of the work of God. The principles then laid down were,—that the good done upon the earth! God doeth it,—that all available means are fruitless without the divine blessing—and that it is specially the province of the Holy Ghost to convince of sin, of righteousness, and of judgment.

From these premises, all who felt for the prosperity of Zion, were besought to wrestle with God, for more extended effusion of the Holy Spirit. Nor did the Preacher that dis-course tolerate enthusiasm by giving encouragement to expedient ends, separate from the use of the means.—Entreaty after entreaty was given to the people of God, that they would invite the friends and neighbours to the sanctuary; that they would affectionately speak to them, as they had ability and opportunity, concerning the things of God. They were also urged to lend them religious books of a suitable character, and indeed to use every talent with which God had entrusted them in order to bring their fellow creatures to the truth as it is in Christ Jesus.

Happy, this sermon led to the formation of a special weekly prayer meeting, for invoking an out-pouring of the Holy Spirit. On every Thursday morning were solemn appeals made to the throne of grace and mercy; nor was the public meeting discontinued until the inclemency of the weather, and the brevity of the day interposed. Before the morning watch did the fervent prayer ascend; and ere the light of another day had gleamed across the horizon, many were wont, in their zeal for the honour of Israel's God,—to exclaim with the Psalmist, "It is time for thee to work, for they have made void thy law:" and again, after the evening's sun had enshrouded

himself in the vapours of the west, and let light and truth come down; and in all the energy and splendour of his character, to diffuse the Sun of Righteousness through this fallen and benighted world. Thus was the throne of grace besieged; thus were the ears of the Lord of Sabaoth assailed; and thus by the mighty power of prayer was the strong God adjured,

“To avenge us of our foe
And bruise the serpent’s head.”

For a considerable time, no particular improvement was observable. The fact, however, should not be withheld, that all along we had now and then a small addition to our numbers:—Now and then a lost sheep returned to the fold,—at intervals a brand was plucked from the burning;—other memorials of mercy were raised;—and fresh trophies added to the conquests of Jehovah and his conquering Son.

A Sermon preached by Brother Dowson on the first Sabbath evening of the year, *On the brevity of human life*, being immediately followed by that most solemn of all engagements, the renewal of our covenant with God, seemed to produce a very blessed feeling, indicative, at least of the near approach of the time, when Zion’s gates should be crowded with converts. The quarterly lovefeast, following in the same week, so increased this expectation, that some whose faith was strong, believed that the set time to favour Zion was come. On the ensuing Sabbath evening, a discourse was delivered *On the momentous importance of eternity*. After the usual service was over, it was announced to the congregation, that a prayer meeting would immediately commence, solely for the benefit of those who then intended to decide for Christ. With this design, those only were invited to stay with the members of society, who were conscious of their guilt and danger;—all others were expected to leave the place. Some of course were obliged to retire, who

would have gladly remained, and replighted their vows unto God. The number, however, that continued, was so considerable, that the attention of the Preacher was arrested, and his heart deeply affected by the sight. After a long pause, he proposed a few heart searching questions with regard to the motives that induced so many to stay; and then endeavoured as solemnly as possible, to caution the people not to deceive his servant, nor to remain in the chapel except on the conditions before specified. This was an awful moment;—the Spirit seemed brooding over the assembly;—all was silence;—not a breath, nor a whisper was heard. After sufficient time had elapsed to see if any thought proper to retire, the verse was given out, beginning with “Is here a soul that knows thee not” &c. While these words were hanging upon the lips of the multitude, the overwhelming power of saving grace came down, and one individual with strong feeling cried out unto God. The penitents, upon invitation came forward, apparently burdened with grief and sin. Prayer was offered to God on their behalf, advice was given them explanatory of the way of salvation, and before the termination of the meeting, a number bore testimony, that they had found redemption in the blood of Christ, even the forgiveness of sins. On the following evening it was intended, to have met with those who were distressed, to advise, direct, and comfort them; but though the night was exceedingly unfavourable, yet were there so many gathered together, that it became impossible to execute this design. Exhortation was therefore given, and prayer again offered, that the power of the Lord might be present to heal, and it was so; for among the many who then acknowledged their sin, a number received “the oil of joy for mourning, and the garments of praise for the spirit of heaviness.” Ever since, goodness and mercy, have followed us, bestrewing our path with blessings. Whether receiving

the emblems of the body and blood of Christ,—supplicating the throne of grace,—or listening to the announcements and appeals of divine truth, have we been crowned with the presence, and favoured with the blessing of the Great Head of the Church.

Added to the foregoing facts, are two or three circumstances eminently calculated to fill the heart with spiritual gladness. The first is, that several children, some of very tender years, have been blessed and are now opening flowers in the plantation of our Heavenly Father. By some it has been questioned, whether children can be susceptible of divine impressions; but we have had infallible proof, that God can affect the infant mind, and in our midst has the scripture been fulfilled; ‘Out of the mouth of babes and sucklings hath God perfected praise.’ O what a sight for holy contemplation! Reader—Whether you be young or old, a parent or a child, consider the picture, and while your eyes gaze upon it, behold: animated by little children, presenting ALLELUIAS to their God. What more delightful, than to see Jehovah’s mount encompassed by adoring babes; what more encouraging, than to see the blessing of Heaven pluck’d down; by the fervency of infant prayer, what more enrapturing than to behold the little tendrils of human-kind, twining their affectionate energies around the decrepitude of age, breathing the odour of their budding upon the ripened homage of manhood; and blending their feeble accents of praise, with the matured adoration of Angels. Surely none can be angry with the Hosannas of children, who thus hail Immanuel, and in their infantine manner “Crown him Lord of all.” Nor should it be forgotten, that some, who at first attended these meetings, from motives of curiosity, became savingly converted to God, and are now witnesses of his heart renewing power. Several Soldiers are likewise included in the fruits of this

blessed work; and while we rejoice to know that they have by their allegiance to God, ratified their fealty to man: we should incur the guilt of ingratitude, did we not acknowledge our obligation to our the Commanding Officers, for kindly granting leave of absence, at 10 o’clock at night, to such of the regiment as desired to attend a Methodist Chapel.

Most of all, is it gratifying to observe, that in this extensive work in which upwards of two hundred have professed to receive God, there has been so little of disorder and confusion. True, as different minds have been wrought on, and have different effects been produced. Some, after their acceptance with God, have shouted aloud for joy; others, overwhelmed by the magnitude of the favour, have silently adored the mercy that saved them: some have spoken by the tears; many have exhibited the portrait of a renewed heart, simply by the serenity of their countenance; and some, powerfully awakened but not yet blest, are waiting in hope around the pool of Bethesda.

Under the affectionate superintendance of the great shepherd of the sheep, have most of those received into his fold during the preceding winter, been mercifully kept and sustained. And while we adore the grace that has hitherto preserved them, we mingle with our ascriptions, the fervent prayer, that those lambs lately added to the flock may be cherished by the same fostering care. **MAY THEY** under every circumstance stand fast and sure!—**MAY** humility sanctify their temporal blessings!—When oppressed by sorrow, **MAY** He that agonized in their stead console them!—In poverty, **MAY** their table be spread by the hand that replenished the widow’s cruise!—Under the pressure of disease, **MAY** they have patience to endure it; and at the hour of death, **MAY** they be enabled to shout victory through the blood of the Lamb.

T. T.

BEDEQUE, P. E. ISLAND.

WE have recently received a letter from the Rev. W. Webb, Wesleyan Missionary at Bedeque in Prince Edward Island, in which, after a just tribute of commendation to his predecessor on that circuit, he states that on the eve of that Brother's departure,

"The Lord appeared in mercy; and now the stout hearted began to tremble,—a shaking was heard among the dry bones. Children and fathers, young men and maidens, cried out for mercy. The oldest members of the church, who had never witnessed the like, and never expected it, were astonished and wept for joy while they praised God for the manifestation of his grace. I cannot tell the exact number of souls converted on the first day of the revival, but from what I can learn it was upwards of forty; and, if I am rightly informed, in the short space of seven days one hundred precious souls could testify, that 'God had pardoned their sins.' From that day to this the cause of our God has not been declining. A few have been permitted to try our faith;—one or two, who for a season ran well have been hindered through the in-

fluence of a party spirit. Nevertheless, since last June upwards of 40 persons have been savingly converted and added to the Society.

"We have witnessed few revivals where the work has appeared more genuine than in this place. The crowds which attend the ministry,—their deep attention,—the humble and fervent prayers of those experiencing the truth as it is in Jesus,—the genuine hatred to sin and the vanities of the world—their holy walk and conversation, all evince that it is the work of the Lord. Many of our friends are groaning for a full salvation, and some have experienced the blessing. Much has been done, yet much remains to be done; and we have still need to "lift up our hands with our voices," and pray—

"Thy Kingdom come, and hell's o'erpower
And to thy sceptre all subdue."

 GUYSBOROUGH.

WE understand that there is a gracious work going on in this Circuit; but with its extent and precise character we have not been acquainted. It appears however that the little differences in doctrinal opinion among the people are merged in the all important matter of seeking salvation.

 MISSIONARY INTELLIGENCE.

 MISSIONARY ANNIVERSARIES.

THE Annual Meetings of the various Branches of the Nova Scotia and New Brunswick Auxiliary Wesleyan Missionary Societies for 1831-2 have now, we believe all been held. From those belonging to the New Brunswick district we have not received any particulars; but, acquainted as we are with the generous character of our friends in that province, we entertain no doubt of the result being, as in Nova

Scotia, highly encouraging. Since the formation of our Missions in New Brunswick into a separate district, that portion of British America has been brought more particularly under the notice of the Committee in London:—new Missions have been opened by the zeal of the Brethren whose labours the Lord continues to bless and their Auxiliary Society has contributed to the funds of the Parent Institution: five years ending in May 1830 the very respectable sum of £1376 7 3 sterling. What was the amount of subscriptions up to May 1831 we have not the means yet of ascertaining.

In Nova Scotia four additional Branch Societies have this year been formed, viz. Douglas, Guysboro'; Ship Harbour and Sydney in Cape Breton; all which afford encouragement in their liberal and pious efforts to believe that, as the general object of the Wesleyan Missionary Society shall become more extensively known, the patronage of a christian public will not be solicited in vain.

On Sabbath, February 12, sermons were preached in the Wesleyan Chapel, Halifax, by the Rev. Messrs. Dowson & Richey in behalf of the Society. The Annual Meeting was held on Tuesday evening following, and was most numerous and respectably attended. Rev. W. Black in the chair. Speakers Rev. Messrs. Temple, Crawley, (Baptist) Dowson, Croscombe, Richey and Taylor; and J. Lander Starr, Esq. Messrs. Cooney, Bell, and others. Collection nearly £60.



Missionary Intelligence from the Monthly Notices of the Wesleyan
Missionary Society.

MISSIONS IN CEYLON.

Extract of a Letter from Mr. Bridgnell, dated Matura, March 31st, 1831

ONE of our society has magnified the grace of God, by a happy death, during the past quarter. I have no doubt that you will feel interested in the particulars: they are worthy of record.

Don Louis Perera departed this life on the morning of January 3d, 1831, in faith and in peace. This young man was a nephew of the Maha Vidan of Belligam. He was about nineteen years of age, and was descended from respectable parents of the Singalese Fisher caste. He was educated under Mr. Lalmon's roof, and was a member of our society in Belligam. Whilst I was at our last District Meeting, he was attacked with a severe fever, cough, and inflammation in his breast. He derived not any, even the least, relief from the several native medical men by whom he was attended. His parents and relations wished to have devil-ceremonies performed; but he was unwilling, and desired his friends to send for Mr. Lalmon. Seeing, however, that they were

all determined to have devil-ceremonies performed, and hence rightly concluding that they would not send for a Christian Missionary, he himself sent a private message to Mr. Lalmon informing him of his circumstances. He and Mrs. Lalmon attended him daily for eleven days previous to his death, and were gratified by receiving from him satisfactory answers relative to the state of his soul, and the goodness of Almighty God.

His relations seeing him in so dangerous a state, and finding no way to obtain his consent to the performance of devil-ceremonies, two of them, his elder brothers, seized his hands, and attempted by force to make him offer a salaam to the devil-dancer. This violence "vexed his righteous soul;" and in the spirit of meekness he thus expostulated with those cruel relatives who would fain have had him sacrifice to devils: "Why do ye endeavour to make me do a thing that is evil in the sight of my Redeemer? Go

alone can grant me health. But should He be pleased to call me to himself, I shall cheerfully obey the call."

On one occasion subsequent to this, when he heard his relations whispering among themselves as to the best means of getting a devil-ceremony performed for- bidden, he lifted up his voice in broken accents, and said to his Christian instructor, "I owe no thanks to them; they want to ruin my soul." Here his voice failed; but after a while he proceeded to address his relations thus: "If any of you tie a thread or charm, in the name of the devil round any part of my body, when I am senseless, you will have to answer for it before the judgment-seat of Christ." He continued to entreat all around him to desist from such an attempt, which would be an injury done to him, and an offence offered to God.

Mr. Lalmon was praying with him when he died. He expired without the least struggle, in the faith and hope of Christ. Some of his last words were, "Christ is love; Christ loves me; and Christ died for me. I do not fear to die, for Christ can save me; Christ loves me! Christ loves me! O my Saviour, grant me grace; have mercy upon me, and save me."

I should greatly rejoice if I could think that all were sincere Christians who profess themselves to be such; but painful facts prevent the possibility of this. How-

ever, the work is the Lord's, and in his name I proceed; and I trust that no discouragements will ever be able to damp my fervour in prayer, or my activity in exertion.

I firmly believe the days of the Son of man will yet come in this island. The name of our Lord Jesus shall yet be magnified. We read of a faith which "subdued kingdoms;" and I pray for a faith before which the kingdom of Budha and Satan may fall. O to be endued with "power from on high!"

"Arise of the Lord awake, awake,

Thine own immortal strength put on;
With terror cloth'd, hell's kingdom
shake,

And cast thy foes with fury down!"

At Matura, things are passing on, much in the usual way; however, I am far, very far, from being satisfied with this. Mighty wonders, I firmly believe, will shortly be effected by the "Spirit" of "the Lord of hosts." While we are employed in preaching to the poor Heathens of this country the glorious doctrine, precepts, and promises of "the only true God, and Jesus Christ whom he sent" into the world; will he not give to our perseveringly believing prayer, wisdom rightly to teach his doctrines, power effectually to enforce his precepts, and proofs satisfactory to demonstrate the truth of his promises?

MISSIONS IN SOUTHERN AFRICA.

ALBANY.—*Extract of a Letter from Mr. Ayliff, dated Somerset, September 10th, 1830.*

SINCE we have been preparing for our removal to Butterworth, we have been much gratified with the conduct of many of the Dutch inhabitants of this place, as well as the English, in supplying us with little things, which will prove of essential service at our station. May the Lord reward them for their kindness an hundred fold.

In my last communications to the Committee, I stated that one part of the labour of this Circuit was directed to a company of poor lepers, among whom there was a prospect of usefulness. Since then, thank God, our expectations have been realised; for the Lord has made one of them a happy partaker of his pardoning grace, and she was admitted into the Christian church a few days since by baptism. The following extract from my

Journal will give you an account of that transaction:—

Tuesday, September 7th, 1830.—Visited the lepers this afternoon, and at this visit baptized Antju Rotenburg and her child. When I arrived at the place I found Antju sitting by herself, which gave me a good opportunity of having some close conversation as to the state of her mind. I found her in a good frame, and from her conversation I felt satisfied that she was growing in grace. On my arrival, she said in a very feeling manner, "O Sir, I am glad you are come. I was longing to see you; for I have such a strong desire to learn; this desire is stronger than ever it was; and I wanted to tell you that the desire of my heart is so strong to pray, that even in the night I cannot sleep above an hour at a time, and

then I am forced to rise to pray and praise; and at this time I have a great deal of peace and joy in my heart." Her experience as well as her conduct constrained me to thank God on her behalf. I told her, as her knowledge of Christianity, her Christian experience, and her Christian conduct were quite satisfactory to me, I now intended complying with her wish of being baptized; and that, as she was unable to walk, and the people of the town thought the disorder infectious, and as it was not therefore practicable to baptize her in the chapel, I would baptize her here. After this conversation the little company assembled on the outside of the house; when, according to custom, we sang part of a hymn, and prayed; and I told them, that, as Antju's good conduct proved what she had said about her conversion to be true, I intended baptizing her then. I asked them one by one, if they had seen any thing wrong in the conduct of Antju since she had told us she had got a new heart? They all said, No. After an exhortation suited to the occasion, I requested Antju to state to us all her religious experience, when she replied, "I cannot tell all that I feel; but the first that I felt of this change was about two months ago, when I began to be in the greatest trouble. I felt in my mind a great fear, just as if I had done something very bad, and thought, I should be found out and punished for it; and at the same time it was as if there were two things in my heart, striving two different ways. Such was my trouble that I felt no inclination to talk to any person, but kept as much by myself as I could, calling upon Jesus Christ to help

and save me; and two days after this trouble began, while I was sitting there, (pointing to a place near where we were sitting,) I felt a great light come into my heart. My trouble all left me, and I was quite happy; so that I could praise God for what he had done for my soul. Since then I have had the light and love of Jesus in my heart, and a constant fear of sinning against God." Having proposed several questions to her, the substance of which is contained in the Book of Common Prayer, in the form for the baptism of adults, and her answers being satisfactory, one of the company brought some water from the river, and I baptized her in the name of the ever blessed Trinity. I do assure you, dear Sir, it was a most solemn season to my mind. Several things conspired to render the season solemn and interesting:—The ordinance itself, the subject baptized, a poor leprous Hottentot woman, rejoicing in a knowledge of sins forgiven; the audience, a company of lepers; but I felt as if angels (among whom there is joy when one sinner repenteth) were present to witness the solemn scene, as also to become ministering spirits to this converted leper, who had now become an heir of salvation; the place, by the river side, under the canopy of heaven. But the place was none other than the house of God and the gate of heaven; for God was there. In prayer, I commended her to God, as well as the whole company, and then walked home with a glad heart, that God had granted her repentance unto life, and thus added another soul to the number of his people.

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CAFFRELAND.—Extract of a Letter from Mr. Shepstone, dated April 4th, 1830.

FROM the District Report of this station, you will have learned the degree of success with which God has blessed our efforts in the re-establishment of this Mission, and the spread of the Gospel of Christ. But as that report is necessarily concise, I am anxious to transmit to you a more particular account.

With regard to this people generally, it would seem that God has for the last three years been preparing them for the Gospel by the scourge of famine and war. Their sufferings have been many and very severe: death has assailed them in various forms; the mother has rambled from

home in search of roots, weakness has seized her joints, she has sunk beneath the weight of her little charge, and risen no more; the little innocent has been seen still hanging to his mother's breast, weeping and sobbing; but alas! the arms could no more protect, the eye which had so long looked with anxious pity on her tender offspring had ceased to roll, the breast no more heaved with anguish, the immortal soul had fled, and left the little babe an inhabitant of a world of misery, but to misery peculiar to the country where the precepts of the Gospel have not taught to pity. Nor is this

A solitary instance, the cases of distress have been innumerable; for those who had some little dependence and could remain at home, have nevertheless been subject to the nightly visits of the wolves, whose attacks have been so destructive amongst the children and youth, as to form an anomaly in the history of that animal; for, within a few months, not fewer than forty instances came to my own knowledge, wherein this beast had made most dreadful havock.

To show clearly the preference of the wolf for human flesh, it will be necessary to notice, that, when the Mambookies build their houses, which are in form like bee-hives, and tolerably large, (often 15 or 20 feet in diameter,) the floor is raised at the higher or back part of the house, until within 3 or 4 feet of the front, when it suddenly terminates, leaving an area from thence to the wall, in which every night the calves are tied to protect them from the storm or wild beasts.

Now it would be natural to suppose, that should the wolf enter he would seize the first object for his prey, especially as the natives always lie with the fire at their feet. But notwithstanding this, the constant practice of this animal has been in every instance to pass by the calves in the area, and even by the fire, and to take the children from under the mothers' saross, and that in such a gentle and cautious manner, that the poor parent has been unconscious of her loss, until the cries of her little innocent have reached her from without, when a close prisoner in the jaws of the monster. To give all the instances I could adduce, would tire your patience, I will therefore only give two, with which we have been more immediately concerned, and which, while they show how much they want who want the Gospel, will also show that the tender mercies of the wicked are cruel.

The first I shall mention is that of Dapa's great grandson, about ten years of age. The wolf had previously seized a younger brother, and torn away a part of his face. Another night he came into the house and took a second, and carried him completely off, of whom nothing more than a small fragment was found. On his third visit he seized the lad first mentioned by the left shoulder. The little fellow awakened by this grasp, struck him with his hand; the wolf let go his hold, and, grasping him on the

opposite side, broke his collar bone. The poor boy still fought with his left hand; and his antagonist letting go his hold a second time, seized him by the fleshy part of the thigh, and ran off with his prey; nor was it till he had carried him a quarter of a mile that he could be made to drop him, when, biting away the precious mouthful, he left the little sufferer with his thigh half severed; but fortunately the bone was not broken. In this state he was brought to us for help, and by daily attention he is perfectly restored.

The second instance is of a little girl, about eight years of age, who was reclining on the ground in the cool of the day, when four of these monsters rushed upon the place. One of them seized the little creature by the head, a second by the shoulder, and the other two by the thighs. The people of the kraal, with all possible speed, flew to her help, and succeeded in releasing her, but apparently too late. They tried for a few days to help her with their medicines; but finding all hope fail, and as from the heat and flies she had now become loathsome, they gave her her choice, either to be put to death by the youths of the place, or go to the woods to die or be farther devoured as might happen! The little girl chose the woods. In this forlorn condition, she determined to cast herself on the mercy of this Institution; and although she had never been on the station, she believed from what she had heard, that could she reach the place, she should receive that protection and help, which he who claimed the endearing appellation of father had longer refused to give, and which she had no right anywhere else to expect amongst her own nation. With this resolution she set out, and, although she had to travel several miles, through deep glens, succeeded in reaching the station, an awful picture of deformity and suffering, all but in a state of nudity, covered with large wounds to the number of fourteen, amongst the most ghastly of which was that of the head and face, where the wolf, having endeavoured to grasp the whole head, had torn the mouth open to the ear, and stripped the head of the upper part of its covering, and made a ghastly wound of eight inches. Through the mercy of God she is quite recovered, and scarcely at all deformed; but refuses ever to return to those who forced her to the woods to die. I am happy to add, that a few days since, as I was walking

a little distance from the house, I heard some one as in fervent prayer; and as I could discover it was the voice of a child, I made towards it, and found in a little secluded spot amongst the weeds, my

little patient who was earnestly pouring out her soul to the God of her mercy where she thought no eye saw or heard her but God.

POETRY.

JUDAS RETURNING THE THIRTY PIECES OF SILVER.

BY THE REV. THOMAS DALE, M. A.

(From "The Iris.")

STILL echo'd the dark divan
The shouts that hail'd the doom of
blood;

When, lo, a pale and haggard man
Before the stern tribunal stood!
He strove to speak,—awhile his breath
Came fitful as the gasp of death;
Nor aught those hollow sounds express,
Save guilt and utter wretchedness!

Yet in his wildly glaring eye
Such fierce unnatural brightness shone,
They deem'd some outcast maniac high,
Some victim of the Evil One:
Even the High-Priest, in mute amaze,
Fix'd on that form a shuddering gaze;
As if a spectre near him stood
That chain'd his eye, and chill'd his
blood!

An instant,—and the stern old man
Grew cold and reckless as before,—
A moment flush'd his aspect wan;
It past as in a moment o'er.
He knew the form that trembled there,—
Knew whence that madness and despair;
And the brief awe his brow had worn
Changed to a smile of withering scorn.

There, on his knees, the Traitor fell,—
There dash'd to earth the price of
blood,—

And twice essay'd his tale to tell,
And twice the o'er-mastering Fate
withstood.

Faltering, at length, his accent came,
Words, more than anguish, worse than
shame,—

"O I have sinned! I have sold
The guiltless blood for guilty gold!"

Then curl'd that proud Priest's lip
scorn,—

Hate flash'd from his indignant eye,
And, "Go," he cried, "thou wre-
forsworn,—

Accursed live; unpardon'd die!
The deed is done, the price is paid
For Him thy coward soul betray'd;
His blood may sate the wrath divine,
But who, foul traitor, recks of *thine*!

He heard, and with a frantic yell
Of agony and wild despair,—
With guilt, that not a Cain could tell;
Remorse, that not a Cain could bear
He rush'd,—O whither?—Human eye
Saw not the doom'd apostate die?
He fell, unpitied, unforgiven,—
Outcast alike of earth and Heaven!

THE GRAVE OF BISHOP KEN.

BY THE REV. W. L. BOWLES.

ON yonder heap of earth forlorn,
Where KEN his place of burial chose,
Peacefully shine, O Sabbath morn!
And eve, with gentlest hush repose.

To him is reared no marble tomb
Within the dim Cathedral fane;
But some faint flowers of summer bloom,
And silent falls the winters rain

No village monumental stone
Records a verse, a date, a name:
What boots it? When thy task is done,
Christian, how vain the sound of fame

O far more grateful to thy God
The voices of poor children rise,
Who hasten o'er the dewy sod,
"To pay their morning sacrifice."

And can we listen to their hymn,
Heard, happy, when the evening knell
Sounds, where the village tower is dim,
As if to bid the world farewell,

Without a thought, that from the dust
The morn shall wake the sleeping clod
And bid the faithful and the just
Upspring to heaven's eternal day.