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KSE 126

Presented  
to the  
Methodist Parsonage  
by  
B. F. Scott, Esq.,  
in memory of  
his late parents—  
David & Jane Scott.

Windsor, N.S.  
Nov 21<sup>st</sup> 1898 }













RUFUS P. MACLURE, ESQ.,

*CL. LL.*

Engraved by W. F. MILLAR from a drawing by J. M. W. TURNER.

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METHODIST MAGAZINE,  
FOR THE YEAR 1842.

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## PREFACE.

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AT the commencement of this, the last Month of the Year, A. D. 1842, we send forth the last Number of our Second Volume.

We feel grateful to a kind Providence for the success which has attended our efforts in the management of this Publication.

Our friends in the Provinces, who have a talent for writing, are, as is evident from our late Numbers, becoming more alive to the importance of using it to edify the Church and benefit the World.

We confidently look for increased assistance from them in our future labours; we have already received several very excellent communications for the next Volume, which will commence with the New Year.

We hope to render the Magazine increasingly interesting and profitable to the multiplying readers of its pages.

*Saint John, New-Brunswick,*

*December, 1842.*



**BRITISH NORTH AMERICAN  
WESLEYAN  
METHODIST MAGAZINE,**

**FOR JANUARY, 1842.**

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**BIOGRAPHY.**

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**MEMOIR OF THE REV. JESSE WHEELOCK,**

*Of Bridgetown, Nova Scotia.*

*BY THE REV. JAMES G. HENNIGAR.*

THE subject of the following memoir, was born on the 11th day of September, 1811, in the County of Annapolis, Province of Nova Scotia. In his eighth year it pleased the Lord to remove his father by the hand of death. This event he observes, "left me to the care of a kind mother, who watched over my outward conduct with much solicitude. My education was a part of my dear mother's solicitude, but supposing my attention likely to be directed to agricultural pursuits, considered a moderate share sufficient. However as I grew up and began to think for myself, I gave a decided preference to a mercantile life." Agreeably to the views of our young friend, arrangements had been made for placing him under the care of his brother, Mr. Joseph Wheelock, who resided in Bridgetown. In accordance with this arrangement he remarks, "In the autumn of 1828, I left my mother's house, and entered upon my new employment." In his twenty-first year, Mr. Wheelock united with his brother Joseph in conducting a joint business in Aylesford. In reviewing his past life, he observes, "up to this time, I was a stranger to the saving grace of God. The days of my early years were characterized by love of pleasure, impatience of restraint, and an utter carelessness about religion. Thus the morning of my days were passed away in vanity; unhallowed by religion's kindly influence, and without any fixed purpose to serve God. Indeed my life appears a blank, my mind almost destitute of any use.

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ful knowledge. I had indeed acquired a taste for reading, but my choice of books was ill directed." He further observes, "my removal to Bridgetown, seemed providential, for though new temptations presented themselves, yet new sources for religious information were presented. In this village we had an Episcopal Church, a Baptist Meeting-house, and a Wesleyan Chapel. I gave them all a share of my attention, just as fancy dictated. About this time, I became acquainted with the Wesleyan Methodists, and had frequent interviews with the preachers."

In the summer of 1829, he became a teacher in a Wesleyan Sunday School, and from this event dates his first serious impressions. He remarks, "while in the school, the Lord began to operate upon my mind; the addresses of our worthy superintendent, Mr. Henderson, deeply affected me, especially his earnestly enforcing the duty of prayer. My intercourse with religious people, religious books, and my necessary punctuality as teacher, were all rendered a blessing to me. In conversation one day with a valuable class-leader, Mr. A. Eaton, I stated my opinion, that in order to render Sunday Schools efficient, experienced christians should be selected as teachers. I knew not that I had given him the least reason to think that I was more than usually concerned about the matter, but he immediately replied, that *I had better become a christian myself*. The remark surprised me, it also affected me, but how I was to become a christian, was to me, a mystery. I now enjoyed the society of pious people, whose upright deportment, evenness of mind, and sober conversation, told of a better state of mind than I was the subject of. I now also regarded religion as a blessed reality, but the difficulty with me was, how is this invaluable blessing to be acquired? My mind was in a distracted state, and my great concern was, to flee from the wrath to come."

At this important crisis, Mr. Wheelock was providentially directed to one of those frequently misrepresented, but invaluable means of grace—a methodist class-meeting; on this subject he remarks, "I accepted an invitation to attend a class-meeting, a mean of grace which I believe was ultimately instrumental in bringing about my conversion. Here I found many friends who gave me a hearty welcome; they prayed with me, and for me, and gave me every necessary instruction in order to set before me the plan of salvation. But with all these advantages I was slow and dull to learn; I could not comprehend the way of faith; I suspected that there must be some defect in my sincerity, or that my friends had mistaken my case. I anxiously sought for a parallel for my own, in the experience of others; I read

the scriptures, but the denunciations seemed more applicable than the promises; I went to the house of God, but returned a mourner; I prayed in secret places, but my prayers were only the moanings of an unpardoned but seeking soul; month after month found me in this desponding and miserable state." In the autumn of 1832, he removed to Aylesford, and although this step promised to advance his temporal interests, yet he much lamented the loss of his respected and pious connexions. In Aylesford he united himself with a small methodist society, and for some time continued under the influence of many painful exercises respecting the salvation of his soul, but this state of mind was but the presage, of better things. He *perseveringly* "called upon the name of the Lord, and He heard his voice," and regarded his "supplications." In reference to this manifestation of the Divine goodness, he remarks, "At length while pleading with God it occurred to me quite suddenly that *Jesus was my Saviour*, that I must look beyond all the means to Him. In a moment it appeared clear that the blessed Redeemer was mine, and my soul was happy. I arose from my knees, I rejoiced, and was thankful for what I felt, but by no means could regard this as the conversion I had been so long seeking; it appeared so simple, so unlike what I had supposed conversion to be. However I was not permitted to be thus assailed long, the Lord soon visited me with clear and more abiding evidences of my acceptance."

Having thus been made a partaker of the pardoning love of God, he was enabled to go on his way rejoicing; he remarks "I now loved God, I loved his people, and his book, I also anxiously desired the salvation of my fellow creatures."

Under the influence of holy solicitude for the spiritual welfare of others, he soon succeeded, in connexion with other pious friends, in establishing a Sunday School; and eventually, with much fear and trembling he took part in public prayer meetings. From his own statement, it is clearly evident that he was about this time the subject of many painful exercises respecting his future providential path; he remarks, "I felt impressed that it was my duty to devote myself to the christian ministry, and it troubled me much; I felt destitute of every qualification, I suspected my motives, and was much perplexed." Under these exercises of mind he happily fled to the sure refuge; he earnestly pleaded with God for direction, and ere long a fixed conviction of duty, wonderfully corroborated by the providence of God, fully convinced him that the Head of the Church had summoned him from secular engagements, to the work of the christian ministry.

In March 1836, he accepted an invitation to visit Liverpool, Nova Scotia. In this town the Lord had recently blessed the people with a glorious revival of religion, and Mr. Wheelock soon found himself surrounded with many who, like himself, had been made happy in God. In Liverpool he became intimately acquainted with the Rev. Matthew Cranswick, Wesleyan Missionary, a circumstance to which he frequently adverted with pleasure, and regarded as an invaluable blessing to his soul.

His time was now spent in preparing himself for future usefulness in the church, and he observes, "while engaged in this way I became deeply impressed with the importance of a greater conformity to the mind of Christ. I had long been convinced of the divinity of the doctrine of entire sanctification, and I now felt ardent desires for the blessing, accompanied with conviction of inbred sin, such as frequent indications of pride, self-will, and unwatchfulness. All of this discovered to me the necessity of a deeper work of grace in my soul. With such convictions and desires I ultimately waited upon Mr. Cranswick, with whom I conversed freely; he explained in his short way its simplicity, and inquired why I could not obtain the blessing then; seeing its possession depended not upon works, but faith only, and alone. After engaging with him in prayer, divine light seemed to shine upon the promises, and they appeared so clear, I saw no reason why I dare not rest upon them; particularly when I reflected that they were the promises of God grounded upon the atonement, which now assumed a brilliancy of character I had never apprehended before. I returned to my lodgings musing on the greatness of the atonement. The following lines were frequently suggested—

"But is it possible that I,  
Should live and sin no more?"

The reply was also immediately supplied,

"Lord if on thee I dare rely,  
The faith shall bring the power."

He was now enabled to believe for the full salvation of his soul. On good Friday he says, "I find myself still in possession of unshaken confidence, from which arises such peace and joy in the Holy Ghost as I never felt before." His soul was triumphantly happy, and his only desire, to live for the glory of God.

Under a full conviction of duty, he had been for some time engaged as a local preacher; the circumstance of preaching his first sermon is thus recorded. "The trying hour is past, I attempted to preach my first sermon last evening in the African Chapel, from "Salvation is



far from the wicked." My scruples about preaching have subsided; my duty appears clear, Lord help me."

In the month of May 1836, having been unanimously recommended by the Liverpool Quarterly Meeting, as a candidate for our Missionary work, he attended the Annual District Meeting. His examination proving satisfactory, he was accepted, and by the District Meeting recommended to the British Conference. In accordance with a request made by the Liverpool Quarterly Meeting, he was directed to return to that station, under the superintendence of Mr. Cranswick. That he was fully and successfully employed on this Circuit, is evident from the entries found in his private journal; under date of August 9, he remarks, "left Liverpool on Friday last, and held a meeting at Port Matoon; proceeded to Port Jollie. On Saturday, rode over to Port Le Bare; held service in the morning at 9; returned thence to Port Jollie, and preached at 11 to a good company; in the afternoon came to Port Matoon, and preached to a crowded congregation; in the evening we held a prayer meeting,—thus I got through, with four services besides class-meetings; four persons joined society, and one found the blessing of pardon."

In October he was deprived of the valuable superintendence of Mr. Cranswick, who in consequence of ill health was necessitated to leave the station. On this occasion he writes, "I parted this morning with my dear superintendent. He had been to me a friend and brother; through his instruction I was led more fully into the simplicities of the gospel of Christ.

The Rev. W. Smith having been appointed to the Liverpool Circuit, sometime in the month of March Mr. Wheelock was directed to proceed to the Shubenacadie station. On the eve of leaving Liverpool he thus remarks, "I feel like one leaving a happy home; that I am going from a kind and affectionate people, among whom the providence of God, by a singular train of circumstances, has cast my lot."

*(To be Continued.)*

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## MEMOIR OF THE REV. DUNCAN M'COLL,

*Late of Saint Stephen's, Charlotte County, New Brunswick.*

*(Continued from page 618 of our first volume.)*

On the 6th of November, we had a blessed time at the Mill Town Chapel, especially in time of baptizing a young child. Surely the Lord blessed his own ordinance. Why should any one forbid little children coming unto him in his own way? On the 10th of November,

although the roads were bad, and the meeting was not so large as we often have it, yet it pleased the Lord to bless us with refreshing times, especially while I strove to shew that the creation was formed for the glory of Jesus Christ—that frail man was redeemed by him and for his sake. In this way I undertook to show the humble and dependent state of man, and the exalted character of Jesus Christ. Glory be to his holy name for this hour. On Tuesday I was requested to go over to Calais, and bring the body of Mrs. Mary Whitney to our burying ground. Many of our old Calais friends were there, but I am now become a disagreeable visitor to them. We had considerable weeping at the meeting house, especially at the time of addressing her husband and friends. On the 17th November we had a very good time at Saint David, yet no apparent reformation. Now for some time our meetings are very encouraging, yet no reformation. I keep on foot as well as I can. I enjoy wonderful good health—possess as good a constitution and mind as ever I did; yet I am getting clumsy, and feel some bodily defects. I feel a strong wish of having my work in good order, that at whatever time the Lord sees fit to call me, I may be prepared to leave my charge according to the will of God.

On Thursday, January 9th, I prepared a petition to lay before the House of Assembly, begging assistance to build our new chapel. But alas my faith feels weak, for we are not such as please the great, although I believe we are as good subjects as the King can boast of. But the world will love its own, and them only. On the 26th of January, we had a heavenly meeting at the head of Oak Bay. Tuesday the road was bad to the Ledge, the snow deep, and I had to break the path all the way, but we enjoyed much comfort at the school house, and the people attended well. Sunday, 16th February, I attempted to go to St. David with my horse and sleigh; after getting with much trouble through the snow-drifts half way, I had to return back for the first time since I became a preacher, and thereby disappointed a few who came to the place of worship. The snow-drift was such through the whole of the week as to prevent all our meetings, which was a new thing, but it could not be helped. Sunday was a good day every where; among other things I was much encouraged while baptizing a whole family. Thanks be to the Lord for the strength he generally gives me to preach his everlasting gospel. I am also supplied with the necessaries of this life in a way which I can no other way account for than that it is the Lord's doings, and it is often marvellous in my own eyes. Sunday my congregations being large and my mind much engaged, I forgot my constant endeavour to manage my voice so as

not to over-strain myself, but for this I commonly pay whenever it happens. I feel for those whose misguided zeal leads them to become martyrs to louder speaking than what is necessary. In that way many are cut off from the field and disabled before the time. May the Lord teach us wisdom. On the Sabbath our new house was considerably full at St. Stephen twice, and in the evening our friends at Mill Town put their building in good order, but although large, it could by no means hold the people. I could say it was good for me to be there, and I trust it was so for many others. Such times as this cannot be in vain, although we see no present conversions.

On Monday, finding that our petition was not granted by the Council, we met together at the new meeting-house, and subscribed heartily the second time in order to complete the house. We were therefore encouraged to engage with workmen to finish it. On Tuesday, April 8th, I visited Esquire F——'s family; and was received as usual, and I had a feeling time in prayer with them and his sick son. Some will have it that this gentleman is an unbeliever in divine revelation: but he does not appear so to me, nor say so, but on the contrary thanks me for my visits and conversation, and shews me polite and kind treatment. He is now going off fast in a decline himself. The doctor was present, and all bathed in tears when I was done prayer. I trust I shall always conduct myself so as not to disgrace religion by my own misconduct in introducing it, which I have unfortunately observed in the conduct of some who ought to know better, and it is likely I have been of the number, but not willingly. On the 9th of April, 1817, I was called in to see the last of my faithful and sincere friend, Mr. Robert Watson, who was our steward for eight and twenty years, and the great support of the society. He is now gone to receive his reward. May the Lord's name be praised for the gift of this man to us so long. On the next Sabbath we laid his body along side his late wife in our burying ground. The day was rainy, but a great number attended, to whom I was enabled to speak freely. On Saturday, although the roads were bad I walked thirteen miles to see a sick friend, afterward led a class at Mill Town, where I was so refreshed as to forget all my own weariness. On the Lord's day, 20th April, we had a weeping time at the new meeting-house, but whether we had any awakening or not I cannot tell, for weeping and religion are two things.

On Thursday before day I was awakened out of sleep by the heaviest shock of an earthquake I ever felt. I heard it plainly coming with rumbling noise. The bed shook and moved forward. The

house shook very much, and the windows rattled exceedingly. This gave a great alarm to many. I strove to impress eternal realities on the minds of the congregation. This evening, June 1st, I attended to see the last of an old and faithful friend, Mrs. J.— C—, who had suffered evil treatment from a near quarter for several years at her first setting out in religion, but she endured the cross and fought her way through, even unto death. In this way my most faithful and intimate friends are taken from me. I am still spared, perhaps the Lord has something more for me to perform on earth.

Now, for some time I see nothing worth writing or remarking except my own trials and temptations, which often perplex me very much. I praise God that I am out of hell—

“O to grace how great a debtor,  
Daily I'm constrain'd to be,”

is the very language of my soul. I thank the Lord for the peace I feel with God and man, my mind is very happy at present. On Sunday the 26th of October, after a very good time in the forenoon, I thought that the Bible contained no other text, and was troubled. However when the time came I went to the meeting house, and ventured on 2 Cor. v. 14. The love of Christ constraineth me. Instantly my head was as water, and my eyes a fountain of tears. I spoke freely, and had a remarkable time. (1.) I took notice of the sufferings of Christians. (2.) Of their objects, and (3.) of the moving cause: the love of Christ to a dying world. Surely this day will not be easily forgotten by many. On Tuesday I had a long ride on a bad road, on a wet day, to the Baswood Settlement, where I preached, and baptized some children. This evening an Arian preacher came, asking for lodgings at my house. I conversed freely with him on the iniquity of his principles, and his defence was not strong. I read numerous passages of Scripture to him, and improved on them, shewing him that he was in a fatal error, or that we were idolators. He did not appear to be very easy afterwards.

The roads are now extremely rough, frozen in hard lumps in most places, and soft in others; on this account it is impossible for a horse to go in many places. I was urgently sent for to bury Mr. B—n S—, at the head of Oak Bay. I had to go on foot, and to walk eight miles, and after burying the dead, to walk that distance back again. This was rather heavy for a man of sixty-three years, on such an enormous bad road, notwithstanding I felt nothing the worse the next day. On Sunday the 23d of November, the Lord enabled me to preach with more than common freedom. I am surprised to see no reforma-

tion among the people. Many however feel much engaged. It is singular to say that no sooner (generally speaking) doth an awakening begin, than these noisy fanatical Antinomians are sure to come to disturb the work. Now some of them crowd in from the westward, and A—— is also blowing the coals of delusion among children and weak and foolish women in Calais. Their number is but small, and are decreasing fast. I have been obliged to forbid some of them from bringing their noise into our meetings. There is no intrigue but what they use in order to draw disciples after them. This is a hard trial from the enemy of souls. May the Lord enable me to be wise, discreet, and faithful, and so leave no unguarded place for the adversary to come in at. But these things are a hindrance in the way of the work of God. My method is this, I try to show the people that we are to look for nothing more or less from the power of the spirit of God, than grace to see and feel the error of our sinful ways so as to turn us by hearty repentance to God. (2.) To faith in Jesus Christ. (3.) To a peace of mind, and to a loving spirit to God and man. (4.) To the spirit of God bearing witness with our spirit that we are the children of God. (5.) To a power against sin, and finally to an inward reformation of heart and to an outward reformation of conduct.

On the 7th December, finding that Parson C——'s place of meeting could not answer well to accommodate him and the people, and a wish to obey my call to attend with him at the interment of Capt. F——, I offered the use of our new Chapel. This offer was acceptable all round, and the people attended very well. I was requested to make the last prayer, which I did. I do all I can to promote love and a good neighbourhood, although we do not in all points see alike.

On the 17th of January, while we were at our class at Mill Town, in cometh one of our noisy neighbours from the States—a stranger to me. I whispered to him, telling him that this was a private meeting of our friends, where we did not admit any but members. He then commenced his untoward harangue. He was told again and again we did not wish to be disturbed, but he went on until he was pointed to the door, with a request that he would withdraw; finding we were not to be imposed upon, he walked away peaceably, and came no more. By this means, I hope we shall get clear of these deluded people. I soon afterward heard of his being drunk, and lying on the road. Among the many troubles we have to encounter, owing to our living on these lines, we have that of many strangers coming in the name of single men, who are in reality married, and have decoyed young women, and got married among us. Such characters are exceedingly hateful every way.

I cry aloud and spare not against such base conduct, and this bringeth not only the displeasure of these men upon me, but of their supporters, and of their unlawful connexions which they have formed in this country. Some of these noisy professors of religion have been, and are now, of that cast. But all things are lawful for them according to their creed.

The burial of the dead, and visiting the sick call for much of my attention. Now I am called to visit one of my nearest neighbours who layeth very low, and although he is not an attendant at our chapel, he is glad to see me. He continued a few weeks and died on Wednesday. The Friday following I invited his friends and Parson C——k to take his body into the new chapel. Parson A——s, and Parson C——k, performed the church service, and Parson C——k preached, afterward I was requested to make the closing prayer. We had a large funeral indeed. On the Lord's day, 31st May, I had a heavy cold, yet I am in hopes that the grace of God wrought on the minds of the people, and I was happy to hear afterwards, that some found the word a great blessing. I am at present without a horse; I am not able to travel so far as I used to do, but I do what I can. On Sunday the 14th June, after preaching twice at Saint David, I had an encouraging time for penitent sinners at the school house, by Mr. D——. Surely good will follow this refreshing meeting. On Thursday I had to walk to Mr. D—— B——s, to baptize a child of his daughter's, who lay low, apparently in a decline. But she is nothing terrified, having given herself up to God in the name of his Son. I also saw another instance of God's mercy to a poor deformed little girl, who appears to have found peace with God. This is truly the Lord's doings. Thanks be to his holy name. On Wednesday, I went to the house of ——, and buried his wife, whom I had visited in her sickness. She had lived a loose life; her dying language was, "O dear, what shall I do!" Before her interment, he came before all the company who was gathered to bury her, and said that yesterday morning, (the day after her death) while he and his son, and a little girl, were taking their breakfast in the room adjoining that where the corpse lay, they heard her repeat the following two syllables: "O dear, O dear." He ran into the room and examined the corpse, and found no alteration, but was sure of the correctness of this statement. I pretend not to explain this mysterious business, but the fact I am obliged to acknowledge. O may it prove a warning to me and others. On Friday the 26th, God was pleased to fill our hearts with gladness at our love-feast. It was truly a feast of love. On the 28th June, we had the largest

congregation we ever had at St. Stephen. The day was spent to the glory of God, both in preaching and at the table of the Lord. I was enabled to spend from five to six hours upon my feet speaking without weariness. At this quarter's meeting we joined seven more, glory be to God.

Tuesday, 30th June, 1818, the carpenters having completed the new chapel, we called the people together, with a view to dispose of the pews. After fixing the value so as to pay for the whole expense of the building &c., we found that the pews on the lower floor would be at sixty dollars, and those in the gallery at forty dollars. It was concluded to raise a fund for the benefit of this church by bidding for choice. I was astonished to find that some gave no less than one hundred and thirty-five dollars for their choice, therefore the pews went very high, and all sold, except fifteen, on the spot: these I expect will soon be taken up, and if the people make payment, we shall do much better than we had any reason to expect. Thus the goodness of God has so far conducted us. My fear is now that many of the people who did not buy will leave off attending meeting, but time will prove their intentions.

On Wednesday after attending class in the country, I was requested to baptize a family of children, and just as I was done I received the heavy news of my faithful friend W— P—, who but the day before sat by me, and wrote for us at the disposal of the pews. He left home in the morning sound and well, and was drowned before he landed at Robinston. This man was not only the worthy head of a numerous family, but also the centre of union to many others—the most active man in Calais; and an unchangeable friend of mine. Wednesday the managers of our new chapel called upon me, requesting me to take the arrangement of the disposal of the pews into my own hands, as it was expected that the purchasers would be better satisfied than otherwise they were likely to be. I acceded to their wish, and finding that by the people bidding so high, the poor were excluded from purchasing, I therefore put up an advertisement, saying that the pews would only be put to sale at an average value sufficient to cover the expense of building the chapel, and no more. And that such as had purchased before should get their pews at that rate, in proportion to their real value. This arrangement accommodated all round. Earthly gain is not our object, but the salvation of men.

*(To be Continued.)*

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## DIVINITY.

### SERMON ON ROMANS XII. 6—8.

BY THE REV. GEORGE JOHNSON.

“Having then gifts differing according to the grace that is given to us, Whether prophecy, let us prophecy according to the proportion of faith; or ministry, let us wait on our ministering; or he that teacheth, on teaching; or he that exhorteth, on exhortation.”

OUR blessed Lord, a short time previous to his departure from the world, said unto his apostles, “I tell you the truth; it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.” John xvi. 7. In another place he assures them that “the Comforter, which is the Holy Ghost,” shall “teach” them all things, and bring all things to their “remembrance,” whatsoever he had said unto them. John xiv. 26. And so soon as they “received the Holy Ghost,” he informed them that “greater works” than what he had performed himself they should do.

To fulfil these predictions Jesus, according to his promise, sent the Divine Spirit on “the day of Pentecost,” and “He sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.” Acts ii. 4. By these extraordinary gifts of the Spirit, they were enabled to heal the sick, raise the dead, foretell future events, speak in different languages, and possessed the miraculous interpretation of tongues.

But it appears evident that the words which we have selected, for our present improvement, have no reference whatever to the *extraordinary* gifts of the Divine Spirit. They seem to refer only to the *ordinary* influences of the Spirit of truth, and in this light we shall view them.

It was necessary in the commencement of the Christian dispensation, for the confirmation of the truth of christianity, and the conviction and conversion of many, that numbers of its primitive teachers should be endowed with the *extraordinary* gifts of the Spirit. But it does not appear that they were designed to continue always in the Church; and it is demonstrated, by the actual experience of the church, that they are not absolutely requisite for the continuance of peace, prosperity, or enjoyment of its members.

However, many have erroneously concluded, and that to the injury, if not to the destruction, of their own souls, and those of others, that when the *extraordinary* gifts of the Spirit ceased in the church, her



members were no more influenced by His agency. This certainly is a most dangerous and destructive error. If the spirit is not imparted to renew and purify the guilty and polluted sinner, what is to become of him in a future state of existence? If the spirit is not now shed abroad in the heart how can the soul be made meet for heaven? No spirit, no forgiveness, no enjoyment of religion, no loving God supremely and our neighbours as ourselves, and consequently, no christian happiness in death, no heaven hereafter, or glory with the Triune God. These consequences must irresistibly follow. The scriptures assure us that the position which we take is correct. By them we are informed, in unequivocal language, that the *ordinary influences of the spirit* are to continue in the church of Christ upon earth to the latest generations. In the commencement of the promulgation of Christianity not only a few individuals, but whole churches, received the *common or ordinary* gifts of the spirit, while they made no pretensions to His *extraordinary* influence. It would appear that but few of even the primitive Christians were endowed with the miraculous gifts of the Holy Ghost. If then we presume to deny the *ordinary* agency of the divine spirit upon the human heart, what shall we make of those primitive disciples who only enjoyed His common operations? and of those passages which expressly teach us that we must be renewed by the Spirit of God, or perish forever? St. Paul prayed that the whole church at Ephesus might have "the spirit of wisdom and revelation in the knowledge of Christ;" and that they might be "renewed by the spirit in their inward man." Eph. i. 17. iii. 16. And in addressing the christian church at large, he especially ascribes their spiritual attainments to the operations of the spirit of God. "Not by works of righteousness," he says, "which we have done, but according to His mercy He saveth us, by the washing of regeneration and the renewing of the Holy Ghost." Tit. iii. 3, 6. Now if the whole christian church formerly received the gift of His *ordinary* influence, why should not we at this day? Is it not as absolutely necessary that the spirit should be imparted unto us now, as to the whole churches in the days of the apostles? when Peter said, "the promise of the spirit is to you, and to your children, and to *all that are afar off.*" Did he intend to limit the gift of the spirit to the apostolic age? or has he not rather informed us that He, the spirit of truth, is to continue in the church unto the end of time? But why are we taught so much in the sacred scriptures respecting our having the spirit dwelling within us? They exhort us to pray for the spirit; they promise Him to us; they exhort us to submit to Him, and

depend upon Him in all holy exercises; “to live in the spirit, and walk in the spirit, pray in the spirit, and preach in the demonstration of the spirit and of power.” Would all this be spoken if we were not to expect and enjoy his holy influences? Here, then, we perceive that it is the privilege of all Christians, nor can they be true christians, reading their title clear to mansions in the skies, except they are renewed by the spirit of God.

But if the members of the church of Christ must enjoy the forgiveness of their sins, and the renovating energy of the divine spirit, certainly it is requisite that those who profess to be teachers of Christianity should have “the thoughts of their heart cleansed by the inspiration of the Spirit.” They must not only be converted to God by this spirit; but they must be “inwardly moved by the Holy Ghost to take upon them this office and ministry.” And except they be the subjects of divine grace, having Christ formed in their hearts the hope of glory, and having received a special call from God to teach others, they are, no matter what gifts or qualifications they may otherwise possess, mere thieves and robbers, who enter not in by the scriptural door into the sheep-fold. Jesus represents those who enter into His fold before they are savingly converted to God, or have received the commission from Him to preach the gospel to others, as *strangers, hirelings, and thieves*. And this representation appears awfully monitive. They are *strangers* to the saving power of religion, to the love of God shed abroad in their hearts by the spirit communicated unto them, and to the worth of immortal souls. They are *hirelings*, who care not for the sheep, but merely that they may clothe themselves with the wool, and feed themselves with the fat; for when the wolf cometh they leave the sheep to be destroyed, and only look to their own safety.—Yea, Christ says, they are *thieves*, who come “to steal, and to kill, and to destroy.”

But the characters represented in the text as having received from God different gifts, for the edification of His church, have experienced a change from nature to grace, and from the power of Satan unto God. He has, also, appointed them to certain important offices in His church, and given them a divine commission to fulfil, each in his own sphere, the duties enjoined upon them. These offices stated in the text are that of *preachers, deacons, teachers, and exhorters*. “Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophecy according to the proportion of faith; or ministry, let us wait on our ministering; or he that exhorteth, on exhortation.”

Let us, therefore, observe

I. THE GIFTS HERE SPECIFIED.

The subject before us is one of great importance, and should have its proper influence upon the minds of all those who are within the pale of the church of Jesus Christ.

1. The *gifts* themselves.

These gifts are designated by the apostle, in the passage to which your attention is now called, *prophesying, ministering, teaching, and exhorting*.

To *prophecy*, signifies to predict, or foretel future events, but *prophetian*, or *prophecy*, found in the text, doubtless means here, as in many places in the New Testament, the gift of *preaching, or expounding the Scriptures*. This is evident from various places in the gospels, Acts of the Apostles, and St. Paul's Epistles. The great apostle of the Gentiles says, "desire spiritual gifts, but rather that ye may *prophecy*;" for "he that *prophesieth speaketh unto men to edification, and exhortation, and comfort*." 1 Cor. xiv. 1. 3. Again: "every man praying or prophesying, having his head covered, dishonoureth his head." 1 Cor. xi. 4. These quotations manifest the proper office of a preacher, or expounder of the word of God; and it is to the exercise of this office that the apostle refers in the passages now cited. And in the same sense the apostle seems to use the term *prophecy* in the text.

With this view of our subject we may here refer to those teachers whom Christ has appointed to the important office of the ministry. Our divine master deemed it expedient to *establish and perpetuate* christian teachers in His church, to explain and enforce His doctrines, precepts, promises, and threatenings. And they are essentially necessary for the spread of christianity, the conversion of sinners, the comfort of believers, the encouragement of mourners, and the edification of the body of Christ.

Their *duty* is to explain the great truths relative to His kingdom. They are to unfold the perfections of the triune God, the Father, Son, and Spirit; the doctrine of man's pristine state; his fall and consequent depravity; the redemption of a lost and guilty world by the sacrifice of Jesus Christ; the necessity and nature of conversion; the means of its attainment; the renewing and purifying influence of the holy Spirit upon the human heart; the sanctification of the soul; its immortality; the resurrection of the dead; the day of judgment; the joys of the righteous; and the misery of the finally impenitent. Nor must they neglect to enforce the ordinances and discipline of the church; or any of those duties revealed in the sacred scriptures.

To exhibit those momentous truths with clearness, energy, and success, they will need that wisdom which cometh from above. Nothing short of a soul converted to God, and burning with zeal for the salvation of the perishing children of men, will be sufficient to induce them, faithfully and fearlessly, to declare the whole council of God. And woe be unto them if they discharge not the duties devolving upon them. If they warn not sinners faithfully, and if any of them perish through their neglect, their blood will God require at their hands! How awful the thought! Certainly this is enough to cause us to exclaim, "who is sufficient for these things!"

If this work be of such awful importance, and consequences so tremendous are connected with it, the men who officiate as christian teachers, should be *especially appointed to this office*. Not every one who is the subject of piety is called to this sacred province. None but those who have received their commission from God should presume to tread such holy ground. They should be persuaded that "a dispensation of the gospel is committed unto" them; that "necessity is upon" them; and that "woe is unto" them "if they preach not the gospel!" If they have not received authority from God similar to this there is reason to fear that they have run before they were sent.

How deplorable, then, must be the case of those who are neither converted, nor called of God, yet have entered the ministry for secular purposes. "They are blind leaders of the blind; and if the blind lead the blind," our Lord says, "they will both fall into the ditch." "Verily, therefore, they will have their reward!"

But those who have received power from on high to preach the gospel, and faithfully discharge their high duties, being clothed with the "unction of the Holy One," will be owned and blessed of God. He will make them, in a greater or less degree, the honoured instruments of the conviction and conversion of sinners, and the building-up of believers in their most holy faith.

Another gift referred to by the apostle, in the text, is that of the *ministry*. After mentioning the one to which we have alluded, he says, "or *ministry*, let us wait on our *ministering*." *Diakonia* here translated *ministry*, simply signifies the *office* of a *deacon*. This office in the primitive church, was to serve in the love feasts, to proclaim different parts and times of public worship; and to take care of the widows, orphans, prisoners, and sick, who were provided for out of the contributions of the church.

These deacons were *originally appointed by the apostles*, that they might be delivered from secular concerns, and be enabled to consecrate

themselves more fully to the important work of the ministry. In the Acts of the Apostles we are informed, that "the twelve called the multitude of the disciples unto them, and said, it is not reason that we should leave the word of God, and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the word." Acts. vi. 2, 6.

These men, or deacons, were to possess certain qualifications, in order to render them competent for this office. They were to be chosen from "among" themselves; to be "men of honest report;" to be "full of the Holy Ghost and wisdom;" and they were to be appointed to this office by the apostles.

At present the office for which the seven deacons were appointed is filled by elders, stewards, &c., chosen by the leading members of the church, and appointed by the minister.

And the persons thus appointed have a duty, of no ordinary magnitude, to perform to God and his church. The responsibility which rests upon them is great; and if they discharge their duty faithfully they will receive a reward. To attend conscientiously to the financial department of the church of Jesus Christ requires honesty, piety, and zeal. Except they possess these indispensable pre-requisites, the poor will be neglected; the church embarrassed; and the ministers of Jesus, instead of giving themselves "continually to prayer, and the ministry of the word," will be perplexed with the temporal matters connected with the Church, or their own domestic concerns; certainly those who are appointed to this office, should consider it a point of conscience, a duty enjoined upon them by God, to seek out the poor and indigent, and as far as circumstances will admit to supply their wants. Nor should they be neglectful of those "who labour in word and doctrine," but carefully, zealously, and constantly observe the duties of their province relative to them. It cannot reasonably be expected, that the ministers of Jesus, who have their minds embarrassed with secular or domestic affairs, can have their own souls, as they should be, taken up with divine things, or give themselves unreservedly to the "ministry of the word." Let then the deacons, or stewards, do their duty, in order to have an efficient, devoted, and useful ministry; a Church freed from all temporal incumbrances; the widows and the fatherless, the sick and the destitute provided for; and the glory of God promoted in the salvation of sinners, and the spiritual prosperity of His followers.

Another gift here specified by the Apostle is *teaching*. He says, "He that *teacheth*, on *teaching*. *Didaskalos*, or *teacher*, was a person whose office it was to instruct others, either by catechising or explaining the great truths of christianity. To teach, then, may imply in the text, without any far-fetched criticism, to instruct others as local preachers;\* to be pious instructors of youth; or to be engaged in training the youthful mind in a Sunday school.

Local preachers are a valuable class of teachers. Their piety and talents enable them to be useful instruments in promoting the tone of religious feeling among the members of society, and of reviving and extending religion in the more destitute parts, where they may reside, and which cannot be visited by a regular ministry; and not unfrequently, in the absence of the officiating preacher, they keep the congregations together, and communicate to them instruction and comfort. A few may not duly appreciate their zeal and worth, and feel unwilling to sit under their ministry, yet the greater part of our society know how to estimate their value, and give them that encouragement which they deserve. This, especially, is the case with the regular preachers, who are, perhaps, out of the reach of local prejudices, and therefore do not look at what they were, or their particular occupations, but at the good they are now doing. These have duties to perform—have talents to improve, which the Divine Being has imparted to them to employ for the prosperity of His Church; and it is imperative upon them to discharge conscientiously and faithfully the duties devolving upon them. They must occupy until the chief Shepherd shall appear.

Teaching may, also, include within its wide embrace the pious instruction of youth. A religious education is, next to the enjoyment of religion, the greatest blessing youth can possess. It is infinitely better than wealth, noble ancestry, popularity, or power. It is the foundation of correct principles, and the grand stepping-stone to the religion of the heart. And those who are engaged in this laudable work are employed in one of the most noble exercises, next to preaching the gospel, of any, perhaps, in existence. But those who advocate a godless education, or an education not religious, are supporting a system, if carried into effect, which would soon reduce the greater part of the inhabitants of the now religious world to a state of infidelity, atheism, deism, barbarism, superstition, infamy, and moral wretchedness. It would be, indeed, a system to destroy christianity, and

\* How is it that our Brother has overlooked that valuable description of officers in our Society, the "Class Leaders," who come nearer in point of office to the ancient catechists or teachers than any other class of persons among modern Christians? Has he no Class Leaders on his Circuit? T.

to establish the kingdom of Satan in the world. On the other hand, as the Conference has observed, "blessed would be the result if along with every considerable place of worship was associated a well-conducted day-school, in which the elements of useful knowledge would be taught in union with the wisdom which cometh from above." But in those schools and "seminaries where there is no recognition of Providence, no faith reposed in the Redeemer, no stated worship offered to God, there can neither be blessing nor righteousness, but confusion and every evil work." And in conjunction with day-schools, there should be, in proper localities, efficient academies, in which the higher branches of education could be taught by competent and pious teachers. Hence it is the duty of the members of the Christian church to exert themselves in these important particulars. They should erect and render effective those sacred nurseries, in which not only the elements of useful and religious knowledge may be communicated, but in which may be taught a classical education. And, perhaps, there never was a period in which the Methodists in these Provinces stood more in need of an institution of this nature than at present; therefore, they should by their zeal, and energy, and liberality, speedily render the Academy, which is now being erected at Sackville by the munificent liberality of a member of that community, an efficient medium through which knowledge may be imparted to the rising generation.

The teaching here referred to by the Apostle may likewise include those persons engaged in teaching the youth in a Sabbath school. It is a fact, demonstrated by past experience, that, apart from the ministry of the word and the ordinances of the gospel, no instrumentality now in operation has effected half the good that these schools have done. In them children have been taught the great truths relative to their immortal interests, and trained up in the fear of the Lord. Thus they have become the grand nurseries of religion; and blessed are those pious persons who dedicate a part of the Sabbath in instructing the youthful mind. How important and sacred to increase their knowledge of the word of God; to guide and gratify their thirst for general information; to attach them to an evangelical ministry, and spiritual worship; and ultimately to effect their consecration to God, and union with His Church.

But the Apostle adds to the gifts already mentioned that of *exhortation*: "he that exhorteth, on exhortation." The word *parakalon*, *exhorteth*, denotes a person who admonishes, intreats or beseeches sinners to be reconciled to God, or endeavours to comfort penitents

and support those who are in heaviness through manifold temptations. This, then, appears to be another gift which existed in the primitive Church, and which was exercised for the spiritual edification of its members. Nor can this, or any of those gifts which God has imparted to those who love and fear him, be dispensed with without departing from the apostolic model. And those religious communities who set aside *teachers* and *exhorters*, and will not allow any to instruct others except they are regularly set apart for the exercise of sacred functions, have it would seem, departed from primitive simplicity and appointment. But pious members, who have the gift of exhortation for the spiritual improvement of society, or the promotion of religion, should faithfully use them, in subordination to the rules of that church to which they may belong. These gifts, when properly used, become powerful auxiliaries in the dissemination of divine truth, and if guided by a regular ministry will greatly contribute to the extension of religion, the salvation of sinners, and the prosperity of the pious.

There are other gifts absolutely requisite to be employed in the church, and without the improvement of which its members cannot be in a healthy and vigorous state, that we might refer to; but as they are not particularly specified in the text, we shall not advert to them at present.

2. The *source* from whence those gifts proceed.

Those gifts, whether *extraordinary* or *ordinary*, which have been or still are in the body of Christ, His Church, emanated from God, and if properly employed will redound to His glory. The Apostle states, "Now there are diversities of gifts, but the *same spirit*; and there are differences of administration, but the *same Lord*; and there are diversities of operations, but it is the *same God* which worketh all in all." But the manifestation of the spirit is given to every man to profit withal. To one is given by the *spirit* the word of wisdom; to another the word of knowledge, by the *same spirit*; to another faith, by the *same spirit*; to another the gifts of healing, by the *same spirit*, &c. And also the gifts of preaching, ministering, teaching, and exhortation, come from the same spirit. "But all these worketh that one and the self-same spirit, dividing to every man severally as he will."—1 Cor. xii. 4, 5, 6, 7, 8, 9, 11.

Here then we perceive, from the express declarations of scripture, that those gifts, however diversified, come from God. This fact should exclude all boasting or self-sufficiency, and induce each to occupy his own proper gifts, in his own proper sphere, without ever attempting to aspire to that office which God never assigned unto him. And if



they are exercised as they should be, they will be for the edification of the Church of Christ.

### 3. Their *diversity*.

The divine Being, in infinite wisdom, appointed, under the christian dispensation, a diversity of both common and miraculous gifts in His Church. This is especially manifested by the language of St. Paul: he says, "God has set the members, every one of them in the body, as it hath pleased Him." 1 Cor. xii. 18. He also informs us, "He hath set some in the Church, first, apostles; secondly, prophets; thirdly, teachers; after that miracles; then gifts of healing, helps, governments, and diversities of tongues." 1 Cor. xii. 28. Again, he declares, "He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors; and some, teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." Eph. iv. 11, 12. Dr. A. Clarke, on Eph. iv. 12, says, "All these various officers, and the gifts and graces conferred upon them, were judged necessary, by the Great Head of the Church, for its full instruction in the important doctrines of christianity. The same officers and gifts are still necessary, and God gives them; but they do not know their *places*. In most christian churches there appears to be but one office, that of *preacher*; and one gift, that by which he professes to preach. The apostles, prophets, evangelists, pastors, and teachers, are all comprehended in the class of *preachers*; and many, to whom God has given nothing but the *gifts of exhortation*," neglect their proper use.

### 4. The *design* of these different gifts.

The Great Head of the Church has bestowed these different gifts for important purposes. The inspired St. Paul assures us that they were given that there might be no *schism* in the body, the Church. This he illustrates, and powerfully applies, by referring to the human body. Although it has many members, which have different offices, yet they constitute but one body. Nor can one member exalt itself over another, or any of them say they are not of the body; and all of them being members make only one body; and if any of them suffer all the members suffer with it, or one be honoured all the rest rejoice with it. So it is with the Church of Christ. All the members of that church, however diversified their offices and gifts, constitute merely one body. Neither can the head, or principal, say to the foot, or most inferior member, you are not of the body, because the one is as essentially requisite for a perfect body as the other. Thus, "God has so tempered the body together that there should be no schism" therein,

(1 Cor. xii. 12. 27.) but unity, peace, love, and spiritual happiness. These gifts are imparted “for the work of the ministry;” or that the mighty gospel machine should be perfectly calculated to establish and perpetuate religion in all countries, under all circumstances, and among all men. All these gifts, graces, and offices, were judged necessary by Christ for the full operation of christianity; and it is only by the proper exercise of each of them, and all of them together, that we can expect the religion of Jesus to prosper and extend its influence in the world.

These gifts, although various, are bestowed that the Church should be ministered in the perfect doctrines of the gospel, and that its members might be “perfect and upright, wanting nothing.”

Let us observe, then

II. THE NECESSITY OF USING THESE GIFTS, AND THE MANNER IN WHICH THEY ARE TO BE EXERCISED.

As these gifts have been bestowed upon the Church by Christ himself, for such important purposes, it is natural to conclude that a great deal depends upon the use of them being considered still obligatory on its members, as well as the manner in which they are exercised.

1. It is *absolutely necessary* that those who have received gifts from God, for the edification of His church, should use them.

They should be used in order to fulfil the righteous requirements of heaven. The divine being has actually designed and appointed different persons to exercise these different gifts; and they are equally binding, in proportion to their magnitude, upon those who are called to use them. The Almighty never bestowed gifts upon His creatures without design; and they who possess one talent for improvement must render as strict an account to God, for its use or abuse, as the man who is entrusted with five. And both the superior and inferior must be punished or rewarded for their improvement or non-improvement of the gifts which God has imparted unto them.

To neglect these gifts would be to endanger their own soul's salvation; for the Lord will not hold those guiltless who disregard the duties He has enjoined upon them. All are equally concerned, because “he that offendeth in that which is least, offendeth also in that which is most.” It is not likely that he, who does not faithfully improve his one talent, would do any better if he were entrusted with more. It is, then, the imperative duty of all, no matter what their gifts may be, to take up their cross daily, and follow their divine Master through evil report as well as good; and it is only by so doing that they can enjoy religion here, or find their way to heaven.

The salvation of sinners and the evangelization of the world are intimately connected with the proper exercise of these various gifts. Sinners, while in a state of nature, are insensible of their deplorable condition: Being dead in trespasses and sins, they seem indifferent to the interests of their never-dying spirits, and are thus sinking by thousands and tens of thousands, notwithstanding all the efforts which are now being made, to the regions of inevitable and eternal woe! Is it not therefore necessary, that all the energy, that all the gifts, whether great or small, should be exercised, in every possible way, to pluck sinners, guilty, perishing sinners, as brands from everlasting burnings? No offering can be considered too small in this sacred, this all-important work! Every heart should be engaged in either prayer or exertion for the salvation of those lying in the arms of the wicked one; and it is only by attending to those duties that we have reason to expect the moral wilderness to blossom as the rose. But let this amount of talent, however diversified, be faithfully employed to extend the Redeemer's kingdom in the world, in humble dependence upon divine influence, and we may rest assured that God will make His servants the honoured instruments of the conversion of sinners and the salvation of the world.

It is requisite that these various gifts should be employed for the perfection and edification of the Church of Christ. That the human body may be in a healthy and vigorous state, every member and every part of this wonderful machine must do their proper office. If either any of the internal or external parts refuse to do their respective functions, the system will speedily be deranged, if not destroyed. So with the body of Christ. If all its members do not perform their duties, in their proper places, and in their proper seasons, the church will not present the foliage of spiritual health, vigour, and enjoyment. But if all come forth, as God has designed, and use the gifts which he has imparted unto them, she will appear in all her glory and splendour: she will go forth as a lamp that burneth, spreading her light and influence in the dark corners of the earth, and among the habitations of cruelty: her members will be built up in the pure doctrines of the gospel, be filled with the love of God shed abroad in the heart by the spirit communicated unto them; and will press forward, from one degree of grace to another, "until they come to perfect men, to the measure of the stature of the fulness of Christ," or until they are found as a ripe harvest ready to be admitted into the granary: she will then be all glorious, having neither spot nor blemish found upon her: she will then be, indeed, "the holy city, the new Jerusalem, coming down

from God out of heaven, prepared as a bride adorned for her husband." Rev. xxi. 2.

2. The *manner* in which these different gifts are to be exercised may not be unworthy of a moment's consideration.

They should be used with *sobriety*: that is, with prudence, gravity, and humility. St. Paul enforces the same great truth, in the former part of this chapter, when he declares, "I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think *soberly*, according as God hath dealt to every man the measure of faith."

The Almighty has not only bestowed upon the members of His church different gifts, but also variety of talents. Take the ministry for a specimen. One possesses a spacious mind and noble reasoning powers, another zeal and energy; one is eloquent in his addresses, another is a son of consolation; one thunders the terrors of the law, another binds up the broken hearted; one is an instrument of awakening the careless and prayerless, and of bringing sinners to a knowledge of the truth, another explains and enforces the doctrines of christianity and the discipline of the church. But although one may have the zeal of an apostle Paul, another the fervor of a Cephas, or the eloquence of an Apollos, the consolation of a Barnabas, or the thunder and lightning of a John, still they should not think too "*highly*" of themselves, but "*soberly*." They are not to arrogate any thing to themselves in consequence of the superior gifts which they may have received, or on account of any office committed to them. On the contrary, they are "to think *soberly*," or discreetly, modestly and humbly, in honor preferring others to themselves; they should ever remember unto whom they are indebted for all they possess, and that the glory belongs to the giver and not to the receiver.

They should also be exercised with *simplicity*. Mistaking their talents, or aiming at the peculiar gifts of others, some have sadly lost their way; their efforts, unsustained by the necessary qualifications, have not only been powerless, but mischievous to their own usefulness, and therefore injurious to the church. But proceeding in their own particular sphere simplicity, when demonstrated by their whole deportment, commends them to reflecting minds; and although some may appear to disregard their message, still it prepossesses them in their favor. And they who use their respective gifts with honest simplicity, no matter whether great or small, become the honored instruments, in the hands of the Divine Being, of promoting and extending the religion of Jesus among the sons and daughters of fallen Adam.

And the more they enjoy of the presence of God the more humble they will be, and the more willing to make any sacrifice and take up any cross, in order to be instrumental in the salvation of sinners.

They should use them with *diligence*, losing no opportunity, nor disregarding any efforts, which may be subservient to the glory of God and the salvation of a lost world. It is only by a diligent improvement of these several talents that the church of Christ can reasonably expect spiritual prosperity, a rapid and glorious extension, and mighty achievements in the conviction and conversion of the irreligious. Had the church of Christ diligently employed the talents bestowed upon her, for her own spiritual improvement and the salvation of the world, we have reason to believe that ere this the world would have been evangelized, and the church purged from all her errors and corruptions. But it is a source of thankfulness, that within the last hundred years she has, in a degree, become alive to her duties, and is now exerting an energy unparalleled since the commencement of christianity. And if all those who are members of this spiritual and living church diligently use the various gifts which Christ has imparted unto them, we may certainly expect that more glorious effects will soon be accomplished; that heathen nations will be fully converted to Christ; that those who profess to receive the christian religion will become the spiritual worshippers of God; and that all nations, tongues, and people, will experimentally know the joyful sound of salvation, and live for immortal blessedness.

That these important and sacred results may soon come to pass, the church of the Redeemer should faithfully go forth, sowing the spiritual seed of the kingdom of heaven with *cheerfulness*. Her teachers, exhorters, members, and official office bearers, should *cheerfully* and *liberally* employ their energies, their talents, and their property, in promoting Bible-Christianity and the religious education of the rising generation. The emissaries of darkness, superstition, infidelity, and spurious christianity, in a cheerful and liberal manner support their respective systems; and shall not the children of the God of heaven and earth, the followers of the meek and lowly Redeemer, who are assured they are engaged in the best of causes, come forth freely, and in a way worthy of their character, "to the help of the Lord, to the help of the Lord against the mighty?" They should bear in mind, that in every department of the church of Christ, "the Lord loveth a cheerful giver!" And,

That success may attend their efforts, every thing must be done *in love, without dissimulation*. Supreme love to God and suitable love

to man must be the ruling motive of the soul. This love must move and actuate all the members of the church of Jesus, that they may go forth from strength to strength, and from grace to grace, spreading divine light and heavenly influence throughout the world. It is this, and this alone, that can render "Mount Zion beautiful for situation, the joy of the whole earth." Let us then "walk about Zion, and go round about her: tell the towers thereof: mark well her bulwarks: consider her palaces; that we may tell it to the generations following. For this God is our God for ever and ever: He will be our guide even unto death."

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## THE ENTRANCED FEMALE.

BY THE REV. R. YOUNG.

RATIONALISM and superstition in the religious world, are the Scylla and Charybdis of our times. To avoid the one, men rush headlong upon the other, while the channel of safety is found by few. Superstition clothes trifles with mystery, and exacts an absurd devotion to folly,—rationalism disrobes the most profound realities of all that is occult, and by profanely rejecting mysteries borne witness to by revelation, turns to scorn the necessity, and obviates the possibility of faith.

That rationalists are all atheists will not be said; nevertheless, that the principles held by them, carried out to their natural results, would involve atheism cannot be doubted: and it is to be lamented that no small portion of the leading religious literature of the day is desecrated by labourèd attempts to escape the charge of enthusiasm or credulity, at a time that they should manfully defend the faith and experience of christianity.

To common sense it is really humiliating to observe the measures, sometimes resorted to, in order "to disabuse the weak-minded" (!) in cases of supernatural appearances or preter-natural communications. Setting out with a latent, but not the less influential, persuasion that either both are impossible, or, if possible, they can be so only in cases which have not yet come under their observation, writers, and readers too, who profess respect for revelation, and who, notwithstanding their admission of an essential principle in respect to evidence, that the testimony of individuals capable of judging of facts, and who can have no interest or intention to deceive, (by the way, such testimony as was supplied by the disciples, of the resurrection of our Lord,) is good and ought not to be questioned; gloss over, apologize and explain, presenting a show of argument, and surrounding the subject on which they

animadvert with the mists of conjecture, until it demands a less amount of credulity to believe the instances they would turn to ridicule, than to believe that they are satisfied with the strength of their own crude objections. Rationalism is incredulity. It rejects what it cannot account for without acknowledging a supernatural agency; and, as superstition, aware that unclothed she must be disgusting, endeavours to shroud herself in the semi-paganized traditions of Fathers, and the authority of the church, so rationalism pretends to appeal to reason and the fitness of things!

Reason as conferred on the original man was a noble power, and reason; as possessed by his progeny enlightened by revelation is perhaps no less noble; but reason rejecting revelation—reason unenlightened by divine truth—reason employed in setting aside all that bears on the spiritual interests of man, even though in its initiatory efforts it undermine but the outer-works of a belief of spiritual existence and of supernatural communication, IS A CURSE. Rationalism has devoted its energies to the proof that experimental religion is a delusion. Certain official successors of Cranmer and Ridley, of Knox and Wishart, of Baxter and Doddridge, have been entangled in the meshes of rationalism, and have insidiously or openly represented the religion of the heart as a destructive delusion: and no marvel! "The sensual man discerneth not the things of the spirit of God."

Rationalism would rob us of all such motives to reflection, to penitence, to faith, and to vigilance, as are suggested by a persuasion of the communion of the invisible world with our own. It would bring the most momentous concerns, the most spiritual subjects, to the bar of a reason, which the best periods of fallen man's history shew, ever to have been an erring faculty; as though subjection to the physical laws of this visible world, were essential to every description of existence, and as though mental perceptions could be measured by lines and angles, and human feeling described by a geometrical figure. However, minds unsophisticated by a vain philosophy will distinguish between the feelings of the heart and the inductions of reason, and between matters of faith and the vapourings of conjecture.

We need not *now* say that we believe there is a world of spirits; nor care we for the *possibly rising* sarcasm that we believe there is probably a communion between that world and our own. We envy not the man who doubts either; and yet we do not believe a hundredth part of a tythe of the relations that have been published, on either Apparitions or Trances. We can conceive that "ignorance," which is rather "the mother" of superstition than of devotion, may be easily

duped ; but when *well* attested facts, and such, we are persuaded, are the following, occur ; and as such are likely to strengthen an impression of the solemn realities of eternity and to arouse attention to our imperative obligations as moral beings, we see not the expediency of withholding them.

The author of this little work went as a Wesleyan Missionary to Jamaica in 1820, and some years after travelled in Nova Scotia. He is now stationed in London. T.

THE word *trance*, as explained in the London Encyclopædia, signifies "a temporary absence of the soul ; a rapture ; a state in which the soul is rapt into visions of future or distant things." And according to the learned Parkhurst, the word means a "sacred ecstasy, when, the use of the external senses being suspended, God reveals something in a peculiar manner to his servants, who are then taken, or transported, out of themselves." This is a phenomenon full of mystery, and the reality of which some persons have doubted ; but, I think, without due consideration. Balaam is said to have been in a trance ; and having had "his eyes opened" therein, we are told that he "saw the vision of the Almighty, and he knew the knowledge of the Most High." Peter was also in a trance, upon the house-top, to which place he had retired for prayer, and received symbolical instructions relative to his future proceedings with the Gentiles.—And Paul is supposed to have been in a trance, "but whether in the body or out of the body he could not tell, God only knew : " but he "was caught up into paradise, and heard unspeakable words which it was not lawful for man to utter." Since that period, there have been well-attested instances of individuals who have been in a

similar state ; some of which are on record in several respectable publications :\* and the following singular relation is intended to add to their number.

Whilst residing in a British Colony, as a Christian Missionary, I was called one evening to visit Miss D——, † who was said to be

\* See the Wesleyan Magazine for 1833, in which there is an interesting account of the trance of the Rev. William Tennent, a learned and eminently pious Minister of the Presbyterian Church.

† Miss D——, whose disclosures have excited considerable interest and inquiry, was not at all imaginative ; but possessed much sobriety of mind, and had, for some time previous to the period of being entranced, lived according to the Gospel of Christ. Nor did she ever vary her statements of what she had heard and seen in the spiritual world ; for, although closely catechized by different persons on the subject, she invariably gave the same testimony, and a short time before her death solemnly attested its truth to the author, in the presence of several witnesses.

Her attendants, to whom she first made the disclosure, were also persons of established religious character, well known to the writer ; and so far from being a party to an imposture, they evinced very great reluctance to have Miss D——'s communications made public, knowing, as they did, that such communications could not but deeply affect some parties with whom they were on terms of friendship, and whose feelings they manifestly wished to spare. For the same reason this small work has not appeared sooner.

It is readily admitted that there are in the disclosures of Miss D—— mysteries



dying. Mrs. Young, by whom she was met weekly for religious instruction, feeling a deep interest in her spiritual welfare, accompanied me to her residence. We found her in the chamber of a neat little cottage, exceedingly ill, but confiding in the merits of Jesus; and after spending some time with her in conversation and prayer, we commended her to God, and took our departure without the least hope of seeing her again in this life. Soon after we left she seemed to die; but as the usual signs of death which so rapidly develop themselves in that country, did not appear, her friends concluded that she was in a trance, and anxiously waited to see the end. She remained in this state for several days, during which period we repeatedly visited her; and the only indications we could perceive that life was not extinct, were a slight foaming at the mouth, and a little warmth about the region of the heart. She was watched with great interest both night and day; and after having been in this state for nearly a week, she opened her eyes, and said, "Mr. C—— is dead." Her attendants, thinking that she was under the influence of delirium, replied that she was mistaken, as he was not only alive but well.

not to be explained by man, whatever be the culture of his mind or the grasp of his intellectual faculties; but if we are not to believe any thing which we cannot explain, we must at once deny our own existence, and sink into atheism and universal unbelief. The author is happy to state, that although some have perused the following narrative with sceptical minds, and laid it down with a sneer, others by the blessing of God, have derived from it much spiritual good; and so far has the design of its publication been happily accomplished.

"O no!" said she: "he is dead; for a short time ago, as I passed the gates of hell, I saw him descend into the pit, and the blue flame cover him. Mr. B—— is also dead; for he arrived at heaven just as I was leaving that happy place, and I saw its beautiful gates thrown wide open to receive him; and heard the host of heaven shout, 'Welcome, weary pilgrim!'" Mr. C—— was a neighbour, but a very wicked person; and Mr. B——, who lived at no great distance, was a good old man, and for many years had been a consistent and useful member of the church of God. The parties who heard Miss D——'s startling and confident statements, immediately sent to make inquiries about the two individuals alluded to, and found, to their utter astonishment, that the former had dropped down dead about half an hour before, whilst in the act of tying his shoe; and that about the same time the latter had suddenly passed into the eternal world.— For the truth of these facts I do solemnly vouch. She then went on to tell them where she had been, and what she had seen and heard.

After being sufficiently recovered to leave the house, she paid us a visit; and Mrs. Young, as well as myself, heard from her own lips the following account of what she had passed through. She informed us that at the time she was supposed to die, a celestial being conducted her into the invisible world, and mysteriously unveiled to her the realities of eternity. He took her first to heaven: but she was told that as she yet belonged to time, she could not be permitted to enter into that glorious place, but only to behold it; which

she represented as infinitely exceeding in beauty and splendour the most elevated conceptions of mortals, and whose glories, no language could describe. She told us that she beheld the Saviour on a throne of glory surrounded by the four-and-twenty Elders, and a great multitude which no man could number; amongst whom she recognised Patriarchs, and Prophets, and Apostles, and Martyrs, and all the Missionaries who had died in that colony, besides many others whom she mentioned: and although those parties were not named by the angel that attended her, yet she said, that seeing them was to know them. She described those celestial spirits as being variously employed; and although she felt herself inadequate to convey any definite idea of the nature of that employment, yet it appeared to be adapted to their respective mental tastes and spiritual attainments. She also informed us that she heard sweet and most enrapturing music, such as she had never heard before; and made several attempts to give us some idea of its melodious character, but found her notes too earthly for that purpose. Whilst thus favoured, the Missionaries already referred to, and other happy spirits, as they glided past her, sweetly smiled, and said, they knew whence she came, and, if faithful to the grace of God, she would in a short time be admitted into their delightful society. All the orders of heaven were in perfect and blessed harmony, and appeared to be directed in all their movements by a mysterious influence, proceeding from the throne of God.

She was next conducted to a place whence she had a view of

hell, which she described in the most terrific language; and declared that the horrid shrieks of lost spirits still seemed to sound in her ears. As she approached the burning pit, a tremendous effort was made to draw her into it; but she felt herself safe under the protection of her guardian angel. She recognised many in the place of torment whom she had known on earth, and even some who had been thought good Christians.— There were princes and peasants, rich and poor, learned and unlearned, writhing together in one dreadful and unquenchable fire, where all earthly distinctions and titles were for ever at an end. Amongst them she beheld a Miss W——, who had occupied a prominent station in society, but had died during the trance of this young woman. She said that when Miss W—— saw her approach her shrieks were appalling beyond the power of language to describe, and that she made a desperate, but unsuccessful effort to escape.— The punishment of lost souls, she represented as symbolizing the respective sins which had occasioned their condemnation. Miss W——, for instance, was condemned for her love of money, which I had every reason to believe was her besetting sin; and she seemed robed in a garment of gold, all on fire. Mr. O——, whom she saw, was lost through intemperance; and he appeared to be punished by devils administering to him some boiling liquid. She said there was no sympathy amongst these unhappy spirits, but that unmixed hatred, in all its frightful forms, prevailed in every part of the fiery regions. She beheld parents and children, hus-

bands and wives, and those who had been companions in sin, exhibiting every mark of deep hatred to each other's society, and heard them in fiendish accents upbraiding and bitterly cursing one another. She saw nothing in hell but misery and despair; and heard nothing there but the most discordant sounds, accompanied with weeping, and wailing, and gnashing of teeth. Whilst she gazed upon this revolting scene, many souls arrived from earth, and were greedily seized by innumerable devils of monstrous shape, amidst horrid shouts of hellish triumph, and tortured according to their crimes.

This fearful view of the state of the lost, agrees with the testimony of S. T., whose case is on record in Mr. Wesley's Journal.\* She tells us that whilst in her trance, the place of the condemned was unveiled, and she "saw a vast number who stood up cursing and blaspheming God, and spitting at each other. And many were making balls of fire, and throwing them at one another." She also "saw many others who had cups of fire, out of which they were drinking down flames; and others who held cards of fire in their hands, and seemed to be playing with them."

From the gates of hell Miss D—— was conducted to another position, whence she had a view of heaven, and hell, and earth; and she described earth as appearing like a vast stage crowded with human beings, and full of confusion and blood. From this stage persons were continually stepping off: and others were rapidly approaching its edge, and would very soon disappear; amongst

\* Vol. ii, pp. 22, Edit. 1829.

whom was Mrs. L——, an intimate friend of ours, who died a fortnight afterwards. Other persons, whom she named, were represented as near the edge of the stage; and although quite well when she made this communication, did in every case shortly afterwards leave this probationary state. One of the days in which Miss D—— lay entranced, was the holy Sabbath; and she told us she knew where I and my colleague preached on that day; and from each chapel she perceived holy incense rise, which she described as mingling together and coming up before the throne; then taken by the Saviour and presented to the Father, whilst angels and all the company of heaven rejoiced together. She also stated, that during one of Mrs. Young's visits to the house where she lay entranced, she saw her sitting by her bedside, reading to the family a chapter out of St. John's Gospel, and then saw her kneel down and pray with them. She likewise gave us to understand, that *matter* under none of its forms or modifications, is any interruption to the vision or movements of spiritual beings.

She was next taken to a place whence she was permitted to see the moral state of the world. A female, holding a prominent situation in the church, was represented as sitting under a tree of most luxuriant and beautiful foliage, with a long tube in her mouth, by which she was drawing people to her; and the conducting angel informed Miss D—— that the tube indicated the power of this female's persuasive language, the foliage of the tree her religious profession, and its trunk the state of her heart. On look-

ing at the trunk, she beheld that its core was rotten, and full of venomous reptiles. Miss D—— told this to the female in question; and from the unchristian temper she manifested on the occasion, and her subsequent conduct, she fully proved the correctness of the representation. Another female, a professor of religion, highly respected for her apparent piety, was represented to her as having yielded to temptation, and withdrawn her heart from God; and when her backsliding was announced in the world of spirits, Miss D—— looked toward the Saviour, and thought she perceived the appearance of blood trickling from his wounds, as if “crucified afresh.” (Heb. vi. 6.) When Miss D—— was at our house, she sent for this female, and, in the presence of Mrs. Young and myself, told her the above; and, according to her penitential acknowledgment, but to our utter astonishment, it was a correct view of her spiritual state. Miss D—— had likewise the moral condition and perilous circumstances of a young man brought before her. He was in possession of religion, was represented as assailed by a very plausible temptation, and would make shipwreck of faith if he did not resist it. She made this disclosure to him also in our presence; after some evasion on the subject, he appeared greatly agitated, and declared that such was his temptation, although he had not mentioned it to any one. For some time he resisted, but finally fell into the snare; and his sad experience proved the correctness of Miss D——’s communication. A lady whom she named was represented to her as attired in the purest white, and sur-

rounded by a number of little children whom she was striving to wash in pure water, that they too might be white and clean; and the angel told her that the lady’s robe was indicative of her purity of heart, and her holiness of life, and that her employment symbolized the nature and effects of her exertions in the church of God. I was well acquainted with this lady, and could bear witness to the correctness of this picture; for she was in my opinion one of the holiest of women, and was exceedingly useful to children and young people; indeed the honoured instrument of bringing many of them to God. Another lady she described as standing at the entrance of the path leading to eternal life, with a book in her hand, crying to the giddy multitude,

“Come back, this is the way;  
Come back, and walk therein.”

This lady, who was well known to the writer, had made many sacrifices for the cause of Christ, and was, I believe, doing what she could to bring poor wanderers back to God.

Many other things were mentioned by her, but which I cannot now so distinctly remember as to warrant my making any record of them here. There was a strange unearthliness about this young woman after this remarkable event. Previously her disposition was rather sullen, and there was an impression of sourness on her countenance; but the change produced by this occurrence was manifest to all that knew her.—Her temper became the most amiable, and her countenance was lighted up with more than ordinary joy. But, strange to say, in

a few months she allowed herself to be exalted above measure through the abundance of the revelation, and consequently lost much of her glory; but the rod of affliction led her to recover her forfeited enjoyment, and in about three years after this trance she died happy in the Lord.

No person is perhaps more disposed to scrutinize and to reject the disclosures of what are called trances and visions, than myself; and yet when they furnish so many marks of genuineness as those of Miss D——, I think they should be allowed their proper weight and influence in confirming and illustrating the doctrines of revelation. There is nothing in Miss D——'s disclosures inconsistent with that Book which is to be a light unto our feet, and a lamp unto our paths, and by which we are to regulate our faith and practice; but, on the contrary, there is the most perfect accordance. The word of God informs us that there is a world of spirits, into which men enter on quitting this life, and are happy or otherwise according to their moral character; and if the Lord should in some cases, for reasons best known to himself, lift the veil which conceals from our view that spiritual region, we ought not to reject the light thus let in upon us, but rather avail ourselves of its assistance for the better understanding of the word of God, and the realities of another state of existence.

With respect to the locality of the world of spirits, conjecture has been busily and fruitfully employed. Some suppose that it is in the sun; others that it is in the centre of the vast universe, attracting and governing all the celestial bodies in their revolutions, but the opinion

which to me appears most plausible, is that of its being in the atmospheric region, and consequently all around us. It is true we perceive it not, because our "senses are holden." Our physical nature is supposed to be the veil, separating between us and the invisible world; but when this veil is removed by the hand of death, our souls will at once find themselves in that world, and discern things which, though now present, are not seen, because spiritually discerned. This view of the subject seems to be countenanced by the sacred Scriptures. The mountain appeared covered with spiritual beings when the Lord, in answer to the prayer of the Prophet, opened the eyes of his servant, or drew aside the veil. (2 Kings vi. 17.) Stephen, at the time he was about to suffer martyrdom, "saw the heavens open, and Jesus standing at the right hand of God." Believers are to be "caught up to meet the Lord in the air;" and the ministering spirits which "minister for them who shall be heirs of salvation," "do always behold the face of our Father which is in heaven." They do not leave the spiritual world to perform their ministrations, but are in heaven, it would seem, at the very time they are "encamping round about them that fear the Lord." It is true this view, as well as others, relative to the abode of separate spirits, involves difficulties not to be solved in this imperfect state; but it nevertheless appears to receive some sanction from the word of God, and is, in my estimation, more consistent with the condition of being entranced than any other opinion held on the subject.

It is also a very generally received opinion that spirits know each

other in the invisible world. The rich man knew Abraham and Lazarus; and the apostle, referring to a future state, tells us that "then shall we know, as also we are known." According to the testimony of Miss D——, she knew, without being informed, the various beings she met with in the world of spirits. It appears to be a region of knowledge intuitively obtained, without any laborious effort or inquiry. This view of the subject is calculated to strike terror into the hearts of those who, by their neglect or influence, destroy souls, as it supposes they will know their victims when they shall meet them in the world lying beyond the tomb; but it is a view well adapted to excite pleasurable emotions in the breast of those who "turn many to righteousness," as it encourages the hope of their recognising their "spiritual children" as their "crown of rejoicing in the presence of our Lord Jesus Christ at his coming."

There is another opinion entertained by some persons, which does not appear to be without foundation in the word of God,—that the inhabitants of eternity know what is taking place in this world. The temptations presented to the mind by wicked spirits, the guardianship of angelic beings, the cloud of witnesses represented by the Apostle as looking from their place of rest upon Christians running the race set before them, and the joy felt in the presence of the angels of God over one sinner that repenteth, certainly very strongly countenance the opinion. This also agrees with Miss D——'s statement; for she told us most distinctly that the state and circumstances of the population of our globe were fully known to the

inhabitants of the other world. How startling is the thought! What manner of persons ought we to be, in all holy conversation and godliness? If earth is without a covering to eternity, with what circumspection ought we to walk!

Now, if these things be so; if there be a state of future rewards and penalties, on which we must enter on leaving this state of trial; how important it must be, for eternal things to exert their due weight and influence upon us, that when we fail on earth, we may be received into everlasting habitations! Were we to judge of the relative claims of time and eternity, by the general deportment of men, we should conclude that the former were far more imperative than the latter; the perishing body more valuable than the immortal soul; and the pleasures of sin, which are but for a season, more to be desired than those unfading joys which are at God's right hand.

One of the persons that Miss D—— saw in torment had been in the habit of violating the Christian Sabbath, by matters of worldly business. I more than once reproved her for it, warned her of her danger, and exhorted her to flee from the wrath to come. She acknowledged the propriety of my remarks, but, like many, pleaded her secular engagements, and expressed a hope that at no distant period she would be able to retire from business and attend to her soul. Unhappy woman! Procrastination has ruined many a soul, and it ruined hers; for whilst she was about to realize all that her earthly mind had long and ardently desired, the messenger of death suddenly and unexpectedly blighted all her hopes, abruptly put an end to her mortal

life, and Miss D—— saw her in hell lift up her eyes, being in torment. "O that mortals were wise, that they understood this; that they would consider their latter end!"

Reader! are you prepared for another world? If *impenitent* you are not; for "except ye repent ye shall all likewise perish." If *unbelieving* you are not; for

"without faith it is impossible to please God," and "he that believeth not shall be damned." If *unregenerate* you are not; for "except a man be born again, he cannot see the kingdom of God." If *unholy* you are not; for "without holiness no man shall see the Lord." Such is the testimony of God. "He that hath ears to hear let him hear!"

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## RELIGIOUS INTELLIGENCE.

### PROVINCIAL CORRESPONDENCE.

#### NOVA SCOTIA.

*Extracts of Letters from the Rev. J. B. Strong, dated Windsor, Nov. 1st and 8th.*

MY DEAR BROTHER—I am sure you will rejoice to be informed that the cause of Missions in this section of the country continues to maintain a firm hold on the conscience, affections, and liberalities of its inhabitants.

I have lately returned from two Missionary excursions, one in the Newport, and the other, in the Horton Circuit, both of which were very productive, very interesting, and very profitable. The number of meetings which I had the happiness of attending was eight—five of these in the first mentioned circuit, and three in the latter. The Ministers and Gentlemen with whom I had the honor of being associated at one or the other of these Meetings, were the Rev. Messrs. Bennett, Pope, Richey, De Wolfe, Morton, and Harding; and Judge Marshall, Hon. T. A. S. Dewolf, Hon. Hugh Bell, John Allison, Esq., Nathan Tupper, Esq., Dr. Harding, and Charles W. H. Harris, Esq.

With one or two exceptions, and these owing to the extreme unpleasantness of the weather, every meeting was exceedingly well attended, and the most liberal subscriptions were obtained, so that although the amount of the last year's receipts in the two circuits, was considered to be very noble and generous, making together upwards of two hundred and sixty

pounds, the present year's income will far exceed that sum.

Of the character of the speeches which were delivered upon these several occasions, (except my own, for you know I am no adept at speechifying.) I can speak in the highest terms. They were heart-stirring, soul-melting, and money-telling speeches.—They produced a most thrilling effect upon the several audiences, and were nobly responded to at the close of each meeting, especially that of the Rev. Mr. Richey's, which appeared to me to have been one of his happiest efforts. His allusions to the numerous openings and urgent calls among the Ashantees, the superstitious rites of the Feejeans, the efforts making in the Hudson Bay Territory, and among the Indians in Upper Canada, were striking, and affecting, and could not fail of producing a good effect. I believe the people in general felt more than ever the importance of Missionary operations, and that, bad as the times are in this part of the country, this was no time for relaxing our efforts. No. It appears to me that before the language of prophecy, in reference to the heathen, be fulfilled, the Christian Church must come up to the help of the Lord in a manner it has never yet done. We shall have to act as we have never acted, pray as we have never prayed, and

give as we have never given. May the Lord hasten the time when the kingdoms of this world shall become the kingdom of our Lord and his Christ, and he shall reign for ever and ever.

WINDSOR, Nov. 8, 1841.

MY DEAR BROTHER—I embrace this opportunity of giving you information in reference to the results of another protracted meeting which has been lately held in Newport, namely at the Village. You are aware that in this part of the township the Wesleyans have never had any society, and had only occasionally preaching in the neighbourhood, at least, until very lately: \* having however been enabled, in the course of this summer, to give them preaching several times, and the people having witnessed the beneficial effects of protracted meetings in other parts of the country, expressed an anxious wish, and ardent desire, to have one appointed among them. Accordingly, with the ready and able assistance of my much esteemed friend and brother, the Rev. Henry Pope, on the first day of October, we commenced a series of meetings in the name of the Lord, and in humble dependance upon his grace: and the blessed and glorious results have exceeded our most sanguine expectations, and such as to excite in us the warmest, and most sincere gratitude to the God of all grace.

True, on the first day of our meeting, our prospects were anything but encouraging. Our congregations were small, and the faith of those that were present seemed to be weak. They were inclined to fear that our attempt would be a total failure. As we proceeded, however, our prospects began to brighten, especially on the Sabbath, when immense crowds assembled from all parts of the Township, and even County, and so they continued to do to the close of the meeting, notwithstanding the weather and roads were very unpropitious and unfavorable. It was truly delightful to see the eagerness with which the people flocked to the house of God. In whatever direc-

tion you might turn your eye, whether along the public roads or across the open field, you would see some on foot, some on horseback, and some in two-wheel and four-wheel carriages, loaded to the full, all bending their course to the place in which God's honor dwelleth, and which place had been rendered a Bethel to their precious souls. Every succeeding day served only to increase the intense interest which was felt, and to augment the number of awakened and pardoned sinners. The utmost order and decorum prevailed through the whole of the services, which continued by adjournment from Friday the 1st, to Sunday evening the 10th of October. As far as we could ascertain, nearly seventy persons came forward at different times for the purpose of soliciting and securing an interest in the prayers of God's people; some of whom (I think four) have united themselves with the Baptist society in that Village, and about forty others have given in their names for church membership among us. To God's holy and blessed name be all the praise!

Among the hopeful, happy subjects of this glorious revival, are persons of all ages, from the youth of fourteen to persons of forty and fifty years of age; and as some of these had never submitted to the ordinance of baptism, I have since administered that solemn rite to twenty-three—four by immersion, one by pouring, and eight by sprinkling.

I cannot be too thankful to Almighty God for the valuable assistance which was rendered upon this occasion by our pious, zealous, and praying Brethren from various parts of this Circuit, who took hold of and engaged in the blessed work like men whose hearts had been fired with a sacred coal from off the holy altar of the living God; nor can I refuse my testimony in favor of the kind, liberal, and hospitable manner, in which we and all our friends from different sections of the country, were entertained by the inhabitants, most of whom were Baptists, Episcopalians, and Campbellites, there being but few Wesleyans residing in those parts. May that divine Being, who hath said that a cup of cold water given to a disciple of his, in the name of a disciple, shall not go unrewarded, abundantly recompense and bless them

\* During the first year of Mr. Temple's appointment to Newport, he occasionally preached in the Village; but during the last two years he regularly held service there on every fourth Sunday evening, and at P-tite every fortnight.



in their basket and store, in their body and soul, in time and eternity.

In conclusion, I would observe, that the change already made in that immediate neighborhood is so notorious as to excite the admiration of all around. In their case that sentiment of our poet is literally fulfilled :

“ Suffice that for the season past  
 Hell’s horrid language fill’d our tongues ;  
 We all thy words behind us cast,  
 And loudly sang the drunkard’s song.  
 But, O the power of grace divine !  
 In hymns we now our voices raise,  
 Loudly in strange hosannas join,  
 And blasphemies are turn’d to praise !”

Since the protracted meeting, meetings for prayer, &c. have been held almost every night, in some part of the neighborhood or other ; and the other

evening there was an entire abstinence meeting in the Baptist Chapel, when nearly twenty of the new converts enrolled their names as members. To me this is an additional pleasure, believing as I do that nearly all the blemishes which have been found on the characters of ministers for the last fifty years have arisen, either directly or indirectly, from the free use of intoxicating liquors ; and that four out of five of the cases in which individuals have been separated from christian communion, or have voluntarily renounced their profession and have gone back into the world, are to be traced to intemperance, or are to be found in most intimate connexion with it. I am, yours, truly,  
 JOHN B. STRONG.

### NEW BRUNSWICK.

*Extract of a Letter from the Rev. S. M. Masters, dated Boies Town, October 5, 1841.*

THE work of the Lord is still extending down this River. I have lately formed a new class in the lower part of Price Settlement, of fifteen members. In this place I have not preached but twice, and there is certainly the appearance of much good ; indeed the work which the Lord has wrought in this Settlement generally calls for thanksgiving to His holy name. On this old road there are living about twenty families, settled on both sides of the River ; among these were a few families who were taught to adhere to the wholesome morality, and to believe the sound doctrines, of the Church of England. Here the prejudices existing against Methodism (in many settlements along this River)

were removed by the preaching of Brother S. Price, who for a time was employed in calling sinners to repentance, but was drowned at the time of the loss of the steamer “Royal Tar.” In this Settlement Methodism has taken root, and we trust never will be rooted up. We have some out of almost every family. There are about forty members here ; and a Chapel is just being erected, 22 feet by 26. If there be Sunday preaching established in this Settlement good will likely result therefrom. The Society in Boies Town is doing well ; three members were received on trial there last Sunday. When we take a view of these things we are inclined to say, “What hath God wrought.”

### OPENING OF THE SCHOOL ROOM, VESTRY, AND CLASS ROOMS, IN CONNEXION WITH THE CENTENARY CHAPEL, ST. GEORGE’S STREET, SAINT JOHN, N. F.

To extend the cause of piety, and place the Church in a position of freedom and usefulness, is a subject worthy of the highest thoughts of man. In the absence of endowed resources, ingenious methods have been devised to create or augment supplies, so necessary to carry out zealous plans for the diffusion of religious knowledge, in which the spiritual welfare of hundreds of immortal souls is involved. As Colonists we are emulous to follow good examples set us by the Churches in the Mother Country, and especially

when our social enjoyments can be rendered so tributary to the interests of Zion, while at the same time we are maintaining and improving our religious character. Thousands of pounds sterling are annually raised for extending the boundaries of the Redeemer’s kingdom ; toward this as an efficient auxiliary may be enumerated breakfast and tea meetings ; scarcely a file of papers falls into our hands, connected with any of the leading denominations in England, but in them are found accounts of these meetings. It has long

been thought that the practice might be introduced here with great advantage; and we rejoice to be enabled to place upon record an account of the first which has been held in the New Brunswick District—perhaps the first ever held in British North America.

Preparations were made by excavating the rock under the Centenary Chapel, in St. George's street, for a commodious School Room, Vestry, and Class Rooms. When the Chapel was opened these remained unfinished for a year and a half, before any effort was made to bring them into use. In the winter of 1840–41, the subject was brought before the notice of the Sunday School Teachers, which had been organised in the Gallery of the Chapel: the female teachers succeeded in raising upward of £60, with which a commencement was made to finish the rooms. Before this was done the expenditure had gone considerably beyond our resources; to provide for this the suggestion was made, that we might succeed by a voluntary tea-meeting. About forty ladies of the several Wesleyan Congregations agreed cheerfully to provide each a table for twelve guests: some entered so heartily into the plan, that they provided two tables. It was agreed that the fare should be simple; that this part of our social enjoyment might be rendered tributary to the higher intellectual and spiritual exercises of the evening. At least 500 persons were in the room, all of whom wore expressions upon their countenances of universal delight. Two suitable Psalms were read, and the usual poetic grace sung—

“ Be present at our table, Lord,  
Be here and every where ador'd :  
Thy creatures bless, and grant that we  
May feast in paradise with thee.”

The repast concluded, all heartily joined in expressions of gratitude by singing—

“ We thank thee, Lord, for this our food,  
But more because of Jesus' blood,  
Let manna to our souls be given,  
Sent from the tree of life in heaven.”

The Rev. Mr. Temple presided over the meeting, who gave an animated address upon the importance and advantage of early religious education. Prayer was then made by the Rev. E. Wood, for the blessing of God to rest upon the exertions which would be made there to impart the knowledge of Christ to hundreds of youth: this part of the service evidently was attended with a gracious feeling, which increased with the address of each succeeding speaker. Messrs. Robinson and Beckwith, the two Baptist Ministers stationed in the City, both addressed the meeting with good effect: the other speakers were Messrs. Wood, Rice, and Pickard. In consequence of the last disastrous fire we had to postpone the meeting a week, and thereby lost the valuable services of our Brethren, Bamford, of Digby, Pickles, of Sheffield, and Barrett, of Sussex Vale; all of whom had kindly made their way to St. John to share in the duties and pleasures of these opening services, but whose engagements would not admit of their remaining the whole of another week. After paying what expenses were incurred, more than £50 were passed to the credit of the Trust-fund.

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## MISSIONARY INTELLIGENCE.

### SOUTHERN AFRICA.

*Extract of a Letter from the Rev. W. Shaw to the Rev. W. Temple, dated Graham's Town, So. Africa, August 18, 1841.*

MY DEAR BROTHER—Many years have passed away since I had the pleasure of making your acquaintance at the Mission House, in Hatton Garden; we have had very different fields of labour assigned to us, in the work of the Lord, but I have marked with interest your various movements, as noted in

the official records of our body, and I rejoice that God has given you strength to labour, and made you so useful in British America.

I dare say you have sometimes called to remembrance the circumstances under which we first met in London, and you will be glad to hear that in all

my journeyings, in this extensive Mission field, I have been especially favoured with health, and have seen two entire Districts of Methodism spring into existence around me, in which there are now employed 28 missionaries, besides about 15 European and 20 native catechists, schoolmasters, interpreters, &c. These districts include people of several distinct nations, and the following languages besides English are regularly used by one or the other of the brethren, Dutch, Kaffir, and Sichuana. Our difficulties are great and arise from various causes, as the necessity of forming these heretofore unwritten languages, translation

of the scriptures into them, and teaching the people to read their own language. However a great deal of this preparatory work is now accomplished. We keep our press engaged in printing translations and original books, and our schools have raised up a great number of readers, so that we trust a great work will soon result.

Within the Colony we have many very interesting congregations consisting of British Settlers, besides several large native congregations,—the British Settlers in this Colony succeed very well, many who were penniless when they reached the shores of Africa, are now persons of considerable wealth.

### THE POWER AND BENEFITS OF RELIGION.

In 1827, when stationed in the West Indies, a venerable old Class-Leader often attracted my notice, especially in our love feasts. Though far advanced in years, and past manual labour, there was in him a vigour of mind, when engaged in the things of God, which seemed to give new life and activity to the body. On those occasions, his eyes glistened; his hands were lifted towards heaven, or clasped upon his breast; his tongue moved as the pen of a ready writer; his soul appeared wishful to escape from its earthly tenement, and to be clothed upon with its house in heaven. Never were the words of Solomon more strikingly exemplified, "The hoary head is a crown of glory, if it be found in the way of righteousness."

The owner of this slave kindly permitted us to preach on his estate on Sabbath evenings. Himself and family, though professed members of the Episcopal Church, favoured us with their attendance; and every encouragement was given the people to attend. I have often been gratified with the number in attendance, and with the mutual good wishes and kind inquiries which have passed between the master and his slaves. On one occasion the gentleman spoke to me of this old man. "That," said he, "is a good man. I would not lose him from the property on any consideration. He has a numerous family of children, whom he has brought up in religious and industrious habits; taking them to chapel, teaching them to read, and encouraging them to labour. Many of them are members of your society, are comfortably married, and are now bringing up their children in the same way: so that by his exertions I have a number of excellent individuals. He is also of great service to some others; for they look to him as a father; and what he says to them has great weight." Many kind offices done to the aged slave confirmed this testimony, proving that he was highly esteemed by the master and family. One may be mentioned. When one of our Preachers left the island, on a special occasion, to visit Tortola, fears were entertained that the vessel was lost. There was much distress on the account, and especially among the people of our charge. This old man was deeply affected. In a few days the Preacher unexpectedly landed. His master happened to be on his way to the town, when one told him of the Preacher's arrival. Immediately he turned his horse, and rode back with all speed to communicate to Cyrus the joyful tidings that his Minister was yet alive. Such an instance reminds one of the pleasing narratives of condescension and goodness recorded in the Gospels. I was informed that so long as this slave was able to ride, he was furnished with a horse, to carry him to the chapel on the Sabbath-day.

The master and his slave are now numbered with the dead. The slave lies in our chapel-yard, with an humble stone, recording his name and age. The other is entombed in the church burial-ground adjoining. This that they have done is told for a memorial of them.

JONATHAN CADMAN.

## POETRY.

MR. EDITOR—The following verses from the pen of James Montgomery, Esquire, appeared in the Saturday Magazine, for May, 1839; as they have been made a blessing to me who have been long deprived of the ordinances of the sanctuary through affliction; I send them for insertion in the Magazine, (should they meet your approval) in hopes of their being the means of raising the heads of others who may be similarly situated

WATERBOROUGH, (Q. C.) Nov. 1, 1841.

L. A. W.

## THE PRESENCE OF THE LORD.

## A SABBATH HYMN FOR A SICK CHAMBER.

Thousands O Lord of hosts! this day Around thine altar meet; And tens of thousands throng to pay Their homage at thy feet.	The dew lies thick on all the ground, Shall my poor fleece be dry? The manna ruus from heaven around, Shall I of hunger die?
They see thy power and glory there, As I have seen them too; [prayer, They read, they hear, they join in As I was wont to do.	Behold thy prisoner; loose my bonds, If 'tis thy gracious will; If not, contented in thine hands, Behold thy prisoner still.
They sing thy deeds, as I have sung, In sweet and solemn lays; Were I among them, my glad tongue, Might learn new themes of praise.	I may not, to thy courts repair, Yet here thou surely art; Lord consecrate a house of prayer In my surrendered heart.
For thou art in the midst, to teach, When on thy name they call; And thou hast blessings, Lord, for each, Hast blessings, Lord, for all.	To faith, reveal the things unseen; To hope, the joys untold; Let love, without a veil between, 'Thy glory now behold.
I, of such fellowship bereft, In spirit turn to thee. Oh! hast thou not a blessing left? A blessing, Lord for me?	Oh! make thy face on me to shine, That doubt and fear may cease; Lift up thy countenance benign On me, and give me peace.

## HYMN.

## BY BISHOP HEBER.

SPiRiT of truth! on this thy day, 'To thee for help we cry, To guide us through the dreary way Of dark mortality.	We neither have nor seek the power All demons to control; But thou in dark temptation's hour Shalt chase them from the soul.
We ask not, Lord, thy cloven flame, Or tongues of various tone; But long thy praises to proclaim With fervour in our own.	No heavenly harpings soothe our ear, No mystic dreams we share; Yet hope to feel thy comfort near, And bless thee in our prayer.
We mourn not that prophetic skill Is found on earth no more; Enough for us to trace thy will In Scripture's sacred lore.	When tongues shall cease, and power decay, And knowledge empty prove, Do thou thy trembling servants stay With faith, with hope, with love.

**BRITISH NORTH AMERICAN**  
**WESLEYAN**  
**METHODIST MAGAZINE,**  
**FOR FEBRUARY, 1842.**

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**BIOGRAPHY.**

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**MEMOIR OF MR. STEPHEN CANFIELD,**

*Of Wallace, Nova Scotia.*

*BY THE REV. JAMES BUCKLEY.*

WALLACE, as a Circuit, has been included in the Mission Field for above half a century. Here many of the faithful servants of God endured much fatigue, while with indefatigable effort they sowed the precious seed of the gospel, and confidently looked for the early and latter rain. And while this Circuit was favoured with a succession of men, whose hearts were imbued with glowing zeal for God and yearning pity for their fellow men, they were signally owned by the Great Head of the church, and not allowed to labour in vain, nor spend their strength for nought. Many were the glorious out-pourings of the Spirit, experienced at different times in this Circuit; and in connexion with these visitations of the Spirit, many precious souls were brought into the glorious liberty of the gospel. The first Society was formed in this place in 1792, by the Rev. William Grandine. Those who were brought to God through his instrumentality, in general, continued steadfast. Of those who are deceased it may be said, in life they were devoted to God and in death they triumphed; and of those who was eminent among his fellows, for his devotedness and stability in the service of his Maker, and happy death, was the late Mr. Stephen Canfield, in regard to whom it is my design to offer a few remarks.

The late Mr. Stephen Canfield was born in Bedford, in the State of New York, in 1752, where he continued until the commencement  
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of the American Revolution, in 1775; when anxious to support the authority of the British Crown, he enrolled himself in the militia, and was quartered at Maurice Cove. Having during the war vigorously exerted himself to promote the interest of British principles, the year after the establishment of the American Independence (1783) he left the States, and on the fifteenth of June, landed in Westmorland, a County of New Brunswick; he went from this to Amherst, where he continued the ensuing winter, but in the spring of eighty-four, he removed to Wallace, then called Ramshag. This part of the Province, when Mr. Canfield came to it, was not only almost, if not altogether, in a wilderness state, but it was destitute of the gospel. For eight years after his settlement in Wallace, it had but one visit from a minister of the gospel; and that was from one belonging to the Baptist denomination. It might truly be said, "the word of the Lord was precious in those days." While the inhabitants of Wallace and the adjacent settlements were desitute of the ministry of the gospel, folly and iniquity abounded; the prophet's declaration was applicable, "darkness covered the earth, and gross darkness the hearts of the people." However the time of their gracious visitation drew near. The Lord, who is rich in mercy, directed the footsteps of the Rev. Mr. Grandine to this place, in the early part of the winter of 1792; he preached in the evening of the day he arrived, and it is worthy of remark, that the people who attended his ministry were intending to have a ball that evening, and in the very house where he dispensed the gospel. Under the first sermon delivered by Mr. Grandine the Lord began powerfully to operate on the minds of the people, their attention was excited, and the minister's expectations were raised; day after day the people crowded together to hear the word of life, and almost every service, for months, was graciously owned of God in the comfort and establishment of believers, in the liberation of penitents, and in melting the sinner's obdurate heart. Thus God began and carried on a glorions revival of religion that extended far and wide, embracing all classes and ages. In this revival Mr. Canfield experienced redemption in the Saviour's blood, the forgiveness of his sins; he was made unspeakably happy in the love of God. Then he could say with the evangelical prophet, "O Lord, I will praise thee; though thou wast angry with me, thine anger is turned away, and thou comfortedst me."

Little is known of the exercises of Mr. Canfield's mind when he commenced his religious career, or of the circumstances attendant upon his conversion; but from what he was accustomed to state in the

relation of his experience, we may conclude that he did not enter upon the service of God by profession, without duly counting the cost. He was frequently heard to say, "When I set out for heaven, it was with a determination, by the grace of God, to hold out to the end: the prize is only for them that endure to the end." He was a man who cherished the most cordial affection for his christian brethren; he delighted in their company, and loved to converse of the things of God. As a christian he maintained decision of character: refusing to compromise matters with the world, he took up the cross cheerfully, and was ready, when it was called for, in whatever company, to express his attachment to Christ, and his identity with the people called Methodists. He had in general, a lively sense of the greatness of God, and of his obligations to his beneficent benefactor; hence the language of gratitude dwelt upon his lips. His affability rendered his society interesting, and his piety as manifested in his conversation, edified the christian, and led the carnal mind to confess he was a good man. Nothing delighted Mr. Canfield more than the prosperity of the cause of God; he was concerned for the salvation of those who were related to him, as also for his neighbours, and indeed for all with whom he had any intercourse; he was a faithful attendant upon the afflicted, and by suiting his prayers and conversation to the state of those who were called to drink the cup of affliction, he strove to alleviate their sufferings, to raise their minds to God, and inspire them with cheerful resignation to the divine will, from a full conviction of the benevolence of his designs. He not only strove to promote the interests of the church by co-operating with the ambassadors of the cross and the people of God in the means of grace, but in a pecuniary way he was liberal to the utmost of his ability. By his frugality and perseverance, he acquired considerable property, and so had it in his power to befriend the cause in general, and the ministers of the gospel, *in those days*, in particular. When this part of the Province first became a circuit, few places were open, or at all fit, to afford any thing like comfortable accommodations for the Missionary appointed. However at Mr. Canfield's hospitable dwelling he always met a cordial reception. Here in succession, the Rev. Messrs. Payne, Miller, Snowball and Richey, boarded during their appointment to the circuit; and all these gentlemen acknowledged the unwearied attention and persevering efforts of Mr. and Mrs. Canfield and family to promote their happiness and usefulness on the circuit. For more than twenty years he acted as Society Steward, and although it required not a little time and labour, yet he cheerfully performed his part, from a

sense of the obligation he was under to God as the *author*, and his ministers as the *instruments* of his salvation.

Mr. Canfield's ardent desire and unwearied efforts to promote the interests of the church, his decision of character, cordial affection for his brethren, and affability of manner, commanded the confidence and esteem of his fellow christians, and pointed him out as a suitable person for the important office of class-leader, to which he was called some time after his conversion, and which he never relinquished until a short time before his death, when he was compelled by multiplied infirmities. His knowledge of the doctrines and discipline of Wesleyan Methodism was general and correct, and his love of these was fully equal to his knowledge. He understood well the christian's experience, and how to minister a word in season to the members of his class according to their several states of mind.

As a christian, Mr. Canfield was unassuming, accounting himself honoured that he was numbered with the children of God. He never spoke highly of his attainments in the divine life, but at the same time his confidence was strong, his peace of mind was permanent, and his delight in the service of God, never seemed abated. From the time of his conversion he was always found in his place in our society, and constantly did he offer his morning and evening sacrifice on the family altar. About eight years ago, the writings of Balfour and Ballou, (American Universalists,) found their way into this place, and excited a baneful influence on the minds of some, who were supposed to be more established; but though it was a matter of deep regret to our dear deceased brother, yet it did not at all shake his confidence, but rather proved the means of accelerating his onward course. He could adopt the consoling language of the apostle, "Nevertheless the foundation of God standeth sure, having this seal, the Lord knoweth them that are his."

In 1831 he was called to pass through a severe trial—he was bereaved of his beloved wife. Mrs. Canfield was brought to God a short time before her husband, and through life manifested equal zeal for her own salvation and the interests of the church with him: she died as she had lived, in the possession of unshaken confidence in God, and that peace which the world cannot give. Mr. Canfield found in his partner a *help meet for him*, one who with care and perseverance laboured to the utmost of her ability to promote his temporal and his eternal interests. She observed to him a short time before her death that, "A celestial guide was by her bed waiting for her decease, that he might convey her to that rest that remains for the



people of God." Thus she realised the presence of God like the Psalmist ; " Though I walk through the valley and shadow of death, I will fear no evil, for thou art with me ; thy rod and staff they comfort me." Although he felt the death of his dear partner very sensibly, he bowed submissively to the will of heaven, anticipating the period when he should be readmitted into her society, in common with the general assembly and church of the first-born.

In 1836 Wallace was favoured with a gracious and extensive revival. He had much pleasure in seeing many of his grand-children brought to God, and united with his people. In this season of refreshing, he was made sensible of the necessity of a greater work of grace being wrought in his heart, and his concern to have it effected was apparent in the frequency and fervency of his prayers, his increased watchfulness, and zeal for God.

Last spring having returned to this circuit, after an absence of between three and four years, on my way to the house of God to commence my labours anew, I overtook Mr. Canfield slowly advancing toward the place where he had worshipped so frequently, and with so much delight. After the interchange of a few words in salutation, I observed, " you are near the end of your pilgrimage. What is the state of your mind? Have you an abiding sense of your acceptance with God? Do you feel that your anchor, hope is within the veil?" He answered in the affirmative, though in a way that denoted the great sense he had of his own unprofitableness, and dependance on the free mercy of God in Christ.

Shortly after he took ill of the affliction which terminated in death, I appointed divine service in the house, which proved to him a blessing. After service we entered into a free conversation in regard to his state, prospects, and enjoyments, and although unacquainted with what would be the issue of his present affliction, yet he expressed himself resigned to the will of his Heavenly Father, believing that as he had endeavoured to follow his Saviour in the regeneration, in life, God would stand by him and verify his promises in death.

As this circuit is long, and my appointments were numerous, during his affliction I could not visit him as frequently as I wished ; but calling on one occasion when he was very low, he regretted that he could not say much ; but when I made inquiry in reference to his state of mind, he replied, " God is good! If I should say he is not good, I should say wrong! You may tell my friends and the world, that I find God is good!"

As Mr. Canfield, now for many years had taken a public stand in the

church, many both religious and irreligious called to hear his dying words. Mr. F—— having called and entered into conversation with him, asked, "Have you any misgivings or fear about death?" to which he replied, "I cannot fear! the Lord will not let me fear!" His son Stephen, at one time being the only person in the room with him, he addressed him thus: "Stephen when your mother was dying she said to me, that a celestial guide was by her bed waiting for her decease, that he might carry her to that rest that remains for the people of God; then I did not understand her, but now I know what she meant; the same guide is by me, ready to bear my soul to God! The eyes of flesh and blood," he observed, "cannot see him, but I see him!" As the outward man of our dear brother decayed, his soul became more vigorous and happy. His daughter-in-law, a few minutes before his death observed, "Grandfather," employing the familiar term used in the family, "you are almost gone!" To which he responded, "Polly, I am on the verge of the eternal world!" She further said, "You will soon be in heaven!" to which he answered, "I am in heaven already, my dear!"

These are the last words he uttered. In five minutes after he thus spoke, without a struggle or a groan, his happy spirit took its flight, to the realms of eternal repose. "So died the wise man," in the 89th year of his age.

"The chamber where the good man meets his fate.  
Is privileg'd beyond the common walk  
Of virtuous life, quite on the verge of heaven!"

When those who surrounded his dying bed, looked at the aged pilgrim, his silvered locks, his sunken eyes, his quivering lips; the world receding from his view, and the awful realities of eternity about to open upon his vision; and at the same time to see the man composed, supported with unshaken confidence, exclaiming, "I am already in heaven!" and exulting in prospect of what God had promised, they were compelled to acknowledge the fact, "The christian is the highest style of man!" Such a scene is calculated to enkindle the desire expressed by the prophet, "Let me die the death of the righteous, and let my last end be like his."

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In the hearing of Mysteries keep thy tongue quiet. Five words unadvisedly spoken cost Zacharias forty weeks of silence. In such heights, convert thy questions into wonder; and let this satisfy thee: The reason of the deed is the power of the doer. All things are possible to God.

## MEMOIR OF THE REV. DUNCAN M'COLL,

*Late of Saint Stephen's, Charlotte County, New Brunswick.*

(Continued from page 11.)

JULY 1818. Mr. Newel is appointed by the Wesleyan Conference, in the Sates, to Calais, &c. I was happy to see him, he is one of my sons in the gospel, and has preached for eighteen years in the Methodist Connexion. We have of late many travelling men preaching through the country. Some from the United States, and several from Ireland, but alas they are not such as we want, and therefore we see no good following them. September 15. I have been sent for, some time before day, three nights running, and had to walk in the rain two miles to see J—— G——, a drunken backslider. O what a lamentable state is this!

Sunday Nov. 1, 1818, my stomach and head were so out of order when I went into the pulpit, as to cause me to stagger, I could hardly stand. A man came and stood before the pulpit, saying, "Mrs. W—— appears to be near her end, and wants to see you much." I hurried to see her as soon as I had finished at the chapel; she was just coming out of her spasm when I got to the house. She said, "I can sing with you now." She kept me all the time singing and praying till it was time to go to the chapel again. We collected fifteen dollars for a poor woman who was destitute indeed. I preached again at Mr. D. Campbell's for the comfort of Mrs. W——. I spent eight hours preaching, praying and singing, without rest to-day, and was supported through it without being hurt. However I found it necessary to take an emetic in the evening, and another the next day, which gave me much relief. Sunday, 29th November, we had a very awakening time at the new chapel. I have had sundry calls from strangers who have been preaching through the country. I feel happy to see good done by whomsoever God seeth fit to send, but I am sorry to find so little done of late. Things continued encouraging in our meeting.

Sunday, Jan. 3, 1819, after preaching twice at the new chapel, I found the house at Milltown crowded to excess; however the Lord strengthened me much in preaching. Wednesday, I visited our friend Thomas Grace; his legs are already dead up to the knees, but he is much composed and resigned. He was brought up a Roman Catholic, but was converted to God many years since, and joined us. Sunday, January 31, I preached twice at the new chapel, and in the evening at Milltown, where the house could not contain the people. I believe they were not idle hearers. The time was indeed powerful, and no sooner was I done than a woman, who was a stranger to me,

broke into singing a song tune. The people paid no attention to her. We all went off and left her to sing away. She proved to be a worthless woman, who had once professed to have experienced religion in the United States. February 7. Mrs. M'Coll is getting very low, her weakness increases fast. I pray the Lord to prepare me for what is coming. We had an interesting conversation together. Thanks be to God we were always of one heart and mind ever since we were married. I feel keenly my situation. I have no earthly relations to bear a part of my burden, but I have kind christian friends, who fail not to sympathize with me. I am now confined to the house on her account.

Sunday, February 14, 1819, I felt my spirit free all the day at the new chapel, and in the evening at Milltown it appeared to me that souls must feel the power of God's word. Thanks be to God for this day. I never felt greater need of dedicating my whole soul, body and strength to God. My dear Betsey is about to leave me alone. The doctor gives me no hope of her recovery. I have also troubles on account of the cause of God. Great impropriety of conduct among the people at Calais, among some who call themselves Methodists. I do what I can to direct my hearers the right way. February 28, after preaching twice at the chapel the people could by no means crowd into the house at Milltown. I strove to show my hearers how they ought to worship God. And thanks be unto the Lord, this had the desired effect in general, and the delusion was stopt. Saturday March 29, we thought my dear Betsey was just gone, but she recovered so as to enable me to attend at the chapel. I felt my soul much comforted in private prayer, after which I went into her room, and found her exceedingly engaged. I told her the state of my mind, and asked her the state of hers. "O happy, happy, happy, I thought I was gone to glory, a few minutes since. I heard sweet music. She then lifted up her dying hands, and took me round the neck, and drew me to her, saying, "My dear Duncan, I have often thought I could give up all the world but you, but now I can give you up freely;" and I feel as if I could give her up freely also. Our friends wept bitterly, but this was a time of heavenly triumph to us. This was on Monday. I here might say abundance in her favour. She was the best christian friend to me I ever saw, and in every way a faithful help mate, a useful wife, and a faithful house keeper; above all a self-denying christian, bearing ill and doing good. March 23. Dissolution appeared fast approaching, and continued so till five minutes after eight in the evening, when she delivered up her soul to God who

gave it. She spoke nothing for five hours or better, although her senses appeared to be perfectly bright to the last. The moment her breath was gone a beautiful smile of an heavenly complexion spread over her face, producing a youthful look, which surprised us all. This continued while her body remained above ground. I felt my mind fully resigned to the will of God; yet my tender feelings, full of human affections, were touched to the quick. O, my bleeding heart! This day thou hast lost thy brightest jewel, thy richest treasure: Thy beloved Betsey is gone, and I am left to weep. My helpless tears bedew my couch.

Friday, March 26, 1819, we carried her body to the new chapel, and from thence to her grave, which was dug deep with a view to receive my own body when my time cometh. Parson Clark preached her funeral sermon, and gave her character in full, to which he did great justice. We had the largest assembly we ever had in this place on a like occasion. Mourning and weeping were heard on every side. Many who had been indebted to her faithful admonitions for their soul's salvation, felt the stroke heavy. March 30, was a painful day to me. I divided her clothing, &c. according to her own request among her Christian friends, and the two children who lived with us. April 3, my loss came crowding into my mind, my lonesome situation in life, together with the imperfections of my days ever since I have embraced religion. O what a day of trial is this, good Lord deliver thou me that my heart and tongue may shew forth thy praise. My spirit sinks within me, and life has become bitter. My hope is in thee O Lord Jesus Christ, for thy righteousness is my only plea at the bar of God. It is many years since I have felt such keen trials and temptations as I have experienced for four weeks back. Satan is permitted to try me on every side. If Christ does not stand by me I shall surely sink, but hitherto the Lord has been with me, although very undeserving. O merciful God create in me a clean heart, and renew a right spirit within me, add strength to thy servant that he may be thy faithful witness unto the end. My hope is in thee.

On Saturday I felt it good to take up my old practice of visiting from house to house among the friends: they seemed glad to see me once more after so long confinement. Sunday, April 11, I found freedom in preaching at the new chapel. I strove to be faithful, and the people appeared to pay good attention both fore and afternoon.—Between meetings a number of our christian friends came in to see me, and to condole with me. I gave them some account of what took place six weeks prior to Mrs. M<sup>c</sup>Coll's death, which account appeared

to be greatly to their edification, particularly what follows, viz. : Mrs. M'Coll on February 11, asked me whether there was not a promise to this amount? I shall redeem Israel from all her iniquity. I answered, there is such a promise in Psalms cxxx. 8. She said "doth that promise extend to all God's people?" I replied yes. She said, "I feel it near, I can take hold of it." She was admonished to do so, and from that moment all scruples and fear of death and judgment were gone. I made a point of questioning her every day after on that head, and found the same reply: "I have no fear of death or of what cometh after; whatever alterations there may be in my feelings, my confidence remains unshaken; it is the same." Here we had a clear proof of what I have regularly taught for many years, saying, "there is such a thing as perfect love, and peace arising from regular and strong faith, producing "perfect love which casteth out fear." This stands firm in the midst of divers feelings and perplexities which may arise often without and within. Let men give this what name they see fit, I see no reason to be ashamed of the scripture language. Perfection, Sanctification, or any other term which the Holy Ghost has given it. "My son give me thy heart." God help us to claim it as our privilege, for it is provided for all those who have faith to take hold of it; and now is the accepted time. Behold now is the day of this great salvation. Mr. Wesley did well in defending this glorious doctrine. No man ought to embrace the title of a Methodist Preacher who does not preach this doctrine, and insist upon it. Let men give the whole heart to God, and the work is done. Wednesday, after meeting at brother Kennedy's, I visited a young married woman, who was given up by her friends. I found the doctor present. I exhorted, read, and went to prayer. I thought surely there was faith in that house. Thursday, I have the clearest evidence of my need of strong faith and lively obedience, in order to maintain my ground against the world, the flesh, and the devil. Ever since Mrs. M'Coll's death I have been abundantly afflicted by inward temptations. The powers of darkness affect me much, but if God be for me, who shall be against me? During the whole of Mrs. M'Coll's sickness I had an impression of the necessity of her being fully engaged, in order to be perfectly ready, making sure work, knowing that the time of her departure was at hand. But now the enemy seems to retort upon me. My strength has hitherto been equal to my trial, and my full belief is that the Lord will stand by me, and that in all these things I shall be more than conqueror, through him that loved me and gave himself for me. Nevertheless I see my danger and fear the consequence.

Sunday 18, after preaching twice at the chapel, I took my horse, and visited Mrs. James Fraser, who is given up by the doctor. She appeared to hear with earnest attention while I was reading, praying, and talking with her. Her friends were present, some of whom were greatly moved. God grant they may not stop short of the peace of God. Monday, I had muddy walking, going down on the Calais side of the river to Mr. H. Knight's, where I found some of his neighbours waiting to inter his daughter, a young woman who had suffered much pain for many years. Here I used great plainness of speech: some of my old friends were glad to see me, but I fear that some were not well pleased, for there was no room left for backsliders but in the way of repentance and genuine reformation. Worldlyism was exposed, and with this I left them. I now find that the walking a few miles on a bad road fatigues me. May these things prove a sufficient warning for me to be also ready. Wednesday, I was requested to visit Mrs. James Fraser, lately married, but now appearing to be hastening to eternity. O what a world of disappointments! but thanks be unto God her soul was set at liberty, and the place was like a little Paradise. Praise the Lord, O my soul, and let all that is within me bless his holy name: O what a privilege to be in the place where God reveals his love to the souls of men! A number of her young friends was present; it was a time of much weeping; may it also be a time of seeking and finding the pardoning love of God. After much reading, praying and speaking, she requested me to sing a hymn on dying: she shortly after died happy in God. Wednesday, May 5, I was exceedingly tried before I went to class at brother R—'s in the country, but I found it good to be there, and the rather because of a young boy of about twelve years of age, who came declaring his conversion since we met before. This was encouraging at this time. The poor little fellow kept his distress of mind so close, for several months, as to lead his parents to think he was sick, but within two weeks back we discovered him to be under an alarming distress for his soul, and now he is happy in the faith giving glory to God. The heavy gloom is gone, and a happy look appears in his countenance. A man told me to day that the first preaching which awakened his soul was that of a little child, eight or nine years of age, who stood upon a bench in a meeting, and saying, "how many years she lived in sin without religion," &c. It is true that out of the mouths of babes and sucklings God has perfected praise.

Sunday, May 30, we had a larger congregation than usual at the new chapel. The forenoon appeared to call a very general attention

while I was explaining the kingdom of God from Mark xiii. 34, "Thou art not far from the kingdom of God." A presbyterian minister who had happened to be present, came to me, saying that he was much edified by what he heard. He was exceedingly kind and brotherly, and attended in the afternoon also. He was a man of extensive advantages as to school education, but I fear without converting grace; nevertheless he appeared to approve of the truth, and to be of an amiable disposition and good moral habits. I preached at six o'clock in Milltown, but the people could not get in, not above two thirds of them. I was pained to see them wandering about and not able to hear, and the rather because God was with the word, and the time very encouraging. On Tuesday we were very peaceable and comfortable at the Ledge. Our class was good at Mr. Kennedy's on Wednesday, and so it was on Thursday at my own house. Notwithstanding my good meetings, I feel very lonesome. I have also met with unkind treatment from various quarters, where I laid out to do all the good I could. For my best offices they return me evil. I have not now a bosom friend to bear a part of my load; the memory of these things cuts me to the heart. The world feels to me but gloomy at present, my only comfort is in God. O may I prove faithful to him, and he will not fail me in life or death. O, my Betsey! Thy memory to me is sweet; but thy absence cuts me to the heart. Be silent ye painful sensations and let me rest, for I shall see her again, and where she is I hope to be. O Lord I do not murmur, although I mourn and weep. Keep me from sinning, and thou shalt have the praise. The world is strange to me; I have no earthly relation to depend on, but I have many christian friends; notwithstanding I feel uncommonly lonesome, having now only one young woman, whom we brought up, to keep me company when at home. She is kind and very tender of me. She has stood by me while others have forsaken me. I now begin to understand the feelings of the aged in the decline of life. O what a gloomy state without religion; but religion is enough, thanks be to God. I thought I was (in some measure) getting over those lonesome and cutting feelings, but this week they came upon me with double weight without being sought for. Every thing I see about the house brings my Betsey to memory. O may I mourn without sinning. Lord sanctify my loss to me. Sunday June 6, I strove to be faithful at the new chapel, my congregation was large. In the evening I felt a little fatigued, but had cause to be thankful for the strength I had. I understood afterwards that some were not well pleased. Wednesday, God was pleased to comfort my spirit, at our



class at brother Kennedy's. O what an heavenly calmness I felt, glory be to God. Sunday, June 13, we had the usual congregation at the new chapel, where I tried to make the truth plain. At present I see no new awakening, although I am greatly supported in preaching, &c., but I am also grievously tried and tempted, whereby I feel bowed down into the dust, and feel no other refuge but the wounds of Jesus. O what should I do without Him every hour. On Monday I was requested to visit C—— Y——, who appears to be drawing near his end. I was informed of his being in a very wicked spirit, using awful expressions, and reflecting on God. I knew nothing of this till after I visited him. I knew he clung to the predestination principles. I began by shewing how "God was in Christ reconciling the world unto himself," and had committed the reconciliation unto men appointed by him for that office. I proceeded by shewing the necessity of examining our spirits whether they be of God. I brought God to view as a God of love, shewing that the war continued on man's side; also that a change must take place in man, for that God was right, and could not alter; and pointing him out as fully satisfied with what Christ had done for us, and using means for our restoration to righteousness, with a view to bring us to peace in the gospel way of salvation, &c. I sung and went to prayer. My soul felt strong in the faith and very happy, my tongue was at full liberty. God was truly with us. He, C—— Y——, continued some time on his knees after I was done. Surely God stands ready to set his soul at liberty if he will give up all, and believe. He was loth to part with me, but I promised to visit him again, and so left him. Thursday we had a profitable class at my own house. I felt free in spirit by faith. I was happy to hear one who used to be stout in unbelief very happy and rejoicing in faith. It seems that the last sabbath afternoon's discourse proved profitable to many. I find by clear experience that giving place to unprofitable reasoning very often weakens our faith, and darkens our judgment, and gives the enemy an advantage over us. A man may labour to keep under his sinful lusts and passions by trying to do good while he at the same time gives place to doubts and perplexing fears, yet will he find that sin will have the dominion over him notwithstanding all his good intentions and hard labour to do better. I find but one way of overcoming sin, viz., believe that God is well pleased with what Christ has done for us, and stands ready to pardon and bless us through Jesus' name; perfect love casts out fear, and giveth strength to the soul, whereby we overcome that wicked one, so that he touches us not. We should come to God in that way

just as we are, fall into the hands of the living, the good, and the loving God, who gave his Son to die for us, for his mercy endureth forever ; and the believer will find it so. He that looks for signs, and tries to merit them by his own exertions, will find work enough, and gain but little grace or strength. O, come all ye weary struggling souls and abandon yourselves as you are into the hands of the living God, and that in the name of Jesus Christ, and you will find him to be all love. He will not do you any wrong. What he doeth is all right, and no one can be happy but by venturing on him, resigning all into his righteous hands in the name of his Son.

*(To be Continued.)*

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## DIVINITY.

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### SERMON ON THE EVIDENCE OF CHRISTIANITY,

DERIVED FROM ITS INFLUENCE IN THE FORMATION OF CHARACTER.

Text, Rom. vi. 17.—But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered unto you.

THAT a tree is known by its fruits is a remark not more applicable to the productions of nature, than to the character of man, and the merit of religious professors. That which, either in its design or tendency, is injurious to moral goodness, cannot possibly have the moral Governor of the Universe for its author. That again, on the contrary, which produces the most salutary influence upon the characters of many ; which delivers from the love and power of evil ; which operates most beneficially, wherever it is received, in a degree altogether unparalleled by any thing else, and to an extent which does not admit of any rivalry, carries along with it the evidence of its being a moral instrument formed by God.

In exhibiting the Evidence of Christianity, arising from its influence in the formation of character ; it shall be my object to show, that Christianity possesses claims to a heavenly origin, from its effects upon the character of men.

I shall endeavour to establish this important fact by a series of propositions, arising out of each other, or else closely connected with one another, and all bearing upon it.

I consider this reasoning will be conclusive in proof, that the gospel

is not a cunningly-devised fable, but the testimony of the living God which worketh effectually in them that believe. That it comes from Heaven, and not from men; and that, from its effects upon the human character, as well as from other considerations, it is worthy the acceptance of all. Before I mention the propositions to which I have alluded, allow me to observe, in explanation of the passage which I have chosen as the foundation of these observations, that we must not understand the apostle as thanking God *that men were the servants of sin*; we must not understand him as blessing God *for the existence of evil*; he is rather thanking God, that men, who had been the servants, the bond-slaves of iniquity, led captive by their lusts, their passions, and by the devil, according to his own pleasure—he is blessing God, that these men, through the instrumentality of the gospel, which he and others had preached, had been turned from sin to righteousness; from the service of Satan to the service of God; from the servitude and bondage of this world, to the glorious liberty wherewith Christ makes his people free. “God be thanked, that though ye were the servants of sin, you have obeyed from the heart that form of doctrine which was delivered unto you.” That though ye were the slaves of iniquity, under the reigning power of every evil lust and desire, you have obeyed, not externally only, but from the heart, that mode of doctrine to which you were called; you received the gospel, the glory of which you now represent in your lives and conversation.

Having explained the passage, I will proceed to the series of propositions by which I shall endeavour to establish the main point that is to come under our consideration.

1. THE CHARACTER OF GOD IS A STANDARD, TO WHICH ALL THAT IS EXCELLENT IN CREATURES MUST BE REFERRED. I begin here, because it is necessary for us to have some fixed principles, upon which we may reason with some degree of satisfaction. Without this, every thing would be vain, desultory, and inconclusive. This proposition may appear to some of you rather remote from the subject; but I trust we shall be able to shew, that it bears on every point of this great argument.

Just so far as we understand the character of God, just so far shall we regard that character as the pattern of excellence. Jehovah is the source of all existence: it is from Him we derive our being: it is in Him we continually live and move; it was by Him that all things were created, whether they be things in earth or things in heaven; and as, from God all creatures derive their existence, so it must follow, that whatever is excellent in them, must have been derived from

Him also. Whatever constitutes any thing which is good, either in regard to intelligence, moral worth, or happiness, we must consider Him as the prototype of all excellence which exists in the universe; for we cannot rationally conceive of any thing that exists which is excellent, but what proceeded from God; having its origin with Him, and being excellent only so far as it proceeded from Him. He is "the father of lights, from whom every good and perfect gift descendeth;" and "in whom there is no variableness, neither shadow of turning." Whatever change has taken place in the universe, the character of God must be regarded as the pattern of all that which may be deemed excellent upon earth.

Conceiving that this requires no length of argument to support it, I proceed to observe—

II. THAT, OF THE MORAL PRINCIPLES WHICH FORM THAT CHARACTER, REVELATION GIVES US SUCH AN ACCOUNT AS MUST COMMEND ITSELF TO THE JUDGMENT OF EVERY RATIONAL AND WELL-REGULATED MIND.

To this I make no exception—I can conceive of no exception. If what is given in the Scriptures of the Divine Character be fairly stated, these statements will commend themselves to the judgment of the creatures to whom they are addressed.

I will glance at the connecting principles which make up that character. According to the Sacred Revelation, there are the principles (1) of HOLINESS, which consist in the perfect hatred of all evil, and the most entire separation from it. A constant separation from all evil is ascribed to God; and we cannot conceive of the existence of a great first and ever-ruling cause, which is destitute of the qualities thus ascribed to Him. A God who could love sin, who could regard it as an indifferent thing, who is not separated entirely from it, is not the God described in the Sacred Volume—is not the God who can be presented to us, as either the object of veneration or love. "The Holy One of Israel" is without defilement; he hateth iniquity with a perfect hatred: between evil and him there must be an eternal separation: and, unless evil be removed from his creatures, his creatures and Himself can never dwell together. (2.) EQUITY.—The perfection of righteousness. The most perfect equity is always in Scripture ascribed to God. Perfect equity in all his procedures. He gives to every creature all that the creature has any right to expect; all that the creature has any right to demand. With God there can be no injustice. "The God and Father of our Lord Jesus Christ," can do no wrong. And, however difficult it may be to creatures, circumstanced

as we are, to account for every part of his proceedings, we may rest assured of the truth of the principle, that the God who is described in this sacred volume, possesses this awful character, and that he will, sooner or later, vindicate all his ways to men; establish the perfect rectitude of his procedure; and confound every object which has lifted up its countenance against him. (3.) UNCHANGEABLENESS constitutes another of the great perfections of the God of Revelation. He changeth not in his purposes, or his determinations, in regard to any thing which proceedeth out of his mouth. "He is not a man that he should lie, nor the son of man, that he should repent. Hath he spoken, and shall he not do it; hath he said it, and will he not bring it to pass?" Every word of God is pure: every declaration which has proceeded from his mouth, he will in his own time and way fulfil. Known unto him is the end from the beginning: He can never speak, as it were, at hazard: He can never utter anything that is rash: He can never pronounce any determination that he does not mean to fulfil. He will establish his claim to this awful character, notwithstanding all that may be said by men against him. (4.) One other great perfection is LOVE,—perfect love which may be said to constitute the sum and chief glory of the character of Jehovah, as revealed in the sacred volume; love consisting in the diffusion and distribution of goodness to all creatures, and to all intelligences; and love, consisting in the exercise of pity, of compassion, of mercy, or undeserving favour to guilty rebellious creatures, who have no claims upon him. To the love of God, as exercised in the bestowment of blessings, we are all indebted. Every creature depends upon the divine goodness, and is fed by the divine bounty; and to the love of God, as consisting in compassion, in the exercise of mercy in forbearance and long-suffering, we are indebted for our existence as sinful creatures.

I do not stop, you will perceive, to show, at any length, that these perfections are ascribed in Scripture to God, I take it for granted, that the man who has any knowledge of his Bible is not prepared to dispute the fact, that these are there ascribed to Jehovah. Nay, these perfections, according to the revelation of the Bible, constitute the character of Jehovah; and I will go further, and say, that these perfections are worthy of the God of the Universe: that, without these perfections, we could not conceive of our being under obligations to love, serve, and adore him. That these perfections are not only most worthy of him, but that the man who disputes them; who would contend for their being unworthy of God, or that God could exist irrespective of these perfections, does not deserve to be reasoned with:

he is not a rational creature, in the true sense of the word; he is not merely an *Infidel*, but an *Atheist*.

III. THE MOST PERFECT EXHIBITION OF THESE GREAT PRINCIPLES IS TO BE FOUND IN THE GRAND TRANSACTIONS OF THE GOSPEL HISTORY—IN THE LIFE AND DEATH OF THE SON OF GOD.—I assume, upon this occasion, that Jesus of Nazareth was the person whom he professed to be. I consider this topic to have been already taken up, and fully discussed by others; and, therefore, I am justified in assuming, that Jesus was the Christ, the Son of God. Granting this, I repeat the proposition, that the great principles which form the character of God, are to be found in the Gospel of Christ.

There is a vast difference between a theory, and an illustration of that theory. The Scriptures contain abstract statements of the character of God; such statements as those which I have just gone over,—A God of Holiness—Justice—Truth—Mercy. They do more than give us the abstract truths; they give us, in the gospel, traces of the life and death of our Lord and Saviour Jesus Christ; such an embodied view of these great truths and principles, as is most adapted to impress the mind with right conceptions of the character of God. Consider these perfections again, with their history contained in the Gospel, in order to conceive the force of the remark I am now making. Contemplate the perfections of the Redeemer's life. He was in the world, but uncontaminated by the vices of the world: he was the servant even of servants; placed in circumstances the most trying, and exposed to temptations the most severe; and yet, if dependence is to be placed on the records concerning him—and these records are now the subject of consideration—he was “holy, harmless, undefiled, and separate from sinners.” He was so for one simple reason—a reason which is frequently assigned—the love of God reigned perfect in his soul. Not only was he, in point of nature, different from a creature, but, as regards this powerful principle, he was perfectly under its reign and government. The law of God, *as the love of God*, was in his heart: he had no inclination to depart from what was good, or choose what was evil; because the love of God was the ruling principle of his soul, and to endeavour whatever might be necessary in order to give full obedience to the commands of his father was his delight. Purity reigned in all his life, thoughts and actions; his enemies themselves being judges, a crime could not be fastened upon him; a charge could not be brought home to him; evidence was furnished that all he said was true—that every thing he did was perfectly agreeable to his Heavenly Father's will. The evidence of the Son of God

demonstrated the inflexible justice of that Being, whose character his law entirely describes. If ever Justice appeared in all its majesty—with all its inflexibility, it was when the Being of whom we have been speaking was suspended between heaven and earth, as a spectacle to angels and men, when he groaned, agonized, and expired upon the cross! The sword of justice was then inflicting the mortal wound upon him, because he stood in the place of transgressors, not for his own sins, for he was “holy, harmless, undefiled, and separate from sinners.” He could not suffer for his own offences; if he was the Son of the Father’s love—if he did those things which were pleasing to the Father, then his death must have been required on some other principles of the divine government. The gospel explains the design, and unfolds the reason of the death of the Saviour. It represents Christ as the Father’s gift, as the demonstration of the Father’s love; it represents his death as necessary, that the claims of justice might not be violated; that the honour of the divine law might not be injured; that the glory of the divine government, in the moral administration of the universe might be secured; while mercy, in free and copious streams, flowed to lost and rebellious creatures. Can we look at the death of Christ, then, and acknowledge any of the principles I have now alluded to without perceiving the inflexibility of divine justice, the impossibility of sin passing unpunished, the absolute necessity which appears to have existed for the infliction of death, on account of the transgressions of the holy law of God? When you take up all the principles of love and mercy which constitute the great glory of the Divine character, where does that love appear in such transcendent lustre as in the suffering and death of the Lord Jesus Christ? It was love that sent him into the world; it was love which constituted him the Saviour of God to the guilty; it was love that appointed him to bear our sins in his own body on the tree, and to hang in the sight of God, to *redeem* his guilty, condemned, and worthless creatures—“While we were yet without strength, Christ died for the ungodly.” The Divine wisdom, in the whole of this wondrous plan, is gloriously displayed; providing for the claims of justice, and, at the same time, for the glorification of mercy;—providing for the honour of the moral Governor and, at the same time, for the safety and happiness of the creatures who had broken his law. Consider all this; and let me ask again, does not the Gospel contain the most striking and deeply impressive views of the moral character of Jehovah? I observe,—

IV. THAT MEN, NATURALLY, ARE NOT INFLUENCED BY THE PRINCIPLES WHICH WE HAVE DESCRIBED AS BELONGING TO THE CHARACTER OF GOD,

I need not refer upon this occasion to the testimony of Scripture. That testimony must be familiar to all who read the sacred volume. It is strong—it is unqualified—that there is none righteous, no not one; that the love of truth, the love of righteousness, the love of holiness, the love of mercy, are virtues not natural to man in his fallen and degraded condition. I may refer for the truth of this proposition to the general history of the world—to the history of all ages—to man as a savage—to man as a civilized being. Examine his history in the one state or the other, and you will find it according to the language of the Bible;—in the one state of his existence, manifesting vices of one class; and, in the other, vices of a different class. If we only look around us,—if we attend to the state of those with whom we converse,—if we examine the principles by which men appear to be influenced, we perceive an awful deficiency in regard to these great principles. Is there any remedy for this? we are naturally led to inquire. If there be a remedy, has it been brought within our reach? The Gospel contains that remedy, showing that man is depraved; that he is not influenced by the great principles which belong to the character of God; and, without these principles, he cannot be holy—he cannot be happy—he cannot be where God is. To produce conformity to the character of God is the design and tendency of the Gospel; or, in other words, it is to effect an union and fellowship with the God of the universe, to fit you for intercourse with one another in the present world. The grand design of the Gospel is what I have now stated. I would almost hope this scarcely requires to be proved, yet it is necessary to advert somewhat particularly to it. If this be the grand design, then, wherever it is not effected, the Gospel has not accomplished its object. In this case, there must be either a deficiency in the power, or on the part of the individual designed to receive it. Were it the design of Christianity merely to translate men from the influence of one set of general principles to another,—were the great object accomplished by men abandoning one and adopting another course, we should not perceive this moral weakness in the suitableness of the means used to attain it. But Christianity aims at something higher than this. It signifies not to us whether a man be a nominal idolator or a nominal Christian. If there be not something more than this about him, his professions amount absolutely to nothing. Christianity has gained no triumph with regard to that individual; its end has not been answered. That the design and tendency of the Gospel is to induce the principles of which I have spoken, appears most evidently from the nature of the communications which are contained therein. We are exhorted to be holy, as



our Father in heaven is holy ; to be perfect, even as he is perfect ; just and righteous, kind and benevolent, as he is. If it be not the uniform aim and design of Christianity to induce these principles universally, we are at a loss to conceive what that uniformity of design is. It is represented as the object of the incarnation, and life, and death, of the Son of God, to accomplish the purpose to which we have been referring. He has been called Jesus, because he saves his people from their sins ; and, if his people are not saved from their sins, his name does not correspond with his design and mission. He came "to seek and to save that which was lost." If they are not lost, or, being found, are not brought near to God, then, we say, the Son of God has been incarnate in vain. The great object of the incarnation is, as you perceive, to deliver men from sin. We go further, and show that it is the grand design of the sacrifice of Jesus Christ to produce conformity on the part of his people to his own character, and consequently to the character of his Father. "He gave himself for us, that He might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." "He gave himself for us :"—not that we, being Jews, were to become Christians ;—that we, abandoning one system of faith, might receive another ;—that we, abandoning one creed, are to adopt another ;—but that He might deliver us from the power of this present evil world, according to the will of God, and our Father. The Gospel teaches us to live godly, soberly, and righteously, in this present evil world, and to "deny all ungodliness and worldly lusts." And, if so, the Gospel is worthy of its Author ; worthy of that Being who made the world, and still governs it.

V. THE LABOURS OF THE FIRST PROPAGATORS OF CHRISTIANITY PRODUCED THE EFFECTS OF WHICH WE HAVE BEEN SPEAKING.

The apostles appealed to the change effected by their ministry, in proof of the divine character of their mission. I will not now take up your time by proving the truth of this proposition. I suppose it will be admitted, that the letters contained in this volume were written by those persons to whom they are usually ascribed. If this be the case, I appeal to the common sense of individuals, whether such men would have dared to assert, that a great change had taken place among the persons to whom they wrote, if such had not been the case ? "Be not deceived," says the apostle, "neither fornicators, nor adulterers, nor idolaters, shall inherit the kingdom of heaven, and such were some of you, but ye are washed," &c.

Does not this speak with the majesty of the God of Heaven ? Is not this announcement worthy of a God of infinite holiness, righteous-

ness, and truth? Let the profligates of the world listen to it and tremble. "Be not deceived," says the apostle, "ye shall not enter the kingdom of God." But mark what he affirms,—“and such were some of your; but ye are washed—ye are sanctified—ye are justified in the name of the Lord Jesus, and by the Spirit of our God.” They must undergo a change, a wondrous change, and that change had taken place by the ministry of the apostle,—by the preaching of salvation, through the sacrifice of Jesus Christ. The apostle appeals to themselves, not only *for* the change, but appeals *to* that change, as a proof that his mission was divine; that it had produced fruit worthy the character of the God of Heaven, and fruit which spoke for itself. “Am I not an apostle?” he demands; “am I not free?—have I not seen the Lord Jesus?—the seal of mine apostleship, are ye in the Lord?” The evidence of my being an apostle of Christ is to be found in your characters—your conversation—the change you have undergone. And he exhorts them, “Examine yourselves, whether ye be in the faith.” “Do you ask proof of the truth of the Gospel being from God?—of my being a minister of Christ?—Examine yourselves, whether ye be in the faith of that Gospel. In as far as that Gospel has made you different from others, I have spoken the truth.” The Gospel, in the beginning, produced the most salutary and delightful change upon those who received it; and it produces the same effects upon those who receive it in the present day. For the proof of this, I must refer you to a class of individuals who alone are capable of giving proof of the subject. I must refer you to the men who have received Christianity. I must refer you to the testimony of those individuals themselves, how it is that they differ in this respect from other men, upon what principles their characters have been formed—on what their hopes and expectations of the coming of the Lord are founded. I am not to be told that they are prejudiced witnesses;—they are the only individuals who are competent to decide. If we were to ask the opinion of persons concerning poetry and painting, who did not understand them, we should merit the scorn of those around us. So, when we are discussing the influence of Christian principles, we must refer to the persons who have experienced that influence; we must refer to the matter of fact. That the Gospel of Christ, at the present time, produces effects of the most extraordinary kind, is a matter of fact which admits of the most perfect establishment. What is it that renders the general character of countries, called Christians, superior to those who know nothing of Christianity? The leaves of the tree of life are for the healing of the nations. But, not to speak in this general way, I re-

fer to the islands of the Southern Ocean, and to Africa. Look at the history of these people; look at their characters but a few years ago, as we read it in Captain Cook's Voyages; and the travellers in Africa will tell you what these people were. Look at them now. Attend to the testimony of the men who have gone out to visit those places and they will tell you that, in the course of a few years, and under the influence of Christian principles, that mass of degraded beings has undergone the most astonishing change. They have not only been civilized, but brought under higher principles. What has produced these effects? The preaching of this Gospel; the statement of those principles which belong to Christianity. The glory of that change belongs exclusively to its Divine Author. We may not only refer to the influence of Christianity upon the mass of men, but also upon individuals—individuals the most depraved, under the influence of the most ungodly lusts and passions. We can refer to numerous instances of this kind, where men have been brought under the transforming grace of Christ, who were once the slaves of sin. I refer to such men as Lord Rochester, to whose wondrous change Bishop Burnet has borne the most unqualified testimony; to such men as John Bunyan—Colonel Gardner, to his own account, and that of his friends.—What an astonishing moral change took place in him! A host of witnesses, all bear testimony to the same thing—that the grace of God, operating upon the heart, teaches them to deny “all ungodliness and worldly lusts.” I am not to be driven from my argument by being told that there are many wicked Christians; that men may receive Christianity without being benefitted by it. I reply, by denying, in the strongest and most unqualified terms, the allegation. There can be no wicked Christian. The man who shows himself to be a wicked man—the man who is not influenced by holiness and mercy—the man whose conduct is different from Christ and the Gospel, that man proves, by such conduct, that he is not a Christian—that he has perceived nothing of its truth—nothing of its transforming power. The Gospel cannot be received without producing the love of the principles of which we have been speaking. Is there a conformity between that individual and the character of God? That is a proof that the Gospel is suitable to our condition, fitted to raise man from this state of degradation and wretchedness, to the realms of happiness and purity.

From these general propositions, and from the experience of eighteen centuries, during which the Gospel of Christ has been preached in all the variety of human circumstances, and has been received by men of every kind and degree, we may draw a few inferences.

1st. *The principles of Christianity, corresponding with the holy, merciful, and righteous nature of God, must, consequently, be worthy of Him who is the perfection of holiness, righteousness, and love.*

2d. *These principles being invariably the same, in all ages, countries, and circumstances, prove that they proceed from one invariable cause.*

A Christian, let his country be what it will—let his rank be what it may—let his previous character have been ever so bad—you find the man under the influence of the principles of which we have been speaking;—you find him governing his passions—exercising equity in his procedure with his fellow man—rendering, according to his ability, all their due; to God what belongs to him, and to his fellow creatures what belongs to them. The Gospel, producing these invariable effects, proves that it has come from Him who is without variableness, or shadow of turning. It proves, notwithstanding the diversified circumstances of human creatures, that they all stand in need of the same truths.

3dly. *They have been produced to an extent that powerfully demonstrates the co-operation of God.*

I once read, in the history of a celebrated infidel—I refer to Mr. Hume—a declaration which I have frequently found to correspond with the statement of the Gospel. “I have seen many men so miserable, as to be beyond the reach of any system of philosophy with which I am acquainted.” His acquaintance with philosophy none will dispute. He knew men under such circumstances as to be beyond the reach of all philosophy. But we can show, by evidence not to be contradicted, that there is no human being so wretched, or so depraved, as to be beyond the philosophy of what we call Christianity. It is suited to the wise, the great, the noble, of the earth; and it raises the savage barbarian to the rank of man. I may remark, in connexion with this, that it is utterly impossible to account for the universal, the extraordinary, the permanent influence of the Gospel in the world, upon a supposition that it is a system of falsehood. Let the man who thinks so account for it. Let him account for the changes which have taken place upon the complexion of the human character. Let him endeavour to account for these things upon the supposition that the Gospel is a falsehood.

If there be any future state of happiness prepared for *holy* and *bles-  
sed* creatures;—if that state of happiness cannot be enjoyed except by those who are like God;—if likeness to God consists in deliverance from the power of sin, and in the love of holiness, righteousness, and mercy—if the Gospel is powerful to produce this state of character :

if it does produce it whenever it really operates—then it is a system, and the only system, which is adapted to man's present condition, and which is fitted to make him "meet for the inheritance of the saints in light." If this be so, I am justified in saying that the Gospel is a faithful saying; if so, I am justified in announcing it to be worthy of all acceptance. If you feel yourselves what the Gospel describes you to be, unholy, imperfect, sinful, rebellious creatures, if you have a consciousness that you are not what you ought to be, what God desires you should be; then, let me say, the Gospel is preached to you for salvation. It is the revelation of the God of Heaven to wretched condemned sinners. It proclaims pardon without money and without price. It proclaims salvation without restriction. Eternal life is not to be bought with money—is not to be purchased by the merits of man. It is what God has declared it to be, "The gift of God, through Jesus Christ our Lord." May God bless his word! Amen.

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### WATCH NIGHT.

How still and holy is this house! it is the noon of night. The moon and stars from their high spheres look steadily down upon the silent city; even the wintry night winds which have swept up so coldly from the waters, are in this sacred moment hushed, as if the mysterious influence which now rests upon the spirit, and with freshly imparted divinity, prepares it to hold most solemn converse with its God, were touching all things above us and around, until they feel His presence, and a voice from the earth, the winds, and the far-off stars, proclaims to the adoring soul—the Lord, the Lord is here! He whose wisdom pervades the secrets of creation, and upon whose word the pillars of the world were based, has come down, and placing His hand upon the springs of time, again measures out to man another period of duration, another swiftly re-

volving circle of hope and fear, of joy and sorrow, of life and death.

Well may we bow and worship before Him, while His infinite mercy offers to faithless servants so rich a gift; and meet it is that we receive the wondrous boon with prayer and watching. By the year now gliding from us, yielding its latest message even from the portals of eternity,—and by the dread responsibilities with which the coming new one shall invest us, we are called alike to penitence, to prayer—and therefore "watch."

In guilty alienation from the promised rest of "perfect love" and faith, our free inheritance, we watch as those who, in a gloomy night when death and danger were abroad, watched, and trusted that the sprinkled blood upon their humble dwellings should meet the eye and stay the arm of him who,

with the sword of justice bared, was passing over the land. But a hope which speaketh better things is ours. Though the polluted record which the closing year now bears to Heaven is open to the gaze of uncreated purity, with penitential tears, yet humble faith, we glance beyond this searching sight, to where a milder glory beams for man to look upon—to the changeless throne of mercy ; and there already has the blood as of a lamb newly slain washed all that guilt away—because our Redeemer lives, we live also.

We live awhile on earth, and therefore watch ; for in every hour of this varying scene, we are sowing the seed of which we are to reap in that unending state to which we hasten, of daily joys and daily trials, that fearful harvest is preparing ; from God alone must come the constant aid to sow the seed aright, by whose grace and smile it shall ripen and increase, and yield to us the fruit of endless life.

Grief, too, has been mingled with the past, and from the hand of change and death we gathered oft a bitter portion, and therefore watch, ere we advance, lest those

tokens of His presence be withdrawn, so long our guide, our glory and defence,—for in the way which we must tread, are many dangers ; and sorrows still will grow together with our joys until the end shall come ; but an end shall come, a full and glorious end to anxious care, and grief, and every fear ; for He has numbered them. When the heart thoroughly purified, shall no more need refining grief and wayward faith, taught by afflicting mercy, shall fasten steadily upon the rock Christ Jesus, and Hope cleansed from all the earthly aspirations which now dim its lustre, shall brighten in the light of “ perfect day ”—then to the society of those dear ones, who have joined the sainted band above, to all the spirits of the just, and to Himself in His own glorious abode will He welcome us ; therefore now we pray, that when the end shall be, and He shall come to summon us before Him, whether it be at the eve of this new year, or in the middle of its course, or when the morning of another dawn, He may find us “ watching.”

H. M. P.

January 1, 1842.

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### ON WORLDLY AMUSEMENTS.

IN our number for December, page 634-40, was suggested a plain and practical test, by which to try worldly amusements. We proposed to contrast the character and conduct of those who conform to them, and of those who separate themselves from them. And, with this criterion, we would readily stake the cause upon the honest decision of every unprejudiced mind.

But those who are thoroughly

engulphed in this system of delusive pleasure will refuse to hear this reasonable appeal. Let me then turn to the compromising professor of religion, who would join, in unholy union, God and the world.

In the midst of enjoyments which you plead that you deem innocent, but which a stricter class of Christians pronounces to be incompatible with a truly Christian walk, you look abroad upon those

who are living in gross and open sin ; and you can form a true estimate of the nature of their pursuits ; and of their insufficiency to promote the great and common object of man—happiness. You wonder, for instance, what infatuation can blind the man who wallows in gluttony, drunkenness, and sensuality, thus to shatter his constitution ; to impair his fortune ; to debase his nature ; and eternally to ruin his soul ; for the momentary gratification of a low and grovelling passion, whose insatiable desires are but increased by indulgence. You can thus form a right judgment upon the folly of all those who are *beneath* you in the moral scale. And why ? Because your judgment is not warped by any prejudice in favour of their besetting sin : while the wretched victim himself, fascinated and deluded, discerns neither the heinousness of his sin, nor its utter inability to promote even his temporal comfort and enjoyment ; and this, because his judgment is prejudiced by the *love* of this sin ; because his heart has been depraved, his mind and conscience been defiled, and his understanding darkened, by those foul vapours which indulged sin never fails to raise in the soul. But while you can thus, to a certain extent, form a just estimate of every character *beneath* you in the scale of morality, you are yourself living contentedly, and at ease, in practices and pleasures which a stricter and more serious class of Christians unhesitatingly condemns, as wholly incompatible with the genuine spirit of Christianity. Now let me ask you, with all solemnity—and remember that it is a question in the true decision of which the best interests

of your soul are vitally involved,—is it not possible that *your* judgment also, as well as that of the gambler, the drunkard, or the sensualist, may be warped by prejudices in favour of your own practice ; and that you cannot, as you affirm, perceive that those practices are opposed to Scripture, only because that the “ sword of the Spirit ” has lost its keen edge, in frequent, but unsuccessful, collision with a hardened conscience ? May not that clearer light, in which the spiritual man, as Scripture tells us, “ discerneth all things, yet he himself is discerned of no man,” be that light by which the stricter Christian discerns, and passes a sentence of condemnation upon, those vanities which you deem innocent ? And may not that clearer light be the result of a closer walk with God ?—of an emancipation of the soul from the *love* of those vanities ?—of a surrender of the will to the Divine guidance : a submission of the understanding to the teaching of the Spirit of God ?—of a still silence of the passions : a recollection of the dissipated affections : a state, in which the soul adopts, as it were, the language of the prophet child, “ Speak, Lord, for thy servant heareth ! ” and is answered by that Spirit which guideth into all truth : that unction from the Holy One by which he knoweth all things : by which he “ knoweth of the doctrine,” or of the precept, “ whether it be of God ? ” May not you, like the drunkard, or the sensualist, awake, when it is too late, from this stupor of moral death ; and feel the frightful conviction flash upon your newly opened eyes, and rankle for ever in your soul, that, in striving to compromise between religion and the world,

you have been endeavouring to serve two masters whose interests are wholly incompatible? May you not learn, by sad experience, the truth of our Lord's merciful but unheeded warning, "Ye cannot serve God and Mammon?"

To every Christian professor, then, we would urge an entire separation from worldly amusements, as he values his own soul: because the spirit of the world—its principles and affections; tastes and tempers; objects and pursuits; ends and means; in short, its whole spirit, is not the spirit of the Gospel—of Christianity—of Christ: and because a drinking into that spirit intoxicates his soul; spoils its relish for simple, innocent, and spiritual enjoyments; renders irksome to him the offices of charity: and utterly unfits him for the right discharge of those relative duties, which, under the penalty, of his vengeance, God has indissolubly bound upon his conscience.

But we would also urge this upon the Christian professor, as he values the *souls of others*.—We would beseech him not to strengthen the hands of the great enemy: not to deceive the ignorant: to entrap the wary: to encourage the timid sinner: to determine the wavering: to sanction, by his presence, and by the weight of all that the world may deem amiable and religious in his character, practices and pleasures which he sees daily, and inevitably, leading thousands into sinful excesses to which he would not himself dare to pursue them. We would solemnly urge him to beware of those tremendous judgments which must have burst upon the devoted heads of those who have brought a religious charac-

ter, or a religious profession, to sanction irreligious practices; and thus become the main pillars which prop up an ungodly system: who have been playing the hypocrite with a jealous God; and coquetting with His rival, the world, beneath the heart-piercing eye of Omniscience: who have been seducing, by their example and authority, into paths of everlasting perdition, their weak brethren "for whom Christ died:" who have been compromising between God and the world—and the stake at issue, immortal souls; who have used the watch-word of Christianity but to creep in, unawares, among the people of God, and to betray the cause: who, in the garb of religion, have been doing Satan's work; and making "Christ the minister of sin!"

There are some, whose general pursuits and dispositions are not hostile to religion, who yet mingle, to a limited extent, in the amusements of the world: but who, whether from constitutional temperament, or clearer views of moral truth, are averse from carrying matters to an extreme of dissipation; and who think that to object to this "golden mean" is unreasonable and scrupulous: is carrying religion into extremes: is being "righteous overmuch." Such persons appear to forget, that it is impossible once to open the flood-gates, and suffer the current of dissipation to flow, and then to arrest its progress at a given height. They forget they are themselves, by their character and example, the main pillars of a system of iniquity into which they should shrink from entering deeply, yet which, but for the sanction, and the partially restraining influence, of their presence, would soon be



crushed beneath the weight of its own enormity : and that, therefore, they are as responsible for every excess, and for every crime, into which the profligate extend and follow up their "innocent amusements," as they would themselves, in a court of justice, pronounce that criminal to be, who was a party, by his voluntary presence, to a murder, while yet he left to some more hardened or intrepid villain the perpetration of the act.

The principle upon which such persons act is plainly this. They view worldly amusements simply in the degree to which they themselves conform to them, instead of looking onward to their inevitable consequences, and thus, to the complicated iniquity of the system into which, by a partial compliance, they cast themselves, and which by their character and influence mainly contribute to support. And being defective in their views of the holiness of God, and of the extent and spirituality of the Divine law, they will ask, for instance, and often I am convinced with perfect sincerity, what can be the great harm of an "innocent, occasional game of cards," merely for amusement to myself, or perhaps accommodation to others, and at which I neither lose my money nor my temper! Now not to consider this at all as a Christian ; not to dwell upon the consideration, that the spirit which could find pleasure in a single game of cards is not the spirit of Christianity : and that—with reverence be it expressed—our Great Model, whose tastes we must acquire in this life, if we would dwell with Him, and enjoy Him, in eternity, would have shrunk from a single game of

cards, or a single ball, or a single fox-hunt, or a single horse-race, as from a single murder—not to dwell upon this class of motives, but to view the question in a merely moral light, I answer, you are probably participating in this amusement with persons to whom it is not occasional, but constant and habitual : and who sacrifice to it as largely of their money and their temper, as of their time.—And let me add, that in proportion as your indifference to this amusement, and your infrequency in partaking of it, diminish your personal danger, they increase your criminality, in upholding, on so slight a temptation, an amusement so fraught with danger, indeed so often, and awfully, injurious to others.

Where, it is asked by others (who highly disapprove of cards, because they will not tolerate a rival.)—where, it is asked, can be the great mischief of an "innocent and occasional dance," which I uniformly break off before there has been any transgression of the bounds of temperance and moderation? I do not now urge upon you that the mind which could enjoy it is, plainly, not the mind of Christ ; but I would urge upon you that you are participating in this amusement (which I must again observe, in order to be in any degree safe to you, you must be able to give up without any sacrifice,) and that you are assisting to support it, with many young persons of yet unformed and unfurnished minds, and in whom your "innocent, occasional dance" has expanded into the great business and enjoyment of life : whom its absorbing levity has thoroughly unfitted for every serious meditation and pursuit :

whose minds it often fevers with expectation, and again depresses and sours with disappointment. You join in it in a region whose very atmosphere is levity and dissipation: shunned by those whom you acknowledge to be decided and advanced Christians: and where, you will yourself admit, the introduction of religious conversation would be ill-timed and unsuitable. You join in it amid a society, some of whose minds are tainted in moral feeling—perhaps, notoriously, in moral character: whose every sentiment is infectious; whose very presence and admission are a sanction of vice, and a prostration of the law of holiness: some of whose females, whom the mind would gladly associate with all that is pure, and lovely, and honest, and of good report, dissipate this pleasing picture, by transgressing, to say no more, in the one article of dress, the strict bounds of economy, of propriety, of modesty!

It is asked by others What can be the great harm of an occasional hunt? or of seeing a few race-horses run? I will not speak of the excitement which, to be enjoyed, this boisterous or momentary gratification must produce in the mind, and which is irreconcilably opposed to the calm spirit of Christianity: nor of the inevitable tendency of such amusements to sink man's higher in his lower nature: and to give a debasing and unholy predominancy to all that is animal in his frame. I will not speak of the cruelty of one at least of these amusements; which derives its pleasures from the protracted agonies of a scared and panting victim. I will not ask, Where have fled men's softer feelings, while they make this

trembling victim's life their sport; and, with sounds and forms of terror, pursue him, as he flies affrighted, while fear can lend its unnatural speed and vigour to his sinking frame; and when at length he drops, exhausted by weariness and despair, tear asunder his quivering limbs amid yells of exultation? I will not speak of the curse which pre-eminently appears to mark the other of those amusements: the temporal ruin which it has almost uniformly drawn upon its prime agents: but I would ask you to consider only the gambling, the swearing, to which it gives rise: the idleness and drunkenness which it produces among our starving peasantry and artizans: the unfavourable point of view in which it presents to them their superiors; from whose dignified and Christian example the benign influences of religion and morality should descend upon them, as the irrigating rivers from the lofty hills, or as the gentle dews from heaven, refresh and fertilize the earth. I would ask you but to think of the dissipation which it produces in all ranks of society: the vice, and drunkenness, and riot, with which it wakes the peaceful night: and, by unholy vigils, often converts our hotels and streets, on the early morning of God's sacred day, into an image of hell.

I might then answer to that often repeated question, "Where is the great harm in worldly amusements?" that as the pastimes of childhood, however innocent, but ill becomes the dignity of maturer life, so the passing follies of a day but ill consort with the pursuits of eternity: the pleasures of the world are but little congenial to the tests and affections of him

whose "citizenship is in heaven." But as this is not the line of argument which I have adopted, my answer must be, that these amusements contain, in their own nature, or in their necessary consequences much more of evil than you have extracted from them: that *your* sanction mainly upholds them: and that, therefore, you are guilty of all the sin of their most malignant nature, and remotest consequences. And remember, that even though you could succeed in proving that to you they are but contemptible follies, to others they are, unadeniably, damning sins.

But does religion, while it protests against the vices and follies of man's world, rob God's world of its charms, and man of his happiness? Oh no! This is the delusion with which the father of lies ensnares and detains his victims. The Apostle's call, "Love not the world, neither the things that are in the world," demands from you no sacrifice. It seeks to rob you of no object, either of intrinsic excellence, or congenial to the sanctified affections of a new and regenerated nature.— "The lust of the flesh, the lust of the eye, and the pride of life," are indeed imperatively forbidden, because they are "not of the Father, but of the world: and the world passeth away, and the lust thereof." But the eye may still stray, delighted, amid the varied beauties of this visible world.— Every sense may wake to catch its congenial gratifications. You may yet "richly enjoy" the music or the stillness, the fragrance or the beauty, the breathing animation or the soothing repose; of external nature. Man too, in all his several relations, whether Christian or heathen; converted

or unconverted; Jew or Greek; bond or free; whether linked to you by the ties of natural or providential relation; or separated from you by the other suns, and starry skies, of half a world, will still present a legitimate, and most interesting object for the exercise of your sanctified affections. Nor will all these enjoyments which *God's* world, moral or material, presents, be less exquisite, or less esteemed, because God's licence "richly to enjoy" gives peace to conscience; or because eternity opens an interminable field for the exercise of those affections, and the enjoyment of their congenial objects.

To love not *man's* world is not a privation but a privilege. It is no small part of the curse of this apostate world, that, throughout all its departments, both moral and physical, it is far easier to excite than to allay a pang: to inflict a wound than to heal it. Misery, that fearful and two edged sword, is wielded by every arm; and seems, as it were, abandoned by providence, into the hands of malice, of passion, of inconsideration, of ignorance, of prejudices and infirmities, of coarse manners and unfeeling minds, even of well-meaning, but ill-judging affection: while the sovereign and only effectual balm is kept securely in the treasure-house of heaven, and can be administered by the Spirit of God alone. The poison flourishes every where in rank luxuriance; while earth's accursed soil and altered climate can grow no antidote. An infant's touch upon the trigger can lacerate a heart; and the whole faculty of medicine cannot heal it. Love not then that world which promises but to deceive: which embraces but to

stab you : and which cannot heal again the wounds that it promiscuously deals out among its votaries. Nor fear lest the heart be less delicately, or less profoundly, susceptible, because thus shielded : because the vanities which disappoint, the anxieties which fever, the vices which corrupt, have been separated from the charities which feed it : because the affections of nature have been sublimated and refined, and transmuted into the affections of grace. No ! we should be no losers, either in the capability and intensity of loving, or in the number and value of the objects of

our love, even though the affections were to soar, on the buoyant wings of an indwelling Spirit, from things on earth, to things in heaven : though the dim lights of this night of time faded before the dawning glories of eternity : though Christ, "the bright and morning star" of Bethlehem, rose above the dark waters of the troubled sea of life, and because the guiding star of the heart's affections : though, in the sanctuary of his chosen temple, the human heart, the love of this deceiving, idol world, bowed before the love of God.

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## RELIGIOUS INTELLIGENCE.

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### SACKVILLE ACADEMY.

THE subject of education is daily becoming more extensively appreciated. In our Father-land the energies of many persons of intelligence and piety have been aroused, by the attempted measures of a late Government to force a scheme of general education upon the people which they conceived to be, as making no adequate provision for religious instruction, both defective and mischievous. Large sums of money have been generously laid out in many districts, in establishing Seminaries from which Biblical knowledge shall not be excluded, and in which shall be inculcated principles not only rendered venerable by their antiquity, but valuable by their identity with those of the British Constitution, and with the true interests of the people. It is indeed cheering to mark the benevolence and zeal of those who have the means, in providing for the future respectability and usefulness of their country's population.

In this Province (N. B.) a most respected friend, solicitous to promote the best interests of the youth of the

Wesleyan Societies, and of their friends in Nova Scotia and New Brunswick, by affording to them a superior education founded on Scriptural principles, has, as our readers are aware, erected buildings, in Sackville, for their accommodation, which for neatness and convenience are not surpassed by any Academical Institution in the Province, and which, with the land (seven acres,) on which they are placed, he has munificently deeded for ever to Trustees. And it is, we feel, a cause of thankfulness, that our friends on the Sackville and Point de Bute circuits, in New Brunswick, and in Halifax, Amherst, and other places in Nova Scotia, concurring with Mr. Allison, in his patriotic and pious designs, have subscribed generously towards furnishing the building and preparing for its early opening. Mr. Temple visited Nova Scotia in September last, and obtained subscriptions in Halifax to the amount of £145 3s. 6d., and from other places, on his route, £18 5s. But our Brother Rice, who has most indefatigably laboured in this cause in Westmorland and Cumberland, and is now on his

way to Kent, Northumberland, and Gloucester, reports the subscriptions promised in the two former places, where he was received with every demonstration of kindness, to amount to £928, which he thinks will yet be increased.

These examples we trust will be nobly followed by our friends on the other Circuits of the Provinces when, in course, they may be called upon.

We cannot believe that Wesleyans, who have not unfrequently been maligned, by ignorance and bad feeling, as indifferent to educational advantages, will allow an Institution, the sole object of whose erection is to provide for their sons, and those of their friends, a good education, characterised by Biblical principles, and which they have so long been endeavouring to obtain, to fail for want of their hearty support.

## CANADA.

A Protestant Missionary Society contemplating the instruction in Scriptural Christianity the *habitans* of Lower Canada has, for some few years, been in diligent operation, and our readers who may not be aware of the fact will rejoice in the following information as to some of its results. Through the blessing of God, this mission has taken a great extension. There is now a large mission-house at Grand Ligne, which contains a chapel large enough to hold two hundred persons, rooms for schools, and apartments for the mission family and a large number of boarders. At present the church consists of about fifty members, (all converted Roman Catholics,) whilst as many more attend upon the preaching of the word; fifteen young men and young women all hopefully pious, are boarding in the institution, and receiving a suitable training for being colporteurs and teachers. Two or three schools are maintained besides those in Grand Ligne; and earnest calls are made upon the society for schoolmasters for no less than four villages more. The Montreal Society have increased the number of their laborers, so that there are now no less than fifteen persons, all from Switzerland, who are endeavoring, in various capacities, as school-teachers, colporteurs, evangelists, and preachers, to promote the kingdom of Christ among the French Catholics in Canada. A great and effectual door is certainly opened in Canada for the spread of the truth among a most benighted population, which was never accessible to Protestant influence until lately.—We give a letter from Madam Feller, who, with Mr. Roussy have alone carried on the mission for the last two or three years.

*Grand Ligne, May 2, 1841.*

SIR, AND DEAR BROTHER—It is with great joy and gratitude, we have learned the kind determination of the Foreign Evangelical Society to aid still more, by contributing to the expenses of the new laborers in this little corner of the great harvest. But in spite of your appeal and ours, we have not yet learned that any of our Swiss brethren are ready to come to our help.\* Nevertheless, we continue to hope and wait; and so much the more because the want of new laborers is becoming more urgent. Several places are ready to receive teachers, and we are groaning under our inability to supply them. New openings are found for preaching; and it appears to us im-

\* The Rev. Mr. Turner has since come out from Europe with his wife, and joined the mission at Montreal.

possible, on account of the distances, that Mr. Roussy should occupy them all. But the Lord knows it, and we pray that his kingdom may not be hindered by our insufficiency and feebleness.

For some time we have been witnesses of the renewed goodness of the Lord, and of the mighty efficacy of his word in restoring life to the dead, and sight to the blind. Two young girls of our school have received the Lord Jesus Christ into their hearts by faith, and give us good evidence of the reality of the change. Another brand plucked from the burning, is a young man 23 years old, named Joseph Gigaire, who was a domestic of Mr. Normandeau, when Mr. N. left his charge, and who loved his master tenderly, and was much grieved at the thought of being separated from him. No Ca-

tholic was ever more devout or sincere than he. Punctual in observing the feasts and ceremonies, he submitted to fasts and macerations, in order to gain a good place in heaven. Before entering the service of Mr. Normandeau, he served an old priest, and this condition appearing to him the best for his salvation, he procured the place of porter in a seminary. But before going there he wished to make some efforts still, to find his dear Mr. Normandeau. They told him that he had become a Protestant minister. This misfortune seemed to him to be too great to be possible; and he refused to believe it until he should hear it from himself. He went to the bishop to inquire of him. He directed him to Acadie, and thence they sent him to us, telling him at the same time to be on his guard, because our house was the devil's house, and that no one who entered it ever came out. He came filled with fear, and resolved to keep his eye on the door, so as to secure his retreat in case of danger. His joy at finding his dear master was inexpressible, and diminished his fears greatly, which before the end of the first day completely disappeared. The first reading of the Scriptures which he heard, was to him like a flood of light, which dissipated his gross darkness. As he had believed and loved his superstitions, so he now believed and loved the gospel, which made him abandon, one after another, all his errors.

At the end of a few days he was no longer the slave of Rome, but the freedman of Christ, whom he glorified by his love and his praises. He could not read, and his first desire was to learn in order that he might read for himself and others, the Holy Bible, a knowledge of which had made him a new man. His fine disposition, and his peculiar circumstances, indicate our duty to teach him to read, and guide him in his new path. And we rejoice in seeing his rapid progress. It is only a few weeks since he began to read the A B C, and now he can read his Testament, and is learning to write. He rejoices us daily by his spiritual progress; we trust that God is preparing him to be a good colporteur. Another conversion is that of a father, named Cloutier, who lives 45 miles from us. He was a zealous Catholic until the very moment of the first in-

urrection of the country, three years and a half ago; when he remarked several things in the priests, which excited his doubts. A year ago, when passing accidentally through this region, he heard them speak of us. Mr. Roussy had a long conversation with him about the gospel, and gave him a New Testament. We heard nothing more of him, and had even forgotten him, until we saw him return six weeks ago; when we found the bread which had been cast on the waters. By the reading of his Testament, he was convinced that the Romish Church is not the church of Christ, and he came to seek instruction of us, to aid him in seeking and following the truth. He brought a letter from a lady of his village, who, like himself, is desiring and seeking the light, and who begged us to come and visit her. She had been led to discover the errors of the papacy by one of her sons who lives in Massachusetts, and who visited her last year. From that time she read the Bible with her large family and Mr. Cloutier. But themselves too ignorant and too feeble to resist the opposition of the priests and the world, Cloutier decided to return here to establish his knowledge and strength in the things of the Lord. He remained with us three weeks, during which his mind was enlightened to understand the doctrines of the gospel. But his heart has also been opened to believe and keep them. All that we have seen of him, gives us reason to hope that he has entered the ark of safety. He has left us, full of consolation, to return to his family, and happy in having such good news to carry to his friends, to whom he was going to announce a visit of Mr. Roussy; which, to our great regret, he has not yet been able, on account of the impassable roads, to accomplish. Behold a new field of activity opened to us! If we had a teacher, we could employ him there immediately, because there are, in two families, children enough to commence a school. In the meantime, we will visit it as often as we can.

You remember, dear sir, two young Canadians, with whom you conversed at the dedication of the mission house; they live in a village 12 miles from here, where they are clerks in Christian houses with which we are acquainted. They have there heard and

read the Word of God, which has increasingly enlightened their understandings. They have also read with much pleasure and spirit all the religious books which we have lent them. When the priest, who makes open war upon the Bible, learned that they were making much use of it, he demanded it of them, and did every thing he could to turn them away from it. But the Evil One fails in his wicked efforts by over-shooting his mark. In speaking evil of the Holy Bible,—which he dared to say was full of falsehood,—and wishing at the same time to support the errors of the papacy by it, he has broken the yoke under which he wished to retain these dear young people who have now severed every tie which bound them to the Romish church to unite themselves to that of Christ. They are now in the possession of the joy and peace of salvation. They sustain opposition, shame, and persecution with courage. The conversion of these young persons has filled us with joy: we hope that they will become in the hands of the Lord, instruments of advancing his kingdom.

Excepting at the beginning of our labours, we have never encountered so much of opposition as at present. The new priest of this parish is one of the most violent enemies of the gospel. His first object was to destroy it, and all his efforts are directed to that end. On his arrival in the autumn, he ordered all those who had children in our schools to take them away, promising them to establish one. For this purpose he hired a house; but no master had yet come. He repeated his orders, and threatened much throughout the whole winter. Notwithstanding all this, 120 children continued to attend. The better to insure success, he came to hold a confession and celebrate the mass in the house which he had hired in our neighborhood, and in the time of Lent, which is always dangerous on account of confession, he constrained the parents to take away their children, threatening excommunication to all who should disobey him. The greater part of the men do not go to confession; but the majority of the women go. And from them he has obtained what he wished; almost all the children have been taken away.

More have remained in Mr. Collier's

school than in ours, because they belong to the richest families of the parish and to those who are most independent of the priest. There remain 25 scholars; but we do not know whether they will continue, because the teacher so long promised by the priest has at length arrived, and is about to open his school. We are in great perplexity for one of our dearest pupils. He is a young man of 18 years of age, the son of very rude and ignorant parents. As soon as I had opened a school here, he desired to enter it, but his father said that education was useless, and that he must work. By laboring too severely he was attacked with a violent disease, for which his physician prescribed, among other things, one year's rest. Our dear Jacob, then 16 years old, was greatly rejoiced at this prescription, which would allow him to attend the school; and although he was very sick, he began immediately, and became one of our best scholars. At the end of his year, he was not restored to health, and his parents consented to his remaining, so much the more willingly, as they saw that he was making such progress as promised to fit him for teaching, and thus enable him to support himself. The young man, possessed of talents and a taste for study, has made great progress under the labors of Mr. Normandeau. But what chiefly rejoices our hearts, is to see him cordial in his faith in Christ and firm in his purpose to serve Him. When the priest gave orders to all those who had Bibles, either to burn them or return them to us, Jacob feared that his father would burn his; in order to prevent which, he lent it to one of our pupils, with whom he was intimate. When he handed over the Bible, he said, 'My dear Bible, I separate from thee: but not for a long time, soon I shall recover thee.' And although, from that time, the Bible was no longer in his house, he did not fail to hear it and study it daily in the school. His father frequently forbade him to come to the school, in expectation of the Catholic teacher who was to come; but the entreaties of Jacob secured the permission for him to remain till the other teacher should arrive. Now that this school is about to be opened, his father wishes him to go there, and has withdrawn him from

us; but he refuses to go there, not only because this teacher is incompetent to instruct him beyond the point which he has reached, but also because he is an enemy of the Word of God. For some days after leaving us, he went continually to the barn to weep, pray, and read a copy of the New Testament, which he had been able to preserve.

In his family he cannot open his heart, except to his older brother, who has also been one of our evening scholars, and who encourages him to pursue the good course on which he has entered, and dissuades him from going to the new school. At the same time, as Jacob is very timid, and fears his father, who is excessively severe, he wishes to go there two or three days, in order to convince him that he can learn nothing there. And he hopes that thus the hard heart of his father will be touched, and that he will let him return to us. But if he refuses, he is determined to go away to the United States; and we hope that he will then be able to procure a place in some school or college, where, after having learned the English, he may prosecute his studies. We have confidence that God will answer us in what we ask for our dear Jacob, and grant him deliverance because it is not

only for the advantage which science will give him that he seeks it, but above all, to be enabled to announce the Gospel to his unhappy fellow-Catholics. During the first year that he was in the school, he was so sick that we did not doubt that the Lord had brought him there to convert him before his death. But now that his health is re-established, and his soul lives to praise his God, we hope that the Lord will hear our prayers and make him a chosen soldier in his holy army. Dear Sir, you love the Canadians, pray for our dear Jacob. Many other young men, who have attended Mr. Collier's school, have abandoned the papacy, and are seeking the truth. One of them, a son of an influential family, of Grand Ligne, has obtained the consent of his parents to attend the instructions of Mr. Normandeau. This is a phenomenon of the day; for the storm rages. The new school-master, a faithful agent of his master, is scandalized by the gospel, which he destroys as far as he can. He makes them burn the tracts; and the poor man extends his hatred to our very grammars and geographies which he accuses of being Protestant. \* \*

Your affectionate friend,

HENRIETTA FELLER.

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### SAINT JOHN.

THE Annual Meeting of the Bible Society was held in the Hall of the Mechanics' Institute on Thursday, December 24th, 1841.

After singing of the 100th Psalm, His Honor Judge Parker, the President, opened the proceedings of the Meeting as follows:—

LADIES AND GENTLEMEN,—By the goodness of God, we have been permitted to assemble together to commemorate another anniversary of our Auxiliary Bible Society. I congratulate you that we are enabled to hold our meeting in this spacious and commodious apartment, for which the City is mainly indebted to the energy and liberality of that valuable class of the community whose name is inscribed on it. Many of its Members I know will take a lively interest in the proceedings of this evening, and I trust they may not only find that the Bible is a Book which will make

them wise unto salvation; but that they will agree with an eminent writer, who has said, *that there is no book, the perusal of which more strengthens and enlarges the mind, than does the perusal of the Bible*: and I sincerely pray that while they attend here from week to week to gain instruction by contemplating the wonderful things which are to be found in the works of God, "their eyes may be opened to see also wondrous things out of his law."

This is, I believe, the *twentieth*\* annual meeting of our Society. The last year has deprived us of one of our original Vice-Presidents, a man of genuine unaffected piety and true Christian benevolence; many others who also assisted in establishing and supporting this Society, have gone; and I have not

\* The *twentieth* annual meeting, though the twenty-first anniversary, one annual meeting having, from some cause, been omitted.



heard of one who expressed any regret at having joined it, or thought he had done at all too much for its advancement. We also shall have our account to render; we have all the oracles of God committed to us from our earliest years; not only are they to be a light to our own paths, but we ought to extend that light to others. Individual instruction and persuasion might do much within our own immediate sphere, but it needed the concentrated energy of a great Society like that (of which we are but the humble Auxiliary,) whose field of operation is the whole world, to carry the word of God to the uttermost ends of the earth.

I shall not dwell on this subject; the Secretary's Report will be laid before you, and from what you will hear in that interesting summary, and from the addresses which will be made to you by the able and zealous advocates of the Society who surround me, you will I trust find much to interest your feelings, much to excite your gratitude to the Almighty disposer of events, and much to animate you to increased diligence in fulfilling the last command of our blessed Lord, that his Gospel should be made known to every creature.

The Report, which was read by the Secretary, exhibited first a view of the interesting scenes of Bible Society operations throughout the world, and then more particularly the operations of the Auxiliary. The Report takes up the expression which bursts from the Parent Society's Committee, on a review of the successful operations of the past year, "Rejoice in the Lord always, and again we say, rejoice," and shews, whether the funds, the issues of the Scriptures, the countries in which they are circulated, or the effectual blessing of God attending His Word, be taken into consideration, there was abundant cause for the joyful ejaculation. The funds amounted to £101,322 9s.; and the issues to 900,912 copies of the Scriptures, in both which respects the amount is greater than that of any former year, if we except funds of the year immediately preceding, which had been unusually increased by a very large legacy. In speaking of the extensive sphere of the Society's operations, it carried us in imagination over the whole globe. It looked at the countries of Europe according to their ecclesiastical and civil polity, and shewed, that where both of these were founded upon liberal principles, there was no external obstruction

to the circulation of God's Word—where the civil was liberal, but the ecclesiastical not so, the Word of God *did* prevail, but in the face of much opposition and calumny,—and where these united their strength against the Bible, only a very few copies gained circulation. The view given of the other parts of the world, shewed, that wherever Great Britain had a footing, the liberty created by her arms and commerce opened a way for the free ingress of the Holy Scriptures.

In regard to the Auxiliary, we learned from the Report, that under the auspices of the Rev. James Thomson, the Society had received considerable augmentation by the establishment of several new Branches. We are glad to find that Branches had been formed at the following places:—St. Andrew's, St. Stephen, St. George, St. Martin's, Long Reach East, Kingston, Hampton and Norton, Springfield, Lower Johnston, Washedemoack, Hampstead, Jerusalem, Gagetown, Jemseg, Young's Cove on the Grand Lake. The Committee had made many numerous and useful grants of the Scriptures during the year, and a considerable number of destitute persons had been supplied with the Bible. It was stated that remittances had been received from the Ladies' Branch at Richibucto and from the Branches at St. Andrew's, St. Stephen, Milkish and Young's Cove. It was stated too, that the Ladies' Association of this City expected to realize from their collections the sum of £120. The Committee have been projecting measures for still farther extending the benefits of the Society. Among these measures we learned it was their intention to recommend the establishment of Branches at Portland and Carleton, and to engage some suitable persons to form Branches in the more remote parts of the sphere of this Auxiliary.

The Rev. Mr. Wishart after moving, "That the Report which has now been read, be printed under the direction of the Committee," said,

LADIES AND GENTLEMEN.—The interesting Report which you have heard brings before you topics of deep importance and vast magnitude. It leads you up, to the top of Pisgah, as it were, and from the high elevation, it presents you with the view of a fair and broad domain. It conducts you in the language of holy writ to the summit of a very high mountain, and from the eminence, it shows you all the kingdoms of the

earth and the glory of them. This wonderful institution brings us in contact with the geography of the equator and the pole. It seeks to spread its giant arms from the extreme east to the extreme west. It makes us familiar with the men and manners of the various portions of the globe. It accustoms us to the ennobling feeling of contemplating the earth as one kingdom, and its inhabitants as one household. It stimulates those improvements which facilitate the intercourse between countries, and which carry forward their commerce, their opulence, and their moral culture. It is a wholesome check upon the selfishness of the Christian world. It drains off the superabundant wealth of Christendom into a vast reservoir of purest benevolence. It makes the Word of God cheap not only abroad but at home. It abates sectarian narrowness, and affords to all Protestant persuasions at least, one common ground, whereon, without compromise of principle, they may meet together, and hold sweet converse: It transports the Bible into every land. It helps to do away with the evil effects which the builders of *Babel* brought down upon the earth, and promises, as it were, to introduce a universal language, which every nation and tribe may understand. Without much of a figure, it aims at realizing the wonders of the day of *Pentecost*, when every man heard them speak in his own tongue. It is an eminent instrument to save souls. It undermines the strong holds of Satan, and spares the sacrifice of many useful lives. These dumb missionaries have a most insinuating voice, and serve as fore-runners to prepare the way for the living heralds of the truth. The society of Jesuits was strong and powerful, but narrow were its views and contracted its territory compared with that of this institution. The British dominions are wide, but puny are their dimensions compared with the domain of this Society. Its rent-roll is already £100,000,—its circulation is 900,000 copies. Allow but one soul to each Bible, and how stupendous already are its doings.—Think of its Provinces, Prussia and France, Ethiopia and India, Peru and China, Australia and the Islands of the Southern seas. Think of what it contemplates,—nothing less than to make all the kingdoms of the world the kingdoms of the Lord and of his Christ.—Let us esteem it not only a duty, but a privilege and an honor, to support such

a cause, and to help to accelerate the result at which this admirable association aims, which is this, that it should be as literally true of her benign influences as it is true of the celestial bodies—“There is no speech nor language, where their voice is not heard—Their line has gone out through all the earth, and their words to the end of the world.”

In moving the second Resolution, “That the increased diffusion of the Holy Scriptures by the British and Foreign Bible Society, during the past year; and the cordial support which the Society still continues to receive from Christians of different denominations, are subjects of gratitude to God, and of mutual congratulation to the friends of the Bible cause,” the Rev. Mr. MACGREGOR, after apologising for not being prepared said, I shall however venture upon a few remarks, which I trust you and the meeting will pardon, and accept the will rather than the imperfect deed. And first of all, let me congratulate the meeting on the favourable and auspicious circumstances in which we are now assembled. I have seen smaller rooms crowded on similar occasions—I have seen also such rooms less densely filled—but now we have a spacious hall, and numerous and respectably filled. This demonstrates to the public that the pulse of the religious part of the community of this City beats highly and vigorously in favour of a pure Bible circulation—which augurs well for the prevalence of the cause.

It must gratify all the true friends of this cause to learn from the Report, that, notwithstanding the many “untoward” circumstances with which the commerce of our country has had to contend during the past year, there has been no falling off of the funds of the Parent Society, but rather an increase—and that the issues of Bibles have even exceeded that of former years. This should operate as an argument to induce us to re-double our efforts, that the next year may be as prosperous as the last.

The field of the Society's operations, has been well described in the report, as the world, for in every nation and in every language, there will be found monuments of its exertions. But surely when we consider how many of its fairest and most fertile Provinces are still under the dominion of darkness—when we consider how many are still under the blasting influence of the false Prophet of Mecca—when we consider how many more still lie under the tyranny of

idolatry—and how many are subject to the sway of a nominal and spurious system of Christianity—as friends of the Bible, we should bestir ourselves, and look rather to the amount of labour yet to be done, than to what has hitherto been accomplished; and, although the progress has, as yet, been limited, God is, from time to time, opening up to us prospects, which forbid us to despair, and encourage us to hope. I shall merely glance at a few of those which the circumstances of the times warrant us to mention.

I observe that it has been stated, seemingly on good authority that in some of the States of Germany, where Neology sprang up and was nourished into vigour, a remarkable change has taken place, and that a great desire is manifested to read and study the Scriptures in their original simplicity and purity. It is stated, also, that in several instances the Roman Catholic inhabitants have desired to have the service of their Church read in their vernacular tongue, and that several of their priests have joined in endeavouring to effect this change. Does not all this prove, that the state of things is there somewhat altered; and that the chains of false philosophy and superstition are breaking in sunder? We must regard this as one door opened up for the increasing efforts of the Bible Society to disseminate in this interesting country the Word of Life.

If again we look to Ireland—which has been styled our Sister Island,—another effectual door appears to be opened for the diffusion of the Scriptures among the natives, in their own tongue; for it is well known that the people are exceedingly charmed with the Irish Bible, and that neither the persuasion nor the threats of those who are opposed to its perusal can prevail upon them to give it up.

Again, directing our attention away from Europe and the British Islands, altogether, we may point to the extensive and populous Empire of China, as another field which God is opening up for the exertions of the friends of the Bible cause. We know the extreme jealousy with which the Chinese guard their shores from the intrusion of strangers, and which presents an insuperable obstacle to the entrance of the Christian Missionary, and the blessings which generally follow in his train. But, by the course of events as directed towards that country, this exclusive system seems

to be on the eve of being broken up, and a more enlarged intercourse with the country procured for the British and other *barbarians*, as the Chinese are pleased to term us, than what was formerly allowed. It is easy to perceive that, should this be the issue of the present course of events, the Bible will be admitted to a more extended circulation in that wide and populous country.

In Africa, also, we may observe the same Providential preparation for the admission of the light of divine truth in countries hitherto unknown and unenlightened.—I allude particularly to the expedition planned and fitted out by several enterprising merchants of Liverpool and other places in Great Britain, to explore the upward course of the famous River Niger; in exploring whose course downward, the celebrated traveller Mungo Park, met his melancholy death. At this moment, British steamboats and British subjects are ascending the course of that river, and laying open to civilization and commerce those countries of that vast continent where those unfortunate and degraded beings termed slaves have been taken and brought to the Islands and States of America.—May we not, therefore, hope that the Bible, finding entrance in the wake of enlightened commerce, will through the influence of the Divine Spirit, make ready a people for the Lord; and that soon through its power, there will be no longer found there parents willing to sell their children for gold, or kings ready to barter their subjects for gold, but a people rejoicing in the liberty of the children of God, being blessed with that liberty wherewith Christ makes believers free.

There is another clause in the resolution which I have to move, which assures us of the cordial support given to the Society, by Christians of various denominations; and certainly when I see assembled before me Episcopalians and Presbyterians, Methodists and Baptists, countenancing it by their presence, I have the most convincing proof which I could receive of the fact. Let me, in conclusion, then, congratulate, most cordially, my fellow Christians assembled on the success which has already crowned their efforts, and let me urge them to re-double these, that this great cause may not suffer from their lack of zeal. Let us all rally around the Bible, which contains the charter of salvation; let us go forth with it as our weapon of offence against all the enemies of our

Lord, resting assured, that under the Sword of the Spirit, which is the Word of the living God, the ranks of infidelity and idolatry will ultimately, if not speedily, fall. And let us not only employ the Bible as our weapon of offence, let us rely upon it also as our surest and strongest foundation of support, as that

to which we refer all our opinions, and by which we regulate all our conduct. In this way may we with confidence look forward to the final and successful termination of our united and Christian endeavours.

(To be Continued.)

## POETRY.

### HEAVENLY AND EARTHLY HOPE.

BY BISHOP HEBER.

REFLECTED on the lake, I love  
To see the stars of evening glow,  
So tranquil in the heavens above,  
So restless in the wave below.

Thus heavenly hope is all serene ;  
But earthly hope, how bright so'er,  
Still fluctuates o'er this changing scene,  
As false and fleeting as 'tis fair.

### THE HOUSE OF GOD.

“I was glad when they said unto me, Let us go into the house of the Lord.”—Psalms cxvii. 1.

THICK-welcome hour that turns my feet  
Into the path which leads me where  
A company of pilgrims meet,  
And worship in the house of prayer :  
With them to join in melodies which rise  
In hymns of praise, and holy symphonies !

There would I go when some dark cloud  
Hangs o'er my path,—there fold my wings :  
And my poor trembling spirit shroud  
In heaven-born thoughts of better things :  
There would I stay until a voice from high  
Should whisper me of future peace and joy.

Nor less I love those courts to tread,  
When overwhelm'd with sin and shame ;  
I long to hide my guilty head  
Where sounds the music of His name  
Who left his throne, and laid his glory by,  
Dying himself that I might never die.

And still, that faith and hope may grow,  
To raise this fallen soul of mine,  
I would resort where blessings flow  
In ordinances so divine :—  
Would lave my spirit in the Gospel sea,  
Offering my prayers and praises, Lord to thee ?

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**BRITISH NORTH AMERICAN**  
**WESLEYAN**  
**METHODIST MAGAZINE,**  
**FOR MARCH, 1842.**

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**BIOGRAPHY.**

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**MEMOIR OF THE REV. JESSE WHEELOCK,**

*Of Bridgetown, Nova Scotia.*

*BY THE REV. JAMES G. HENNIGAR.*

(Continued from page 15.)

MR. WHEELOCK commenced his labours on his new station under the influence of great indisposition, arising from a severe cold he had recently taken; but full of zeal for his Master's cause.

In Shubenacadie he found an excellent home in the house of Richard Smith, Esquire, and soon entered fully upon the work of that extensive field of Missionary labour. Under date of April 12th, he thus writes, "I am now more fully convinced than ever that the greatest earnestness and most solemn appeals are of little service without vigorous acts of faith on the part of both ministers and people. In meeting the class I found the Lord present—Brother S. appears anxious for the blessing of full salvation."

Mr. Wheelock, like all who have been called of God to the work of the christian ministry, had his discouragements. On this subject he observes, "Last evening, while musing upon the state of religion in this place, I found myself giving way to despondency. I however checked this dishonorable emotion—I fell upon my knees—and after reading several chapters in the Acts of the Apostles, gave myself afresh to God."

In May, Mr. Wheelock first discovered indications of that disease which ultimately terminated his life. He attended the District

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Meeting during this month, and was appointed to Truro, giving the Shubenacadie station part of his labours. The extensive sphere of labour peculiar to Wesleyan Missionaries in the Provinces, especially on the Country circuits, must be regarded as a great impediment to the work of God with us—1st. Because our extensive circuits frequently prove inimical to the health of our ministers; and 2dly. Because we have not sufficient time to follow gracious impressions with such pious councils and repeated exhortations as circumstances require. As increased benevolence on the part of our people\* will enable the Missionary Committee to add to our number of Missionaries, and thus abridge the circuits, we hope that they will direct their attention to this *good work*.

To the first disadvantage, arising from extensive fields of labour above noticed, we are to attribute as a cause the rapid decline of Mr. Wheelock's health, and the premature termination of his ministerial labours.

On the Truro and Shubenacadie circuits he laboured with unabated

\*Benevolence is kindness to those who are its subjects; but it is no benevolence economically to remunerate services which are cheerfully rendered. It is only an act of justice that a people, enjoying the benefits of a christian ministry, provide for that ministry. We say this, not so much to object to the writer's appeal, which is certainly very proper, as to obviate an impression that is too general; viz. that all which is done for the temporal support of the christian ministry is a kind of charity. Charity! Is it charity to return value for value? Much less is it charity to give a scanty pittance to sustain the mortal existence of a man, who indeed looks for no more, while he spends his days in endeavouring to promote the spiritual and eternal interests of his charge. We know individuals, and not a few either, who make large professions of love for the gospel, and who, while they lay up pounds upon pounds per annum, and are yearly increasing in "this world's goods," do not contribute the one hundredth part of *their year's profits*, even, we repeat it, the one hundredth part of the year's profits, to the support of their own spiritual pastor. Themselves, their families, their neighbourhood and their country, have derived essential advantages from the labours of the christian ministry, in the increased intelligence and morality always resulting from its exercise, promoting personal enjoyment and security beyond any power human law affords; and these, forsooth! because they incur expenses in the enlargement of their worldly estates, and which by the way they could never have been able to do but for the power of those principles of self-denial and economy urged upon them by a christian ministry, pretend that they "*cannot afford to give much*," and a paltry sum is the maximum of what is esteemed by them as a bounty! While such individuals live, the maintenance of Missionaries in the Provinces will, so far as they are concerned, depend on the benevolence of others, and of others whose means are by no means equal to their own:—And while they live, christian ministers may labour, to their premature death, with no more sympathy from them than "Well they were disabled and died in a good cause!" Common honesty cries "shame!" on such; and true christianity, which essentially involves the duty of rendering to "every one his due," knows them not.

In the midst however of general complaint, it is but honest to acknowledge that a few circuits in the Provinces do provide for their own ministers, besides contributing to the extension of the gospel elsewhere:—and the credit belongs to but few. On these circuits real religion, that of the heart, is the most evident and promising. We say to each of the other circuits, "Shall the Committee continue in debt by supporting their ministers?"

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zeal, until the Chairman of the District, the Rev. R. Knight, finding his health suffering from excessive labour, appointed him to the Truro circuit exclusively. From his private journal, it is evident that he continued with increased earnestness in his Master's work, but it was equally evident that his indisposition was fast increasing.

In January, 1838, by the advice of his medical and other friends, he left his station to spend the remainder of the winter in a West India climate. He arrived in Grenada in February, and met with a kind reception from the resident Wesleyan Missionary, the Rev. G. Beard. Under date of February 21, 1838, he thus writes, "Arrived at the Island of Grenada on Monday last, much improved in health, and was kindly received by the resident Missionary, the Rev. George Beard. We sailed from Halifax on the 27th of December. During the first week I was very ill—was not out of my berth for several days. On our first entering the Gulph Stream the weather was exceedingly rough; so much so that we lost nearly all our deck load. When I first came on deck, after reaching the mild latitudes, I was surprised and delighted with the softness of the atmosphere: the morning was fine, and formed such a contrast to the weather we had lately experienced, that I thought it exceeded any thing I could have fancied. As the weather continued fine I made the best of it, continuing on deck each day, until late in the evening, the remainder of the passage."

During Mr. Wheelock's sojourn at Grenada his health continued to improve: he preached several times, and experienced every kindness from his christian friends. In the month of April, feeling his health much improved, he left Grenada for Halifax, anxious to reach Nova Scotia in time to attend the District Meeting. On leaving his Grenada friends, he has left the following record, "Embarked at Grenada on the 10th of April—the evening was calm; the sun was just retiring beneath the western waters as I stepped into the boat, accompanied by the Rev. George Beard, his family, and several kind friends. We were kindly received by Captain Barss. My company remained with me until the weighing of the anchor and the spreading of the canvas reminded us that we must part, probably no more to meet in time. The kindness of my Grenada friends has made an impression on my mind not soon to be obliterated."

Early in May he arrived at Halifax, and in the latter part of this month proceeded with several of his Brethren to Prince Edward Island to attend the District Meeting. He observes, "At this District Meeting I thought myself able to take a circuit, and was appointed to Yarmouth."

Soon after his arrival at his station, however, he found the state of his health altogether inadequate to the work before him. On this painful subject he thus writes, "This flourishing and pretty little town was, by appointment of our District Meeting, the place of my residence and scene of my labours for the present year, but Divine Providence has ordered otherwise. My health since the District Meeting has been too precarious to admit of my resuming the labours of the pulpit. The blessed Lord is pleased to afflict and lay me aside, but graciously affords me patience, a sense of his goodness, and strength to travel. Carriage exercise and moving from place to place is recommended as my most successful remedy. Since the District Meeting I have travelled almost constantly. My health during the last fortnight has improved. Last evening Doctor W. kindly offered his services to examine my chest with his Stethoscope, and pronounced my right side sound, but the left partially affected. He strongly recommended a voyage to the South for the winter."

In the month of September he visited his much respected Liverpool friends. In reference to this visit he thus remarks, "I left Yarmouth on Friday the 14th, drove to Barrington, lodged at the house of W. Sargent, Esquire. I found Brother Smith very unwell. On the 19th drove to Port Matoon, and was glad when I reached my old lodgings at Sister Campbell's, who, since I left this place, has lost her husband. He died at sea, within a few days sail of home. Thursday the 30th, arrived at Liverpool, and had the pleasure of meeting several of my christian friends."

During his stay in Liverpool his health, under the medical care of Doctor Watts, appeared to improve. He felt much pleasure in the society of his old friends, and continued to enjoy much of the Divine favour.

The approach of winter, and continued delicate state of his health, led him once more to try a West India climate. On this subject he makes the following remarks, "My destination is the West Indies. God willing, I sail the beginning of the ensuing week, in the schooner *Victoria*, Captain Fraser, for Antigua. I think that Doctor Watts' prescriptions have done me much good, but he recommends a sea voyage, and thinks that under the Divine blessing I may be restored. May the Lord's will be mine!"

On the 9th of November, 1838, he sailed from Liverpool. The state of his mind on this occasion is thus expressed, "My heavenly Father has been very gracious to me of late, I have sweet access at a throne of grace. O what a mercy! I trust also that I am under his



providential guidance, that he will direct and go with me. If consistent with his will that he will restore my poor body to health, and above all give my soul the continued and full enjoyment of all spiritual consolation: the latter he *will*—the former he *may*.”

Notwithstanding his continued indisposition his mind and pen continued active. This is evident from the entries made in his journal during the whole voyage. Under date of November 15th, he thus writes, “Retired to the cabin yesterday in a depressed state of mind; the shades of disconsolation seemed to gather around my soul. The past, the present, with the probable future, rushed before me in the liveliest colours. The past, especially in my afflictions, I saw had been marked by an overruling Providence, and by friendships, warm and kind. All those acts of kindness received from christian friends came fresh to my mind, and my poor heart melted within me at the thoughts of separation. O how kind were the friends I have left! And now, thought I, here I am, an afflicted wanderer, tossing upon this stormy ocean, far from my dear relatives and christian friends. When, oh when shall I see them again? and under what circumstances? With these feelings I turned to my Bible, hoping for consolation, and was strengthened.”

A grateful recollection of past kindness is strikingly peculiar to every true follower of Jesus Christ. With what grateful emotions did the venerable Prophet regard the hospitality of the good Shunamite. With such sentiments did Mr. Wheelock in the preceding and following extracts dwell upon the kindness of the friends he had left behind. He observes, “In ordinary circumstances one kind action begets another, but it is especially in affliction’s sad hour that the heart is melted by kindness. When we are thrown into circumstances of affliction, when oppressed by sorrow, and unable to render the return our feelings dictate, it is then the generous sympathy of kind friends overwhelms the soul: such are the suggestions of my own experience.” His anxious desire to engage in proclaiming the gospel again, as well as his own religious experience, is thus noted, “Have felt my mind comforted in reading the Word of God, and I do feel a longing desire to proclaim its important truths, and to enforce its saving principles. I feel ashamed and greatly grieved that I have not exemplified them more in my profession. They tell me to ‘shun the appearance of evil,’ but I have not done so. What a mercy that I have been prevented from wilfully departing from God. Glory to God, I can trust. I can, I do trust my soul, my all to Jesus. How all-sufficient his atonement! Blessed Jesus, I would faithfully and fervently commend

and earnestly intercede for those who have requested an interest in my poor prayers."

Under date of December 1st, he writes, "It is now three weeks since we embarked: the Lord has been gracious to us; for although our passage is long, we have had fine weather. During the past week I have thought much about my dear mother and sisters. Have I expressed sufficiently, feelings of gratitude for their kindness and care? I fear sometimes that I may not have duly valued such unwearied attentions as they have shewn me. I left my mother's roof at the age of seventeen, but my absence has not at all lessened her regard for me; so also with my dear sisters. Has the regard been reciprocal? Yes, it certainly has, and yet I fear I have not always manifested it as I should have done. I fear that I may at times have grieved them, by answering them too sternly and with too little civility: all this I feel is contrary to what the religion of Jesus dictates. My religion, or what through mercy I enjoy, teaches me to 'honor my parents;' and, thank God, this I feel a disposition to do. How that mother's heart must bleed in secret, whose children's conduct is marked with unkindness and ingratitude: she cannot but at times sigh, 'Alas! what returns for *all my care.*'"

On Tuesday, December 4th, he landed in safety at Antigua, and met with a kind reception from the Rev. Mr. Cox, one of the resident Missionaries, and Chairman of the District.

During his stay at Antigua he met with every mark of affection and respect from the Wesleyan Missionaries and christian friends—he was invited to the most healthy parts of the country, and put in possession of every facility the climate afforded for the recovery of health; but with all such advantages his state of health was not improved. He remarks, "I cannot say that any real change has taken place in me for the better; my cough at night is hard, and expectoration painful; breathing difficult; very weak, and much soreness about the upper part of the chest. The state of my mind is serene and peaceful."

He was much delighted with the religious state of our people in Antigua. The following anecdote related by the Rev. Mr. R., as evidencing the feeling and endeavours of the converted Africans to support the cause of God, is found in his journal: "In renewing the quarterly tickets an old and infirm member, who had been a slave, laid down her money for her quarterly subscription on receiving her ticket. Brother R. was surprised at her liberality, for *it was more than many gave*, and asked her if she could work? 'No, Massa.'

‘How then can you afford to give this money?’ ‘My little daughter work out, and she give me for ticket.’”\*

After a residence of five months at Antigua, with no improvement in his health, he took passage for Londonderry, Ireland. He arrived after a passage of forty one days, and found a kind friend in the Rev. Alexander M'Arthur. His stay in Ireland was but short, for discovering that his health was failing fast, he was anxious to return to his native country. About the time of leaving Ireland his mind was much comforted. He thus writes, “I bless God he helps me to look to him. I am able to read and write. He knows how much of the bitter cup is best for me, and I bless his name he enables me to look to him, and bear all with cheerfulness. I think of heaven with delight, and have less dread of the mysterious change, *death*. O blessed Saviour, what hast thou not done to take away the sting. Praised be thy name for ever. Let angels praise thee, let all the people praise thee; for thou hast triumphed gloriously, and led the monster death in chains.”

He arrived at Bridgetown, September 7th, 1839, without any material improvement in his health.

Fearing the severity of the approaching winter in Nova Scotia, he resolved to spend it in the United States; and on the 7th of December left Bridgetown, and arrived at Boston on the 22d. He found many sympathising friends in Boston, and availed himself of various means for the improvement of his health, but with little success. His state of mind was comfortable, and he was surrounded with many pious friends, in whose society he enjoyed many refreshing seasons. Under date of Boston, December 31st, 1839, he writes, “Blessed God, I thank

\*The usage of the Wesleyan Society has been, from the commencement of its existence, for each member to pay, towards the support of the ministry, one penny per week, and one shilling in addition per quarter; or, if there were persons too poor so to do, for the amount to be made up by the members who were in better circumstances. Of course this was sterling money, not currency at 25 per cent. discount. The neglect of this usage in the Provinces, whether owing to preachers or people we will not now say, has thrown, for many years, a large expense upon the Committee, which however cannot be endured long; and it is high time for those who have derived benefit from the labours of our brethren to show by their contributions towards their support how they appreciate such labours. We doubt whether, in agricultural districts, a fourth of our members are incapable of contributing to the support of their Missionary, and yet these are the districts generally which are the most burdensome. A quarter of a century's labour in these Provinces has furnished us with some little knowledge of facts illustrative of our opinion; but we forbear mentioning them, in hopes that an improvement may soon take place. In the mean time let the conduct of this poor negro woman excite to liberality. The reminiscences of thirty years are aroused in our mind by this anecdote; and, were it necessary, we might mention myriads of similar ones in relation to the efforts of SLAVES to relieve the Missionary Committee from an expense they were desirous should be incurred rather for those who were more destitute, than themselves.

thee that thou hast spared my unprofitable life to see the close of another year. Help me, I beseech thee, to live in a state of constant readiness for thy summons, trusting in the merits of the Saviour's blood, on which alone rests my hope of future happiness."

Obtaining no relief from his medical advisers in Boston, and his debility increasing, he resolved on returning at once to Nova Scotia. He observes, "I got ready to leave for home, on Wednesday, in the Packet for Eastport: so near did I come, and fail. When I began to think of the severity of our climate, and contrast it with this—the length and tediousness of the spring, in connexion with the obstacles I might meet with after leaving Eastport, I concluded to remain."

During his stay in Boston he made copious entries in his journal; from which it is evident that, although his indisposition continued to increase, his confidence was unshaken in God. He was frequently much affected by the continued kindness of christian friends.

In the latter part of May, 1840, he arrived once more at Bridgetown, and from his own statement it is evident that he felt he had come home to die. In the latter part of June, I for the first time saw and became acquainted with our afflicted Brother. I found him exceedingly debilitated, but happy in God. As my appointment this year was to the Bridgetown circuit, it was my privilege to visit my afflicted but happy Brother, as frequently as my numerous engagements would allow, until he exchanged mortality for life.

During the summer months he was able to walk and ride out occasionally, and frequently I beheld him worshipping with the congregation at Bridgetown, while his emaciated countenance deeply impressed my mind with the fact, that he was fast hastening to join the great congregation above.

Unshaken confidence in God is a blessed state of religious experience, which all who love God may enjoy. Such assurance our Brother, through faith and prayer, retained from the time I first became acquainted with him until he entered the joy of his Lord. On reminding him one day of the blessedness of victory over doubt and fear, he exclaimed "Living near to God, which is all I have to do, I cannot, dare not doubt my Saviour's love."

During his illness he was visited by many friends, and he always availed himself of the opportunity to press upon them that salvation he had lost his health in proclaiming.

The salvation of his relatives lay near his heart. Frequently have I heard him, with many tears, express his anxious desire for their eternal welfare. He well knew that all good desires and external appearances

would not suffice without the love of God shed abroad in the soul by the power of the Holy Ghost.

In the latter part of April, 1841, it was evident that he was near the termination of his mortal life. In reference to the state of his mind all was calm. He expressed but one desire, and that was to depart and be with Christ. On visiting him one morning, a little before his death, I found him in much pain, and expressing my sympathy, he took my hand, burst into tears, and exclaimed, "Oh what is this to what my precious Redeemer suffered. Did you never remark the significant circumstances? HE PRAYED, HE ROSE UP AGAIN, HE PRAYED. His prostrate attitude, His sweat of blood? O the suffering!" Here he wept aloud.

The day previous to his death the great enemy made his last assault. On my entering the room he exclaimed, "This is the hour of darkness. I have not given up my confidence, but do not feel all I wish." We united in prayer; the Lord appeared in his behalf, and I left him happy.

On the morning of May —th, he suffered much pain, and earnestly pleaded with the Lord for deliverance; and it is evident that his prayer was answered. As the closing scene drew near, he requested me to unite in prayer. Soon after this he beckoned for me to come near. His voice had become almost inaudible, but he, with a great effort, articulated his Redeemer's declaration, "I will come again and receive you." He then gently reclined his head upon my hand, and sweetly fell asleep in Jesus.

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## DIVINITY.

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### SERMON ON JOHN XVII. 17.

"Sanctify them through thy truth: thy word is truth."

It is important steadily to maintain, that every portion of the word of God is equally true. The words of the Lord are pure words: as silver tried in a furnace of earth, purified seven times. They form one beautiful and harmonious whole, having God for their author, salvation for their end, and truth without any mixture of error, for their constant theme. We do not, however, affirm that the design and meaning of every part are equally obvious, nor the clear apprehension

of every truth equally important. There are, says Bishop Hall, shallows which a child may ford, and depths where an elephant must swim. The doctrines essential to salvation are written as with a sun-beam, so that a wayfaring man, though a fool, cannot err therein. The depth of the riches both of the wisdom and knowledge of God, both in his judgments and his mercies, are vast and unsearchable. Timothy, from his tenderest years, attained a knowledge of their contents, which made him wise unto salvation; and yet Paul, the aged, who had been carried into the third heavens, confessed, at the close of his life, that he knew but in part, and prophesied only in part.

Superficial and careless readers of the Scriptures pass over their sublime truths, and richest promises, with heedless unconcern. The precious ore is lodged beneath the surface, but the man of understanding finds it out; he searches as for hidden treasure, and soon discovers, that the views of heavenly truth, more precious than mines of silver or of gold, lie deep, rich, and plenteous within. Of these inestimable portions of the Divine Word, we may select the chapter before us as an illustrious example. Its value is, indeed, unspeakable; its treasures of wisdom, holiness, and love, altogether inexhaustible. To those amongst you who are truly anxious to grow in grace, and in the knowledge of the love of Christ, we strongly urge the study of its invaluable contents. In the judgment of the worldly mind, it will unfold no beauty, that they should desire an intimate acquaintance with its sublime mysteries. To the mind of every diligent and praying Christian, we are persuaded every perusal unfolds new wonders.

We see the Incarnate God, on the eve of finishing the stupendous work of man's redemption. His prophetic office, in the personal instruction of his disciples, is ended. He has finished the work which was given him to do. His labours and sufferings upon earth were henceforth to be followed by the work of intercession in Heaven, till the number of his elect should be accomplished, and his kingdom universally established. Behold him, then, to the last moment, heedless of the impending travail of his soul, and intent on the consolation of his mourning disciples. In this precious act of meditation, he graciously unfolds the nature of his prevailing advocacy before the throne. From these, his *words* on earth, we learn the substance of his *will* in heaven, where he ever liveth to make intercession for his people. The topic we select for our present meditation, is prominent in the catalogue of blessings implored by the Saviour for his Church—"Sanctify them through thy truth: thy word is truth."

We shall first endeavour to explain, that the blessing here prayed for,

sanctification, is the will and design of God in Redemption : and then shew, in a few particulars, that the Holy Scriptures are the means and instrument of producing it.

### 1. SANCTIFICATION.

The word *sanctify* has various significations in the Holy Writings. To introduce them, however, when the sense and meaning of a passage are clear and obvious, would conform a sermon to a dictionary of terms and phrases, rather than a medium of moral and religious improvement. Sanctification, in its ordinary gospel sense, implies, "A state of freedom from the dominion of sin, and a consecration of heart and life to the service and love of God." The moral and social duties are necessarily comprehended in a sanctified life; yet in the purest and most enlarged meaning, they convey no adequate idea of Christian holiness. The most punctual outward observance of religious ordinances may exist without one spark of sanctified affection being kindled within. Sanctification is an integral and essential part of our redemption by Christ Jesus. Whom he washes in his blood, he sanctifies by his spirit. Every distinct part of an apostate sinner's recovery to God by grace, has reference to this. The very doctrines which some vainly imagine to be inimical to a holy life, are, in the Word of Truth and Wisdom, inseparably connected with it. St. Paul, for example, writes to the Ephesians (iv. 4.), "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ, according as he hath chosen us in him before the foundation of the world, *that we should be holy, and without blame*, before him in love." The divine change which passes upon the soul in the mighty work of regeneration, is called "a renewing in righteousness and true holiness." To this bear all the prophets witness. "This," says Jeremiah (xxi. 33.), "shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my laws in their inward parts, and write it in their hearts; and will be their God, and they shall be my people."—Ezekiel (xxxvi. 26.), "A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh; and I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them." The very expressive name assigned to the infant Saviour in the courts of heaven, indicates his design to purify to himself a *peculiar people, zealous* of good works. "Thou shalt call his name Jesus, for he shall save his people from their sins."

These passages are quoted, to show you the heavenly birth, the vast

requirements, the universal obligations, the indispensable necessity of Christian holiness, of real sanctification of heart and life. The Christian's obedience is confined to no human system; it cannot bend or accommodate itself to the fluctuating standard of worldly maxims. It begins, where God begins his work of grace, in the secret recesses of the heart. It aims at bringing into captivity every thought to the obedience of Christ. In its desires, purposes, engagements, it regards God as an all-pervading spirit, and of purer eyes than to behold iniquity. The heart is regarded as his lawful throne; and, as Jesus drove the unhallowed mercenaries from his temple, so does the Christian endeavour to purge his conscience from dead works, and to expel every unhallowed principle from his mind: not one faculty is willingly exempted from his holy sway. The entire man, body, soul, and spirit, is the subject of his government: he is regarded as "Lord of all." The body, with all its members, must be crucified; the animal soul, with all its earthly affections and base lusts, must be denied and subjected; the immortal spirit must be freed from those evil dispositions which ally it to the fallen angels; pride, envy, malice, revenge, covetousness, self-will, discontent, unbelief, will become the just objects of abhorrence, as holiness, a sanctified nature, and the life of God, flourish in the soul.

But farther: sanctification is not merely a negative quality, not merely a bridle, to curb unruly appetite, and restrain from sin; it is a vital and energetic principle. The Spirit, which alone effectually teaches and enables fallen man to deny ungodliness, inspires him with new life, new apprehensions, new desires, and new objects, to interest and engage his affections. "If any man be in Christ, he is a new creature; old things are passed away; behold all things are become new." Made a partaker of the divine nature, and adopted as a child of God, he longs for a growing meetness for the inheritance of the saints above. Divested of the works of darkness, he seeks to put on the whole armour of light: his motto, the mark at which he aims, the prize of his high calling, which he supremely values, is "to be holy, as God is holy." The perfection of heaven's blessedness now appears to consist in an entire conformity to his Saviour's image, to obtain the clear vision of his holiness, that he may be changed into the same image, from glory to glory. This hope purifies his soul, and animates him in every act of self-denying obedience. Zeal for the glory of God constrains to the unwearied exercise of benevolence to men. To adorn the doctrine of the gospel, to bring forth fruit meet for repentance, is, in other words, to walk even as Christ walked, to



go about doing good, considering it more blessed, to give than to receive. The love of mercy, delight in active services for God and man, are blessed attendants of a renewed heart.

Universal righteousness, an inviolable regard to truth and equity in all our dealings, will mark the very commencement of sanctification, and attend upon every step of its heavenly progress. Conscience, enlightened, vigilant, and tender, has the quickness of eagle's eyes to detect the approach of evil; and the swiftness of an angel's wing, in the discharging the works of faith and labours of love. In one word, (Gal. v. 22.), "the fruit of the spirit, is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance."

Sanctification, we have now seen, is the work of God's Holy Spirit; it is the Christian's aim and rule; the standard of every duty he owes to God, his neighbour, and himself. The view we have taken is, indeed, partial and defective. To delineate Christian holiness, in all its loveliness and glory, we must possess the mind of Christ: we must at least attain that knowledge of the speechless deformity of sin, and that perception of the infinitely pure and lovely perfections of Deity, which are vouchsafed to the saints above. If, then, our knowledge and perceptions are so imperfect, what, alas! are our attainments? Let us each inquire, what is our station; have we yet the course to begin; are we loitering, are we retracing our steps, or are we, with the apostle, diligently pressing forward to the mark, for the prize of our high-calling of God in Christ Jesus? Be assured, that the inquiry is of deep interest and of vital importance to us all. It occupied the Saviour's thoughts when offering his parting supplications on earth. As our High Priest before the throne, he reiterates his intercession that we may be conformed to his own image; "I in them, and *thou* in me, that they be made perfect in one; and that the world may know that thou hast loved me, and hast loved them as thou hast loved me." When he finally appears on his throne of glory, to fix the eternal destiny of man, sanctification will be the mark and evidence of his redeemed people. "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still."

We proceed to show from the expressions of our Lord,

**II. THAT THE HOLY SCRIPTURES ARE THE MEANS OR INSTRUMENTAL CAUSE OF PRODUCING AND PERFECTING HOLINESS IN HEART AND LIFE.**

"Sanctify them through thy truth: thy word is truth." If sanctification be referred to its efficient cause, we must ascribe it wholly to

the grace of God. "I am the Lord which sanctify you," is the oft-repeated declaration of Moses. Jude addresses believers as "sanctified by God the Father." So St. James (i. 18.), "Of his own will begat he us with the word of truth, that we should be a kind of first fruits of his creatures." St. Paul (Eph. v. 26.) informs us also, that Christ loved the church, and gave himself for it, that *He* might sanctify and cleanse it with the washing of water by the word. The same apostle in writing to the Thessalonians (2, ii. 13.), ascribes this holy influence to the spirit: "God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth." We close the Scripture testimony on this momentous subject with the emphatic language of St. Peter, that out of the mouth of various witnesses, all of them inspired apostles, the doctrine of grace may be established. "Elect, according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ, grace unto you, and peace be multiplied." If, then, we consider the words of the text as explaining the efficient cause of holiness, "the truth," and "the *word* of truth," can be none other than that incomprehensible and divine Word, which was in the beginning with God, and was God. He expressly asserts that "He is the way, the truth, and the life." It is equally true that Christ is made of God, unto his people wisdom and righteousness, and sanctification and redemption. This does not, however, appear to be the doctrine of the passage before us.

By the *Word of Truth*, our Lord obviously refers to the Scriptures of Truth, the written word, indited by prophets, apostles, and evangelists, as they were moved by the Holy Ghost. Their divine inspiration effectually secures them from all mixture of false doctrine, and all conceits and vain opinions of men. Their contents are pre-eminently great and glorious, displaying the highest excellency of God, and the everlasting happiness provided for his creature, man. Of all truths which were ever submitted to the human understanding, they reveal the highest, most invaluable, and only eternal truth. It remains, therefore, to consider how they operate as the instrument of sanctification.

It were sufficient for a mind open to conviction, that the same sovereign Lord, who has ordained and who overrules *second* causes for the production of what we call natural events, has instituted this connexion. "Faith cometh by hearing, and hearing by the word of God." But, in condescension to our weakness and infirmity, the connexion in the cases before us is clear and intelligible to the weakest

capacity. They appeal to our *reason*; they refer us to the varied wonders of Creation, as illustrating the power, wisdom, and goodness of the Supreme; they challenge our obedience by the distinguished benefits conferred on man, the head and lord of this lower world. The moon keeps her appointed seasons, and the sun knoweth his going down;—summer and winter, seed-time and harvest, retain their steady course;—the ox knoweth his owner, and the ass his master's crib. All things are obedient to His voice, and fulfil His holy pleasure. And do not these considerations furnish an appeal to rational and intelligent man? Shall he alone disturb the order of creation, and requite his Benefactor with ingratitude? Shall the law of subjection and obedience written in his heart be sacrilegiously effaced, and the freedom of holy love and delight in the service of God be exchanged for the degrading vassalage of sin, and the tyrannic sway of Satan, the enemy both of God and man! But reason, alas! has lost her fair and unbiassed dominion in the breast of man: he is deaf to the call of gratitude, or blind to the nature and extent of spiritual obedience. Supine and careless to his eternal interests and duty, he slumbers in fatal security on the verge of an eternal world, and reason calls in vain because unholy passion reigns dominant.

Scripture next summons him to obedience by revealing the spirituality and extent of the divine requirements. "Thy commandment," says David, "is exceeding *broad*." Till man examines the precepts in detail, he can possess no adequate idea of Christian sanctification; till his eyes are opened to see the *wonders* of God's law, obedience is considered practicable at least, is not of easy attainment. He is alive without the law, full of vain hope and presumptuous confidence that he does all that can reasonably be expected. But when the commandment comes, sin revives, and groundless expectations perish. Motives, purposes, and affections, are weighed in the balance of the sanctuary. The law of God is perfect; no thought of an intelligent mind, no act of a moral agent, can elude its authority. An inordinate desire is as much forbidden as the most criminal action. This appears to the worldly minded a hard saying; but Christian sanctification is founded on a discovery of this truth: it is the standard which regulates its judgment; it feels, indeed, condemned for innumerable short comings and misdoings, but still, as a transcript of the divine mind and will, it delights in it after the inner man, and pronounces it to be holy, and just, and good.

Again, sanctification is further promoted by the Scriptures of Truth, as

They reveal to man the terrors of the Lord.

He will by no means clear the guilty. Witness the flaming cherubim which guards the gate of Eden, the pristine habitation of the holy pair. See the windows of heaven open, and the fountains of the mighty deep pour out their watery deluge to entomb a rebellious world. Mark the smoking ruins of four populous cities, the victims of a fiery tempest, which *ten righteous* inhabitants would have been sufficient to avert. Say, my hearers, do not these awful visitations, inflicted by God who willeth not the death of a sinner, proclaim aloud the dread malignity of sin, and set to the seal of heaven, that, "without holiness no man shall see the Lord."

Time fails us to speak of the solemnities of the eternal judgment, when the secrets of all hearts shall be made manifest, and the hidden transactions of darkness shall be published before the sun. We only ask, if, as the Scripture declares, the day of the Lord will assuredly come as a thief in the night, in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein, shall be burned up. We ask, if these things must come to pass, what manner of persons ought we to be in all holy conversation and godliness? But, brethren, cogent as these motives are, just and equitable as the appeals of reason and a holy law appear, the infinite compassion of the Saviour has unfolded in his word of Truth arguments for a holy life, which will not satisfy a cavilling understanding, but overcome a resisting will. From the authority of the precept, we now pass in conclusion,

### III. TO THE GRACE OF THE PROMISE.

We beseech you, therefore, brethren, by the *mercies* of God, that you present your bodies a living sacrifice, holy and acceptable to God, which is your reasonable service. We read that when the Lord visited Elijah, a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord; but the Lord was not in the wind: and after the wind an earthquake, but the Lord was not in the earthquake; and after the earthquake a fire, but the Lord was not in the fire; and after the fire a still small voice. Thus the spirituality of the law destroys the peaceful confidence of a sinner; the fear of approaching judgment fills the soul with terror, and brings it, with the Philippian gaoler, to cry, "what must I do to be saved?" But it is the still small voice of Jesus which must mollify the heart and subdue the will; it is the Gospel which truly enlightens, converts, and rejoices the heart: "Mercy is the only element in which sin will die." Faith, receiving and applying the atonement, feeding on the sacrifice of the

death of Christ, purifies the heart. The promises brought to the heart as the portion of the soul produce principles like themselves. They become precious to the soul, and make it partaker of the divine nature. Increasing light and refreshing views of God as a reconciled Father and Friend, kindle warmer devotion, purer love, stronger inclinations for his service. The love of Christ diffuses its sanctifying influence, and, like holy leaven, imparts humility to every feeling, and zeal to every action. It is an incorruptible seed; though small and feeble in its rise, it will gradually expand in the blossom of a holy and consistent profession, and bring forth in increasing abundance the fruits of righteousness and true holiness, which are by Jesus Christ to the praise and glory of God. Afflictions and reproaches for the name of Christ will purge it, that it may bring forth more fruit; and finally, it shall be transplanted from amidst the tares of hypocritical profession and the noxious weeds of worldly cares and pleasures, to flourish in the courts above, in all the beauties of perfect holiness, for ever and ever.

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### VAGUENESS, AND CONSEQUENT INEFFICACY, OF POPULAR NOTIONS ON RELIGION.

THAT to a selection of efficient means, a knowledge of the end is sufficient; and that to a diligent application of those means, when discovered, a desire of attaining that end is also essential, are self-evident principles. To assert these is to prove them.

His disciples had been for three years intimately conversant with our Blessed Lord. In this short, but eventful, period of his life, they had witnessed days of active and laborious beneficence closed by nights of devout and fervent prayer. They had seen miracles of omnipotent power and unbounded mercy, in strange connexion with persecutions submitted to, and sufferings endured. They contemplated his mortified life; his holy abstraction from the vanities of the world; his meek, yet firm, superiority to all its innocent, but peculiar, enjoyments. They saw that "all the kingdoms of the world, and the glory of them," had for Him no charms: and that His meat in this wilderness—far from His Father's house, His native home—was to do the will of Him that sent Him, and to finish His work. Yet a carnal prejudice had so pre-occupied their hearts; and thence rising in the fogs of low

ambition and worldly affections, had so clouded their understandings, that persecutions gratuitously submitted to; sufferings and privations voluntarily endured; deadness to this world of time and sense; and aspirations after eternity, all vanished from their view. They saw but His omnipotent power: and this they fondly hoped would have been exerted, to seat their Master on the throne of a temporal kingdom: and to procure for those who, as Peter fails not to remind Him, had forsaken all, and followed Him—dignities, and wealth, and power.

Strange infatuation of the carnal mind! It was on the very eve of his crucifixion, that the worldly wishes and hopes of his followers had reached the acme of expectation! He had already addressed to the body of the people the parable of "a certain nobleman who went into a far country, to receive for himself a kingdom, and to return:" "because," as St. Luke informs us, "He was nigh to Jerusalem; and because they thought that the kingdom of God should immediately appear." But neither this parable, plain as it was; nor His still plainer prediction to the Apostles, in private, of his sufferings and death, could quench the flame of their worldly desires; and thus disabuse their deluded understandings. And they had now arrived within a few hours of the close of our Lord's earthly career, while like too many, who are just stepping from this world into eternity, they were indulging the vain hope that the critical moment had arrived for the commencement of its expected enjoyment. They had just risen, like too many, from the memorials of his body broken and his blood shed, to indulge in dreams of worldly ambition and worldly enjoyment: of crowns and sceptres; robes of majesty, and thrones of empire, dreams, from which the morning's dawn was to awaken them, by shifting the scene from a visionary palace to a real Calvary; and by converting those bright visions of an intoxicating, dreaming imagination, into a real crown of thorns; a sceptre of derision; a robe of mockery; and a cross!

To prepare them for this unexpected reverse, and with these anticipated sufferings full upon his soul, our Lord, in the plenitude of disinterested love, addressed them in the consolatory farewell discourse recorded by St. John. Its opening exhortation, while it asserts the Deity, proves the unselfish love, of their gracious Master, who could thus forget his own infinitely deeper stake in his approaching personal sufferings, in his earnest desire to support and comfort his disciples under the trials and disappointments which these sufferings would occasion to them. Thus, in blending Divine power and Divine love,

it gave them the firmest assurance of their eternal happiness. "Let not," he says, "your heart be troubled. Ye believe in God: believe also in me." He then proceeds to inform them of the reason for his departure; that he was going to prepare a place for them amid the many mansions of his Father's house: that where he was, there they might be also. In his own person he exhibits to them "the way: and the truth: and the life:"—"the way;" for it lay in the imitation of Christ: "the truth;" for the substance of all the types and shadows of every prior dispensation was the great atonement of Christ—the substance of happiness was the resemblance, the presence, and the enjoyment of Christ: "the life;" for the animating and quickening principle, which was the purchase of his merit, sufferings, and death, could be the gift of Him alone in whom was "the residue of the Spirit;" in whom "dwelt the fulness of the Godhead, bodily." But his disciples, blinded by the prejudices of their earthly minds, understood neither the end nor the means. They knew neither the place, nor the way. "Thomas saith unto Him, Lord, we know not whither thou goest; and how can we know the way?"

A simple statement, What, and who, God is, were alone sufficient to prove that the world, whether by wisdom or by revelation, knows not God: and that although Sabbath bells may toll, and congregations assemble, and prayers be repeated, and sacraments administered, yet that, with the great mass of society, all this machinery of religious worship has, in reality, no object: and that if the religion of the world can repel the charge of idolatry, it is only because it can take refuge from it beneath the shield of a virtual atheism. Were it of practical usefulness, this charge could easily be extended from the object of religious worship—God—into a general principle, embracing the whole sphere of means and ends, principles and affections, contemplations and experiences, and even terms with which Christianity is conversant. It could be proved, both from reason and Scripture, that in all these the religion of the world is, and of necessity must be, conversant with empty sounds alone. Reason tells us, that all the terms expressive of the real and peculiar nature of a religion whose object it is to prepare man for a spiritual existence, after this earth, and all that it inherits, shall have passed away—that these technical terms, if I may so express it, must be wholly conversant with spiritual things. To this, Scripture adds, that "the natural man receiveth not the things of the Spirit of God; neither can he know them, because they are spiritually discerned;" that is, to be discerned only by a faculty which, until he is born again, no man possesses. All those terms therefore, which

express the substance and essence of religion, which denote that peculiar nature which distinguishes it from a respectable, aimable, and moral walk through this world of time,—all those terms which describe, to the experience of a spiritual man, the various links which unite the soul to God,—all these are, and of necessity must be, to the natural man, empty sounds ; which convey to his mind no more of the real nature of the ideas which they clothe, than do the names of sounds to the deaf, or of colour to the blind.

Sensible objects, whether of the sight, or ear, or taste, or smell, can find access to the mind, and be apprehended in their real nature, only by a sense or faculty congenial and proportioned to these objects. The quickest eye cannot convey to the understanding the remotest idea of sound. The quickest ear cannot convey to the understanding the remotest idea of the visible landscape. Nor can either eye or ear convey to the mind the remotest conception of the violet's perfume, or the peach's flavour. These senses can fully apprehend the form and bloom, and beauty of the fruit or flower ; but taste and smell alone can take in, respectively, the flavour of the one and the perfume of the other. The man who wants any sense, is wholly excluded from any acquaintance with the objects of that sense, in their real nature, however minutely you may describe them to him : and while nature with a liberal hand, is scattering them around, in rich and infinite variety, as regards those objects, existence is to him as thorough a blank as if those objects had never been. So also in spiritual things. "That which is born of the flesh is flesh : that which is born of the Spirit," and that alone, "is Spirit." Every child of fallen Adam is, as regards spiritual life, still-born. He wants the spiritual sense—the spiritual faculty, by which alone spiritual things can be apprehended. And until "he is born again," "born of the Spirit," to a spiritual life, and to the possession of spiritual senses and faculties, "he cannot see the kingdom of God"—that is, he cannot apprehend, in their real nature, spiritual objects. He may, with Seneca or Plato, understand all the bearings and the beauty of moral truth ; but he cannot catch the genuine spirit which should animate it ; or draw down from heaven the sacred fire which should kindle the love of it upon the altar of the heart : and transmuting, by its peculiar alchymy, morals into piety, offer up the life a whole burnt offering, an acceptable sacrifice unto the Lord. He may form the perfect statue of the moral man, but cannot breathe into it the breath of life, and thus convert it into the Christian. He may believe, indeed, in the existence of a God : as he believes in that of any foreign potentate. He may fear God,



as he would any invading tyrant. He may repeat prayers, and offer up ceremonies or sacrifices unto God, as does every nation under heaven,—all this is natural to man; and does not transcend the level of the darkest heathenism. But the God whom his fancies and his fears have created, is not the God whom the Bible reveals. He knows not God in his real nature and character,—blended holiness and love: has no sense of his presence—no felt communion with him in prayer. He not only has not—but, through the want of a congenial sense and faculty, he cannot have—*this*. As little—and from the same cause, defect of nature—can the natural man apprehend God, as can the lower animals apprehend man.

But to the great majority of men, general principles possess all that vagueness and obscurity of which this paper has been written to complain. I shall therefore descend from the general principle to an induction of a few particulars, and extend this charge from the object of worship—God—to the *end* and *mean*. I shall instance three terms with which our ears and tongues are familiar; and which involve in them the very vitals of Christianity. The two former expressing the great end, to be shunned, or to be sought: the latter the only mean. I would now, in all simplicity, inquire of the reader, reserving the discussion of his reply to another paper, what do you mean when you speak of Hell?—of Heaven?—of Religion?

It is far from my wish to excite one groundless scruple in a pious soul; or to make the hearts of those sad whom God hath not made sad. I cannot therefore close this paper without expressing my deep conviction, that much intellectual vagueness may consist, not only with “simplicity and godly sincerity,” but with much moral accuracy; and that the heart may feel, what the tongue can but inadequately define. There is a moral and spiritual tact, far superior to clearness of intellectual apprehension, skill and strength of expression, and knowledge of doctrine—for knowledge is not charity, but *this* is the perfection of love;—a tact by which we sympathise with Christ, and which places him who possesses it, though infinitely distant in degree and strength of feeling, yet in the same attitude of mind, amid the circumstances of life in which Christ himself, were he now on earth, would stand. It teaches him, as by the instinct of a regenerated nature, intuitively to shrink from what Christ would hate, and to love what Christ would love: though perhaps were he pressed by the subtleties of some intellectual antagonist to explain his principles by cold definitions, and to maintain them by logical deductions, he would be forced to give up the contest: to fly from the sophisms of a party disputant, and from

a war of words: and to take refuge in the purity of his intentions, and the sincerity of his love. But such a heart, if not prepared to argue and define, is ever prepared to feel and to act. It is attuned to harmony with every statement of the truth as it is in Jesus: able to comprehend: ready to approve: willing to practise it. Thus possessing a principle which ever receives the truth in the love of it, it can say, at each new exhibition of the Divine Mind, each new principle, or each new precept, never before recognised, because never before proposed to it, can say in the forum of conscience, and in the presence of God, These are my sentiments, This my religion.

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#### LETTER FROM THE REV. W. CROSCOMBE.

MESSRS. EDITORS—In perusing your short but comprehensive preface to the first volume of your useful Magazine, I felt surprise and regret that you had been supplied with but *few* communications to enrich its pages, and consequently that you were left to the resources of your own industry and ingenuity to supply the deficiency. I am the more surprised at this upon reflecting, that your prospectus of the work informed us, that it was commenced at the unanimous wish of the Preachers of both Disiricts.

When I reflect on the number of zealous able Ministers employed in these Districts, and the highly respectable, and I must believe, in many instances *talented*, individuals who compose the congregations and societies under their care, I am confident that a Magazine could be most respectably sustained with but a trifling effort from each of your Stations. Such at least is my opinion on the subject, and as I like to satisfy my own mind of the correctness of every opinion that I entertain, I have been in-

duced to inquire—1st. Is such a work *really necessary*, or called for? and 2dly. In what manner should it be sustained, in order to ensure its success and permanent utility? To each of these points I have devoted a few moments close thinking, and will take the liberty of sending you the result.

Is such a publication necessary? The Wesleyan ministers of the two Districts thought, in 1839, that such a publication was necessary and really called for. Has any thing occurred since that time to render it less necessary? Not that I am aware of; but I think on some account the necessity is more obvious than at that time.

As I intend those remarks to be an appeal to the Wesleyan ministers of the two Districts, I would propose them in the way of inquiries, as they occurred to my own mind, as for instance:

Do they consider our congregations and societies generally so well instructed and grounded in the great and sublime doctrines taught from our pulpits as to render the aid of a well conducted reli-

gious periodical uncalled for in the Provinces ?

Is the validity and importance of the Wesleyan ministry so fully understood, and cordially believed, by our numerous congregations in these Provinces, as to render all explanations or cautions uncalled for or unnecessary at remarkable periods of the Church ?

Is our excellent discipline and mode of church government so well understood and generally acted upon by our junior ministers, leaders and members, as to render explanations and exhortations unnecessary through the medium of a magazine ?

Is the piety and holiness of our people generally so strong and close—so ardent and persevering, as not to render most desirable a constant supply of religious biography from our own and other branches of christian churches, so that our dear people may be encouraged to go on even to perfection ?

I would ask, are erroneous opinions so entirely unknown and unsupported in these Provinces, and do we consider our societies and congregations so entirely out of danger as to render the powerful agency of the Press unnecessary and uncalled for ?

I would ask, does the flame of christian benevolence burn so strong and bright in the hearts and conduct of the Wesleyans in these Provinces, as not to render most desirable the charming and exhilarating influence of the example of other christians, as proved in various Missionary publications ?

In a word, I would ask are we satisfied that we, as a section of the Church of God, have taken that noble and decided stand, in the cause of the Redeemer's Kingdom

and the advancement of the religious welfare of these Provinces, that we might have done if we had at an earlier period availed ourselves of the valuable aids of a periodical press ?

On all—on the most—of the above particulars I am of opinion we shall find there is much room for improvement, and I think the time is fully come for us as a body to be up and be doing.

But I would further inquire, what is necessary to insure the success and permanent utility of such a periodical ?

It is a well known maxim that union is strength. The two former efforts of the Wesleyan ministers to avail themselves of the aid of the press in these Districts, if I am rightly informed, had not the sanction of the Committee in London, nor the entire concurrence of the principal ministers of the Districts ; but the present effort has both. This is a most favorable circumstance.

But how then happens it, that you, Messrs. Editors, have to complain of a want of suitable and original matter for your monthly periodical ? I am almost at a loss for a reason ; but perhaps it may be from the circumstance that the Brethren have been so unused to write for the press that they fear to make a beginning. I perfectly well understand this feeling, and have felt its paralyzing influence in matters of smaller importance than writing for a religious publication. If however such feelings had been yielded to, the world would have been deprived of some of its best literature, and many of the most useful and talented ministers of the present age.

Our ministers will pardon me, if I suggest a simple, and I really

believe an easy, plan to reclaim their own minds and the embarrassment of the editors (pardon the expression), and at the same time confer a lasting blessing upon your societies and congregations. It is this: Resolve that you will write something *every month*, to the extent of a sheet of letter paper, and forward it to the Editors for some department of the Magazine, leaving it of course to the discretion of those worthy gentlemen to bring the whole or a part of the same into the succeeding numbers of the work.

Permit me to say, for your encouragement, that the more you write for such a work the more you will love writing for it, and the better you will be able to write on all subjects. Repose full confidence in our excellent Brethren, the Editors. No men can have more at heart the cause of Methodism and the honour of their Brethren. I venture to affirm that

the performance of the above *duty*, for so I consider it, will soon become not only easy of accomplishment, but most pleasant in its performance. While you are riding or walking about on your errands of mercy, it will soon become a subject of delightful thinking—What shall be the subject of my next month's paper? The holy fire of love to God and precious souls will begin to flow, and you will long for the time when you shall commit your thoughts to paper, and send it to the press.

Permit me to add in conclusion, as I fear I am almost too lengthy, that if this simple easy plan is acted upon by our pious Brethren in the Ministry, you will soon have a large increase of subscribers to the work, and a great accession of encouragement and pleasure in your toils. This is the prayer of yours,

W. CROSCOMBE.

Halifax, 29th January, 1842.

## RELIGIOUS INTELLIGENCE.

### BRITAIN.

**PROGRESS OF PUSEYISM.**—The Rector of Leadenham, in the diocese of Lincoln, in the fervency of his desire for the Pusey doctrine, introduced into the church a moveable cross, and an altar with a pair of candlesticks and burning tapers, administered the holy eucharist at an early hour in the morning by taper light, and adorned the back of his surplice with a cross. The prayer books also bore the emblems of the cross, and on the roof of the building the Litany is painted in Latin. These things, and various devices and ceremonies the Bishop has ordered to be removed, and the plain decorum of the church service to be observed in its performance.

THE REV. R. W. Sibthorpe, of the Episcopal Church, and, some 30 years ago, a zealous member and advocate of the Church Missionary Society, but since a Puseyite, has recently received re-ordination from a Romanist Bishop!\*

\* That Puseyism is the *via media* from the Reformed Church of England to Popery would seem to admit of no doubt. Several of those Clergymen, who have become entangled in the heresy, have been unable to resist its downward tendency until they have settled in Romanism. And, much as is to be lamented the defection from Protestant principles, of men who but

**THE PUSEYITE HERESY.**—We sub-join the opinions of some of the most eminent prelates of the church on the

dangerous tendency of Puseyite doctrines:—

I. The Archbishop of Canterbury, al-

for their influence could never have enjoyed the inestimable "privileges or private judgment, or the means of correct and extensive learning which a Scriptural Christianity always insures, yet we must acknowledge that it is far better that they should consummate their guilty infidelity to the venerable mother who has cherished them by quitting her pale, than that by a hollow profession of respect, they should batten upon her vitals; and so far, therefore, we respect the motives of Mr. Sibthorpe, however we pity his weakness; but for those of the Froudes, the Puseys, &c. we entertain a perfect disgust.

We deem it a treason to all that is ingenuous and christian to obtain incumbencies and their emoluments in an Establishment, by signing her articles "as a matter of pacification" only; and no less so when after signing them as a matter of conscience even, incumbents retain their livings, notwithstanding their apostacy from the truth. But when endeavours are made to undermine and circumvent principles and institutions, a professed reverence for which, on the part of those who take orders in the church is essentially supposed, if not actually avowed, and to "bring in damnable heresies," we think such conduct can be paralleled alone by that of the original apostate; and to express the just condemnation of which is beyond the power of human language. Disloyalty to any cause by its professed friends has ever been marked by the indignation of men. Hence the memory of a well known American traitor during an unnatural rebellion, is looked upon by British subjects themselves, as that of infamy; yet what is the criminality of any political traitor compared with that of men in the Church of Christ, who, while they are supported by her influence and resources, would strip her of her glory, by neutralizing or opposing her essential doctrines and institutions—doctrines and institutions too, which they are bound to maintain, if not by principle, yet, by their ordination vows, and to maintain with all christian fidelity.

Weak minded men who cannot look

on error without taking the contagion may, as Sibthorpe and Spencer, drop off as gangrenous members; but if like the most of Puseyites, lured to an outward and imperfect conformity by the love of lucre and hope of preferment, they hold on to place, and abuse their trust, the knife of discipline should be courageously employed—amputation should be resorted to; they should be expelled, that the body may be saved from further corruption. The sooner the Protestant church is relieved of such unworthy members the earlier will she rise into that truly christian respectability and usefulness, she ought ever to maintain. Until then however, as it regards the English church, in vain will some of her sons talk of her Unity, and until then they will rail against evangelical Dissenters and Wesleyans to no other purpose than to effect a greater alienation.

Encouraging, it is however to learn, that, while treason against Protestantism in general, and against the church of England in particular, has been plotted by some of her influential sons at Oxford, and is abetted by some of infinitely less note elsewhere, the Prelatical Bench has been at length aroused, a large number of the Bishops have, rather more courteously than the sternness of the occasion demanded, rebuked the principles of the "Tractarians." The gloom thrown over the hopes of a Protestant church by the Jesuitical influence of men who would RATHER MAKE THEIR OWN TERMS WITH GOD, THAN SUBMIT TO HIS, and who would again PAGANISE British Christianity by the pretended authority of the Primitive Fathers, is broken here and there. The holy scriptures are diffused; and though not so extensively as is the duty of the Church, or the desire of the truly philanthropic; yet are they making impressions whose results indicate the finger of God. From a corrupt anglicanism Rome obtains *proselytes*; but Protestantism, or Spiritual Christianity is redeeming from Popery CONVERTS TO GOD. Babylon must fall even though some Jews may suffer in the *melee*, and truth shall ultimately prevail.

T.

luding to the "introduction of novelties in the celebration of Divine Service," has declared, that it "is much to be deprecated;" and that "even the revival of usages which, having grown obsolete, have the appearance of novelties to the ignorant, may occasion dissatisfaction, dissension, and controversy."

II. The Archbishop of Armagh has been delivering, in the course of the past summer, a charge condemnatory of No. 90, and vindicating the censure pronounced upon it by the Hebdomadal Board.

III. The Archbishop of Dublin speaks of the Tractarians as having been "led to adopt very heartily some most erroneous views, through the combined attractions of antiquity and novelty:" and their system, as tending to "revive but a small portion of neglected truth, combined with a great mass of obsolete error."

IV. The late learned Archbishop of Cashel has left behind him an elaborate exposure of Mr. Newman's mystic theory of justification.

V. The Bishop of London has forbidden Mr. Ward to officiate in his diocese; and has recently refused to license another member of the same party.

VI. The Bishop of Calcutta regards the system as one which will, in the end, "make way for an apostasy in our church; unless, indeed, the forethought and fidelity of our divines of dignified station interpose by distinct cautions to prevent it."

VII. The Bishop of Chester, long since, detected in Tractarian views, "a revival of the worst errors of the Romish system." And he has asserted in his recent charge, that "it does certainly require an elaborate system of argument, in order to prove that persons holding such opinions are consistent members of the Church of England."

VIII. The Bishop of Chichester has recorded his "protest against a system of doctrines recently attempted to be revived, and which had ever appeared to him to be founded on mistaken views of the general tenor and character of Scripture."

IX. The Bishop of Exeter has publicly "lamented" the leniency with which the Tractarians are disposed to treat "some of the worst corrup-

tions of Rome." He "more than laments the tendency of their views on 'reserve in communicating religious knowledge,' as inconsistent with the special and distinct requirement of our own church."

X. The Bishop of Durham, after stating that "the effect of Tractarian principles has been not merely to recommend a variety of antiquated forms and ceremonies, but to uphold them with such earnestness as to threaten a revival of the follies of by-gone superstition," does not hesitate to assert, that "an elaborate attempt has been made" by the same parties "to explain away the real meaning of our articles, and infuse into them a more kindly spirit of accommodation to the opinions and practices of the Church of Rome."

XI. The Bishop of Ripon regards the same attempt as likely to "endanger the integrity of subscription."

XII. The Bishop of Gloucester declares, "the perusal of the 'Remarks upon the Thirty-nine Articles' has filled me with astonishment and concern. The real object at which the writer seems to be labouring, is to prove that the differences in doctrine which separate the Churches of England and Rome will, upon examination, vanish."

XIII. The Bishop of Winchester, in a charge which is not yet published, (but is immediately to appear,) has expressed his sentiments no less plainly than his Right Rev. brethren.

XIV. The Bishop of Lichfield, in his primary charge, declared his conviction of the dangerous tendency of Tractarian views, and described the system as one which saps the foundation of Protestantism, assails the character of the Reformers, and depreciates the Reformation itself.

XV. The Bishop of Lincoln, who seems to have foreseen the present controversy, has spoken strongly on the subject of Tradition, and the deference due to the authority of the Fathers.

XV. The Bishop of Oxford has recommended that the "Tracts for the Times" should be discontinued, as dangerous, and likely to disturb the peace of the Church.\*

\* Courtesy is the expression of a kindly disposition, whoever or what-

## CONVERSIONS FROM POPERY.

**PUBLIC RECANTATION OF THE ERRORS OF THE ROMISH CHURCH.**—On Wednesday week, a most interesting ceremony took place at St. Jude's Church, Liverpool, when five persons publicly recanted from the errors of the Romish Church, in which they had been nurtured. The Church was filled to an overflow. The Church of England having no prescribed form of recantation of error, the Rev. Hugh M'Neile, the incumbent, prepared one, and which has been printed for circulation. The conversions from popery are rapidly increasing.

**IRISH REFORMATION.**—From our clerical correspondents, located in various parts of the country, we continue to receive the most cheering advices relative to Protestantism amongst members of the Popish communion. Since we were last enabled to report on the public recantations which were made, several individuals have privately joined our church who were not possessed of sufficient daring openly and in the face of persecution to declare themselves no more the slaves of spiritual oppression. This private renunciation of the baneful errors of Popery has been the effect of the noble example set by those who, in the first instance, came over publicly to our communion. Nor is it all the effect that can be looked for. Already several are

preparing to follow in their footsteps, and formally break off from the connexion in which they were trained, and all but victimised. We trust that very shortly we shall have it in our power to announce the recantation of a large party of Romanists who are now candidates for admission into our scriptural confederacy. Our information is derived from the very best sources, and while we can rely on it more confidently, we wait with the strongest assurance for the repetition of such an event.

**CONVERSION OF THREE ROMISH PRIESTS AND OF THIRTY LAYMEN.**—*To the Editor of the Record.*—It is not very long ago that I communicated to you the fact of the conversion of three Romish priests and twenty-seven laymen. I am happy now to inform you of three other priests who have joined the Reformed Church, and of thirty laymen, who in a different part of France have applied for admission to Protestant communion. If we add to the six priests abovementioned the three who were recently admitted by the Bishop of London to the ministry of the Church of England in Whitehall Chapel, and another, of whom I have authentic information that he is preparing to abandon his idolatrous Church, it will appear, that within only a short space of time, no less than TEN

ever may be its subject; yet courtesy should never compromise with error; and though we estimate, we trust correctly, these sentiments of a number of the Bishops of the Establishment in reference to the Puseyite heresy, we, with our present information, for we know not how far a Bishop's power extends, cannot but regret that they have not gone further than a mere gentlemanly and incidental condemnation of errors that, if persisted in, will involve the Church Establishment of the Empire in ruin. We have always thought that an English Bishop could call every Clergyman in his Diocese to account for the doctrines he has either preached or printed. The Chairman of a Wesleyan District, notwithstanding all that Mr. Shreve, of Guysborough, says to the contrary, has such power and more, for he can

put on trial any member of his District who may be accused of immorality or neglect of duty, or want of ability for the work of the Ministry, and finding him wanting in the one, or delinquent in the others, he can, with the consent of his Brethren, which will not be withheld in the face of proof, suspend the accused person. If the English Bishops have not such power, which we doubt, then they have responsibility, as the heads of the Church, without power to enforce its discipline; but if they have the power, which we believe they have, why not eject the heterodox and contumacious? for such we think all to be who preach not the great doctrines of the Articles and Homilies of the English Church, and observe all her usages. The Bishop of London has taken a step in the matter that does him credit. T.

PRIESTS, of whom I happened to have heard myself, have been converted from Romanism.

One of the priests, most recently enlightened, was a Dominican, and librarian of his convent. He had the curiosity to examine the books inserted in the Roman Index, and in this manner, *Calvin's Institutes* fell into his hands. It was the study of this work which proved the means of opening his eyes; and thus the very Index, designed to turn away from truth and to guide only to error, proved, in this instance, the means of truly indicating the way to life and glory. *He taketh the wise in their own craftiness.*

Another of the three priests, the Abbe de Maurette, has not only by his public secession from Romanism, combined with the force of moral character, produced a great sensation in his neighbourhood, in the Department of the Agriege, but, in consequence, a new opening has been given to the Evangelical Society of France, and already another Church of Romish converts is grouping around them.

The third priest, who is also an interesting man, is preparing to carry back to his own parish, in another district of France, that knowledge of salvation which has been such a blessing to himself.

The same minister of the Evangelical Society, who has thirty Romish applicants for admission to the Reformed Church, and about 100 other Roman Catholics who attend his services regularly, communicates the following:

"An old man comes on Sunday from a distance of two hours and a half, to converse with me and to be present at the service. When I asked him, what had induced him to come

and find me and quit the Church of Rome? he replied, that having read the Bible twenty years ago, there were ten that he had ceased to belong to this Church, which taught, as he was persuaded, many things contrary to the word of God. Afterwards, showing me his hair, white as snow, 'You see,' said he, 'it is high time for me to make sure of the salvation of my soul. I come, then, to know what you will say to me. I have often been present at your worship, and what I have heard has appeared to me conformable to the New Testament. If you believe in your Church what the word says, and if you command what it ordains, I shall be happy to join it. If not, I will go elsewhere. For what,' said he, 'will it profit a man to gain the whole world, if he lose his own soul! I seek to be saved.' After many questions, I found this dear brother truly taught of God, who had revealed himself clearly to him by his spirit and his word without any human intervention. He made me a last question, 'What sacraments have you in your Church? I must avow I have only seen two in the New Testament—Baptism, and the Supper of Jesus Christ.'"

I doubt not the above information will rejoice our friends in England, and encourage them to aid liberally a work so evidently receiving the divine blessing. What urgent need there is for aid, they will perhaps have learnt from other quarters. Unless prompt and effectual aid be given to Paris Society, which may be done through the Foreign Aid Society, Exeter Hall, these promising labours must soon terminate.

I am, dear Sir, yours most respectfully,

J. HARTLEY.

Nice, Dec. 10, 1841.

### WESLEYAN INTELLIGENCE.

THE respective Deputations, to attend the Anniversaries of Missionary Societies, appointed at the last Conference, were, on our last arrivals of intelligence, in encouraging progress. In general British Wesleyans, solicitous to support and extend their Foreign Missions, although suffering with their countrymen from the pressure of the times, came forward as usual, and in many places enlarged their contributions to the Fund.

DUDDIE.—On Sunday, the 12th December, two sermons were preached in the Wesleyan Chapel, in aid of the Mission Funds; in the afternoon, by the Rev. J. Beckwith, and in the

evening, by the Rev. G. Lewis, of the Scotch Establishment. On Tuesday evening the annual meeting was held in the same place, when the cause of Missions to the heathen was pleaded,



with an eloquence which produced a gracious and thrilling effect, by the Rev. Dr. Russell, (Independent,) the Rev. Messrs. Thompson, Lewis, Miller, and Law, (Church of Scotland,) and the Rev. J. Sykes, (Wesleyan.) The congregations were good, and the collections (notwithstanding the present unequalled distress) in advance of last year. It was a most pleasing sight to witness six ministers of the establishment on the platform, uniting with Wesleyans and Dissenters in promoting one grand object—the conversion of a lost world to the faith of the gospel.

**HEINAM.**—This is the closing of our annual meetings for the present year; and although the total amount of our income will appear nearly the same as that of the past year, yet there is actually a gratifying improvement at several places. Our friends in this circuit have responded to the call of the Missionary Committee, and there is an increase of £30 in the regular income. Ridsdale, which gave £13 last year, being now depopulated; and a Bazaar, which gave £17, (at Maften,) not being repeated, we feared our annual amount would be discouraging, as compared with the former year, but we are gratified by the result of our appeals to the friends of Missions, and we think, all things considered, this circuit has done well.

**SPALDING.**—The loud call for more Missionaries from the heathen world, has been nobly responded to in this circuit. In almost every place the collections have been more than doubled. On Sunday and Monday, the 19th and 20th instant, services were held in the Wesleyan Chapel, when two sermons were preached by Mr. Charles Richardson. On the following morning a breakfast meeting was held; in the afternoon, Mr. Richardson again preached; and the Annual Meeting was then held, when the Rev. Messrs. Willis, Kemp, and Walker, with Messrs. Richardson, Overton, and Hewitt, advocated the cause of missions. The collection amounted to about £23, a larger amount than was ever obtained in Holbeach, and more than treble the amount of last year. We have no doubt this will be the beginning of good days in this town, and the friends hope, next year, to double the amount

collected in this.—Meetings have also been held at Whaplode and Holbeach Fen Ends, at which Messrs. Willis, Kemp, Richardson, Hewitt, and Bycroft, were the speakers, and the collections were considerably increased.

**YORK.**—The twenty-fourth anniversary meeting of the York Juvenile Wesleyan Missionary Society was held in the Centenary Chapel, on Monday last, at half-past five o'clock in the evening. The chapel was crowded to excess, and on the platform were many ministers and friends belonging to the society. Preparatory sermons were preached in the Chapel, and the collections amounted to £71 10 3. Besides this sum, there was a sum in the missionary boxes amounting to £41 13s. 9½d., and a sum derived from the missionary cards, (a system, recently introduced into the society in this city, but which has been found to work well,) amounting to no less than £20 3s. 11d. The income of the society during the past year considerably exceeds that of the preceding.

**EXETER DISTRICT.**—A public prayer meeting, bearing special reference to the cause of Christian Missions, having been held in the afternoon, in the circuit town, the leading friends, from town and country, sat down to tea, provided by the ladies, after which the deputation stated the object of this great movement: and as on former occasions, so on this, the principles of the friends present were found to be sufficiently christian, to induce them to engage to render more efficient aid in this great cause. On the day immediately following, the same deputation visited Tiverton. About one hundred and fifty friends took tea in the school rooms connected with the chapel in that town, after which they adjourned to the chapel, when the appeals of the deputation—Mr. Hodge being called to the chair—were, as was expected, cheerfully responded to, in the promise of considerable additions to the funds of the Branch Society, as annual subscriptions. The whole of the meetings, and the services connected with them, were eminently distinguished by devotion and spiritual refreshment; and in them were manifested feelings and principles, whose results will go, in their beneficial influence upon the

cause which the meetings were convened to promote, much beyond the sums which were at that time realized. It may be added, that at each of the meetings a resolution was most cordially, as well as unanimously, adopted, expressive of an entire approval of the principles which have been applied in the management of the Parent Society,—of deep sympathy in the Society's pecuniary embarrassments,—and of an humble, but firm resolution, to assist in supplying adequate funds.

**BIDEFORD.**—On the 22d November, from seventy to eighty friends of the Mission cause, took tea together in the school room contiguous to the Wesleyan Chapel in this place, with the deputation appointed, on behalf of the Missionary Society, to visit this circuit. After tea, the party adjourned into the chapel, in which a considerably larger number had assembled to listen to the communications which the deputation were prepared to make. At the close of the appeal on behalf of the Missions, new subscribers gave in their names, and old ones augmented their subscriptions, till the annual amount of subscriptions of 29s. and upwards, which has hitherto been about £8, will be, in future years, at least £25. It is pleasing, in the present state of the Mission Funds, to learn, that the receipts have averaged above those of the preceding year about one third; and in each place arrangements have been made by which, it is hoped, the cause of Missions will be served more efficiently during the course of the ensuing year.

**CORNWALL.**—It will be seen from the subjoined extract of a letter from the Rev. J. Hobson, Chairman of the Cornish District, that the recent visitation of that important District, by a Special Deputation from the Committee of the Wesleyan Missionary Society, has, under the blessing of God, contributed greatly to increase and diffuse the strong feeling in favour of Missions which has long existed in this county; and that our Ministers and influential Lay Friends are energetically and successfully employed in giving practical efficiency to the suggestions and plans of the Parent Committee for improving the financial state of the Society. It is truly refreshing to witness the promptitude and zeal dis-

played on this occasion in the west, as well as in other parts of the kingdom, which have been visited:—"I returned home last evening (near midnight) from Gwennap, the last place on my Deputation List, and now report progress. On Monday, the 29th ult., we met in Committee in Bodmin, at four o'clock. The attendance was good. We had an excellent meeting in the Chapel afterwards, and additional subscriptions were promised to the amount of £32. We visited St. Calumb on Tuesday. Here we found no Committee, and only one Subscriber of £1. We formed a Circuit Committee, and made arrangements for holding special Missionary Meetings in the Circuit generally. We had a good meeting, and obtained upwards of £15 in the Town alone. We went to Tuckingmill, on Wednesday, met the Committee at three o'clock, and at half-past six o'clock held the meeting. Though the night was very unfavorable, we had an excellent attendance from the Town, and upwards of £32 additional subscriptions. On Thursday we met the Committee at Helstone, and re-organised the Committee for the Town and Circuit. Additional subscriptions upwards of £37. On Friday, we met the Committee at St. Just, at three o'clock. A good attendance—all of them hearty in the work. At the tea-meeting 430 sat down. Raised more than £25 in connexion with the Tea-Meeting; and extra subscriptions upwards of £32. We had a glorious meeting, and though in the chapel nearly six hours, none left until the service was all over. We visited Gwennap, on Monday, Dec. 6. Here we found no Committee, but we have formed one for the Circuit. A very improved feeling was excited in behalf of Missions; additional subscriptions were promised to the amount of £20, some of which will be paid this year. The weather has been so wet and stormy every night, as to cut off all the country friends from coming in; so that what we have obtained as extra, has been chiefly from the Town friends. In every place we met with a hearty reception; and though we found in several places very great need of re-forming,—and in others of new forming, our Missionary agency; yet in all the places, I think, we have strong reasons for gratitude and confidence, on account of the warm and noble Missionary Spirit which now, in

every Circuit, is being manifested. The friends anticipate very extensive good arising from these visitations. I think we have gained very many additional and excellent Missionary friends."

**STOKE NEWINGTON.**—On Monday, the 15th November, the very efficient Missionary Branch Society of Stoke Newington, was visited by a deputation from the General Committee, and there appeared to be in the meeting an unanimous impression, that the Society had been impelled into its present circumstances by an attention to the indications of providence in the state of the world and opportunities of Christian usefulness; and that there was a claim in its behalf for increased contributions and exertions which could not be resisted or delayed. In accordance with this feeling several increased annual subscriptions to a handsome amount were promised, and the meeting separated.

**THIRD LONDON CIRCUIT.**—Dr. Bunting, in his own clear and lucid manner, explained the circumstances of unexpected prosperity by which the society had been forced into its present embarrassments,—set forth the means requisite for its relief,—and, upon the ground of Christian principle, called for immediate and proportionate aid. The call was most promptly and cheerfully responded to; and the remaining time was almost entirely occupied with the voluntary announcements, by the friends of the society, to increase, and, in many instances, to double their subscriptions. The meeting was one of peculiar interest to all who were present; and in spiritual feeling, and manifestations of gratitude, is worthy of being ranked in remembrance with the meetings that were held to celebrate the Centenary of Methodism. Were the claims of Wesleyan Missions felt everywhere, and that feeling expressed, as by the friends of Poplar and Limehouse, the oppressive debt would immediately be removed; and the society be no longer crippled in its operations by an annual deficiency.

**FOURTH LONDON CIRCUIT.**—An interesting meeting was held at *Peckham*, in this Circuit, on the evening of Thursday, the 2d instant. A considerable number of the friends of the

Missionary cause assembled in the new School-Room adjoining the chapel, to whom the Rev. John Beecham, one of the General Secretaries of the Wesleyan Missionary Society, explained its state and prospects, and showed the necessity of increased exertions to remove the financial embarrassments which prevented it from meeting the urgent necessities of some of the existing Missions, and embracing new openings arising out of past success. The appeal was heartily responded to; and a resolution was at the same time partially carried into effect. The subscribers had already paid to the Treasurer their subscriptions for the year, but the additional sum of twenty-one pounds five shillings was contributed in the shape of donations, for the purpose of augmenting this year's income. A deputation was also appointed, consisting of the local Treasurer and Secretary, and another member of the Committee, who zealously undertook to wait upon such individuals as were likely to become new subscribers; and arrangements were made to divide the neighbourhood into small collecting districts, and engage the services of a greater number of collectors. The best feeling pervaded the meeting; and it is expected that the plans agreed upon will, ere long, prove the means of increasing the entire annual income of the Peckham Branch Society full fifty per cent.

**BIRMINGHAM EAST.**—During the last month, Missionary Meetings have been held in three chapels in this circuit; and it has been pleasing to witness the increased liberality and sympathy with missionary objects, which have, on each occasion, been manifested. At the meeting held in Bradford-street chapel, November 9th, we were favoured with the valuable services of the Rev. Robert Newton, together with those of several of the Wesleyan ministers resident in the town. The interest manifested in the operations of the Society, and its existing pecuniary embarrassments, was intense; and such convictions and purposes, we trust, were formed by many, as will lead to practical results. The proceeds of the meeting were in advance of the year 1840; and nine missionary boxes have been applied for by respectable families since the meeting. The sum of £9 3s. 2½d. was presented at the meeting by the resident minister, which had been collected in the Sunday.

school during the past year. Suggestions, were made to the conductors of the school, almost identical with those recently recommended in the circular issued by the Parent Society, and it may be interesting to the friends of Sunday-schools to know how the plan has answered. When the subject was first introduced to the school, collecting cards were given to some of the teachers appointed to collect, and the names and sums which were offered were put down shortly after. A meeting was held upon a week evening, when the children were convened, and addressed by some of the teachers on Missionary subjects, in a way of course suited to the capacities of the juvenile audience. The greatest readiness to contribute was manifested by almost every one: and the above-mentioned respectable sum has been produced at the end of the year. There are about 500 children in the school, which gives an average of a little better than  $4\frac{1}{2}$  each, per annum. Now there are 379,165 children in the Wesleyan Sunday-schools in Great Britain, besides 64,186 teachers; and if the same small average was but realized from the whole, there would at once be the sum of £6,714 7s, 7d. raised and offered annually to the Parent Society, in addition to its present income. Surely this plan ought to be tried. The Christian habits and feelings which it would cultivate in the children, independent of everything else, ought to recommend it to the conductors of Sunday-schools. On the 21st the Rev. Thomas Cryer, from India, preached two sermons in behalf of the Missionary Society in our *Newtown-row* chapel; and the public meeting was held on the following evening: G. B. Thorneycroft, Esq., of Wolverhampton, occupied the chair. The speakers were the Rev. Messrs. Brown, Prest, Cryer, Ingle, Coulson, and Leppington. The following resolution was moved in a very eloquent and powerful address by the Rev. Charles Prest, which, he observed, exhibited the exact position in which the Missionary enterprise stands at the present.—“That this meeting perceiving, in the numerous openings in various parts of the heathen world for the em-

ployment of additional missionaries, manifest calls from God to extend the operations of this Society; and understanding that Almighty God has begun thus to test the sincerity of the British Churches; and that their future prosperity or decline will depend upon the manner in which they respond to those calls; and that therefore steps ought to be taken forthwith in order to procure the necessary pecuniary increase.” The facts which were eloquently stated by the Rev. Mr. Cryer fully sustained the argumentation of the previous speaker; and, at the close of the meeting, a collection more than double the amount of the preceding year was taken. A third meeting was held at *Whitacre* on the 30th. The Rev. Thomas Pennington preached in the afternoon, and addressed the meeting in the evening, together with the Rev. Messrs. Ingle, Coulson, and Leppington. In consequence of the excessive rains which had previously fallen, the chapel was inaccessible to a large portion of the neighbourhood; notwithstanding, it was crowded in every part. The excellent clergyman of the parish had been engaged to attend, but was unexpectedly prevented by being called from home. A contribution was presented in his name by a gentleman upon the platform, and the collections were again more than double those of last year. One of the speakers observed, in reference to the financial state of the Society, that an impression was abroad, to a certain extent, that the Wesleyans have already exerted themselves to such an extent in behalf of the Society as to exhaust their means, but that this is a mistake appears pretty clearly from the fact, that the whole sum raised annually in Great Britain for Missionary purposes does but average 3s. 7d. per member; whilst the sum raised upon the Foreign stations averages 3s. 1d.!!—There cannot have been any very strenuous efforts made amongst us to raise so small an average. The time is come however, it is hoped, when something will be done by the Connexion at large commensurate with the work of the world's evangelization.

### SAINT JOHN.

#### PROCEEDINGS OF THE NEW BRUNSWICK BIBLE SOCIETY.

(Continued from page 80.)

The Rev. Mr. Robinson, in presenting the third Resolution, “That the thanks of the meeting are due to His Excellency the Lieutenant Govern-

nor; and also to our late Lieutenant Governor, Sir John Harvey, for their patronage and support of the Bible Societies of the Province;" and observed, it is a pleasing consideration that while we are supporting the Bible Society, and labouring to spread God's Holy Word, we are strengthening the pillars that support our nation; we are labouring to advance the best interests of our country. God has raised up the British nation, and exalted her as a Queen among the nations of the earth, to perform a great work for him. That work is to give his word to the world—that revelation of mercy, which gives life to the dying, and pardon to the guilty.

It is true our nation is great and powerful, the sun never goes down on her possessions: but it is also true that it is the Bible that has made her great. She owes much to her heroes and statesmen; the valour of her army and the success of her navy: but she owes more to the Word of God, The Bible having made her honourable and great, she is now honouring the Bible by giving it to the perishing nations of the earth.

That British rule and British influence are indispensably connected with the circulation of the Holy Scriptures, and the honour and respect due to them as the Word of God, will appear plain, from the examination of a few facts.

When the East Indies were ceded to the British, what was the state of that country? It was a land of darkness and death, a land in which the Bible was *not*. No stronger proof could be given of this, than that the natives, in their tender mercies, gave the weeping widow to the flames of the funeral pile to be burned with the dead body of her husband, and mothers cast their smiling babes into the rivers to be destroyed. But the sun has now risen on that land of darkness—the Bible is translated into almost all the languages of the East. The eyes of the Christian world are directed to that country, as an arena where the contest between light and darkness, between the Bible and Idolatry, is to be decided. Does not all this prove that British rule and British influence are inseparably connected with the circulation of God's holy word? It may be said that all this might have taken place, if any other nation had the ascendancy in the East. We would deny that it would be the case if any of the other great powers had rule in that country. Where, we would ask, did ever such results follow the conquests

of the French, the Russians or the Turks. We might, from the British Colonies in Africa, New Holland, and the West Indies, if time would permit, prove the influence of British rule on Bible dissemination, but we conclude that it must be clear, even to a demonstration, to every person acquainted with our world's history.

Our Resolution is a vote of thanks to our present and our late Lieutenant Governors, for their patronage and support of the Bible Societies in this Province. It must be cheering to us, as the professed friends of the Bible, that three Lieutenant Governors in this Province in succession, have manifested their decided attachment to the Bible cause. In 1826, at the close of the Burman war, when the British troops, commanded by Sir Archibald Campbell, had approached near the Capital, carrying victory with them as they marched, until they had brought the proud Burmese to terms; when they sued for peace, the British General was given to understand, that a Missionary, who had been engaged in translating the Scriptures into the Burman language, had been lying nineteen months in a Burmese prison. That persecuted man had no claims on Sir Archibald, for he was an American citizen. But he was a Missionary who had for the first time, translated part of God's Blessed Word into the language of that country. What was the conduct of Sir Archibald Campbell on that occasion? He at once secured the liberty of the Missionary, and in treating with the Burmese, he introduced a provision into the treaty favourable to the circulation of the Scriptures in that country; and since that time the whole Bible has been translated into the Burman language. Such an act, to the mind of the Christian, appears greater than the conquest of Burmah itself.

Our late Lieutenant Governor, Sir John Harvey, while among us, gave his patronage and support to the Bible Societies in the Province, and there is no doubt, but that he will continue to support the cause wherever he goes. When His Excellency, our present Lieutenant Governor, was solicited to become the Patron of this Auxiliary, as we have heard from the Report, he promptly and cheerfully complied. Do not these facts prove the statement to be true, that British rule and British influence are inseparably connected with the circulation of the Holy Scriptures? And, convinced of this obvious truth, how

should we not, as the followers of Christ, who love our Bibles, our country, her institutions and laws, and in the same spirit in which we pray for the Almighty to disseminate and bless his word, pray not only with loyal feeling, but with hearts affected with Bible truth. "God save our Queen," and bless her Representative, the *Lieutenant Governor* of this Province, the *Patron of the Society*.

The Rev. the Rector, of Saint John, I. W. D. Gray, proposed the fourth resolution; and in so doing, he spoke as follows:—Mr. President—It is not my intention to offer a single expression of regret at having been called upon to move a resolution on this occasion. On the contrary, I feel that I owe my cordial thanks to you, Sir, and to the members of the committee, for imposing upon me a duty, which has required me to examine, with more care than I otherwise should have done, the present state and operations of this society: for I can truly say, for myself, and I doubt not that there are others on this platform who can unite with me, in the sentiment, that I never rise from such an investigation but with feelings of renewed delight, of increased attachment to the interests of this institution, and of gratitude to that gracious Being, whose hand has been so evident, in its rise and progress.

Ladies and Gentlemen, before I proceed further, I beg to read the resolution I have been requested to move—"Resolved, that the state of the world at the present period, loudly calls on all members of Bible Societies, who feel that they are engaged in a righteous and benevolent and advancing cause, to make fresh efforts for conveying the Word of God to all nations."

The Resolution supposes, as you perceive, that the members of Bible Societies feel themselves engaged in a righteous, benevolent, and advancing cause. This, Ladies and Gentlemen, is precisely what we do feel. It would be impossible, I conceive, to describe our views of this case more accurately. We feel it to be a *righteous* cause. Is it not just and right that we who have received that precious boon, the Bible, should endeavour to convey it to our fellow sinners? that what we have so freely received, we should as freely give? Surely; if there be one talent among the many which the beneficent hand of our God has entrusted to us, which, beyond others, we are bound to use for his glory

and the benefit of our fellow mortals, it is the Bible. I know, that there are many persons, still, who are objectors to this Society; and it is really marvellous to observe, how many objections they can raise, and how many difficulties they can imagine, to interfere with its operations. They are afraid of our translations, afraid of our combinations, and afraid of all our calculations as to the benefits that are to flow from its agency. O, I would that such persons would only, with a mind unprejudiced, sit down and read, in a prayerful frame, one of the General Reports of the Society—that they would only consider with candour, the wide field of its operations, the eagerness with which the Sacred Oracles are sought for at the hands of its agents, and the blessed results which, in many instances, have flowed from their dissemination! The review, I think, would remove their apprehensions upon these points. And yet this would be, by far, too limited a survey of the case. If we wish to form a just idea of this great Society, it is not to the present effects of its agency that we are to look, but rather to those more extensive results, for which it is preparing the way, and which will be realized, in all their blessedness, under the millennial reign of Christ. Still, I contend, that its present influence alone, in the various countries where its standard has been planted, is sufficient to show that the Spirit of God employs it, as an honoured instrument of effecting the conversion of sinners, carrying the savour of Christ, and the glad tidings of salvation into the abodes of misery and sin; and, on this account, we maintain, that the cause we are engaged in is truly a *benevolent* one. Who that knows the value of the Bible can doubt that it is so? Who that is accustomed to take the Bible as his guide and counsellor; who that feels the excellence of its precepts, and the consolations that flow from its precious promises, especially amidst the sorrows of life, must not wish that every child of sorrow possessed this inestimable privilege? If we reflected only upon the temporal comfort which the Scriptures diffuse, wherever they are received, with genuine affection, it would be worth our while to distribute them in every quarter of the globe; but temporal advantages are as nothing when we remember, that in giving or sending the volume of inspiration to our fellow sinners, we are giving them that which can "make them wise unto salvation,

through faith which is in Christ Jesus;" that which, in the hands of the Spirit, can take them from a world of sin and wretchedness, and place them amidst the rejoicing Spirits, that surround the throne of God. And, mark it, my friends! this is not only a righteous and benevolent cause, but an *advancing* one too. Looking even at our own Province, we may see abundant proof of this. Under the head of New Societies, I find that no less than eleven have been formed in the present year, in connexion with our St. John Auxiliary, two in connexion with Saint Stephen's Branch, two with Carleton County Auxiliary, and three with the Fredericton Auxiliary, in all, eighteen new Societies have been formed, principally through the agency of Mr. Thompson, within the circuit of our own Province. And the same thing is true, with a few exceptions, in almost every part of the world where the Society is known. Whether we look at its operations in Europe, Asia, Africa or America, we find it lengthening its cords, and strengthening its stakes. In every place the field of effort is widening, and the demand for its exertions is increasing.

The Resolution declares that there is something in the state of the world, at the present crisis, that urgently calls upon the members of Bible Societies to make fresh efforts to convey the Word of God to all nations. And the truth of this must be obvious, I think, to every careful observer of passing events.—What are the characteristics of the age in which we live?—It is, first, *an age of opposition to Bible principles*. Much systematic opposition, both within and beyond the limits of our own nation, has been displayed. The enemy appears under different forms, but, in every instance, adapts his plans, with great subtlety, to the particular state of things where he exerts his energies. In one part we trace him, under the aspect of Socialism, in another of Neology, in another of Superstition. The General Report of the Society particularly refers to the opposition that has been shewn in Belgium, Germany, and Spais. But what does all this prove?—It proves that a conflict is going on,—a strong and vigorous conflict,—between the powers of Light and Darkness. And where, at such a season, should the children of Light be found, but at their post, and clothed in the "armour of light?" And with what part of that armour should they carry on their aggressive

warfare, but "the Sword of the Spirit, which is the Word of God?"—There is something, my friends, very peculiar about this "sword of the Spirit." Every other sword must have the arm of man, to carry it to the scene of action, and to wield it when it gets there. But if this sword be carried to the favourable spot, and left there, it often pleases the Supreme Being to supersede the further agency of human teachers, and with his own Omnipotent arm to wield it, with power and effect.

And this suggests another remark, in connexion with this part of the Resolution, viz., that though the present is an age of opposition to Bible principles, it is also an age of *Providential arrangement and preparation for the diffusion and reception of the Scriptures*.

In some instances, we discover an *evident preparation of the public mind to receive the Bible, where all outward circumstances would seem to oppose it*. We find agents ready to convey, persons willing to purchase and read it, where it costs them the sacrifice of home and friends and property, to pursue this course. France is an example. The spirit of inquiry in that country was wonderful, in the beginning, but is more so, in its continuance and progress. The Agent of the Society there speaks of it in strong and affecting terms; and gives in his several communications and details, some striking facts in illustration of it. In other places, *political changes are evidently opening the way for the admission of the Scriptures into countries which have hitherto been inaccessible to the agents of this Society*. Our War with China is one of these. The causes of the War I do not discuss. The probable effects of it are what I advert to. War, in itself, is a great calamity. No Christian, consistently with his principles, can wish for it. But, in its results, it may often be favourable to the spread of Christianity: and is it not very probable, I ask, that such may be its tendency in the case of China? It is not, I think, too much to anticipate that the arms of Britain will triumph in the present struggle with that country, and, if they do triumph, that she will dictate, in a great measure, the terms of peace: and, surely, among those terms, we may reasonably hope that one will be a free permission for the Messengers of Peace, to traverse the vast regions of the "Celestial Empire." This, at least, we may hope, will be one of the results of a renewed and extended commerce with that country. And when

the hour arrives, that presents the opening—who are to meet the demands that will be made upon the Christian feeling of our nation?—Where are the Bibles to come from, that are to supply the millions of China? The Chinese are an inquiring people, a reading people, to a certain extent, an educated people, and how can our great societies furnish them with the oracles of God, unless all of us who know the value of the Bible, resolve to contribute to this noble object? *Egypt* presents another field of holy hope and Christian anticipation. We have long been accustomed to the phrase “Egyptian bondage.”—Alas! the bondage which *Egypt* inflicted upon *Israel*, is now returned, in an aggravated form, upon the heads of her own sons. The former was the precursor of a great deliverance. May we not hope, the latter will be the harbinger of a far greater salvation? There is reason to hope it may. *Mahammed Ali*, the ruler of that country, though tyrannical in his government, is an advocate for the civilization of *Egypt*, for the introduction of European science, and for the toleration of Christianity. Withal he is now submissive to the controul of *England* and her allies. Does not all this seem to promise, that in that very land, where the power of *Jehovah* was so signally displayed, in days that are gone, we shall soon see it exerted again, not indeed for its destruction, but for its salvation? But a still more cheering prospect opens before us, in *Palestine*. That land endeared to us, by so many sacred recollections, is every hour becoming a scene of deeper interest. The students of Prophecy expect the time when “*Zion* shall awake, once more, to put off the bands of her captivity and to put on her beautiful garments;” and are there not indications, that the time is at hand?—Various Societies have for some time been endeavouring to spread the Gospel in that Land. The Christian Knowledge Society, the Bible Society, the Church Missionary Society, and the Society for promoting Christianity among the Jews, have all been engaged in the noble design. But now we are told that *England* and *Prussia* have combined to make a more decided effort for that object, and have already begun the good work, by sending a Protestant Bishop to be resident at *Jerusalem*, and to preside over the Protestant Church, in that country. It may be interesting to this meeting to know, that the person selected for that office, appears to be well adap-

ted to fill it, with benefit to the cause of Christ. The name of the person is *Michael Solomon Alexander*; he was born in *Prussia*, in 1799; he was descended from Jewish Parents on the Father's and Mother's side, and strictly educated in the principles of Judaism, and held, at one time, the office of a teacher of the Talmud and the German language. At the age of twenty, he went to *London*, and shortly after became a private tutor in a Jewish family. His employer first named to him the exertions that were making in *England*, for the conversion of the Jews; but only referred to them in derision, adding that every Jew ought to read the New Testament, to be more confirmed in his own faith. This excited his curiosity. He purchased and read it. In doing so he was much struck with the character drawn there of Christ, and with the code of morals which he taught. He afterwards went to *Norwich*, and gave lessons in German and Hebrew. There he became acquainted with some Jewish Christians, and was led to read the New Testament again, with more attention. His mind, while doing so, became so uneasy, that he laid the book aside, moved to *Plymouth*, avoided the society of Christians, and endeavoured with temporary success to banish the subject from his thoughts. But mark the grace of God in his case. A pious clergyman, the Rev. Mr. Golding, wanted to take lessons in Hebrew, and applied to Mr. Alexander, who became his preceptor. As they read the Old Testament together, for this purpose, discussions arose about the meaning of the Prophecies, which ended in reviving Mr. Alexander's impressions, and leading him to the settled conviction, that *Jesus of Nazareth* was the true Messiah. Then came the principal struggle. Friends were to be given up, his situation forfeited, suspension incurred, and a variety of other trials encountered. Suffice it to say, he endured them all: and gave up all for Christ. He was shortly afterwards baptized, subsequently ordained a Minister of the Church of *England*, and within a few weeks past, has been consecrated Bishop of *St. James Church*, at *Jerusalem*. And to that interesting scene of labour, he has now gone forth, with a mind enlightened with Christian truth, with a heart overflowing with love for the dispersed of the House of *Israel*, with the prayers of the faithful, and the blessing of God. O, is it not a delightful thing to see that sacred light that



once issued from that very land to lighten the nations of the earth, reflected back again, in all its lustre, from the Isles of the Sea, and, even now, beginning to cast its holy radiance upon the heights of Zion? O surely we may trace, in this event, a presage, that the Lord is about to command his blessing to fall, like the dews of Hermon, upon that consecrated soil. And while we think of it, our hearts must take up the Psalmist's fervent strain—"O pray for the peace of Jerusalem: they shall prosper that love thee. Peace be within thy walls; and plenteousness within thy palaces. For my brethren and companion's sake I will wish thee prosperity. Yea, because of the House of the Lord our God. I will seek to do thee good."

One little anecdote, connected with this subject, I must mention, before I sit down. My esteemed friend, the Rev. Wm. Cogswell, of Halifax, writes me, that when he first became acquainted, through the public prints, with the fact of Mr. Alexander's appointment, and found that the King of Prussia had furnished one half of the requisite endowment, and that the people of England were appealed to, to furnish the remainder, he mentioned the subject at his Thursday evening's lecture, at the National School, and stated, that whatever on the next Thursday evening was put into the box should be forwarded for that object. On the next evening the box was opened, and it was found that £21, had been put into it for this purpose. Here, my friends! is an excellent example for us to follow. These facts all prove that the Lord, by various Providential arrangements, is preparing the way for the diffusion of the Gospel of Christ, and they are loud in their call upon us, to send that blessed Volume which contains it, into all the nations of the Earth.

The Rev. A. Stewart, in seconding the Resolution, said, that it had reference to what remained to be done in the great Bible cause. He remarked, that the meeting had already heard, both from the report read by the Secretary, and also from those gentlemen that had addressed them, what had been done; and it was most encouraging to be informed that the British and Foreign Bible Society had, by the blessing of God, effected so much. Since its commencement, thirty seven years ago,

twenty two million copies of the Book of Life have been put in circulation by the different Bible Societies; and these have been spread over the whole earth. But if we consider that during that time more than a whole generation have passed away; at least eight hundred millions of souls have been called into the world of spirits, it may well be asked, "What are these among so many?" What a small proportion do these bear to the many millions that are daily perishing for the lack of knowledge!

The object which the Bible Society has in view is to furnish the Bible to all—the Bible, without note or comment, to every son of Adam, and that in his own language: this is their great aim: they embrace the whole world in their noble plan; it is the *Foreign* as well as the *British Bible Society*. The Rev. J. Thomson, in the report of his proceedings in these Provinces last year, makes rather a novel use of the word Bible. He says—"It is very desirable to have the whole of British North America *Bibled* as early as possible." Now to *Bible the whole world* is what the Bible Society has in view—to put into the hand of every human creature the Book of Life, that all may have an opportunity at least of knowing the Lord. But there is another point connected with this, which furnishes another reason why we should be active in circulating the Scriptures—it is the *cheapest* way of evangelizing the world. The Divine command to go into all the world, and preach the Gospel to every creature is binding upon every one—we have all received freely, and we are all required to give as freely. Now, every one himself cannot go into distant lands and proclaim the glad tidings of Salvation, but every one can, according to his ability, contribute towards sending others. Now, the difficulty often occurs in finding those that are both willing and suitable for such a work; we cannot manufacture missionaries, but we can manufacture Bibles. No small amount of money and time are necessary to instruct one Missionary in a single language, whereas, in one year, thousands of Bibles may be printed in many languages: they may, in fact, be increased to any number we please—the supply can be made equal to the demand, however great it may be. But there is

another point in which the Bible has the advantage over Missionaries. There are many nations to which the living teacher can have no access—his way is obstructed by national prejudices, and a thousand other causes—but the Bible knows no nation, no sect, and therefore can find its way anywhere. China, which has already been alluded to, has for ages been hermetically sealed against the living teacher, the Missionary, but thousands of copies of different portions of the Scripture have of late years found their way into that vast Empire; and wherever the Word of Truth is, *there* the spirit of truth is also to bear testimony to it—wherever this Light shines among a people, they no longer wander on in darkness and in the region and shadow of death. Again, look at the noble plan which the conductors of the Bible Society are now pursuing, of sending a quantity of Bibles and Testaments in those ships that leave the English shores for lands but little visited by Europeans. Take for example the expedition up the River Niger, in Africa, which has for its great object the entire abolition of the Slave trade. A number of Bibles have been entrusted to the officers of that expedition. England wishes now to be known to strangers as the bestower of good—as the messenger of peace and not of war—and what greater proof of that can she show them than by being the bearer of the Gospel of peace—of that book which alone can teach man how to find true and everlasting peace, even peace with his God! These are the great objects which the Committee of the Bible Society have in view—such is the God-like plan upon which they act. But in order to enable them to do so they must have the means, and we, as members of their society, must furnish them with the means—we must contribute what we can to forward this great work. The Society has, since its formation, made great progress—for the blessing of God has been upon it. The expenditure of the first year was only £620—during the last year it was £133,000. But that fact must not induce us to slacken our zeal—rather it should be only the starting point, for there are still *many* corners of the earth to which the Bible has not reached—there are still *many* languages into which it has not yet been translated—

there are still *hundreds* of millions of our fellow creatures that have *never even heard* of the Book of Life. The work is but beginning—money is now more than ever wanted by the Society. Last year the expenditure far exceeded the income, and the operations are now so extensive and so widely spread that they cannot draw back or slacken their pace. *Onward* must be their watchword—onward their course, for it is the Lord's work, and cannot be hindered or delayed. Now, in order to encourage us in our duty, let us only look back on what has already been accomplished. In its commencement the Bible Society was but like the small cloud of Elijah, not broader than a man's hand, and already has it overspread the whole world, so abundantly have its labours been prospered—and even now the fields are fertile for the harvest. The Bible is every where eagerly sought, and most thankfully received—every one is stretching out his hand for the Bread of Life; and even where the circulation of that best of Books is prohibited, it is most anxiously sought, and most gladly received. The thirst for the Waters of Life is every where such that nothing less than the Living Oracles can satisfy it. Let us then not be backward in doing our part towards furnishing the Bible to every creature. Let us give what we can—let us give willingly to so good a cause, and it will be returned into our bosoms an hundred fold, for it is more blessed to give than to receive. A blessing from Heaven will descend upon such as cast into this treasury—If they cast their bread upon the waters, they will assuredly find it after many days.

The Rev. W. Temple, in moving the fifth Resolution, "That the best acknowledgments of this Meeting are due to the Officers and Members of the several Branches and Associations which are now co-operating with this Auxiliary; and it is our hope that the example which they have set will be followed up until every Parish and Village of the Province has its Bible Society or Association," thought it too late to make a speech, while he felt exceedingly loth to weaken the impression obviously made by the preceding addresses. But as he had been connected with the Bible Society for some thirty years, he might perhaps

be allowed to make a few observations. He had seen the want of that influence which Bible Associations always exert, in many settlements of the two Provinces, and would therefore be happy to assist in their extension. He could not see why every settlement and every parish should not have its Bible Association. He was pleased that the committee of this Auxiliary, with whom he had frequently met, were of one heart in this cause, seeking no sinister end, but treating each other as fellow members of our common Christianity, had determined to visit the Branches already formed within the distance of fifty or sixty miles from the city; but thought that to give effect to the intentions of the Committee a good example should be shown here. He could not say how many were assembled in the Hall, (some gentlemen whispered six hundred.)—"Six hundred," he said, "then we should have six hundred quarter dollars for the collection." He thought that would be a tolerable collection; but not more than was wanted. The times were said to be hard; nevertheless, it was but once a year such a collection was called for, and the wants—the religious wants of our fellow-men, demanded some sacrifice on our part. He suggested that there was real enjoyment in the exercise of sympathy and benevolence, and urged the meeting to feel for their fellows, and be generous.

Rev. A. McLeod Stavelly said, that he rose to second the motion, and appeared before the meeting in the discharge of a delightful duty. The claims of the Bible Society on Christian co-operation were admitted by most, and he envied not that man his feelings who experienced no gratification in at least countenancing by his presence the object of such a numerous and respectable assembly as he had now the honour to address. He most cheerfully gave his humble but cordial support to the New Brunswick Bible Society, a society which has for its object the dissemination of the Scriptures of truth, without note and comment, not only in Christian countries, but in those heathen nations where there is no vision and the people perish. Our Heavenly Father in his good providence has committed to human agency the carrying out of his own gracious designs in the world, and

in the success which has already attended such associations we recognize Divine power and everlasting Love. In urging the propriety of aiding such institutions, the suffrages of one section of the Christian Church were not sought to the exclusion of another, for here, as a preceding speaker had observed, was common ground, on which he would observe, ministers and people of the various religious denominations in this Christian community might consistently unite all their energies and all their sympathies for the advancement of God's glory in man's eternal happiness. Surely (said he) those who have felt the value of the precious volume, whatever may be their peculiar views concerning the doctrine of inspiration, must feel delightfully constrained by the love of Christ, to make known unto others the pure word of life, even the testimony which God has given of his own dear Son. The Holy Scriptures, he observed, are the means of emancipating mankind from the most degrading of all slavery, the bondage of Sin—a slavery not disgraceful only to one country or to one kingdom, for the vassalage of Satan was wide as a world lying in wickedness—but "if the Son makes us free we shall be free indeed"—they are the means of imparting to this world the revelation of a Saviour, and guiding its benighted inhabitants from the gloomy regions of the Prince of Darkness, to that bright and blessed kingdom of liberty and glory revealed in the Gospel of the grace of God. In this advanced period of the world's history, an acquaintance with the arts and sciences might be esteemed as a necessary accomplishment to a well-educated mind—an acquaintance with the refined usages of society might be required to a successful appearance in the higher walks of life, but though we may understand "all mysteries and all knowledge," without a saving knowledge of Christ and him crucified, as he is exhibited in the everlasting Gospel, we are of all men the most miserable.

After some remarks on the operations of the Parent Society, and the assistance received from its Auxiliaries, Mr. S. observed that what the God of the Bible had accomplished, in his all-wise providence, by the circulation of thousands of copies of his

own word, taught us that the time was fast hastening when every system of ignorance and superstition opposed to the Holy Oracles and the progress of his Gospel would be removed—when, amongst the idolatrous Indians and the fettered Africans, his word would have free course and be glorified, and when the Redeemer, having on his head a crown of the purest gold, should go forth conquering and to conquer, in every nation and empire, making “a willing people in the day of his power, in the beauties of holiness, from the womb of inorning.” He next alluded to British North America, and showed that it is by the glorious Gospel alone, that its deserts and solitary places are to break forth into singing, and that the seed now scattered by this and kindred Societies, on the top of the mountains shall wave and shake with

prosperous fruit, like the trees of Lebanon, and they of the city shall flourish like the grass of the field. That for the accomplishment of these promises to this and to other lands, the friends of the Bible, forgetful of all minor distinctions, should unite in more increased liberality and in more earnest prayer—animated by what they have already been honoured to perform, they should advance in one undivided Phalanx, fighting the bloodless but victorious battles of our Shiloh, the Prince of Peace, that all nations, and kindreds, and people, and tongues may confess “that Jesus Christ is Lord to the glory of the Father.”

[For the characteristic speech of Dr. Gesner we have not room in the present number: it shall be given in our next.]

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## POETRY.

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### THE TRANSITORY FLOWER.

ONE pleasant summer's morn, I stroll'd  
Down to my garden bower,  
And gaz'd around me to behold  
Each gaily opening flower.

And, while I wander'd with delight,  
Their various tints to view;  
Each seem'd my notice to invite,  
With beauties ever new.

One flower there was in opening bloom,  
Superior to the rest;  
In beauteous tints and soft perfume,  
The sweetest and the best.

But ere the radiant sun had set  
Behind the western sky,  
I saw, and saw with deep regret,  
That lovely flow'ret die.

And while I mark'd the faded flower,  
This salutary truth  
Came o'er my mind with thrilling power,  
“Thus fades the bloom of youth.”

*Middlesex.*

J. TEMPLE CHIPCHASE.

**BRITISH NORTH AMERICAN**  
**WESLEYAN**  
**METHODIST MAGAZINE,**  
FOR APRIL, 1842.

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**BIOGRAPHY.**

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**MEMOIR OF THE REV. DUNCAN M'COLL,**

*Late of Saint Stephen's, Charlotte County, New Brunswick.*

(Continued from page 54.)

**SUNDAY, 20th June, 1819.** The people came out well. In the morning my mind felt uncommonly solemn, with a praying disposition, connected with an heavenly peace. In the chapel it was the same. Between meetings my soul felt happy. I preached with much freedom; and afterwards through the evening the same heavenly peace continued with me. Glory be to God. Whom have I in heaven but thee, and there is none upon earth I desire beside thee.

Tuesday, I met with a company of friends going to meeting at the Chipatnoe. We found the roads blocked up in different places by heavy windfalls. The day was very warm, and the flies were very troublesome. I strove to preach the truth faithfully to the few that attended. I look to God for a blessing. I got back the same day, although some of my company were fatigued enough.

Friday, our love feast was well attended, although the roads were bad after the heavy rain. We had an instructive time, and two new members joined us. Sunday, the congregations were large at the new chapel. My mind felt very free, and God enabled me to offer myself unto him in covenant: all the communicants did the same. They never were better out than to day; and every thing at present promises well, notwithstanding we have but few awakenings.

I find of late a general disposition in the unawakened to bestir themselves against us. I know not what God is about to do for us,

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but this I have observed, that before a good work breaks out the enemy begins to stir up something against the cause and people of God. May the Lord Jesus be our defence at all times. At present I feel so dead to the world, that I could retire into a cave alone were it not that a dispensation of the gospel is committed unto me. I am a debtor therefore both to God and man. I am in duty bound to be active in the discharge of my duty. I must be up and doing while it is day.

Sunday, 4th July, we had a goodly number at the new chapel, but some way or other I felt a bar in the way in the forenoon. The afternoon was a little better, yet things did not promise so free as usual; however I did as well as I could, and still hope it is not in vain. Tuesday, I rode to the Ledge under the influence of some trials, but God saw fit to ease my mind while preaching. The congregation appeared much engaged. One woman was much overcome. She was conducted to the door, where she sat until the meeting was out, under strong exercises of mind. She was a stranger to me, and having a class to lead I had no time to speak to her. Our class was lovely at Brother Kennedy's on Wednesday.

Sunday, 18th, I found the people well out at the chapel, in St. David. I preached with much ease to myself, and I understood, with benefit to some others; although the semi-Arians were not very easy, finding their creed proved to be false. Here I baptized five. On my way back, I preached to many more than the house could contain, on the Old Ridge. Here also we had a baptism. I felt afraid of this day's undertaking, but it pleased the Lord to support me through it, so I felt no uneasiness at night when I got home.

Sunday, 25th, my spirit felt free all the day: 1st. Preaching from Luke iii. 4, "Prepare ye the way of the Lord," and 2d. from Hebrews iii. 12. God knows what the fruit may be, but the times were promising.

Saturday, our streets were disturbed by the noise of fifes, drums, fiddles, &c. Play actors and tippling houses are concomitant things and places. I was happy to hear that the magistrates prevented them from performing their plays on this side; but they found a company to follow them to Calais, where they had work enough. Their legerdemain suited the spirit of many.

Sunday morning, 1st August, I felt afraid of the undertaking, knowing what I had before me. In the forenoon the time seemed encouraging. In the afternoon I had engaged to preach to the young people, who came out well. I strove hard, hoping to bring them to

God, and by the time I was done I was nearly spent. However, I attended my appointment at Milltown by six o'clock. God was pleased to renew my strength, and I was greatly refreshed when done. This day I found it my duty to rebuke sin sharply, finding many getting deep into it. This I did both at the new chapel and at Milltown. Many were highly offended. Through this week I had the disagreeable task of rebuking some who are backsliding from God; and on the Lord's day, 8th August, two of them were excluded from this church. Our chapel was very full all the day, and I strove to deliver my own soul. It was rather an alarming time, for I preached the funeral sermon of a young man, whom we buried at Calais yesterday. He having in a wild manner rushed into the deep water, thinking his horse would carry him safe across the River; he failed of his hope, and was drowned. Notwithstanding all the buffetings we meet with, our congregations to day were equal, if not superior, to any we ever had at the new chapel.

Monday, I was sent for to see Mrs. H. Hill. She is very feeble indeed. The presence of God was with us. I hope the spirit of grace will rest on her and on several others who were present. It was very easy to exhort, to pray, and to read, on this occasion. Thanks be unto God for such times. Sometimes we feel our minds engaged, but when the meeting is over so is the sense of worship. I consider a meeting good, when a sense of my duty to God is left on my mind afterwards, and continueth with me, instructing me in my duty to myself, to God, and to man. I find it hard to convince my hearers that God is now ready to give peace and pardon to the returning sinner. They insist upon the necessity of waiting God's time, because faith is His gift, &c. They bring to view the exercises and experience of some people, as if it was a work of God, which work He hath not as yet wrought in them—therefore they are waiting until it pleases Him to work the like work in them. On the other hand, I insist upon it that all things are now ready on God's part, Christ has made a full atonement, and God is reconciled through Christ; and pray them to be reconciled to Him by believing, and then He will bless them without delay. Although faith\* is the gift of God, it is the act of the creature, and God doth not work irresistibly that faith in him, but makes it possible for him to believe or not to believe this moment. The reason why he doth not believe is owing to the confusion of his own mind. It is *that* confusion which causes much of the experience

\* That is, the grace of faith—the power to believe, is the gift of God—the exercise of that grace—of that power is the duty of man: hence unbelief is condemned. T.

and exercise of mind which many persons often go through before they believe. The moment they give up all, and leave themselves freely to the disposal of God, they find relief, and full power to believe in the God of love, who stood ready all the day long, stretching out the hand of mercy, which might have been seen and felt long before. Much of men's experience is the fruit of their own error, and not the work of God. While the word of truth is convincing them through the operation of God's Spirit, the darkness of nature blinds their senses, and causes them to go through much trouble. It is not God that works it in them, but their own fallen nature and Satan together. This causes hard struggles to some before they submit to be saved by grace through faith in Jesus; nay, some choose strangling and death rather than submit to God. What value then ought we to put on those exercises which are only the fruits of our own obstinancy? Judge ye. I am fully convinced that God has no will nor pleasure in our continuing in sin one moment longer. The fault then of delay lies at man's own door, and not at God's. Let any man deny it, if he can. Surely in man is all the bar. Let him give it up, and God will not be wanting on His part in the work of grace.

Friday, August 20th, I was very unwell. In the evening an uncommon gust of rain, thunder and lightning came. The lightning struck Brother Stephen Hill's house, ran down the chimney, burst through the plastering, and broke abundance of things in the neighbourhood of the chimney. Sister Hill was in the cellar, and happened to be coming up, and was on the first step of the stairs when she was struck on the side of her face: it ran down her neck. She fell down as dead. After an hour she manifested great distress, and began to call upon the Lord Jesus to help her, and to take her to himself; sometimes saying, "O blessed Jesus, how sweet thou art." I was sent for to see her, and found her in that way. After a while she fell into a dose, and I left her. She took no notice of any of us, nor gave any answer to what was said to her. Such is our situation in this world. We know not the moment when God sees fit to call us. Her face and neck is much burnt; the gold necklace was partly broken, and matted on her neck. It is impossible for the doctors to decide what the consequence will be. 21st. In the morning I was happy to find her come to her senses, but much more so seeing the happy state of her mind. She is deeply burned from the face, down her neck and side, to the sole of her foot. The shoe and stocking were torn to pieces, and a small hole was made through the sole of her shoe, as if a bullet had gone through.



Sunday, 26th September, our congregation was larger than common at the new chapel. I spoke much, having a baptism in the forenoon, and the Lord's supper in the afternoon. Although I felt free in spirit; yet at night I found I could not sleep, having much fever. I fear we shall have to cut off several names from our list for inattention to the worship. It is rather a gloomy time with us at present on account of such.

Having lately read and studied the controversy between the Methodists and other sects, and as I cannot fully comprehend some of their reasonings on either side of the question on the point of sanctification, I will give my own view of that subject.

I fully believe that a man may enjoy so much of the faith in Christ, and of the love and power of God, as to "rejoice evermore," finding that sin, although it strives in the flesh, has no more dominion over him, and that the wicked one touches him not. God keeps him in perfect peace, because his mind is always fixed on him—Christ having created in him a pure heart and a right mind; yet I believe that as long as a man liveth in this world he will find three powers working against him—the world, the flesh, and the devil. I mean by the flesh his own fallen nature, a fallen body, the propensities of his flesh lusting to evil, although he evidently keeps under his body, and brings it in subjection to the spirit, preserving both blameless. This will be the case till the body dies, "God will change our vile bodies, that they may be like unto His glorious body." But I look for a new state of things with respect to the body at the resurrection of the dead. If I am mistaken in these important matters, I pray God to rectify my judgment and direct my practice according to his blessed will.\*

\*The late Mr. M'Coll was evidently a man of a good mind, and of a sound understanding; nevertheless, he does not appear to have been freed from the prejudices of his early catechetical exercises, or from the influence of an unbelief, generated by the defective experience of even sincere persons, who take not the word of God as the *sole* rule of their faith. We would ask whether, taking the Sacred Scriptures for our guide, this is not "the will of God concerning us, even our sanctification," and whether in such our sanctification—"Body, Soul, and Spirit," are not contemplated? The "striving of sin in the flesh," indicates, only the carnal mind enlightened, but not renewed—the state of an awakened sinner, penitent it may be, but not of a justified, and much less, of a sanctified person "living in the Spirit and walking in the Spirit," and therefore able to rejoice that there is "no condemnation to them who are in Christ Jesus." The redemption "from the present evil world"—the "redemption from all iniquity"—and a purifying of believers "a peculiar people," which Christ came to effect, involves more than a mortifying "the propensities of the flesh lusting to evil," it comprehends their death, "through our Lord Jesus Christ," such a quickening of men to newness of life, that in their own case an inspired gratulation may be employed; but "God be thanked" though "ye were the servants of sin, yet having obeyed from the heart the form of doctrine delivered unto you, YE ARE MADE FREE FROM SIN, and have become the servants of righteousness."

Friday, 8th October, we assembled at the new chapel, and found ourselves encouraged to form a Branch of the New Brunswick Auxiliary Society, in connexion with the British and Foreign Bible Society. I was thankful to see the spirit of the people on this occasion. I hope it will tend to forward other good purposes. They joined heartily, and signed from forty to fifty pounds at our first sitting. Monday, we spent a few hours making rules for our Bible Society. I mourn to find myself of so little use in the world of late. Trials attend me, chiefly owing to my own imperfections. O when will the Lord give unto me a complete victory over all my fears.

Sunday, 17th, was a broken day; therefore my hearers were fewer than common; yet it pleased the Lord to enable me to feel satisfaction in preaching: but the week following was rather a dull one. The people were assembled to vote in members for the House of Assembly. I feel rather uneasy at not seeing a work of God going on; nay, I see a dulness among our dear friends. Many inward temptations afflict me. O that I were more alive to God.

Wednesday, God was pleased to give us lively sensations of faith and love while we were at Brother Kennedy's at class. I stood in much need of this scene of love, for my mind was in heaviness through manifold temptations which have lately afflicted me very much.

Sunday, 7th November, was the darkest day I ever saw. We met once at the chapel, and I could scarcely make out to read my text. We concluded to have but one meeting on account of the appearance of a heavy storm. This darkness, with some rain, continued until about three o'clock, P. M., when it cleared up some. I see nothing like the appearance of a good work at present—trials and temptations follow me. But in the midst of these things God was pleased to refresh my mind on Wednesday, while leading the class at Brother Kennedy's: there I had a clear view of my own nothingness, and of God's mercy towards me through a Redeemer. Monday, we met at our chapel, read our Bible Society rules, and put things in order. We collected some of the monies subscribed. I hope we shall be able to go on with our design.

Sunday, 21st November, the roads being very bad, our congregations were small; but the times were refreshing all the day, and indeed all our weekly meetings were encouraging, although we see no new awakening among the people; nay, I see that the very close doctrine which I have been preaching for some time back has driven some away from us; but let it be so, I must deliver my own soul whether they hear or forbear. Tuesday, in reading the latter part of

the fifth chapter to the Romans and the first part of the sixth, my judgment was greatly informed, and my feelings encouraged to lay hold of the blessed liberty held out to us in the gospel. May God help me never to let go the hope which is set before me. O may I stand fast in the liberty wherewith Christ has set me free. Great grace is given unto us. See Romans v. 17, &c.

Wednesday, 15th December, we enjoyed a blessed time at Brother Kennedy's. Friday, I visited Charles O'Brien, and baptized him: he appears to be far gone in a decline. I called also at Mr. H——'s, and baptized two children. The mother of one of these requested an interest in my prayer (as she termed it). I have often had such a request. I am deeply sensible of the need we have of praying with, and for each other. But what are our prayers but the declarations of our poverty and wants? Such can imply no interest or merit, seeing they are the proofs of our dependance on the mercy of God through the merits of Jesus Christ. There is no other mediator between God and man—an interest in Him is what we stand in need of, for there is no interest to be found in any other. Therefore the person who asks an interest in my prayer, may with the same propriety ask an interest in my other good works, my alms, my preaching, &c., for these are of like merit with my prayers. The request savors a little of the Pharisee, and not a little of the Romans who pray to, and look for an interest in the mediation of saints, &c. O how natural it is for pride to creep into our pretended devotion, and how easy it is for man to look for help from any other quarter, rather than Jesus Christ.

“ Other refuge have I none,  
Hangs my helpless soul on thee,  
Leave, O leave me not alone,  
Still support and comfort me.”

Had the woman said, include me in your prayer, I should have been pleased, for a number of names may be included in a beggar's petition.\*

Notwithstanding our encouraging times in public, we have the appearance of luke-warmness in the society in general. Numbers of preachers are going about the country, yet no good is effected, but rather the minds of some are unhinged and entangled. Such appears to be our state at present. May the Lord change it for the better.

Tuesday, 24th December, we had a very encouraging time at the

\* With an orthodox and protestant abhorrence of the purposes to which the pretended merit of the saints has been prostituted, the writer of the text has penned a tolerably strong paragraph. It may however be doubted, whether the poor woman, who asked “an interest in his prayers” meant any more than “include” or “remember me in your prayers,” to which it seems he could not object.

love feast. At the singing of the first hymn the fire of divine grace was kindled. Glory to God, he continueth his loving kindness and tender mercies to us, although I expect we shall have to cut off some names from among us. We only joined one new member this quarter, and alas a number seems faltering, although yet hanging on, after a fashion, to the cause.

Sunday, 26th, I strove to inform the judgment of some of my hearers with respect to the doctrine held out by some authors, Universalists and Calvinists, respecting Adam and Christ as representing us: saying that the sin of the one, and the righteousness of the other, are imputed to us. This doctrine I deny, and fully think it a delusion, and one of Satan's devices for the destruction of many who cry peace, peace, when there is no peace. I was informed that some were greatly benefited by hearing the following observations, viz:

“After seriously considering what had been lately advanced in this place, I will take the liberty of giving you my views on the subject: 1. I am inclined to think that the notions obtruded by some, saying that Adam was our first representative, and Christ our second, and that Adam's sins were imputed to us, and Christ's righteousness, to all those for whom he died, is not correct. I deny all these assertions—and fully believe that Adam only represented himself as a man, and that his sins were only imputed to him as such. As one grain of wheat when it dieth in the ground may become an hundred, all these being naturally in the first grain, even so the whole human family was in Adam's loins when he sinned, therefore human nature is fallen. Every one having through the general corruption become personal transgressors, will have his own sins imputed to him, and not another's. 2. That Jesus Christ is a quickening spirit, who assumed human nature, and fully did the will of God in his own person, and also died for the whole human family, and that he is acceptable in the sight of God as a mediator, and that he has power over all flesh to give eternal life to as many as he pleases. Yet we are not naturally in him, and before we have a union with him we must be quickened, and born again; and when so born, God views us as Christ's property, and for his sake we have peace through him. Then faith is imputed to us for righteousness, but Jesus holds his righteousness and will not give it to another; yet God pardons us for the sake of Jesus Christ when we believe in him, not before. Every one of us will have his own reward according to that which he hath done by the grace of God through Christ. In vain then do Mr. Relley and Mr. Murray write as they have done, saying that Adam was our representative, and that his sins are imputed to us; and that

Jesus Christ was our representative, and that our sins were imputed to him, and his sufferings, actions and virtues imputed to us. In vain doth Dr. Huntington in his posthumous works, entitled "Calvinism Improved," speak in similar language, for every man must represent himself, and have his own sins, or holiness, imputed to him. Every one will stand or fall in proportion to his own improvement, or misimprovement. Such are the views which the Scripture giveth unto us of these things.

"On these great plans, the law is all against Adam and us. Hell is prepared for Adam and us; but Christ has suffered all the demands of the law and the pains of hell for us—therefore his sufferings are ours, his actions ours, and his virtues ours, so we may now go to sleep; the judgment must be over, and hell must be over and done with already. O what a dream! What a mad-man's vision!

"Nevertheless, we know that we must all appear at the judgment seat of Christ in our own persons, and in our own persons suffer the pains of hell or the joys of heaven. Notwithstanding all that Adam and our blessed Lord has done, we shall have, individually, to answer for ourselves.

"Now, Brethren, if you can find any passage in holy writ that sayeth, directly or indirectly, that Adam was our representative, or that Christ was our representative, that Adam's sins, or Christ's righteousness, is imputed to us, you are safe in believing it, but if not, your danger is great in receiving it. I know of no such passages in the word of God."

*(To be Continued.)*

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## DIVINITY.

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### SUBSTANCE OF A SERMON ON 1 JOHN IV. 19.

"We love Him because He first loved us."

THE author of this inspired composition had the high honour of being called "that disciple whom Jesus loved;" and, if we may judge from the character of his writings, he was the disciple, emphatically, who loved Jesus.

Every man impresses more or less of the character of his own temper and spirit on his writings. The disciple John's writings are tender, filial, childlike, and full of love towards the person and

character of his Lord. He has given us within the compass of this short chapter, three memorable sentences, and those on subjects which are so important—so characteristic of the whole of divine truth—and so comprehensive, that had we, through some mysterious and inscrutable act of the Divine Providence, to lament the loss of every other part of the New Testament, or of the entire Scriptures, we might find in them a comprehensive summary of “the faith once delivered to the saints.” The first of these is, that incomprehensible but delightfully interesting and encouraging declaration, “God is love.” It is in this chapter, also, that we have that other sentence, so big with mercy, and so full of consolation, “Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.” And then, to crown the whole, by bringing the former to bear on our individual character and interests, we have the declaration of the text, “We love Him *because* He first loved us.” These memorable sentences are all contained in the chapter before us; and there is a world of theology, of evangelical truth, embraced in them.

Without stopping to make any formal or technical division of the text, we remark that it presents to us, in its two separate parts, truths of the first importance, and may be considered as the testimony of every living christian to all that is valuable in the gospel.

#### I. WE LOVE HIM.

It is not easy to define love, but we know it by our consciousness. Love must also have its evidences; and he who ventures to deliver this testimony, ought to be ready “to give a reason of the hope that is in him, with meekness and fear.”

Let us try our love:—

1. *We hold God in the highest estimation if we love Him.* Perfection and usefulness are the two things necessary to command love. And is not God perfect? “He is the rock, and His work is perfect.” If we contemplate the profound of His infinite essence, we shall see that as the first and the last, the fountain and the giver of Life, He must be essentially and infinitely perfect. All those high and awful attributes of His nature, of which we obtain an imperfect conception even through the medium of revelation, shew Him to us as the chief beauty, the all-perfect God. But love must have an object suitable to it; and *useful* as well as *excellent*. And the soul that loves God, not only beholds in Him every thing that is excellent and perfect, but estimates Him as that which is indispensably necessary, and all-sufficient to gratify his utmost desires, and fill his most enlarged capacities.

“We love Him,” not only as He is *essentially* good, but as He is

*relatively* so to us. But we might acknowledge this, and have correct notions of God as the chief good and the chief beauty, and yet be far from *loving* Him : but “we know that we love Him,” because there is an adherence of our will, and a bias of our affections towards Him. It is one thing to acknowledge His pure and spotless perfection, and another to love him with an entire heart.

2. *If we love God, that love saith, “Whom have I in Heaven but thee? and there is none upon earth that I desire besides thee!”* Here is rest and satisfaction to the entire man. This is the property of love ; it gives rest and satisfaction for ever. Love is a sacrificing grace : it finds its own happiness in its object. The soul can no more rest in itself than in the creature, and when it is animated by this principle, self is renounced and sacrificed to God, the object of love. Hence, the most delightful conception we can have of God’s love toward us is not derived from a consideration of His creative or His redeeming power, or both of them together ; but from the fact that He both created and redeemed us to bestow Himself upon us—to make us one with Himself. The whole of His merciful procedure is designed to issue in this. “We love Him,” for we are no longer our own, but His. Every Christian heart testifies to this ; there is a devoting of our entire selves to Him, every thing we have and are ; and there is a holy jealousy lest the sacrifice should not be complete, and extend to the entire man ; and, when this is the case, the love becomes mutual—“My beloved is *mine* and I am *his* !”

3. *“We love Him.” If this be the case, there is one common interest subsisting between us.* We love all that God loves—this is its proper effect. It creates a common interest, and hence we love whatever He has marked with the character of His own genius. His word—His law—His ministers—His people—and even His very enemies, are the objects of our regard, that we may be like our Father who is in Heaven, who makes His sun to shine on the evil and on the good, and His rain to descend on the just and on the unjust.

4. *If we love God, our desires go out after him.* There is no surer proof than this, that God has the supreme place in our affections : desire is the soul in motion, and by it we testify our love to God. Numerous are the occasions on which we shall find this desire called forth in all its intensity ; but especially will this be the case, where we have in any measure departed from the narrow way. When our corruptions have arisen to grieve the loving Spirit of God, how do we grieve, and desire to have a renewal of that sweeter communion with our offended God. But, above all, your desires after the fruition of

God, in eternal glory, will testify whether you love him or not. Can we love God, and not ardently desire and pant for the approach of that day, when, the remaining corruption and infirmities of our nature being removed, we shall love him with a perfect heart, and serve him without any mixture of sin? The Spirit and the Bride unite in praying, "Come, Lord Jesus, come quickly;" and St. Paul makes it characteristic of those who love God, to "love the appearing of our Lord Jesus Christ." By the economy of redemption, and the personal and redeeming work of the Saviour, who, while he was "God with God," was "man with men," and, in this character, is made the special object of our affection, our love is greatly promoted and assisted, inasmuch as, by this method, the love of God is more nearly assimilated to the human passion, though greatly modified and refined.

But how comes such a feeling as this to be superinduced upon us, who never cared aught about it? This leads us to the remaining part of our subject.

## II. WE LOVE HIM BECAUSE HE FIRST LOVED US.

Here is the solution. And how did he love us? He loved us as creatures, by giving us the capacity to love him; by placing us under a law which required us to love him, and by writing this law upon our hearts. He loved us as Christians—understanding by this term, persons initiated into his visible church by baptism. By this initiation, we were placed in circumstances of becoming acquainted with God as our Redeemer; and also with many gracious provisions of the covenant of mercy. These are great motives to the love of God, and they appeal to us as we are creatures, and members of the visible church. In these expressions of God's love to us, there is an *objective sufficiency* to excite our love to him; but this is very different from the *efficiency* which is requisite to produce it. And we venture to assert, that never did the heart, the depraved and God-hating heart of any fallen son or daughter of Adam, beat with love to God, without an addition motive to these. This question may soon be settled if objected to. If these things be sufficient to excite this love, then all to whom they are revealed will love. But is it so? Experience testifies against it. There must, then, be another solution of the phrase—"We love him *because* he first loved us."—Here is an assignment of efficiency to this "*because* he first loved us."

This first loving of us, then, must be referred to that more special love to the sinner, which by its working, begets in us "repentance towards God, and faith in our Lord Jesus Christ," absolves us from the guilt of sin, and sends the Holy Spirit into our hearts, as a Spirit



of adoption, and a Spirit of renovation. It is by this revelation, this special love to our souls, that that faith is excited, the property of which is to apply individually to *self* that which the infinite beneficence of the Deity designed for all—"He loved *me*, and gave himself for *me*." This is a point in Christian theology of great importance, and yet it is one about which men have been sadly mistaken. This manifestation of God's love must go before our love to him. A man under the guilt and condemnation of sin, cannot love God: he is afraid of him; and, therefore, his justification and his regeneration must precede his love to God. You know this love to be a fruit of the Spirit, but the Spirit is not given till we are justified. The great moral destitution of our nature is the absence of the Holy Spirit from our hearts; and he must take up his abode there, before we can love God—"The love of God is shed abroad in our hearts, *by the Holy Ghost, which is given to us.*" But it may be well to remark, that, notwithstanding the truth of what has just been said, there is a preparatory work of the Spirit in the heart, which gives us some relish for the things of God, and some desires after him; but still it is not till faith comes, and we are justified freely, that "we love him *because he has loved us.*" It is then that the soul sees the king in his beauty, and is united to him; it then enters into the land, and possesses it as its rest.

Brethren, let us not deceive ourselves about love to God; let us not confound it with some good feeling—some generous and kindly emotion toward the Deity. The religion of too many is the religion of emotion,—like the lightning, bright and brief. The love of God has its emotions; it is a passion—a sacred refining passion;—but let us not confound it with *mere feeling*; let us not build so mighty a fabric as our salvation upon the sliding sand; for nothing but the rock of ages can sustain it when the tempest sets in; and, whatever you may think about this love, if it have not been produced in you by the working of the Spirit of God, by saving you from your sins, there is no foundation for the love of God.

If we love Him, we are made partakers of his nature, and we conform to his will; we deny ourselves, and take up our cross and follow Him;—we prefer Him and His will to every thing of a worldly nature; and thus "hate father, and mother, and husband, and wife," &c., in comparison of Him. Examine yourselves: have you these proofs of the love of God? Who will appropriate the maxim of the text?

We have given the love tokens which the believer can present to

the object of her affection and to the world: have you these tokens? Can you exhibit them in the temple of God, and in the presence of his people? The Lord is saying to each of you, by his Messenger and Representative, "Lovest thou me?" Try yourselves—decide the point as between God and yourselves. Do you hold Him in the highest estimation? Do you rest in his embrace, and find peace and tranquility in communion with Him? Do you devote yourselves to Him, body and soul? and is there a mutual compact between you? Do you love what God loves—his law wholly, unreservedly? his ordinances? his people? his ministers? Do you keep his commandments? Do you desire God supremely, and at all times? Does it pine you when he is absent? Can you give yourselves rest without his gracious presence? If you can and do, you are no lovers of Christ.

Do you display zeal for the Lord of Hosts? Do you blush when he is dishonoured? Does your heart beat with desire for the extension of his cause and kingdom in your families—in your neighbourhoods—in your cities—in your countries—in all the earth? What do you think of his second coming? Is your language, "Come, Lord Jesus, come quickly!"—or does the idea fill you with dreadful apprehensions? What if the heavens were now to be cleft in twain, and the Son of Man were to appear in his glory? What would be your sensations? Would you joyfully hasten to meet Him?—or would you call to the mountains and the hills to fall upon you, and hide you from His presence? Try yourselves—without this love, we are lost and undone.

To some of you—not a few of you—I fear God is not only saying "Lovest thou me?" not once,—twice, thrice, or half a dozen times it may be; as though He wished to insinuate a jealousy of your fidelity, without absolutely charging it upon you,—but that He is saying, as He said to the Jews, "I know you, that you have not the love of God in you." Yes, sinner, He knows *you*—He reads your heart—*He knows you*, "that you have not the love of God in you." May He have mercy upon you, and awaken you from the sleep of death! You may love Him—approach his footstool—give Him your hearts, and give them now. "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and He will have mercy upon him, and to our God, for He will abundantly pardon;" and then you will love your pardoning God, "because He first loved you." And let us, who through his grace do love God, take every means to promote it, and make it grow exceedingly, till

we reach that peaceful world were it 'will flourish for ever. And now may God, Father, Son, and Holy Spirit, receive all strength, and majesty, and honour, and dominion, and glory ! Amen.

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## REVIEW

*Of a Sermon, preached in Christ Church, Fredericton, by the Venerable Archdeacon Coster.*

WE have looked over the above entitled "Sermon," and might assign two reasons why we take any notice of its some thirteen pages of letter press. First, It is the production of one of a class, who claim to be the only "duly commissioned" and "legally authorized teachers" of Christianity in the Empire, and secondly, That it is, as an exhibition of pulpit oratory, essentially defective in its theology. These reasons, however, would not have influenced us to spend our time on such a production as is the Venerable Archdeacon's "Sermon," whether regarded as a literary or a theological *attempt*; but that his position, as the highest ecclesiastical dignity in the Province, gives him an influence that is not unlikely to encourage, among his younger brethren, an empty, un instructive, and erratic mode of preaching, and which, though claiming the sanction of the "only authorised ministration," can never, with all its pretensions, either convert sinners to God, or build up believers in their most holy faith; and moreover—that it is published "by REQUEST." We are not informed by whose unwise request this production has been published beyond the walls of "Christ Church:" whether by that of the Clergy of the Archdeaconry, or that of private individuals. We trust, however, for the credit of the former that they are guiltless in the matter; and the latter may be readily excused, as they can scarcely be aware of the difference between *hearing* and *reading* a sermon. The time, the place, and circumstances, all tend to make an impression on the mind, when a discourse is delivered *viva voce*, that cannot be realized when the same discourse is read in the privacy of domestic life. Isolated from external attractions the mind bends its energies to the matter before it, examines thoughts, compares them one with the other, and with acknowledged truth; and then comes to a conclusion which it is prepared to maintain, and which then becomes a principle of action, and an element of character. The Archdeacon's friends who advised, or "requested" the publication of his "Sermon," could never have been aware of this fact, or they would have advised its committal to oblivion.

We have ever considered the office of the christian ministry as of solemn import, both in respect to those who exercise its functions and to those who sit under it. If the latter treat with disregard that gospel, which is a savour of life to them that believe, and a savour of death to them that believe not, the consequences to them will be of their own provoking; and eternally miserable must they become. If the former, taking advantage of their position and influence in the church—if they, demanding implicit submission in sentiment and obedience from the laity, teach for the commandments of God the traditions of men, they do mischief to their hearers—they violate their most sacred obligations, and no greater ultimate condemnation can be inflicted on moral beings than will be their portion. These, having the means of ascertaining the Master's will, but influenced by a culpable ignorance thereof, or, by sinister motives, deterred from its assertion, however they may succeed in their designs, and rejoice in present trophies which, by the way, are only to extend bigoted ignorance, are providing a sorrowful harvest for futurity. A day of reckoning, as they teach, is at hand, and tremendous will their plight be who build tabernacles for Moses or Elias rather than for God.

The carnal mind is at enmity with God; and it is no marvel that it should be at enmity with his servants. The **CONSISTENT** teachers of righteousness reckon on opposition. When, however, opposition does come they will take their stand on somewhat surer ground than mere assumption. Less intent on their own personal character than on the glory of their God, they will defend the former only in reference to the latter—and like the great apostle of the Gentiles, advert to **FACTS** and principles rather than to ambiguous and ill-based notions of authority, as evidences of their ministry. The apostle St. Paul received not his gospel of, or from, men; but the great test of that gospel was, that it is “the power of God unto salvation to them that believe.” He appealed to his adversaries as to the effects of his labours; and no marvel, for one instance of a thorough conversion from sin to holiness will more effectually prove the call of a Christian Minister than could a whole series of certificates, that he had received the keys from St. Peter.

We may be mistaken as to what may have occasioned the delivery of this “Sermon;” but judging from its tone, we suppose that some exception, and that not of a trifling description, had been taken to the author's ministrations, and perhaps to those of his colleagues, as his obviously intended defence is made to shield those who labour in the same pulpit. An isolated or trifling objection to such ministrations,

we should think, would hardly render expedient any public notice ; yet, if the discourse before us be a tolerable specimen of the general pulpit exercises in "Christ Church," we confess we should be surprised that any other than continuous apologies should be felt to be necessary.

We use the epithet "Sermon," as applied to this "Apology," in courtesy. It is evidently indebted to none of the writers or lecturers on the composition of a sermon for its plan or discussion. The text is Luke viii. 18, "Take heed how ye hear." Here is no exposition of the context, from which the admonition of our Lord is the natural consequence, urging to an improvement of instruction given—no exhibition of the scope or design of the divine instructor—no illustration of principles involved in a subject in which all hearers are interested ; but there is an accommodation of the Scripture to a sinister purpose which, if generally followed, would exclude scriptural instruction from the pulpit as completely as it was, when the Homilies were compelled to be read in churches, in consequence of the ignorance of those having *cure* of souls. To twist the words of God from their original intent, and torture them to suit particular circumstances, is a mischievous and censurable practice ; yet the Archdeacon who ought, from his very office in the Protestant Church, to show the utmost reverence for the divine oracles, on whose sacred principles, as the only rule of faith and practice, the very Church, of which he is a dignitary, is based—her formularies, and Articles, and Homilies, repudiating every other;—the Archdeacon notwithstanding has ventured upon a misappropriation of scripture to a sectarian purpose. The text says, "Take heed how ye hear"—i. e. "the word of God" (verse 11) ; and the necessity of the utmost care, self-denial, devotion, sincerity, and obedience, is urged by considering its known failure where these are wanted—"that on the good ground (only) are they which in an honest and good heart having heard the word, keep it, and bring forth fruit with patience." (v. 15.) Mr. Archdeacon however says, "Hear Us ;" and as one of those "*who have a right to be heard AT ALL upon such a subject,*" he claims, first, to be heard with Attention, and secondly, with Candour.

Under the FIRST head of the discourse, the preacher instead of showing WHY he should be heard with attention, suggests some of the very reasons WHY he is not ! Hear him :—

"But it will hardly be contended that all in our various congregations are attentive hearers of what is delivered to them. Possibly none are at all times so attentive as they ought to be, considering the momentous interest of the subjects treated of. The motive which brings every man to Church is of course best known to himself. But there are other motives which may produce this

effect, besides a sincere regard for the doctrine of salvation, and a true concern about his soul. In some, if we may judge by the general tenor of their actions and discourse elsewhere, the right motive does not act at all; in others, we have cause to fear that it acts in too slight a degree, so as to be easily overpowered by opposite suggestions of various kinds; too slight to enable them to dismiss, even for the time, from their thoughts, the cares or the pleasures of the world, the vanities of time and sense. To have their thoughts always under controul belongs not indeed even to the best disposed and the most considerate. Our imaginations, however carefully checked, are but too apt, on all occasions, to be busy with objects foreign to the business in which we are engaged; and never more so than in the midst of religious exercises. Some degree of this is merely the weakness of our fallen nature, and does not by any means imply a habit of indifference about the most interesting of all concerns. It is a fault, however, which we ought not to pardon to ourselves, but labour most carefully to correct. The voluntary indulgence of it is a crime not only against God but also against our own souls, the consequences of which are very dreadful. Like other evil habits when it becomes settled, it is most difficult of cure; so that it greatly behoves us to take heed that it do not grow upon us. There is nothing in fact against which we have more reason not only to watch but to pray, than a habit of inattention on a subject so unspeakably important, however it may be brought before us. Whenever we come hither, it should be with the most deliberate purpose of gaining all the instruction which can be gained from what is said; and after we have departed hence, it would be well if we made it a rule to ourselves to give some time to serious consideration, whether something may not have been said which is worthy of a continual remembrance, and to which, for the sake of our own souls, a careful and steady observance is due, as an useful incitement of devotion, or a rule of life and manners."

There is much truth doubtless in these remarks. The claim of our author however, notwithstanding all that he has said, remains still in abeyance. Could the Venerable Archdeacon think of nothing, why moral and dying beings should give heed to him? Was there nothing in his office as an "Ambassador for Christ"—nothing in his ministrations as according to "the oracles of truth"—nothing in the character and circumstances of his hearers—nothing in the purity and efficacy of the Gospel—nothing in the uncertainty of human life, or in relation to the awful realities of eternity, which could arouse in his mind considerations which, as to facts or principles or motives, he could urge WHY they should hear HIM with attention? But we pass on to his second claim: "To be heard with candour."

Under this head of discourse which, as a section of the Sermon, is preposterously extended, we have to complain as much as under the former, of an entire want of discussion of its subject. Our limits prevent us from noticing in detail all that the Venerable author has thrown together in this part of his discourse, which is mostly apologetical, with here and there an incidental assertion of authority resulting from the notion of being "duly commissioned." We can make a selection of two or three subjects only for animadversion.

After observing (page 7) that "The ministers of religion have often to complain of unreasonable prepossessions and prejudices

of various kinds existing among those to whom they are commissioned ;” and adverting to some prejudices which it is presumed, “are seldom to be found among our hearers,” our author hastens to “another prepossession with which all of us have to contend more or less, and which is either of a personal nature against the preacher himself, or applies to the matter of his preaching. But no prepossession of this nature—I think I may add—NOT EVEN A WELL GROUNDED OBJECTION TO THE CHARACTER OF AN AUTHORIZED TEACHER, which is the strongest and most trying case of all, should prevent you from giving him a candid and attentive hearing, not for the preacher’s sake, but for your own.”

Fully persuaded that “THE WORD OF GOD” is ever clothed with authority, whatever may be the instrument of its transmission, we nevertheless demur to what is implied in the Archdeacon’s language. We are no believers in an OFFICIAL SUCCESSION of ministers, but as that succession is sustained by truly christian tempers and conversation ; the latter of essential importance—the former only valuable as an adjunct. But the Archdeacon’s language would exalt the adjunct to an essential, and reduce the essential to a mere accident of somewhat doubtful advantage when it may occur. We conceive it to be a monstrous imagining that the ministry, especially denominated “the ministry of the Spirit,” should be committed to a man “against whose character there may be WELL GROUNDED OBJECTIONS.” “Well grounded objections” *must* involve a moral unfitness for the ministry, and *may* comprise all the ignorance and all the criminality of which the Church’s history has painfully shown some of her sons to be guilty. Yet our author says they should be heard with candour ! A deep infatuation, the root and scion of externalism in religion, could alone render homage to an unworthy occupant of office. Candour which in any case can be exercised only when the balance, as to purity of motive, is in favour of its object, would stand aghast at such an union of Christ with Belial—at such a dereliction from principles which Christ himself has enforced, and the Protestant Church of England has recognized—while she would exclaim “What have the wicked to do to declare God’s law ?” We think if apostolical hands could not confer on him who was “in the gall of bitterness and the bonds of iniquity,” a ministerial character, neither can prelatical hands make a minister of him, against whose character well grounded objections exist. To talk of the ministerial authority of such a man, as that of a “duly commissioned teacher,” is a blasphemy against the christian ministry and against its holy Author.

We would, however, acknowledge that candour is due to every one that would endeavour really to instruct his fellows; and to the frank and sincere teacher candour, we think, will be generally conceded—aye! although he may be heterodox. As conscientiously holding the dogmas of his sect, he will be heard with candour by the intelligent, occasionally brought under his ministry, however his creed may be condemned. Now, could it ever be the case, that an orthodox minister would retain a living, secured in by-gone days to him by signing heterodox articles from which he had subsequent reason to dissent—could such be the case—he might look in vain for candour. His conduct as a traitor, even in an enemy's camp, would attain his character in the estimation of all honest men, and deservedly so. The want of ingenuousness in the one party would become an inseparable barrier to the exercise of candour in the other; and the only means of securing it would be, to *act* according to the obvious dictates of conscience, and to “Come out from among them,” as the Protestant Reformers of the sixteenth century did from Rome—otherwise, indignation rather than candour will be awarded; and TREASON in a Scriptural Church will meet with a similar, nay a more, indignant remuneration. The Jesuitical attempts of “Oxford Tractarians,” who knowingly oppose the very ARTICLES\* to which they have solemnly subscribed and sworn, have aroused public contempt; and their abettors will have their reward: but will it—can it be the reward of truth in principle—of fidelity in obedience—of simplicity in devotion—of honest adherence to that “WORD” of which they, in common with all who take orders in the Church of England, in all apparent sincerity have solemnly sworn that—

“HOLY SCRIPTURE CONTAINETH ALL THINGS NECESSARY TO SALVATION, SO THAT WHATEVER IS NOT FOUND THEREIN, NOR MAY BE PROVED THEREBY, IS NOT TO BE REQUIRED OF ANY MAN THAT IT SHOULD BE BELIEVED AS AN ARTICLE OF THE FAITH, OR BE THOUGHT REQUISITE OR NECESSARY TO SALVATION?”

\*The excellent Reformers of the English Church published, in the year 1562, a summary of their religious principles in thirty-nine articles. These were agreed upon by the Bishops and the whole Clergy, in convocation. AND TO THIS DAY EVERY MINISTER OF THE CHURCH OF ENGLAND SUBSCRIBES THESE ARTICLES, “acknowledging ALL and every ONE of THEM to be AGREEABLE to the WORD OF GOD.” He affirms, moreover, “that he doth WILLINGLY, and *ex-animo*, or from his heart, *subscribe them*,” and PUBLICLY DECLARES his “UNFEIGNED ASSENT AND CONSENT TO THEM.”

Is it not an astounding consideration—and is it not awfully evident that notwithstanding this necessary measure, adopted to preserve the orthodoxy and purity of the National Church,—her pulpit and desk are often, may we say, by her own (reputed) sons? placed in opposition. The Lord have mercy on them! No marvel that blindness should come upon her!



We shudder at the consequences which may result to the Church through the infidelity of men so intent on the promotion of anti-christianism—so lost to common sense as to be incapable of perceiving, or so dead to all moral principle as to be regardless of, the immense guilt they contract in the violation of the most sacred obligations. Neither Mecca nor Rome are more Antichrist than are the *fooleries* and mysticism of modern anglicanism.

We must not however be misunderstood. We have no intention of charging upon the Venerable the Archdeacon of New Brunswick the heresy of Pusey and his associates; although we have reason to believe that some of his Brethren strongly suspect him. We have no further acquaintance with him than his "Sermon" supplies; and we confess that there are expressions in his "Sermon" and "Extracts" which, if ingenuously intended, would indicate his freedom from that heresy: as for instance, "Unquestionably it is a preacher's duty to be very cautious, not only that he present *nothing contrary* to the truth of God, but also that he preach the *whole* truth, so far as he is able to ascertain it." (p. 14.) Again, "Our people indeed have a right to expect that we preach according to the scriptures, and also according to the tenets of the church whose orders we have received. By these standards they have a right to judge our doctrines," &c. (ibid.) And again, "We would freely caution you against too much deference for the *authority* of your teachers as against too little respect for them and their ministry. With respect to the doctrine of any of us, I would exhort you to prove all things, and hold fast what is good." (p. 12.) "We have no authority over you in matters of faith. The legitimate influence of every particular teacher depends upon his speaking as the oracles of God, &c." (12, 13.) We may be mistaken; but to us they savour not of Puseyism; and certainly if it be, as is reported, that the Tractarians are men of learning, various and extensive—of reading, enlarged and accurate, particularly of the *first three centuries*—of profound thinking, and admirable tact—we think that the whole world, so far as this Sermon is concerned, would be unable to establish against him the remotest suspicion of Puseyism.

However, it is not necessary that a man should be a Puseyite in order to be heterodox. Objecting to the superstition—the solemn buffooneries of Puseyism—he may, with equal readiness, set at nought those devotional feelings which result from the operations of the Spirit of God on the mind, as "fanatical fervour;" and to save his consistency in opposing, and calumniating experimental religion, while he dares to assume the office and name of a christian minister, he may

confound the extraordinary with the ordinary workings of the Spirit of God—as though no one could read the scriptural liturgy of the Church of England, and receive an answer thereto, without pretending to extraordinary inspiration. Such conduct may be convenient, but it cannot be safe—it may serve present interests, but it cannot serve those which are eternal. Antichrist, though less obvious to men who prefer the form to “the power of godliness,” is there notwithstanding; and its baneful *virus*, operating upon the carnal mind, produces those dangerous symptoms of disease—of mere formalism—that are ever destructive to the godliness of the heart. By attributing to means, as used by a certain class of persons, an undue weight, it withdraws from God, *theoretically*, and happily for myriads of souls, *only* theoretically, the power of doing good but as “legally authorized”—“duly commissioned”—that is, Prelatically ordained ministers—are the instruments; they are “the only” persons “who have a right at all” either to administer the Sacraments or to preach the Word; and therefore only as their convenience or interest may be suited, can God, according to the pretensions of official successionists, either “regenerate” a soul, or communicate “the consolations of religion;” or the church or the world receive religious instruction! The spirit is the same, whether Puseyite or rationalist—we use this latter epithet convertibly with that of formalist,—the same disregard of Christ and his instructions is evident in both: the former superceding Him and His Word by the obsolete traditions of men who, only *half*-christianized, corrupted the purity of the gospel by Jewish and Gentile crudities—a “vain philosophy;” and the latter by the reasonings of the carnal mind: the former superstitious; the latter semi-infidel: both assuming the christian name, and both opposed to the spirituality of scriptural godliness. The Puseyite, in his course of antichristianism, passing along with idolatrous gesticulations, and burdened with solemn fripperies; and the rationalist strutting in the same route with the assumed dignity of Pelagianism. What else can be expected while men are received into the ministry irrespective of a decidedly *religious* qualification?

The Archdeacon, quite aware of the imperfection of even this the largest division of his discourse, has published “Extracts from a Sermon, preached at the last Episcopal visitation, for further explanation of his sentiments on the subject” therein “treated.” In these we meet with the following “sentiment:” “The minister of religion”—“may preach, for instance, the corruption of human nature; but unless he will allow it to be *totally* corrupt, he will be deemed by

some not to declare the truth fully—ALTHOUGH, IF THEY WERE PRESSED STRONGLY ON THIS SUBJECT, THEY WOULD PROBABLY CONFESS THAT THEY DO NOT THEMSELVES MEAN QUITE SO MUCH AS THEIR WORDS SIGNIFY.” Can we from such language infer any thing else than, that either ingenuousness or intelligence was absent when the Archdeacon subscribed the ninth article of his Church? Compare the following with his “sentiment,” viz. :—

“Original sin standeth not in the following of *Adam*, (AS THE PELAGIANS DO VAINLY TALK); but it is the FAULT AND CORRUPTION OF THE NATURE OF EVERY MAN, THAT NATURALLY IS INGENDERED OF THE OFFSPRING OF ADAM; WHEREBY MAN IS VERY FAR GONE FROM ORIGINAL RIGHTEOUSNESS, AND IS OF HIS OWN NATURE INCLINED TO EVIL, SO THAT THE FLESH LUSTETH ALWAYS CONTRARY TO THE SPIRIT; AND THEREFORE IN EVERY PERSON BORN INTO THE WORLD, IT DESERVETH GOD’S WRATH AND DAMNATION.”

Does the Archdeacon pretend to say that “if” the writer of the “Homily on the misery of man,” to the scriptural character of which he has, *ex animo*, subscribed his belief; that the Convocation who agreed to the Thirty-nine Articles of his Church; and that the orthodox of his Brethren, “were pressed strongly” on the subject of the *total* corruption of human nature, “they would probably confess that they do not themselves mean quite so much as their words signify?” If so, he must be monstrously presumptuous. He sets up his own private judgment against that of the Church of which he is a member; and by his own example sanctions a conduct which in others, as it may respect *his* ministry, he earnestly deprecates and condemns. But if he mean only the members of his own congregation, who would be incapable of sustaining a strong pressure on this subject without the event he anticipates, we must lament their unacquaintance with the Scriptures, and with the Homilies, Articles, and Common Prayer of their own Church; while we can draw no flattering conclusion from the premises, as to the efficiency of a pastorate of considerable duration, under which so deplorable a state of religious ignorance, as that suggested by the Archdeacon’s insinuation, is by him supposed to prevail.

The Archdeacon says (page 9), “We do not pretend to inspiration;” but does he mean extraordinary or ordinary inspiration? If the former, his repudiation of the idea, though just, is unnecessary— if the latter, we know not by what process of reasoning he can justify his claim to the ministerial character; and much less his assumption of it in the Established Church, in whose order for common prayer, which “all Priests and Deacons are required to say daily,” the necessity of divine influence is especially recognised, and earnestly sought. That Church scripturally directs—

— “to the blessed Spirit's work in the heart, as that alone which can render the whole plan of redemption effectual, by a *personal* application of the Saviour's merits to the sinner's necessities. And as this is so highly important, the church is careful in all her services to keep constant and unremitting attention to this great office of the Holy Spirit, that both minister and people may implore his aid, and desire to be under the direction of his gracious influence.

“This is obvious, as a prominent feature through the whole church service, where almost every office begins with a prayer similar in effect, if not in words, to the order for morning and evening prayer daily throughout the year; that ‘the Lord would open our lips, that our mouth might show forth his praise: that God would make speed to save us, and the Lord make haste to help us.’ Surely it can require no particular proof, that the leading point, uniformly kept up through all our worship, is, that from Him ‘all holy desires, all good counsels, and all just works do proceed;’ and that, as one of the prayers expresses it, ‘because through the frailty of our mortal nature we can do no good without him,’ we earnestly beg above all things ‘the aids of his grace, that He would make clean our hearts within us, and take not his Holy Spirit from us.’

“Indeed, as the application of Christ and his benefits to the soul, is the grand object for which all the ordinances of worship are appointed; and all this, it is the office of the Holy Spirit to perform, it is not to be wondered at, that the church should so earnestly study to inculcate the vast importance of this principle on the minds of the minister and congregation. For the *one* cannot preach profitably, neither the *other* hear to any saving purpose, but from his blessed teaching. It is the Spirit's work to ‘convince of sin, of righteousness and of judgment;’ (John xvi. 8.) It is his peculiar office to glorify the Lord Jesus in ‘taking of his things to shew them to his people;’ (John xvi. 14.) No grace can be first awakened in the soul, but from his quickening; (Eph. ii. 1.) No grace called forth into exercise, but from his power; (Phil. ii. 13, 15.) Not a promise can the soul plead, but of the Spirit's shewing; (John xvi. 15.) Nor an argument in prayer, but of the Spirit's framing; (Rom. viii. 26.) And although the Lord Jesus stands revealed in the Scripture, as ‘wisdom, righteousness, sanctification, and redemption; yet he is not so to us, unless made so by the blessed Spirit's agency;’ (1 Cor. i. 30).”

On page 11, our author acknowledges the need of divine direction and succour, but proceeds immediately to obviate his own acknowledgment by saying, “We nevertheless look for no such sensible operation of that Spirit upon our minds as we often hear of, but expect to trace his heavenly influences only in their effects.”\* What that

\* Milner, in his Church History (Vol. I. 114), in giving a number of passages from Clement's epistle to the Corinthians, supposed to have been written A. D. 75, says:—

“The doctrine of the work of the Spirit on the heart, and of the experience of his consolations in the soul, which in our days is so generally charged with enthusiasm, appears from the following passage:

“How blessed, how amazing the gifts of God, beloved! Life in immortality,—splendour in righteousness,—truth in liberty,—FAITH IN ASSURANCE,—sobriety in holiness!—and **THUS FAR IN THIS LIFE WE KNOW EXPERIMENTALLY.** If the **EARNEST OF THE SPIRIT** be so precious, what must be the things which God hereafter hath prepared for them that wait for him?”

And in respect to the doctrines of the Christians of the first Century, he observes, (page 125):—

“They all worshipped the one living and true God, who made himself known to them in three persons, Father, Son, and Holy Ghost. Each of these they were taught to worship by the very office of Baptism performed in the name of the Father, the Son and the Holy Ghost:—and the whole economy of grace so constantly reminded them of their obligations to the Father who chose them to salvation, to the Saviour who died for them, and to the Comforter who supported and sanctified them, and was so closely connected with their **EXPERIENCE** and practice,

*sensible operation* of the Spirit upon the mind, of which he has often heard, may be, the Archdeacon has not informed us; but we are aware that the men of his school, having a bitter animosity to experimental godliness, do resolve into "fanatical fervour" a religion to which they are strangers, but which is characterized by those "fruits of the Spirit"—"love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance." And we ask—can these fruits of the Spirit be enjoyed, and yet be unfelt? Can these be traced as the work of the Spirit, and the subject of so decided a transformation as that of the soul from sin to holiness be insensible thereof? Truly unbelievers must be extremely credulous to believe the absurdity. Having not the Spirit, and therefore incapable of judging of "the things that are freely given unto us of God," they venture to express their own decided opinion on both the language of "Scripture and Antiquity," although their knowledge of both is exceedingly defective, and attribute to those persons who are seeking only that religion which the formularies of the Church of England inculcate, sentiments and expressions they neither entertain nor employ. "We doubt extremely," says the Archdeacon, "that assurance of salvation which many profess to entertain, as relying upon no sure warrant of Holy Scripture," &c. (page 11.) We ask, Who are the persons that use the phrase, "assurance of salvation?" We are not aware of its employment by any intelligent writer among the evangelical sects; although we know that, by ignorant partisans, its use has been charged on the Wesleyans, —and if the Archdeacon intend them in his allegation, we would advise him not to take at second-hand what may be said to be their tenets: for he will not only subject himself to the shame of making a man of straw that he may beat it to pieces, but to that of condemning opinions of which he knows nothing. The Wesleyans do not use the phrase, "assurance of salvation," and never did; but they do use that of the "assurance of present pardon." They believe, and accordingly assert, that "The right and true Christian faith is, not only to believe that the Holy Scriptures and the Articles of our Faith are true, but also to have ——— a sure trust and CONFIDENCE IN GOD, that by the merits of Christ (our) sins are forgiven, and (we) reconciled to the favour of God." (Homily on Salvation.) We believe that every justified person has received the Spirit of God as the witness of recon- that they were perpetually incited to worship the Divine Three in One. They all concurred in feeling conviction of sin, of helplessness, of a state of perdition: in relying on the atoning blood, perfect righteousness, and prevalent intercession of Jesus, as their only hope of heaven. REGENERATION by the HOLY GHOST was their common privilege, and without his constant INFLUENCE they owned themselves obnoxious only to sin and vanity."

ciliation who, while he testifies of our adoption, is our Sanctifier, producing in us all "the good pleasure of" the divine "goodness, and the work of faith with power;" and while we have the Scriptures for our guide we shall cling to them, thankful that we have so worthy an illustration of their principal doctrines in the Homilies and Liturgy of the English Reformers; leaving however, Mr. Archdeacon Coster to reconcile his sentiments with the standard writings of his Church as he best may.

One other observation we shall make, and that is respecting the schisms in the Church of England, of which, had we not been informed from other sources, we should have been from the Archdeacon's Sermon. We sincerely regret, holding as we do the principle that it is the duty of the State to provide for the religious instruction of the people, that the National Establishment should be infested with schisms; and we confess that, in the face of these, and the various heterodoxy of some of her sons—the profanity and licentiousness of others, and the assumptions of almost all—we have sometimes felt ourselves hard pressed, to maintain the principle in favour of a Church, whose doctrines and formularies we judge to be scriptural, but the conduct of whose clergy we could not defend. However, the Church of England, like the British Constitution, has within herself the principles of self-renovation; and we pray that the time may come when these, exerting their proper influence, will issue in her purification—in the establishment of her character as scriptural in the pulpit, as well as in the desk—in her ministry, as well as in her formularies. Then, such an effusion as the one under review, and bearing on its title page the honorable cognomen of an Archdeacon, will never see the light.

[N. B. We have to apologize for a mis-statement, most unintentionally made, in the first paragraph of this review; and which we did not detect until the sheet was worked off. The truth is, that our remarks have been written at intervals, and sent off piece-meal to the printer; and, perhaps, we ought to acknowledge that we had not bestowed that attention on the author's preface which we ought to have done. Exceedingly sorry for our error, we take the earliest opportunity of correcting it. The publication of the Sermon was in compliance with the request of a considerable number of respectable and intelligent persons, regular attendants on the Archdeacon's ministry. However, we retract not our opinion of the sheer simplicity, both of the request and the compliance therewith.]

## BIBLICAL ILLUSTRATION.

"And Jesus took the loaves, and when he had given thanks, he distributed to the disciples."—John vi. 11.

GRATITUDE to God for the common blessings of providence is certainly the duty of those who enjoy them; and is very properly expressed by giving thanks on their reception. Such a practice we find to have prevailed both among Heathens, Jews, and Christians. That it prevailed among the Heathens is certain from the following testimonies: Athenæus says (*Deipnosoph. lib. ii.*), that in the famous regulation made by Amphictyon, king of Athens, with respect to the use of wine, both in sacrifices and at home, he required that the name of Jupiter, the sustainer, should be decently and reverently pronounced. The same writer (*lib. iv. 149.*) quotes Hermias, an author extant in his time, who mentions a people in Egypt, inhabitants of the city of Naucratis, whose custom it was on certain occasions, after they had placed themselves in the usual posture of eating at the table, to rise again and kneel; the priest then chanted a grace according to a stated form amongst them; after which they joined in the meal in a solemn sacrificial manner. It was also a religious usage amongst the ancient Greeks, and derived to them from yet older ages. Clement, of Alexandria, informs us, that when they met together to refresh themselves with the juice of the grape, they sung a piece of music, which they called a scholion. Livy (*lib. xxxix.*) speaks of it as a settled custom amongst the old Romans, that they offered sacrifice and prayer to the

gods at their meals. But one of the fullest testimonies to our purpose is given by Quintilian, (*Dedam. 301.*) *Adisti mensam, ad quam cum venire cœpimus, deos invocamus.* We approached the table, and then invoked the gods. Trigantius, a Jesuit, in his narrative of the expedition of their missionaries in China (*b. i. p. 69.*), says of the Chinese, that "before they place themselves for partaking of an entertainment, the person who makes it sets a vessel, either of gold or silver, or marble, or some such valuable material, in a charger full of wine, which he holds with his hands, and then makes a low bow to the person of chief quality or character at the table. Then from the hall or dining room he goes into the porch or entry, when he again makes a very low bow, and turning his face to the south, pours out this wine upon the ground as a thankful oblation to the Lord of Heaven. After this, repeating his reverential obeisance, he returns into the hall."

As to the sentiments and behaviour of the Jews, Josephus, detailing the customs of the Essenes, says, that the priest begs a blessing before they presume to take any nourishment; and it is looked upon as a great sin to take or taste before. And when the meal is over the priest prays again; and the company with him bless and praise God as their preserver, and the donor of their life and nourishment. From the Hebrew ritual it appears, that the Jews had their hymns and psalms of thanksgiving not only after eating their passover, but on a variety of other

occasions, at and after meals, and even between their several courses and dishes—as when the best of their wine was brought upon the table, or the fruit of the garden. The practice of the Jews is farther discovered by the conduct of Christ. After eating the passover, himself and the disciples sung an hymn. Matt. xxvi. 30. Learned men have thought this hymn to have been some stated form in use among the Jews. Others say it was part of the book of Psalms. However that may be, the Jews are said to have their *zemiroth*, verses or songs of thanksgiving, to this day. We may also observe

that when Christ supped with the two disciples at Emmaus, he took bread and blessed it. Luke xxiv. 30.

The primitive Christians appear universally to have observed this custom. We read that St. Paul “when he had spoken took bread, and gave thanks to God in the presence of them all, and when he had broken it began to eat.” Acts xxvii. 35. In the days immediately following the Apostles, we trace this practice in the writings of the Fathers, particularly in the Clementine Constitutions, in Chrysostom, and Origen.

ORIENTAL CUSTOMS.

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## RELIGIOUS INTELLIGENCE.

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### PROVINCIAL CORRESPONDENCE.

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#### LETTER FROM THE REV. R. KNIGHT.

MR. EDITOR—The present state of Christian Missions presents an aspect which might well arrest the attention of all professing Christianity. The signs of the times are striking. The Macedonian cry reverberates through all the camps of Christendom, and the mournful sound can but find its way to every heart that is right with God.

Who that hears the voice from Africa especially, can but fix the purpose in his heart, to meet by prompt and effectual aid, as far as in his power lies, the pressing call. To possess the will and not the means, is a preferable position to that of the reverse, namely the ability, yet to be void of the disposition. But comparatively desirable as is the former, it cannot be unassociated from painful feeling—and this feeling must exist in the same proportion as the awful condition of the Heathen is ascertained, and as conviction fastens on the mind, that the sending to them the gospel of the blessed God,

will, applied by the Holy Spirit, furnish an adequate remedy.

The admission of this view, *will not, can not* be for a moment refused. If then the thing is thus, we may easily conceive what must be the poignancy of feeling, to which the excellent and indefatigable managers of our missions must be subject at the present crisis of our missionary operations. You, Sir, having prior to your becoming a Missionary of the cross, been officially engaged in connexion with our great work at home, can, far more effectually than myself, judge of the amount of means put into the hands of our Committee, whereby they become acquainted with the destitute condition of the pagan world. But, Sir, since you were thus employed, the God of missions has so owned the labours of our missionaries, and so blessed the wisely formed and diligently applied plans of the British Conference and Parent Committee, that large accessions have



been made to the field of our missionary enterprise, thereby rendering even to you the task *difficult*, if not *impossible*, when, as I am persuaded you often do, prompted by your sympathy for the official agents of our cause in our parent land, you seek to compute and estimate their toil and anxiety. From almost every part of the habitable world now issues forth the piteous cry, "*Come over and help us.*" These cries, as far as our own Missions are concerned, wide spread as they are at the first, all at last converge to one point. They pass along unheard by us, but fall with tremendous effect on "Bishop's-gate street within," and send their peals of woe around the walls of our Centenary Hall—while embodied in the simplest and most affecting appeals, by letter from the deputed or voluntary representatives of perishing millions, they humbly yet energetically solicit our aid. But to whom are these requests presented? Why to those whose keen sensibilities as men, whose hallowed sympathy as Christians, and whose responsibilities as ministers of the gospel and managers of our missions, enable them to enter deeply into the condition of those who solicit their help; and what has still, if possible, a greater tendency to pain the mind, to those who, by reason of embarrassment, caused mainly by their love and zeal for and in the cause of the world's evangelization, have it not at present in their power to afford relief. It now, Sir, manifestly becomes the duty, and the *interest* also, of the friends of Wesleyan Missions, by prompt and united effort, to remove this incubus, this debt, from the oppressed bosom of our Committee. *It can be done, in a cause so good it ought to be done, and to be done at once.* Prompt measures are exerting a pleasing influence at home. Our excellent Committee, ever *wise in expedient and laborious in execution*, must be met by something, *in the form* at least, of correspondent effort. The foreign missions are coming forward laudably, as will appear when we consider that nearly the sum of ten thousand pounds was raised, as the collective effort of our foreign stations, the last year. Still a vast sum of obligation, remains to be discharged, as preparatory to the presentation of an overplus to the funds of the Parent Society beyond the

supply of our own immediate wants. In a word Missions are the colonies of the parent body, and have long derived nourishment from the maternal bosom, but I trust the age of their incipency is fast passing away—the blush of ripening youth and approximating manhood is being suffused upon the countenance; and I fondly hope that the time is not far in futurity when many of them will pass into manly independence, and leave the aliment of the maternal breast to nourish their younger, and more enfeebled fraternity. The indications of that maturity happily appear. We are not without them in this district. The comparison of the present with the past is a fair ordeal by which to test the existing state of things. At the District Meeting held in this town, in 1834—you will yourself possibly recollect, Sir, as you were one of its most active members, that the sum total of our Missionary money was about five hundred pounds. The amount has steadily progressed from that time, so that the last year it arose to nearly one thousand, and from present appearances I think this year will produce above twelve hundred. The sums subscribed in the Liverpool Circuit for the purpose of Missions up to the time above referred to, did not average more than thirty pounds per year, but in 1840 it was between sixty and seventy; the same amount was raised in 1841; but I think the present year will show a sum exceeding one hundred. I have just returned from a tour to the westward, for the purpose of attending missionary meetings, and a more liberal spirit of benevolence in this noble cause I have never before witnessed. We commenced our operations at Yarmouth, or rather at Milton. Our elegant new chapel was crowded on the Sabbath previous to the meetings, as was also the case at the town of Yarmouth, although there was service at the same hour in the Episcopal, Baptist, and Presbyterian places of worship; missionary sermons were preached, and liberal collections were taken up. But it was reserved to the time of the meeting for us to witness a richer development of true interest in the cause of Christian Missions. The chapel was crowded to overflowing. The speakers were evidently enabled to enter into the spirit of their work, and some expressions

were employed by persons in the assembly, which, to all the intents and purposes of our missions, embodied gems of thought. With his mind fixed on the liquidation of the debt, one said, Let each add one third to the last year's subscription, and we shall do our part, at least, toward relieving the Committee of their burden: said another, Shall the Committee and our friends at home bring themselves into embarrassments for us, and shall not we submit even to sacrifices to help them out of those difficulties. The debt, he said, is ours, and we should pay it, and suiting the deed to the declaration he did make a sacrifice, and with a ready hand and willing heart presented it upon the altar. The amount raised was between thirty and forty pounds.

At the town of Yarmouth the ensuing evening we were favoured with an equally overflowing audience. The flame of missionary benevolence had gone before us—the people were more than prepared to assist us by their means. They were eager, and hence sprang into action a spirit of holy emulation. The stream of benevolence, which began its flow at Milton, sent down its fertilizing influences to town. Here the volume of the stream became so evident, that there was produced a reaction—it bent its backward course toward the fountain, until the actual issue was more than seventy pounds between the two places: so precisely equalized by their distinct effort, that the subscription of a friend at mid-distance, who, in their zeal for the mastery, was claimed by both parties, would award the victory to the party elect.

In Barrington we held four meetings; the attendance, with but one exception, was good, and that exception was owing to our having to hold the meeting in the forenoon of the day. At Port La Torre we had a very good meeting, the proceeds of which will nearly double those of last year. We concluded our meetings, in this Circuit, at Round Bay. Here we expected, on our approach to the place, that we should do but little, as the people were pressing towards their houses from a funeral; we thought but few would be disposed to return, as a missionary meeting is one which makes its appeal to that part which is often so sensitive as to recede from

the most delicate touch—I mean the pocket. We were however agreeably disappointed; our fine new chapel here was well filled, and the amount collected and subscribed was good. I had the privilege of opening this place of worship (so creditable in its erection to the people,) on my previous missionary tour to the westward. On that occasion we formed a branch missionary society for Round Bay. A feature connected with that meeting both surprised and pleased me. It was this: the people seemed determined not to be trusted, for though we gave them to understand that, if it was not convenient for them to pay just then, we could wait until the ensuing month of May; they not only subscribed but paid down, almost without exception, their subscriptions at once. This same fixedness of purpose I found to be among them still. We had an interesting meeting. Barrington Circuit has raised its missionary scale of benevolence considerably the last three years—and I have no doubt but that it will this year also go ahead. We from thence proceeded to the Liverpool circuit, where we were met by brethren Webb and Jost. Our first essay was to form a new branch at Little Harbour. The attendance was good, and a cheering little stream, leaving all things green in its immediate track, meandered amid the less favourably disposed material of the meeting—in a word a few generous hearted individuals gave us between three and four pounds. On the ensuing evening, we held the second anniversary of our branch at Sable River. Here all was as on such occasions it should be—a teeming audience and a deep and sacred feeling—a spontaneous and liberal expression of benevolence. Among these generous hearted people we raised the respectable sum of between nine and ten pounds. Our next meeting was held at Mill's Village: here our success has ever been so marked and uniform, that although the state of the winter is such as to cast a cloud over their lumbering prospects, we were not the subject of melancholy from painful foreboding; we were met however by bountiful expression of seeming fear, lest the existing state of things should chill the spirit of giving—but then there was an undefinable something revelling in

their faces which assumed the form of difficulty on their part to put much, if any, confidence in their own misgivings, and which rendered it utterly impossible for us to believe that there was really any thing serious to be apprehended. On the next evening, came the time of trial; a better missionary meeting the most fastidious need never wish. You know, Sir, well the extent of that little village, and therefore you will be surprised when I tell you we had subscribed (and it is a point with them generally to pay what they subscribe,) between thirty and forty pounds. On the ensuing evening we held the 22d anniversary of our branch at Liverpool. Our large Chapel (for since you saw it, it has been enlarged one third,) was well filled. Our venerable and long tried friend, Joshua Newton, Esq. (though labouring under indisposition of body,) took the Chair. The meeting was worthy the head of the Circuit. The efficient aid of brethren Webb and Churchill told upon the meeting, and then and there we raised the sum of thirty five pounds. There was a hal- lowing feeling over the congregation. We then proceeded to Hunt's Point, where the congregation was good, though not so large as it otherwise would have been, owing to the intense cold. The weather had since the previous day undergone a change indeed, but this did not chill the hearts of the people; they were warm in liberality. We shall obtain here fifty per cent. above the last year. From thence we proceeded to hold the second anniversary of the Port Mutton branch. The

failure of the fishery had led us to hope but for little here. The Chapel was literally full, and to our own agreeable surprise, and to the praise of the people be it said, our proceeds will nearly, if not entirely, double those of the last year. We now thought we had done all we could, and consequently our brethren returned to their Circuits. But, Sir, since you last saw this Circuit, in short, in the last year only, our coloured friends resolved on building a Chapel. They were generally and generously aided by the friends in town. The House of Assembly kindly voted them, on the presentation of a petition from S. P. Fairbanks, Esq., one of our County Members, the sum of twenty-five pounds. These helps together with their own efforts have enabled them to provide a comfortable place of worship. I therefore thought it advisable to form an African Branch Missionary Society. Last night, Sir, we made the attempt. I am sure had you been there you would have been delighted with some of the addresses of our colored friends; five of them addressed the meeting. The branch was formed, and at the end of which, we gathered the promising cluster (as to its future prosperity,) of seven pounds, eleven shillings, and eleven pence half penny. I have hastily transmitted to you, these notices of our meetings; and should you deem their insertion in our Magazine a matter worthy your notice, they are at your pleasure.

I am sir, your's, in the Gospel,  
R. KNIGHT.

LIVERPOOL, Feb. 25, 1842.

## TWO MISSIONARY EXPERIMENTS.

At the late anniversary of the Western Seamen's Friend Society, Captain Brayton, of Ravenna, Ohio, related the following striking facts.

Capt. B. said that he was born and educated as a Quaker; and that when he first went out in a whale ship he was an opposer of missions. He was at the Sandwich Islands soon after the first missionaries went there to proclaim the "glad tidings of salvation" to the heathen upon those islands. While there he heard the missionaries preach, he observed the course they pursued and the manner in which they treated

the natives. They instructed "the idolaters" in the religion of the Bible, endeavoured to improve their moral and intellectual condition, by preaching to them "the law of kindness, and the "gospel of peace."

Some of the renegade seamen and half-breeds, who had done much to oppose the missionaries in their work of benevolence and humanity in the Sandwich Islands, contended that the right means had not been used in converting the heathen. They said that the natives should be taught how to cultivate the earth, and the use of the

mechanic arts; and be made subject to law and order, before any attempts were made to convert them to Christianity. Some of these seamen and half-breeds undertook to civilize the natives on Wallace's Island, some years ago, according to their views. A number of them went on to the island, told the natives that they had come to do them good—to learn them the benefit of agriculture; the use of the mechanic arts—and were desirous to give them a government and laws. They went to work and built a strong fort on the island, and made themselves as they thought secure. They then told the natives that they must be obedient to the laws and orders that they should make, and if they violated them they were to be punished. The reformers thought themselves secure, and had no doubt that their operations would be successful. But the natives thought otherwise; and one night they went to the fort and massacred every person in it. Such was the result of these operations. Before the seamen, &c. went to this island, the natives treated the crews of vessels visiting there with the utmost kindness, and would trade with them very freely and fairly. But since that occurrence they will have nothing to do with the whites; and they remain in a state of perfect barbarism, murdering all seamen who fall into their hands.

I was once shipwrecked on the Pacific Ocean. My ship struck on a rock, and went down in eleven fathoms of water. Myself and crew, twenty-two in number, were saved in two boats, twenty-eight feet long, four feet wide, and two and a half feet deep. For fourteen days and nights we were upon the broad open ocean, and we expected to go down into the bosom of the mighty deep. We had given up all hope of ever seeing land again, or of receiving any aid from an earthly source. But on the morning of the fourteenth day after the loss of the ship, we awoke, and found our boats floating near an island. The reef prevented our getting on to the beach. We were nearly exhausted, and we were in a weak and feeble condition. We saw the shore lined with natives; whether they were cannibals or civilized we knew not. We were uncertain as to our fate. But while our minds were filled with thoughts and emotions which no lan-

guage can describe, one of the natives came towards us, and held up in his hand "a Book," and with a loud-voice, cried, "Missionary! Missionary!" In a moment the beacon fires of hope were lighted up in our soul. The natives immediately came through the water to the boats, carried us on shore in their arms, and gave us plenty of food, and treated us with the utmost kindness.

The generous hospitality bestowed upon us by the natives of this island, filled our hearts with unspeakable gratitude.

My brother, said Capt. B., was the first person who taught the natives on this island, the truths of the Christian religion. He was cast away, and with one other of the ship's crew, was saved. They were thrown upon this island. They were discovered, and taken by the natives to be offered up as a sacrifice to their gods. But when they were on their way to the place where human victims were sacrificed, they thought (having never before seen a white man,) that they were gods—as there was a tradition among them that a god would come to them from the sea. And instead of putting them to death, they fell down and worshipped them. My brother, who spoke their language so as to be understood by them, told them they were not gods, but men like themselves. He endeavoured to give them an idea of the only living and true God, and of the Saviour. He instructed them in the truths of religion, and through their efforts they were rescued from their savage state. The influence of the religion of Jesus had induced them to administer to us in our time of need; and they had been taught by my brother to be kind to all the white men who visited or were cast away upon their island. After remaining upon this island (one of the Hervey group of islands,) for one day, we left for another island about seventy miles distant; where we were told there was a missionary station. On the second day we reached the destined place. When the natives saw two boats approaching their shores, and could see no ship, they were filled with astonishment. There were thousands of them on the beach. When we saw so many of them we had some fears. But a missionary soon came in sight, and told us we could land in safety; that

they were friendly. Immediately the natives came to our boats, and carried us ashore upon their backs. They contended with one another for the honor of taking us home. Each one felt a desire to tender to the shipwrecked mariners the hospitality of his house. We were provided with every thing necessary for our comfort. On the morning after we landed we were

invited to attend the Sabbath school. We went, and met several hundred children with their teachers. Each one of the children came and shook hands with us, and welcomed us to their homes; and told us that the Bible said they should be kind to all men, and love those who were unfortunate, and feed those who were hungry, and clothe those who were naked.

#### DR. GRANT'S THIRD VISIT TO THE MOUNTAIN NESTORIANS.

DR. GRANT having been again enabled, through the protecting providence of God, to reach the Independent Nestorians of the Koordish Mountains, writes on the 10th of July:—

I have only time to tell you that, through the continued abounding mercy of God, I have once more in safety reached the abode of the Nestorian patriarch in the mountains of Central Koordistan, where I have the same hospitable reception which was extended to me, in both of my previous visits; all the patriarch's previous professions of interest in our cause are repeated, with an appearance of entire sincerity. I have had the most free conference with him, in the presence of three of his brothers, upon the subject of our labours and a permanent residence in his country; and the appearance of a hearty co-operation on his part is certainly encouraging, as much so as it has ever been, or as I could expect. He says he has long been waiting my return, and now the whole country is before me to choose a residence for myself and my associates, that he himself will accompany me to Jelu, one of the nearest tribes, and his brother, the priest Zadok, shall accompany me to all parts of his country that I may wish to visit.

On the 30th of July, Dr. Grant writes again from Asheta:—

I wrote you on the 10th instant, and set out that day with the patriarch and his brother, priest Zadok, and spent five days with the patriarch in the districts of Diss and Jelu, and then proceeded with his brother through Bass, Tehoma, and a part of Tiary, to this place, of which mention is made in the account of my first visit. My tour was altogether an interesting and, I think I may safely say, an encouraging one, though it gave me an impression of the difficulty and magnitude of our work, such as I had rarely realized before.

I became more deeply impressed with the pre-eminent importance of supplying this whole region with living preachers of the gospel, who shall establish themselves in different sections, whence they can make short tours and bring the whole population under the immediate influence of the gospel. The next generation may be supplied mostly with native preachers, but we must first give the light from abroad; and the present supply of missionaries is entirely inadequate to the work to be done. To effect this object a considerable number of missionaries are indispensably necessary. Different parts of the mountains are so detached and difficult of access, that no one station, it is obvious can supply the whole; and yet in every important district I have visited the people have affectionately urged their own claims to immediate attention, and earnestly requested me to settle among them. There may be much of selfishness in this, but it is nevertheless interesting and encouraging, especially as I found considerable congregations ready to listen to the truths of the gospel.

I shall spare no pains to get my associates into the mountains before the snows of winter shall obstruct our way. But the political aspect of the region is perhaps a sufficient reason for deferring any attempt to effect this just now. The Turks and their new Koordish allies of Hakery are assuming somewhat of a hostile attitude, though I do not really anticipate an invasion or any serious attempt to invade the Nestorian country at present.

Having heard of the death of Mr. and Mrs. Mitchell, at Mosul, Doctor Grant hastened to that city to sympathise with the afflicted survivors, and render them such aid as they might need in their lonely situation in a strange land. From Mosul he writes, 4th of September—

I reached this city on the 25th ultimo, after spending six weeks among the Nestorians of the mountains, from which I met with the same cordial reception which I had experienced on my former visits. So interesting was the field that I would fain have protracted my stay, and was on my return to the residence of the patriarch, when I received the afflictive intelligence of the death of Mr. and Mrs. Mitchell, and of the serious illness of brother and sister Hinsdale, which constrained me to alter my course, and hasten to the relief of my surviving associates as speedily as possible, notwithstanding the route was rendered dangerous by the hostile attitude of the neighbouring Koords. In consequence of this the Nestorians were unwilling to accompany me beyond their own borders, and many of them remonstrated against my proceeding at all. But I regarded the indications of Providence as clear, and at length prevailed upon the Malek of Lezan to send an escort with me to the borders of Amadieh. To avoid the intervening Koords, they chose to make the journey in the night; and after a slow and toilsome ride and walk (for I was obliged to climb several of the more difficult passes on foot) of twelve hours, I found myself the next morning on the summit of a mountain which overlooks the impregnable fortress of Amadieh, and two or three miles distant. Here my Nestorian attendants, now nine in number, two having given out on the way, returned with the single mule which conveyed myself and my effects, and left me to pursue my way down the mountain attended by a single Koord, with whom I could exchange but a few simple phrases, as he knew neither Syriac nor Turkish, the two languages with which I have been conversant in these countries. As we trudged along down the

wild narrow defile, which led from the summit to the base of the mountain, we suddenly met two lawless Koords, who manifested some disposition to take possession of my property, which my Koordish attendant was carrying upon his back, and which they might easily have done, as neither myself nor attendant was armed. But with some parleying and inquiry who I was, they passed on; and after a tedious walk of nearly two hours, ascending to the fortress, I entered the walls of Amadieh. Here I obtained another mule, and proceeded the same evening on my way to Mosul. As I emerged from the mountains, I was met by other perils in a powerful tribe of Arabs, who, in the absence of the pasha, who had gone with his soldiery away to Mardin, were ravaging the country around Mosul, and had robbed or taken possession of several villages on my route, and driven away the flocks which fell in their way. By diverging from the direct road, and making careful inquiries, I was enabled to avoid the Arabs, and through the ever watchful care of Him who in faithful verity has said, "Lo I am with you alway," I was brought in safety to my anxious, afflicted, and still suffering friends in Mosul, and at a time when my professional services were particularly important, as a means of restoring brother Hinsdale from a relapse of his fever, which seized him the day after he last wrote to you, and brought him so low, that I had many anxious fears for the result for four or five days after my arrival. But, through the blessing of God, the means used have been so far blessed to his improvement, that I regard him in a convalescent state, and with a fair prospect of an entire recovery, though it will be long before he regains his strength.—*Missionary Herald*.

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#### GREECE AND SYRIA.

*Extract of a Letter from Dr. King, dated Athens, November 29, 1841.*

THE Mission at Mani is broken up, as you will doubtless learn through the papers by the time this reaches you.

Just before Mr. and Mrs. Leyburn left Ariopolis, two robbers broke into the house by night, and one sprang upon the bed, put his feet upon Mrs. L's head, having a drawn sword in his hand

pointed at her, which she seized and got a little wounded in her hand. Mr. L. had been awakened by the barking of his dog in season to escape them—ran out and awoke the neighbours, and ran back to Mrs. L's assistance before the robbers had time to accomplish their designs. Had he not awoke just as he did, I have little doubt that both

he and Mrs. L. would have been assassinated in the bed.

The Druzes and Maronites are engaged in a dangerous strife. According to late accounts eight villages have been burned; the roads are strewn with dead bodies; and heads are cut off and carried in triumph on spears. The Maronite Patriarch, has or has threatened to excommunicate any man who does not gird on his sword to go and help his brethren in this war. If

the missionaries are at Deir El Kamar now, I think their lives will be in great danger. In every engagement as yet the Druzes have been victorious, or have had decidedly the advantage over the Maronites. The Grand Signor (the Sultan) is said to be raising very hastily an army, for what purpose is not known; some think to send to Greece; if so we shall get into trouble here.

STATISTICS OF THE METHODIST EPISCOPAL CHURCH.

We take from the Christian Advocate the following account of the numbers and increase of the Methodist Church in the United States.

The Minutes for the year 1841 are just issued from the Cincinnati Press. They give an increase of 43,962 members, and of 273 travelling preachers, and of 503 local preachers, and a decrease of 16 superannuated preachers.

Total white members,	782,948
“ Colored,	103,213
“ Indians,	2,617

Total Whites, Colored, and Indians,	888,778
“ Travelling efficient and supernumerary preachers,	3,732
“ Superannuated preachers,	370
“ Local preachers,	7,125

As the local preachers are included in the number of the members, the entire number of the Methodist Episcopal Church is,

Members.	888,778
Itinerant preachers,	4,002
Grand total of members and ministers,	892,780

YALE COLLEGE.

Mr. BANCROFT says that Yale College owes its birth to ten worthy farmers, who in 1770, assembled at Bramford, and each one laying a few volumes on a table said, “I give these books for the founding of a college in this colony.” Such was the small be-

ginning of Yale College, in New Haven, Conn., which is perhaps exceeded by no college in the United States, in the ability of its faculty and professors, the present number of its students, and the number, talent and influence of its alumni.

PRAYER AND THANKSGIVING OF THE JEWS.

THE following is a Form of Prayer and Thanksgiving of the Jews, which was used at the different Synagogues, throughout Great Britain, in the Hebrew language, on the accouchment of Her Majesty the Queen, and the happy birth of a Prince Royal: —“O Lord God, King of Kings, and Lord of Lords, whose dominion is everlasting, in Thy great goodness dost Thou bestow Thy kindness on all the inhabitants of the universe; through Thee kings reign and princes administer justice; on them hast thou placed the Kingly diadem: with songs of thanksgiving do we approach Thee, and with praise and blessings for Thy

favour shown to us, that Thou hast vouchsafed to visit our Sovereign Lady the Queen Victoria with mercy and salvation. Thou givest to the weary strength, and to the feeble power. In Her travail Thy help was nigh. Thou didst release Her in safety from Her suffering, and hast granted her a Son. O Lord, bestow on him length of days in health and prosperity, and may his name be praised and extolled; and, as Thou pourest water upon the thirsty soil, and floods upon dry ground, so abundantly grant to him the spirit of wisdom and understanding, the spirit of counsel and of might. Thou, O Lord, be with him forever. Amen. Most

High King, whose eyes are upon all created beings, as Thou hast, in Thy goodness, given the kingly crown to our Gracious Queen Victoria, so continue to bestow upon her Thy favour to strengthen her, and may her throne be established in mercy and in kindness; may her days be prolonged, and her reign be continued in happiness; may the sceptre not depart from her posterity; and shield her and her offspring, and be to them a guard from

all evil; may peace reign in their habitations, and tranquillity in their dwellings; and may the bounty of the Lord be on them. Amen.—Let Thy blessing attend His Royal Highness Prince Albert, the illustrious Consort of the Most Gracious Queen; may he live to behold his descendants, to the third and fourth generation flourishing and populous in the fulness of Thy bounty. Amen.

### SAINT JOHN.

#### PROCEEDINGS OF THE N. B. BIBLE SOCIETY.—(Concluded.)

Dr. Gesner, in offering the last resolution, made the following Speech:—

Mr President,—In presenting the resolution I have the honour to hold in my hand, it would be in vain for me to attempt to add any thing to the remarks of the gentlemen who have already addressed the meeting, in behalf of the general dissemination of the Holy Scriptures. I Sir, am a layman; and feel my inability to throw one ray of light upon the subject which has occupied our serious consideration this evening. I will not advert to the blessings which have already resulted and continue to flow from the labours of the Bible Society. I will not direct the attention of this audience to China, the East Indies, or other dark corners of the earth, where the Bible has been sent, and is gradually bringing men from "darkness to light;" nor will I state how necessary this book is to our loyalty to our Queen, and to the proper performance of all the duties of life. None of the subjects taken up by the Reverend gentlemen around you could be improved in my hands. It might therefore be concluded that I have nothing to say. But, Sir, I have something to say; something which I have been taught in my wanderings over this Province in a professional capacity; and as this resolution refers to the appointment of the Committee for the ensuing year, it may be seen how far that Committee has performed its duty through the beneficence of this Society, in supplying the Word of Life to the poor.

If, Sir, we travel in steamboats on the Bay or on the River, there your Bibles are to be found; even the numerous wood-boats on the St. John are

supplied. If we ride along the great turnpikes, or visit our humblest villages or schools, there also they are to be seen bearing the mark of the Bible Society. But, Sir, in my travels over the country, I found a class of persons, but few in number it is true, who seem to have been placed beyond the influence of your efforts; and some of them were destitute of the Holy Scriptures. I mean the "back-woodsmen," or persons rudely called "squatters." Those men live on the very confines of civilization, and frequently do not possess the means nor perhaps the disposition to obtain bibles; but no sooner were the wants of these people made known to yourself and the Secretary of this Society, than I received a sufficient number of Bibles and Testaments to supply all who had been discovered to be without them.

While on an excursion along one of our rivers, I was consulted by one of those persons for relief of that fatal malady, the consumption. I soon discovered that this poor man was in a rapid decline—the iron hand of death was upon him, and he was advised to read his Bible and prepare for a better world. He told me that he had no Bible that he could read, and upon examination it was observed that the copy in his possession was in very small type, and much defaced from want of care. I applied to this Society for a large Bible, which was promptly sent to this man gratuitously. A year passed away and I heard nothing of this person, indeed I had almost forgotten the circumstance: until August last, when I was accosted by a young woman, who said she was the daughter of the person to whom the Bible was sent. My inquiries were quick and earnest—"Is your father



alive? Did he read the large Bible?" The reply was—"My father is dead, Sir, and his last words were blessings on the Saint John Bible Society."

As my Reverend friend, (the mover of the fifth resolution,) has given a hint at our subscriptions in these times of distress among the poor of our City,—allow me, Sir, to mention a plain simple incident. Late of a Saturday night about eighteen months ago, I emerged from the woods with my Indian guide; and we obtained permission to cook and sleep in a hut remote from any other human dwelling. The only inmates were a woman and her only child. The husband had gone away to work for bread. The Sabbath morning came, and I asked for a Bible,—the poor woman said "they had no Bible." In descending the river in a canoe, the Indian began a conversation by saying—"You

say Bible very good book." "Yes." "You say he tell 'em how to get to heaven, and be happy?" "Yes." "Bible say give 'em every body?" "Yes." "That your gun, very good gun, kill 'em great ways?" "Yes." "How much cost?" "Twenty dollars." "Hah! me say nineteen dollars buy very good gun, one dollar buy very good Bible for poor woman."

Intermediately between the third and fourth resolutions, a part of the 19th Psalm was sung. This practice has a good effect,—it relieves the audience by giving them, for a few minutes, a change of position, and it brings each individual, as it were, to take part in the oratory exercises of the occasion. At the close, after the collection, the following Doxology was sung—

Praise God from whom all blessings flow,  
Praise Him all creatures here below;  
Praise Him above, Angelic Host;  
Praise Father, Son, and Holy Ghost.

\* A Bible has since been sent by the Bible Society.

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## OBITUARY.

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THE subject of the following remarks, Master John Johnson, was the youngest child of Mr. Thomas Johnson of St. Andrews, who, with his excellent wife, have been many years members of the Wesleyan Methodist Society; both of them sustain the high and important office of Class Leader, and did so for many years previously to their leaving the City of Cork, in Ireland, from which place, they, with their family, emigrated to this Province in the year 1832. John, who was a scholar in the St. Andrews Wesleyan Sunday School, was the subject of serious impressions, it is believed, at a very early age—long previous to his becoming the happy recipient of justification through faith in the Lord Jesus Christ; but being of a remarkably reserved disposition, nothing satisfactory could ever be elicited from him, with regard to the exercises of his mind. His submission to parental authority was always exemplary; as was also his general moral deportment: but it was not until the revival of religion, with which St. Andrews was visited last winter, that he evinced any particular

concern for the salvation of his soul. Many at that time, not only of the juvenile, but also of the adult part of the population, became deeply convinced, that except a man be born again he cannot see the kingdom of God. The word of the Lord then, was "not merely in word, but also in power, and in the Holy Ghost, and in much assurance;" so that in a few weeks there was a blessed accession to the society, many of whom testified by happy experience that Jesus Christ hath power on earth to forgive sins. Our dear young friend was at this time punctual in his attendance on all the means of grace; and though he made no profession of even any deep conviction of sin, he acknowledged that his mind was influenced by the Holy Spirit, in a manner and to an extent to which previously he had been an entire stranger. With unfeigned gratitude to the giver of all good, his parents watched most assiduously for indications of a real work of grace on his heart, and with increased fervour of soul, they prayed for the fulfilment of that promise: "I will pour my Spirit upon thy seed, and

my blessing upon thine offspring." The encouragement which they had thus to continue their supplications, was greatly increased by the consideration, that already was every other member of their family united with the church of Christ; but though there appeared a marked difference in John's deportment, and great seriousness observable in his general manner, he hesitated to make a profession of the alteration which had taken place in his views, or to unite himself with the people of God. This state of mind continued for some months; during which the fond hope was indulged that ere long the indications which he gave of the commencement of a work of grace, would terminate in the complete regeneration of his nature; and that he would be spared to his parents as the staff of their declining years; but soon did the prospect of his rendering much service, either to his parents or the church, become blasted: his health suddenly failed, occasioned it was supposed by a fall from a horse, which took place upwards of a year before. Medical aid was resorted to; but the skill of the physician was baffled—a wasting fever soon produced great debility and suffering; and on the 18th day of December last, it pleased the Sovereign Arbitrer of man's destiny to summon him to the eternal world, in the 17th year of his age.

The same reluctance to communicate the state of his mind he continued to evince until within about three weeks of his death; becoming evidently more susceptible of the impressions made on his mind by the Spirit of God, he sought and obtained clearer views of the only way in which a sinner can be justified before God. At times he expressed his fears as to whether God would be merciful to him; but generally he was encouraged to hope that the blood of atonement, which had been shed for every man, would yet be felt by him in its efficacious influence. Prayer without ceasing, in the church and in the family circle, was now made unto God in his behalf, and soon a most satisfactory evidence of his interest in Christ was granted to him. Now was his tongue loosed, and with a blessed assurance that God, who had called him to be a partaker of His holiness, was his Father in Jesus reconciled, he was ever ready to give to every one a reason of the hope that was in him—expressing with humble, yet unshaken, confidence that death would be to him eternal gain. As

corroborative of the testimony which is borne to the value of an early acquaintance with the sacred scriptures, it may be observed, that his replies to the questions proposed to him, respecting the plan of salvation, were truly scriptural and appropriate. Though his bodily sufferings were at times very severe, his patience was most exemplary; never was a murmur heard to escape from his lips; but often would he acknowledge that God afflicted him in mercy, that he might be fitted for that state of rest and blessedness to which he felt himself approaching. Whenever he was asked, if he wished to recover—his reply invariably was, "No, I have no desire to live." Though the grand adversary was not wanting in painful suggestions, to the very last moment he retained his confidence in God. As the hour of his dissolution drew near, with great calmness and composure he took an affectionate farewell of his parents, and every other member of the family, adding "all is done."

"Lord take my body, spirit, soul,  
Only thou possess the whole."

A. D.

ST. ANDREW, Jan. 20, 1841.

At Hopewell, in the 61st year of his age, Mr. Joseph Daniels. Mr. Daniels was the seventh child of William and Martha Daniels, who emigrated from New London, State of Connecticut, to New Brunswick, and settled in Hopewell (or Shepody, as it is frequently called,) at a time when there were but few inhabitants in that part of the country. I have not been able to ascertain, correctly, the year in which their emigration took place, but from several statements made by Mr. Daniels' family, it could not be far from the year 1770. Mr. William Daniels either purchased or obtained a grant of a large tract of land in Hopewell, on a part of which he resided until his death, which took place in April, 1811. He and his wife were members of the Methodist Society, and for some years it is said, they were the only persons in Shepody who sustained that character. It is stated by Rev. Wm. Black,\* that in the year 1782, a zealous society had been formed there, and that "many were stirred up, and appeared fully determined to seek God as their portion." From this time, Mr. W. Daniels continued to take an active part in holding prayer

\* See Memoir of the Rev. Wm. Black, by Matthew Richey, A. M. Page 61.

meetings, and frequently called the people together on the Sabbath, and read to them a portion of God's holy word, and made such remarks from it as he thought necessary to remind them of their obligation to God, and the importance of preparing to meet him as their judge.

On the 10th of September, 1807, Mr. Joseph Daniels was married to Esther, daughter of Marvin and Ruby Lord, of Cornwallis, N. S. who still survives, to mourn the loss of an affectionate husband. Joseph had been convinced of his state as a sinner at an early period of life, but he did not unite with the Methodist Society during his Father's lifetime; and after this it does not appear that there was any Methodist Society in Shepody, for several years; neither were there any Methodist meetings held there of any description. During this time he occasionally attended the Baptist meeting and on one occasion, while hearing a sermon which was preached by the Rev. Mr. Cleveland, he was more powerfully persuaded than ever to seek reconciliation with God.— However, as he did not approve of some of the sentiments which are held by the Baptist denomination, he could not consistently give in his name among them; neither did he, at that time, obtain a satisfying evidence of his interest in Jesus as his Saviour. A few years after this, Shepody was again visited by a Methodist Missionary. This circumstance was truly pleasing both to Mr. Daniels and his family; and when a Methodist Society was again formed in Shepody, Mr. D. felt it to be his duty to unite with the few who were professing to feel a desire to flee from the wrath to come. But even then he did not profess to live in the enjoyment of religion, but only testified his desire to obtain that inestimable blessing.

From this time, it does not appear that he ever neglected the opportunities afforded him, either of hearing the Methodist preachers, or of attending any other meetings which were held by the Methodists near his place. The preachers were invited to make his house their home, as frequently as their circumstances would permit. During the last summer he was much more engaged than he had been in seeking a present salvation, and frequently lamented that he had not been more zealous in devoting himself fully to God. On the 29th of August, as he had not been baptized, he felt it his duty to submit to that ordinance, and

then, in company with a few others, he also partook of the holy sacrament. On this occasion, he spake with confidence of having obtained peace with God. He had but few more opportunities of attending the public ordinances of religion before he was prevented by sickness. It was soon found that his complaint was the jaundice, which was so seated in his constitution that all medical aid which could be obtained proved ineffectual. He was confined to his room for about nine weeks, a great part of which time his sufferings were very great; he continued to exercise an unshaken confidence in Jesus as a present Saviour. He frequently requested one of his children to read to him a portion of the word of God, and was also very thankful when any christian friend would spend a little time with him in prayer. From the commencement of his sickness he had scarcely any expectation of being restored to health. And although he readily made use of every description of medicine which was provided for him, yet I never heard of his expressing any desire for life; but constantly manifesting the most perfect resignation to the will of his heavenly Father. On the 5th of December, I had an opportunity of spending the evening with him; he was then suffering extremely from an uncommon swelling all over his body; this affected his mouth and tongue so much that it was with difficulty he could articulate a single word. He said "I should like to talk with you, but I can hardly speak." He, however, expressed his gratitude to God for that peace of mind with which he had been favoured during his sickness; and for the hope he had of soon being removed from this state of suffering and trouble, to that world of light and glory, where sin and sorrow can never come.

On Monday the 6th, I took my last farewell of him, about nine o'clock, a. m. He was then perfectly sensible, and so he continued, until about four, p. m. when he quietly fell asleep in Jesus, leaving a blessed testimony for the comfort of his disconsolate widow and weeping family, that he had not followed cunningly devised fables, but that he had embraced that salvation which was purchased by the suffering and death of our blessed Redeemer, and is freely offered to all who will come unto God, by him. P. S.

RECENTLY, at Minchinhampton, Gloucester, Deborah Ford, aged 93.

She had been a consistent member of the Wesleyan Society for fifty years. —Also Mrs. Mary Broughton, aged 84. She had been a member of Society to the Society upwards of eighty years. —At Bradford, near Leeds, Mrs. Mary Drake, aged 102 years, after belonging sixty eight years.

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## P O E T R Y .

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“BLESSED IS THE MAN WHOM THOU CHASTENEST.”

(Psalm xlv. 12.)

O SAVIOUR! whose mercy severe in its kindness,  
Has chasten'd my wand'rings and guided my way,  
Ador'd be the pow'r which illumin'd my blindness,  
And weau'd me from phantoms that smil'd to betray.

Enchanted with all that was dazzling and fair,  
I follow'd the rainbow,—I caught at the toy;—  
And still in displeasure thy goodness was there,  
Disappointing the hope and defeating the joy.

The blossom blush'd bright, but a worm was below;—  
The moonlight shone fair, there was blight in the beam;  
Sweet whispered the breeze, but it whispered of woe;  
And bitterness flow'd in the soft-flowing stream.

So, cur'd of my folly, yet cured but in part,  
I turn'd to the refuge thy pity display'd;  
And still did this eager and credulous heart  
Weave visions of promise that bloom'd but to fade.

I thought that the course of the pilgrim to heaven  
Would be bright as the summer, and glad as the morn;  
Thou show'dst me the path,—it was dark and uneven,  
All rugged with rock, and all tangled with thorn.

I dream'd of celestial rewards and renown,—  
I grasp'd at the triumph which blesses the brave,  
I ask'd for the palm-branch, the robe, and the crown,  
I ask'd—and thou show'dst me a cross and a grave.

Subdu'd and instructed, at length, to thy will,  
My hopes and my longings I fain would resign;  
O give me the heart that can wait and be still,  
Nor know of a wish or a pleasure but thine!

There are mansions exempted from sin and from woe,  
But they stand in a region by mortals untrod;  
There are rivers of joy,—but they roll not below;  
There is rest,—but it dwells in the presence of God.

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**BRITISH NORTH AMERICAN**  
**WESLEYAN**  
**METHODIST MAGAZINE,**  
FOR MAY, 1842.

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**BIOGRAPHY.**

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**MEMOIR OF THE REV. DUNCAN M'COLL,**

*Late of Saint Stephen's, Charlotte County, New Brunswick.*

(Continued from page 129.)

I HAVE seen cause to warn my hearers against fits and s'arts in religion. It is astonishing to see human inconsistency; sometimes we see them all engaged, running through thick and thin to the place of worship, but by and by they falter and cool away, and then away goes their zeal and religion too. But behold, all are not of this flighty stamp; some are convinced that there is a God, that sin is exceedingly dangerous, and holiness exceedingly necessary. They truly repent, turn to God, believe in his Son, obtain forgiveness, and an evidence of it. They see the need of watching unto prayer and continuing thereunto, whatever their feelings may be. Nay should their feelings continue good and encouraging, so much the better, but should they change for the worse, they are viewed as a temptation and not as a guide, therefore their duty and pursuit continueth the same. The conduct of the former sheweth the want of principle. They are governed by the frame of their own feelings. The latter is governed by a principle founded on Scripture and reason, enlightened by the grace of God. There is no doubt that God doth sometimes manifest his power by stirring up men's minds more than at others, yet his will, his commands, and our duty in general continue the same. Nothing ought to be considered as a reformation but that which proceeds from the heart,

—as a principle founded on scripture and reason, enlightened by the  
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O

power of God. Man may indeed, as he is a free agent, suppress his conviction, although founded on scripture and reason, and aided by grace; yet he need not—he may endure faithful unto death; but fits and starts in so important a thing as religion, shews a mind uninstructed and unreformed. Ministers ought to be careful in such times (of what is called reformation) so as to discriminate between the chaff and the wheat. Because iniquity abounds the love of many waxed cold; but he that endureth unto the end, the same shall be saved—but not irresistibly.

Saturday, I felt weak, and therefore did not go to Milltown. In the evening I had a farther proof of my own inconsistency and liableness to fall. Surely a deeper work of grace must take place in me before I am fit for glory. O Lord, my whole hope is in thee, thy merits are my only plea at the throne of grace. Here Lord I hang on thy mercy. Repeated proofs have I of my whole dependance on thee. Sunday, January 16, 1820, I preached twice at the chapel, but felt very feeble. I strove to preach plain doctrine; it is well if all were satisfied. I saw two or three get up and go away in the time of my application.

I have reflected on what I have often observed in the conduct of some who profess to be zealous for the cause of religion, and yet appear to have self at the bottom of all they do. They love to be caressed, applauded, and in all the good that is done they want to have the name. There must always be great attention paid to them, or nothing is right. Such is a sure proof of a little mind, which doth but little good in the church of God. Cunning craftiness is often used by such to promote their intentions; selfishness or a party spirit is the foundation of all these things, and not grace. O how contrary to the views of a true Minister of Jesus Christ, who is on all occasions ready to say, "The good that is done on the earth the Lord doeth it himself, and if Christ be preached, I therein rejoice," if good be done let God have all the praise, and let my soul partake of the benefits? Undissembled truth is all the faithful aim at, and in their mouth there is no guile. Mr. I. Young gave me some further insight of the designs of T—A— and his party. He and S— D— went about St. David, and elsewhere among the unstable, both within and without this Church, seeking whom he might draw into his measures. He unbosomed himself to Mr. Young through his advocate, Mr. D—, in this way, saying, "It is high time to put a stop to Mr. M<sup>c</sup>Coll; he has had sway long enough; let others take the lead. The new chapel ought to be given to Mr. A—, he is well worthy of it." Mrs. Young was a member, and Mr. Young, although not a member, believed the work

which had been carried on by my ministry to be of God; and although he at first gave place to some of their talk, when he found out what they were at, he got afraid, saying within himself, "Lord what can all this mean. We for many years believed that Mr. M'Coll was much engaged in the cause of God, and the instrument of great good throughout the country. What then must be this? On whose errand must these men be?" He immediately saw the hand, and the snare, and escaped, and now gave me the information, which I very well understood from the beginning. But the poor man soon spent all his influence—had but few to hear him; and left the country, having done much harm. Sunday, January 30, my mind felt penetrated with a view of the depravity of man. I cried aloud, and did not spare. I feel like a man alone in the world. I commenced the work alone, God only was with me. I have had my trials, first from one sect, and then from another; sometimes from men of no profession but sin, also from the Church of England men, from Baptists, and lately from *pretended* Methodists. Although I wish well to all the friends of Jesus, yet I have been a gazing stock for many who looked for my fall. My wish is to give no cause of offence to any, but to do and preach up the truth without fear of men or sects. Blessed be God for he supports me, yea and he will support me, provided I serve him faithfully, as I have endeavoured to do.

Tuesday, March 7, Mrs. B— from St. David, gave me an account of her conversion, which she dated from the day we buried Sister Thompson, at St. David, October 12, 1817. It was rather visionary, yet the woman seemed to aim at what was good. I would rather hear people speak of their conviction of sin, repentance, faith and holiness, than of seeing sights, &c. It is grace that opens our eyes to see our deplorable state by nature and practice. It is the same that shews us the salvation that is in Christ for us, and it is his power and free mercy which changes our hearts from sin to holiness. As for other sights they may be given by God, but they are of little use only so far as they lead to repentance, faith and holiness. Yet it is clear that remarkable things have been seen, heard, and felt, which proved much to the glory of God and the good of souls. But it is equally true, that many have been dreadfully deceived by such things; for the enemy is often transformed into an angel of light; but he can never produce either repentance, faith, nor holiness of life and conversation. God only does such things. (Matt. v. 3, 11.) (Gal. v. 22, 23.) (Ephes. v. 9, 10.) (James iii. 17.) These are the effects of true grace which Satan cannot counterfeit. My plan is, continually

to lead my hearers to the practice of ceasing from evil, and learning to do well; and thus to look for a change of spirit and practice by faith in the mercies of God for the sake of his Son, and never to stop till they are lodged in glory. I know of no better way than to look to God, and wait for his blessing in the way of faith and obedience, being fully assured he will meet us in mercy according to his promise. Antinomianism is very prevalent through the world; looking for the end without using the means; a miserable faith and practice which leads to destruction. Wednesday, April 18, a letter from about thirty three of the heads of families at St. David was presented to me, requesting me to get a preacher from our connexion for them. I therefore wrote for one to our District Meeting, pointing out their wants.

Sunday, April 30, 1820, finding that Universalists and Socinians have been busy spreading books and leading people into their way, I brought forth abundance of scripture proof; shewing that, (1.) All the attributes of God were ascribed to Jesus; and (2.) The whole scope of the Scriptures proves him to be God. Fifteen passages I produced, shewing in the clearest and strongest terms that Christ is God in the proper sense of the word. I directed my hearers not to listen to men who could not produce, (1.) A proof that they had the spirit of the gospel; (2.) The practice of religion. (3.) A good understanding in the scriptures; for surely it is but natural to look for instruction from such as are well instructed in the science to which they pretend; but being well assured that neither of these proofs could be found among those people, I spared not to expose them, finding it high time. Monday, I was waited upon by T— A—, Esq., informing me that it was contemplated by the Magistrates of this place to assemble, and walk in procession through the streets to the proper places, and to proclaim the ascension of George the Fourth, and to sign the Proclamation, and it was expected I should attend. I of course did; and every thing was carried on in a peaceable manner and in good order. A good many came together, although they had but a few minutes notice. Parson Clark and myself were placed in a suitable situation, and we had the happiness to see all things soberly carried on, and in good order till they were dismissed. A few minutes after I came home, a young man came to me, and gave me to understand that he was suddenly brought under distress of mind and found happy relief, together with two other young men, who were at work with him in the woods. He appeared to be in a very happy frame of mind. I felt exceedingly happy while in prayer with him. Surely all this work must be ascribed



to God, and not to any outward means. Blessed be his adorable name. But I have (by experience) been taught to discriminate between sound conversion and different frames and feelings men have. Therefore, I receive new professors with a degree of fear and care, till I see their life and conversation; I therefore advise them accordingly, looking for fruit.

Sunday, May 14, 1820, the heavy rain prevented many from attending at the Chapel; nevertheless it pleased the Lord to encourage us in his worship. The conduct of the Most High in the work of creation and providence, together with the work of redemption and salvation, was presented to my view in such lively colours, as to elevate my mind with a sense of joy and thankfulness—his care over all things—their make, their places of abode and retreat—the provision made for them suited to their wants, and the care over the souls of men, shew not only the wisdom, but the love and goodness of that blessed Being under whose care we are. I am astonished to find how things are at times presented to my view; truth then appears in its own light, the clouds are withdrawn, and a lively sense rests upon my mind; the impression as if a voice from the invisible world presented things to me. I am aware, that many agents are employed in communicating presentiments unto men. God himself by his spirit, good angels and spirits as well as bad, are working around us, and presenting things to us true and false. To God only we ought to look, and bring all things soberly to the law and testimony. If our impressions be from him they will lead us to obedience according to his word. Some men deny such presentiments; these are strangers to the capacity of their own souls—as destitute of true philosophy as of true religion. They know not that there is a spirit in man, and that the inspiration of the Almighty gives him understanding. (Job. xxxii. 8.) Oh how desirable would it be to feel these things always in the soul. A book was put into my hands a few days since, called the “Management of the Tongue,” translated from the French. It is singular to find men of learning, pretending to philosophy, mixing all their morals with deception, nearly following the Earl of Chesterfield’s plan. O may I never seek any other way of recommending myself to any man, but the Bible way of simplicity and godly sincerity.

Wednesday, July 12, after reading the contents of a controversial work, I am led to the following conviction, viz. :

1. Why do men dispute about the nature of that union which exists between the Father and the Son, Jesus Christ?

2. Why do men try to find out the nature of God's knowledge ?

3. Why do men say that eternity, past, present, and future, is always present now before God ?

1. I answer, I believe the Father and the Son are perfectly united.

2. I believe God knows all things past, present, and to come.

3. I believe that eternity is always clear to the views of God. But whereas I am incapable of comprehending God's person, I know not how that union exists, or how he knows any thing, nor yet how eternity is understood by him. I know how a man knows things, and how the union exists between men, but O how little a portion is known of Him. It is a pity that men should spend so much time bewildering each other ; no good can come out of such strife.

On Thursday, September 7, after reading Paley's evidences, &c., although I highly esteem him as a good author, yet I think he confines miracles too much to that which is wrought on material objects, whereas the supernatural operation of God on a spirit is as really and truly a miracle as the former.

1st. A miracle is the effect of the power of God on matter, such as Christ wrought when he raised Lazarus from the grave. The miracle was wrought instantaneously, but the proof remained to be seen in the person of Lazarus, who lived, conversed, eat and drank among men, for years after his restoration to life. 2d. A miracle is equally the power of God on the senses of men, when he opens our understanding to discern the state in which we are by nature and practice before our conversion to God, leading us to Christ as our only remedy ; filling us with peace, faith, love, and power. The effect remains as a proof, although the miracle might have been wrought in an hour. 3d. A miracle is the work of the supernatural power of God when he causes us to see a spirit, or to hear a voice, or likewise to see any thing which is supernatural, such as Saul of Tarsus saw and heard, at the time of his awakening ; or such as the disciples saw and heard when they were with our Lord on the Mount. They saw him transfigured, they heard the conversation between Him, Moses and Elias. 4th. A miracle is wrought when God is pleased to answer prayer, either by a natural application or without it. The proof is seen in the effect, and it remains as a witness. 5th. A miracle is wrought when God by his supernatural power sees fit to present a thing to the mind, such as he often did to the prophets ; and some times doth to many men even at this day. The proof remains to themselves and others in what follows.

In all these cases the miracle may be instantancous, but the proof

will continue as an evidence of the goodness of God by benefiting the subject of the miracle, so as to make him an usual witness of the same goodness to others. Miracles wrought by God are of a beneficent nature. They are wrought with a view to benefit. Satan can and doth work some sort of miracles, but never is the end to the benefit of any, but rather the reverse. The influence of sympathy, together with many natural causes, have deluded men's minds, in believing the operation to be miraculous, when a natural philosopher can give a satisfactory reason of the whole without any interference of a supernatural cause. This is a brief sketch of my views of miracles. The miracles wrought on matter carry the clearest proof to the beholder, but the others are really and truly as miraculous as they, and ought not to be rejected. They are sent to us with a view to our good, giving a proof in matter and spirit, that God is a rewarder of all them who diligently seek him. The manifestation of the spirit is given to every man to profit withal. See 1 Cor. xii. 7. The miracles being not only material, or rather wrought on matter, they are a proof to the natural mind. The miracles on the spirit are satisfactory to the spiritually minded man. When by a presentiment, as in the case of the prophets, they are a proof when the prediction taketh place, &c.

Saturday, September 30, after hearing what some folk had to say on the subject matter of the seventh chapter of Paul's Epistle to the Romans, I am inclined to think that neither of them came to the full meaning of the Apostle's words. (1.) On one side it is contended, that Paul was in that chapter giving an account of his own present experience when he wrote that Epistle. (2.) On the other, that he was giving an account of his own, or of some other person, under conviction of sin, before he closes in with Christ on gospel terms. But I think that the Apostle intended to prove the state of all men according to the law covenant, whether under a sense of it or not, and that even a Christian, say Paul or any other man is exposed to God's displeasure according to the law. But according to the gospel covenant, neither was Paul nor any other true Christian carnal, much less sold under sin—nay all such, are God's free men. I therefore think that the Apostle meant to shew the state all men while under the law, and their deliverance under the gospel. And should a Christian fall from his faith, such will become subject to the condemnation of the law; yea this moment all Christians, were they under the law covenant, would fall under the curse. But now they are freed from the law, and its condemning power by the salvation that is in Jesus Christ; yet such are not without a law to God, but under the

law to Christ, which law implies, perfect repentance, perfect faith, perfect love, and purity of intention, producing good works.

Sunday, Spetember 1, we had a full congregation at the new chapel, and a very solemn time all the day. Tuesday, I was truly edified by reading "Beattie's Evidence of the Christian Religion." A work worthy of himself. O what a field we have both from scripture matter of fact, and sound reason, to be fully established in our Christian faith, as well as by the immediate power of divine grace influencing our own souls. Sunday, December 24, was uncommonly stormy: my congregation was small. I gave them my views of Sanctification as follows, viz. :—I understand that the true meaning of Sanctification is of a two fold nature; first, it is external, when a person is set apart for God by the ordinance of baptism, or when a minister is set apart for the ministry of the word and ordinance; and further, when a house or utensils are set apart for the use of religion: such are sanctified to that use, they being dedicated to God. Secondly, when God by his grace removes the power and dominion of sin out of the heart, and places in room of it the love of God, with other pure and holy desires. Then the man is not only outwardly, but also inwardly, set apart for God's worship, and ought to consider himself dead indeed unto sin, and alive unto God. Such I believe to be the true meaning of the word Sanctification. The man who stops short in outward Sanctification is materially mistaken, and will find it to his cost in the end. He who despiseth the outward, and thinks the inward enough when the outward can be got, is likely to be set down short of both, being a neglecter of the ordinances of God.

Thursday, January 3, 1821, while I was reading the account of the evil perscution in Scotland, under the reign of Charles the Second, as it is stated by the Encyclopedia Britannica, my mind felt comforted, seeing the temper and spirit in which some of the sufferers closed their lives, especially Hugh Macail, whose last words astonished the by-standers, while he in ecstasy of joy spoke with an accent which was surprising, saying, "Farewell Sun, Moon and Stars; farewell world and time; farewell frail body. Welcome Angels and Saints; welcome Saviour of the world; welcome God the judge of all." O who would not wish to die in such a frame? and be done with time and cruelty; be done with sin and wickedness, and be done with all malice, and leaving all in the hands of God? Frail world what canst thou afford? Nothing but what is connected with sorrow and pain, proceeding from the cruel ignorance and sinful passions of men. Friday, January 12, I was reading the reproach offered to religion, on account of Oliver

Cromwell and his Chaplains, while he was on his dying bed ; thinking they had an answer from God, a certainty of his recovery. I am well satisfied that God comforts his praying people when he doth not intend to grant their request ; nay he comforts them in order to encourage them to be in the way of their duty, leaving the event with him. No prayer can be acceptable to God but what is connected with faith and resignation. I do not wish to be understood that God never answers the petition of his praying people. I well know to the contrary : but I could wish that christians should not draw wrong conclusions from their own feelings. Such ought to discriminate between a sense of God's blessings on their spirits, and the grant of the thing prayed for. I have often been made very free and happy in my spirit in prayer with and for the sick, when I have had no knowledge of what was to take place as to their recovery ; other times I have been greatly in hopes of their recovery, (but no certainty) even when death closed the scene. Duty is ours, but God is the sovereign ruler. Let us be resigned to his will. He will do what is right in all things. If He see fit to give an answer of assurance that He will do such and such things for us, to His name be the praise. But this I know He has done on many occasions according to the scriptures, yea, according to the knowledge of many in these our own days, whatever unbelievers may think of it, and whatever mistake misguided minds may make, such as was Oliver Cromwell and his Chaplains. I must insist upon it that men have often such feelings as exceedingly encourage them, and at other times satisfactory answers to their prayers, which not only comforts, but also gives the full assurance of faith that they have the thing that they ask for. It is no proof that Oliver Cromwell and his friends had no comfortable answer to their prayers because he did not live ; but this much it proves, that they were misguided in their judgment as to what they felt in their minds in prayer. Infallibility in all things is not the lot of man, neither doth such mistakes prove them to be destitute of living religion. The proof of these things is with God only. All the grounds for judgment left with us, is "by their fruits ye shall know them." And thus I leave Oliver Cromwell and his friends in the hands of God, but not in the hands of Mr. Hume.

"Faith, mighty faith, the promise sees,  
And looks to that alone,  
Laughs at impossibilities,  
And cries, 'It shall be done.'"

(*To be Continued.*)

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## DIVINITY.

THE UNIVERSAL RUIN OF MANKIND,  
AN ARGUMENT FOR MISSIONARY EXERTIONS.

A SERMON.

BY THE REV. HUGH McNEILE, M. A., Rector of Albury, Surrey, &amp;c. &amp;c.

“This I say, therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind, having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart, who, being past feeling, have given themselves over unto lasciviousness, to work all uncleanness with greediness.”  
Ephesians iv. 17—19.

MY BRETHREN—What an affecting picture of the state of man is here set before us by the spirit of God! His whole life and conversation is thus described, “Alienated from the life of God,” &c. O what a nest of iniquity!—and this is the true and genuine character of every son and daughter of Adam. What abominably wretched creatures are we by nature! Now this simple truth, as stated in Scripture, is the very mainspring of missionary exertions, and also cuts at the very roots of that pest of the Church of Christ at this time—*Socinianism*; and for these two reasons I have selected this passage for our consideration on the present occasion. I am, however, well aware, that men themselves have given a very different account of the matter. *They* speak of the *dignity* of human nature—of man’s quick perception of right and wrong—of his hatred of vice and love of virtue. I am well aware, also, that such sentiments pass current among those who profess and call themselves christians: yes, even here in England, these sentiments pervade all classes. What is more common than to find them expressed in the copies we give to our children to write? Now, my friends, greater *lies* than these were never hatched in the heart or head of Beelzebub, the *father* of lies; and yet children commit them to memory, and parents, in their unregenerate pride, continue to admire them, although the word of God, and daily experience, flatly contradict them. What shall we say to these things? LET GOD BE TRUE, and every man a *liar*, that dares to contradict the word of God, though he be backed with all the accumulated weight of human authority. It is true of man universally; man of every nation, tribe, and tongue; man in particular of every country—every county—every city—every parish—every congregation—every pew; *that man—that man—this man—all* by nature are guilty, corrupted, wretched, and under the sentence of eternal damnation. All are

guilty—having the understanding darkened, being alienated from the life of God through the ignorance that is in them because of the blindness of their heart; who, being past feeling, have given themselves over unto lasciviousness, to work all uncleanness with greediness, “being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness.” (O does not covetousness spread itself over the world, the outbreaking of which is idolatry! Day by day, do we not meet in the marts of business, multitudes of idolators?) “Full of envy, murder,” (*Actual* murder is, alas, too common; but of the murder of the mind, *passion*, who hath not been guilty?) “debate, deceit, malignity,” (deceit pervades the whole texture of society, and that man who is the most ready at it, is reckoned the most accomplished,) “whisperers, backbiters, haters of God, spiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant breakers, without natural affection, implacable, unmerciful: who, knowing the judgment of God, that they who commit such things are worthy of death, not only do the same, but have pleasure in them that do them.” Be not weary of the portrait, brethren; it is an Apostle’s hand that hath sketched it. “There is none righteous, no, not one; there is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips; whose mouth is full of cursing and bitterness; their feet are swift to shed blood; destruction and misery are in their ways; and the way of peace have they not known; there is no fear of God before their eyes.” They are “traitors, heady, high-minded, lovers of pleasure more than lovers of God;” (how exactly this description applies to us!) “having a form of godliness, but denying the power thereof;”—“foolish, disobedient, deceitful, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another.”

Is this language too strong? Are these expressions of inspiration exaggerated on this subject? No, my dear brethren, every word of God is *true*: and, if we can satisfy our conscience with the vain self-righteous gloss, that these things apply to the heathen, and not to such a polished nation as our own, it is because we have not learnt to appreciate the *spirituality* of the divine law. It has to do, not only with outward actions; it regards the *thoughts and intents of the heart*. “THOU SHALT HAVE NO OTHER GOD BUT ME,” saith Jehovah. Now, although we have not bowed down to idols, yet if we were to

be judged according to that one law, we must inevitably be damned! Yes! "every mouth must be stopped, and all the world become guilty before God."

But *whence* all these abominations? Neither the branches nor the fruit grow without a root: where, then, is the *root* from whence spring these branches of depravity—these fruits of unholiness? The answer is—*man is corrupted*—"having the understanding darkened," &c. "The carnal mind is enmity against God."—"The *heart* is deceitful above all things, and desperately wicked." Here is the *root*: for He who "knew what was in man," and who "spake as never man spake," solemnly testified, that "out of the *heart* proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies." Here are streams of corruption, continually flowing; *taste* them, they are of deadly bitterness: *trace* them to their source—you will find them all, as the spokes of one wheel, meet at *one centre*—the centre of iniquity—the *heart of man!*

From this results, not only condemnation before God, but misery among men. For from whence come wars, fightings, distrust, family quarrels, anguish of body and mind, &c.? Come they not all from the same root—all from sin? But was this state of things *always* thus? Was man created in this state? Now mark what our Deists and Socinians do in this matter: they charge God with man's fall, because they deny that the devil did it; and yet they say, he is *merciful*; and trust to this uncovenanted mercy for their salvation. I pray you to remember this. But, I ask, was this always the state of man? No, my brethren, it was not. He was created upright—he was planted wholly a noble vine. God made Adam perfect—"in the image of God created he him."—"And God saw *every thing* that he had made, and, behold, it was *very good*." But, if this *good seed*—this *only* good seed—this *very good* seed was sown in the field, from whence then has it *tares*? Our Master has answered this question—"An *enemy* hath done this." Satan practised and prospered against our first parents; and Adam *sinned!*—In Adam, *all* men sinned. "The wages of sin is death;" and so it is written, "By one man sin entered into the world, and death by sin; and so death passed upon all, for that all have sinned."—When Adam sinned, *you* sinned—*I* sinned—your children sinned. He stood as the representative of the whole human race. When *he* fell, *we* fell: when sentence of death was passed upon *him*, sentence of death was passed upon *us*. Thus, then, it is the legitimate, undeniable inference, that, before we were born, we were under the curse of God, and justly sentenced to everlasting



damnation. Now, do you believe this? It lies at the root of Christianity; and you profess and call yourselves Christians. It is taught in the articles of your church; but that's of no consequence; it is taught in your *Bibles*: it is in the articles, *because* it is in the Bible; and, being there, the man who does not receive it, cannot receive the gospel.

Some may revolt with horror from these representations. Ah! my friends, "God's ways are not as your ways, nor his thoughts as your thoughts." I beseech you to pray that he may strengthen your earthen vessel to receive and contain his testimony; for I know that this truth is loudly and largely denied. I know that Socinians and Deists deny it as absurd. I know that all Pelagians refuse to receive it. I know that all Arminians explain it away, in some parts, as contrary to their notions of free will.\* But here again, my dear brethren, I say—"LET GOD BE TRUE, AND EVERY MAN A LIAR." The proofs of this doctrine abound on every side; and the reasoning of the apostle Paul (Romans v.) is corroborated by daily experience.—I entreat every man who is hesitating, to receive this truth, to consider this case. I ask you, have you not seen a poor infant struggle in agony, till relieved by death, and then followed to the grave? What was the *cause* of all this? Let the Socinian answer. Is there *suffering* without *sin*? Never.—Had the *child* sinned? Never.—Why, then, was it punished? *For Adam's sin*.—May God enable us to receive what his word says on this subject—"Let no man deceive you with vain words."

Now what a condition does this represent the human race in!—But this is not all. As we are guilty in Adam's guilt, so we are corrupted in Adam's corruption: "That which is born of the flesh, is flesh."—"Who can bring a clean thing out of an unclean? Not one." "Do men gather grapes of thorns, or figs of thistles?" I trow not. "Adam begat a son in his own image," and that was corruption. This corruption shows itself in a variety of ways. Now, an illustration of this I beg to offer, taken from the method prescribed for procuring flowers of every colour from the same stem. The directions are these:—split a small twig of an elder-bush lengthways; take out the pith, fill it with various seeds, plant it in the earth, and, in due time, flowers of various hues will be obtained. Now, brethren, Adam is the elder-bush; Satan scooped out the pith, that is, the power, and life of God in him, and filled each compartment of his nature with

\* The Rev. Gentleman must excuse our entering a protest against this statement. We believe the doctrine he here urges to be as strenuously maintained by the body now called Arminians, as he can wish for. But we prefer D. M'Coli's opinion to H. M'Neile's, (see page 128,) as more scriptural.

different seeds of evil, all blossoming at the same time. When this plant of the devil's right-hand planting—this worse than hemlock—this plant from the bottomless pit—cast its seed, Satan scattered it over the earth. Hence it is, that *all* men “are alienated from the life of God, through the ignorance that is in them, because of the blindness of their hearts;” so that it may be said of every one—“He feedeth on ashes: a deceived heart hath turned him aside, that he cannot deliver his soul, nor say, Is there not a lie in my right hand?” But they are “past feeling, having given themselves over unto lasciviousness, to work all uncleanness with greediness.”

Thus, my friends, I have set before you a plain scriptural statement of this subject. I proceed to notice

FIRST.—THE USE THE APOSTLE MAKES OF IT IN THE CONTEXT.—He is writing to Christians; and is exhorting them to “walk worthy of the vocation wherewith we were called.” In doing this, he adopts two lines of exhortation: one, is to shew them what ought to be *done*; the other, is to shew them what ought to be *avoided*. Now, in the text he takes the latter; and he speaks on this wise—“This I say therefore, and testify in the Lord, that henceforth ye walk not as other Gentiles walk.” Now, why was it that Christians at Ephesus were not to be any longer like other Gentiles? Because their condition was very unlike other Gentiles. Instead of lying under a load of guilt, their guilt was all removed, and they were accepted as “holy and without blemish, not having spot, or wrinkle, or any such thing.” Instead of being corrupted, like other Gentiles, they were “renewed in the spirit of their minds: and had put on the new man, which after God is created in righteousness and true holiness.”—Instead of being “past feeling,” like other Gentiles, they were God's workmanship, created in Christ Jesus unto tenderness of conscience as well as good works. But were they *born* thus different? No such thing. These persons had, like other Gentiles, their “conversation in times past in the lusts of the flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.”—Whence, then, the happy change? As by one man came the curse, so by one man came the blessing. “The first man is of the earth, earthy; the second man is the Lord from Heaven.” By the man Christ Jesus, who in the beginning was with God, and was God: who became flesh, and tabernacled amongst us;—by *Him* came all the blessings: pardon of sin, peace with God, holiness of heart, and every other good; all are communicated from the fulness of Christ. As Adam is the fountain of guilt and corruption, so Christ is the fountain of pardon and holiness.

As, by our natural union with Adam, we deserve hell and damnation, without any sin of our own; so, by our gracious union with Christ, we deserve happiness and heaven, without any righteousness of our own. All this the apostle told the Ephesians: he told them that they were "chosen in Christ before the foundation of the world; that they should be holy and without blame before him in love: God having predestinated them unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he made them accepted in the beloved: in whom they had redemption through his blood, the forgiveness of sins, according to the riches of his grace; wherein he abounded toward them in all wisdom and prudence, having made known unto them the mystery of his will, according to his good pleasure which he had purposed to himself; that, in the dispensation of the fulness of time he might gather together in one all things in Christ, both which were in heaven, and which were on earth; even in him; in whom also they had obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will; and that, in the meantime, they were sealed with that Holy Spirit of promise, which was the earnest of their inheritance, until the redemption of the purchased possession, unto the praise of his glory." The apostle having told the Ephesians all these things, thereupon grounds his exhortations; as if he said—"This being the case, my brethren; all these blessings being yours, I testify in the Lord that ye henceforth walk not as other Gentiles walk, in the vanity of their mind: you are not like them; your nature and your privileges are unlike theirs;—why then should not your conduct be unlike theirs? Ye were sometimes darkness, but now are ye light in the Lord: walk as children of light; proving what is acceptable unto the Lord: and have no fellowship with the unfruitful works of darkness; but rather reprove them. For ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light: which in times past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy. Dearly beloved, I beseech you, as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; and walk not as other Gentiles walk."—*Mark them?* They set their affections on things on the earth; they sport in the ungodly amusements of the world; they love money, which pierces them through with many sorrows. Be not ye like them: walk not as other Gentiles walk—

seeking to *strain*, to *screw* from God as much pleasure as they can without going to hell. O be not like them! For mark what they do? They read books which inflame the natural passions of men; novels, romances, &c.; and they sing songs, under the pretence of delighting in the music, which a true Christian would blush to hear. They speak evil of Christian *doctrine*, accusing it of tending to licentiousness; while, with the most happy inconsistency, they find fault with Christian *practice*, accusing it of over strictness. They wish to lower the standard of holiness; the saints of God, therefore, they accuse of being "righteous over much." They disregard the state of the heathen. Wrapped in selfish indifference, they either neglect or disbelieve their condition. O be not ye like them! Walk not as other Gentiles walk.

There are two descriptions of Gentiles now present. Some in this congregation are still "alienated from the life of God," &c. without Christ, without holiness, without any well-founded hope, without God in the world; and there are some who are indeed reconciled to God. To the *first* of these classes I declare, in the name of God, you are all ruined in Adam; you are under condemnation. If so be, by grace believing this, you would flee for refuge to lay hold upon the hope set before you,—flee from the wrath to come,—look unto Christ, and be ye saved. How can you escape if you neglect his great salvation? How can you escape the damnation of hell? Immortal madman! whither will ye flee? Why will ye die? O turn; repent; believe; and live for ever!

To the *second* description of Gentiles now present, I repeat the language of the text,—“This I say, therefore, and testify in the Lord; that ye henceforth walk not as other Gentiles walk,” &c. And now I would notice,

SECONDLY—THE APPLICATION OF OUR SUBJECT TO THE PARTICULAR OBJECT NOW BEFORE US. Be not callous to the state of the heathen, as other Gentiles are; for how can the dead feel for the dead? But *ye* are alive in the Lord, and *your* help we therefore expect. I recently heard, from a near relative of mine, of a scene of horror which occurred in a heathen land, where the regiment he commanded was stationed. In consequence of a succession of very heavy rains, the fields were overflowed, and the rice and other kinds of food entirely destroyed. The greatest distress was the result; and many people of the country died of starvation. Under such circumstances, kites and other birds of prey were seen descending on their bodies, and finding nothing worth taking but the eye-balls, actually pecked out the eyes while the

limbs of the wretched victims were convulsed in the agonies of death. My brethren, if such a famine as this was perpetuated from age to age, and help was asked, *what should we say to him who would refuse it?* To whom would it not afford inexpressible delight to go among them, to drive away the bird of prey, and to rescue some fellow-creature from the horrors of starvation? Would this be joy to a benevolent heart? Behold! I tell you of a famine, not only in India, but throughout the whole world! Behold, the kites, the emissaries of Satan, preying upon the souls of men, the living and the dying! Many are dead; some are still living; and *help* is wanting for them. Bread must be sent, and here is bread: even the word of our God, which we must send, and which our master will break; and they will eat, and live for ever!

Now, unto him that is able to keep us from falling, and to present us faultless before the presence of his glory with exceeding joy; to the only wise God, our Saviour, who, from a few words spoken in weakness, is able to exercise a converting power,—to Him be glory and majesty, dominion and power, both now and ever. Amen.

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## THE VAGUENESS, AND CONSEQUENT INEFFICACY, OF POPULAR NOTIONS ON RELIGION.

### NO. II.

THAT this world is not the Christian's rest, but a scene of probation: and, as indeed this very term implies, that its every action, word, and thought, exert an influence, favourable or adverse, on man's eternal destiny: that this world is, in fact, the school in which souls are educated for heaven,—religion the system of education,—the Spirit of God the teacher:—these are truths, without a belief of which no man can be a subject of religion. Without it, God can appear to him but a cruel tyrant, when He dashes from his lips the cup of expected pleasure, and chastens him, in love, that he may be a partaker of His holiness. Religion can appear to him but a mere arbitrary enactment, possessing no necessary connexion with his future state: and, therefore, a harsh and unmeaning deprivation of liberty and enjoyment, here, in order to the capricious bestowal upon him of happiness hereafter,—a happiness which, secured to him only by the favour of a Being apparently so arbitrary and malignant, might indeed be anticipated with distrust, and rejoiced in with trembling. But if, as both the reason of the case, and Scripture, amply prove, every circumstance in man's

conversation here on earth tends to form the character, and fix the destiny, of his soul : a character and a destiny which will be but the corresponding condition already entered upon in this state of probation ; it is evidently of the utmost necessity, that man should possess clear and definite views of so much at least of this end,—that is, of the happiness and misery of the future state—as is thus intimately connected with the conduct of his present life. I say, “so much;” for there is no doubt that, in addition to this, God may, and will, impart new faculties, and thus open new inlets, through which additional happiness or misery may flow in upon the soul.

But see the operation of this principle in the every-day details of secular life ; in which it meets full and diligent attention. In order that your son may be duly qualified to reap the rewards which some learned or honourable profession holds out to merit ; or fitted to earn a livelihood in the vocation of some respectable trade or business : it is necessary that you should determine the particular profession or trade for which you design him, and that his education should bear more especially upon this as its end and object. For it is evident that a man may be deeply read in the law, without thus becoming a good physician : and may be most diligent and skilful in the business of an ordinary mechanic, or in naval or military tactics, without ever being fitted by such an education to fill suitably and efficiently the place which you design for him in a merchant’s office or a trader’s shop. Now precisely the same connexion and the same influence subsists between this life and eternity. And unless we cultivate the peculiar qualifications which bear upon the future state, all others, however useful they may be for this world, will be altogether useless for the other. You may advance through the various stages of life and gradations of society, from youth to age, from poverty to wealth, from humbleness to respectability. You may fine down every coarseness of mind, and polish away every roughness of manner, as you advance. Throughout your whole progress, you may assert a just claim upon society to the character of an honest, upright, and liberal man, of strict veracity and unimpeachable morals. Still more, you may have been a zealous advocate and supporter of the church, inculcating by precept, and by example too, a regular attendance upon all its ceremonial observances and stated duties ; and yet, with all these, you may not have come into contact with the principle of spiritual life : and been brought to the knowledge of the truth : and been instructed in the things of eternity : and made meet to be a partaker of the inheritance of the saints in light.

Hell and heaven are the two great objects, by a tendency to the avoidance or attainment of which, respectively, the value of every circumstance of life is to be estimated. What do these terms mean? Does hell mean nothing more definite than the abode of Satan, where lost souls crouch beneath his rod of iron, amid the everlasting burnings of a material penal fire, and are tormented by devils: a something too terrible to be thought of, or for a moment dwelt upon, except in the occasional prayer, at times of sickness or danger, of an evil conscience, lashed by the horrors of retributive vengeance, but unweaned from the love of sin, that God will not cast you into it? Does heaven mean still less? For a guilty conscience can force upon the soul some idea of hell in its real nature: but the Spirit of God alone, not without blood, can withdraw the veil from the holiest, and enable us to look into the sanctuary. Does it express a something too vague to be grasped and contemplated: too floating to fix the mind: too uncertain and uninteresting to be comprehended in its estimate of happiness? If this be all they furnish to your mind: what light can these, the appointed lamp unto your feet, afford to guide your steps through life? what influence can these, its designed springs of action, exert upon your religion?

Some persons seize upon the metaphors with which, in a few instances, Scripture describes the misery of the lost, as if they had laid hold upon the weapons they most loved, and could best wield; and so distort, and scare us with these awful figures, exaggerated into colossal dimensions, that, in the intensity of our bodily fear, we almost forget that we possess souls. In the statements of the experimental Christian, you will find these metaphors scarcely oftener than you find them in the New Testament: and that is far less frequently than the excitable fancy of some may conceive. When the experienced Christian needs the terrors of the Lord to persuade men, he speaks seldom of the undying worms and quenchless fires of external penal infliction; but often and awfully of the gnawings of an evil conscience; of the outer darkness of despair; of the quenchless fires of insatiable and ungratified ambition; of jealousy, of pride, of sensuality, of covetousness. "God, to whom vengeance belongeth," is not depicted by him in the stern visage, and girded with the whips and scorpions of a pagan Nemesis; sitting in the dungeons, and surrounded by the racks and fires, of a papal inquisitor; but even when exerting this, "His strange work," he appears in the mild yet awful and sin-repelling majesty of holiness; and, as once over Jerusalem, mourns while he condemns the self-destroyed, self-convicted, self-tormented sinner. Such is the

view which the experienced Christian presents of the dark side of the Gospel. And is it not the most operative, as well as the most Scriptural? For if hell really be the attracting centre to which all evil, physical and moral, tends, without one redeeming comfort, one redeeming virtue, to sweeten its cup of unmingled bitterness: the receptacle of sinners of every grade and character, but all dead to every gracious affection, every softer emotion, where Satan unawed by the Divine presence, plays the tyrant, in the perfection of those cruelties and impurities of which, in heathen lands, he even now dares exhibit to us some faint specimen; and tortures and mocks his deluded and adoring votaries; and sin riots, in all the corruption and malignity of which unembodied spirits can be subject; where souls which hated and ruined one another, and whom this earth is not wide enough to contain, shall be indissolubly and eternally wedded together in most hated union: where ambition will soar to the throne of universal empire, but to be waked from its reveries by the galling of its chains: where pride will swell to its utmost, but that it may be forced to cringe in stifled agony: where every impure and malignant passion will rage in all the fury of impotence: where feverish impatience, and pining discontent, and anxious and alarmed covetousness—those undying worms—will eternally gnaw upon the soul: where it will thirst after those sensual gratifications which, in the world it has left, were its sole enjoyment, but which disembodied spirits cannot taste; without one drop of water to cool the tongue tormented in this flame; while the memory of unrepented and unpardoned sins, and vain regret for time wasted, and now gone by for ever: for opportunities neglected; for critical moments sacrificed to some idol sin,—while all these bitter remembrances will float, in the mazes of inextricable confusion, through the dark chaos of a bewildered soul: and when it turns to the last hope of the wretched: when it asks, what must be the measure and duration of these intolerable agonies? the “still small voice” of conscience will answer, with the calmness of despair—Eternity! If this, though but a faint, partial, imperfect glimpse, is yet the real character of that place of torment; abandon those vague fancies, and inoperative contemplations of a mere material fire, and material hell, and look well to the state of your souls. Look to the manner, and to the spirit, with which you discharge the duties of the several relations of life. Look to the character, and to the tendency, of your pursuits and enjoyments: to the habits of your life; to the tastes and tempers of your mind. Abandon your false dependence upon the mechanical formalities of an unmeaning worship, as though you could thus bargain



with Him whose is the earth and the fulness thereof. Fly to the alone atonement for sin, which the Son of God offered upon the cross: and before the tremendous sentence is executed upon you, "Cut him down—why cumbereth he the ground," prostrate yourself before the Lord in the humility of convinced sinfulness, and in earnest prayer: and cry, from the very bottom of your soul, "Create in me a clean heart, O God: and renew a right spirit within me."

Let me conclude this paper by reminding you, that this life, though, if considered in itself alone, it is indeed but a vain shadow, yet if viewed in its bearings upon eternity, and as the path which all must tread to "glory, honour, and immortality," it assumes a vast and incalculable importance. Yet how many are there, over whose heads year after year of extended grace—it may be of protracted vengeance—has rolled; and found, and left them (the great work for eternity undone, perhaps uncommenced) in an attitude of bold defiance, of careless indifference, of faint resolve; while the most trivial accident, of every day occurrence, may cast the die on which their all is staked; arrest their fleeting breath, and sink them to perdition. For years have they stood upon the brink of the all-devouring ocean. Each plunge, an acquaintance, a friend, a relative, has vanished from their view, and sunk to rise no more. Yet their memory of the solemn scene has gradually faded away; and, with the circling eddies of the agitated expanse, diffused, and cast itself in the element around them. The truth is, men live ever on the brink of eternity: and like him who dwells amid the clouds and storms of some Alpine cliff, the scene has become familiar, and they view its horrors without dismay. But our feelings cannot alter the fixed constitution of things, and the immutable decrees of Heaven. We may cast a vacant, careless glance upon the closing grave; yet each must shortly lie within its narrow bounds: each must shortly tread, and tread alone, the dark valley of the shadow of death. And, in that lonely path, many a sight and sound of terror, many a shuddering apprehension, and many an actual horror, will astound the soul unprotected by death's only conqueror. Gloomy indeed will the journey be to him whose hopes and anticipations were all bounded by these visible heavens: whose God was Mammon: whose lamp has gone out upon the very threshold of eternity, and left him in "outer darkness," amid "weeping, and wailing, and gnashing of teeth:" whose heart, whose treasure, and whose conversation, were on earth; unwearied from the vanities of time and sense; uninterested, by a quickening faith, in the purchased immortality; unpardoned, un-reconciled, unsanctified.

## MELANCHOLY HISTORY OF GERMAN EMIGRANTS TO ARMENIA.

POPULAR delusions have been innumerable—every age of the world having contributed its share of folly to the general mass. And much is it to be lamented, that the Church of God, although assuming higher principles—to be governed by holier motives, and guided by inspired instruction, has not been wanting in her efforts to impose upon weak and unstudious minds:—witness the monstrous catalogue of heresies which pollute the pages of Ecclesiastical History. There were few of these but which had their advocates—advocates sometimes learned, but generally fanatical—claiming superior intelligence and penetration, and often times an especial divine authority. Monomaniacs, absorbed with one idea and lost to all ability of comprehending a second, have ventured to denounce the sanity of truly intelligent men, who conscientiously differ from them, as “wilful ignorance;” and that very frequently in no measured terms; and the least offensive stigma they have cast upon their no less intelligent, yet certainly more useful Brethren, as attending to their proper duties as Evangelists, was, that they preached “a mutilated Gospel.” The final apostacy—the battle of Armageddon—the return of the Jews to Palestine—the personal reign of Christ for a thousand years on this earth, are no more the GOSPEL of Christ, than the worshipping of the Aaronic calf, the destruction of the Canaanitish nations, and the imperial reign of Solomon, were the LAW of Moses; and in our opinion that minister who, in urging such subjects, spends the sacred hours which should be employed in the worship of Almighty God does, to use the kindest expression, sadly abuse his trust.

Events have shewn how men have blundered in their attempts to unravel prophecies yet to have their accomplishment; and we have still to regret that a new impetus is almost always given to obsolete errors. We are quite aware that men, under the influence of worldly feeling, like unto the disciples ere they received the Holy Ghost, are prone to attach carnal notions to spiritual subjects, and cite as literal, that which is only figurative. Such we conceive to be the case with those who plead for the, so called, Millenium; but here is not the full consequence of their misjudgings. They withdraw by the enunciation of their fond dreams, the attention of their hearers from the essential doctrines of repentance, faith and holiness, to matters of absolutely minor importance—matters that may or may not be believed, and yet men be saved. For of what consequence can it be to any one dying now, (and who is freed from the exposure to instant death?) whether

in 1842, or a thousand years subsequently, the dreaming reign of enthusiasts be accomplished ?

We give the following from Dr. Pinkerton's work on Russia, as a monition.

AMONG the German colonists in the vicinity of Odessa, some families from Wertemberg reached that country in the autumn of the year 1817, on their journey to Mount Ararat, whither they were induced to migrate from a religious *nostalgia*, though they were not themselves Jewish descendants. In January, 1818, Dr. Pinkerton met with two leaders of their sect in Moscow, named Koch and Frick, which city was then visited by the emperor and his family. They were deputed by their brethren to petition Alexander for assistance, whose piety and benevolence represented him to them as one raised up to prepare the kingdom of the Saviour upon earth, and they sang his praises in congratulatory hymns and addresses. Though otherwise illiterate, they had read the Scriptures, and were gifted with a warm imagination, and a certain power of reasoning. It appears that Professor Jung-Stilling, of Baden, was a popular prophetic writer of this persuasion, and probably the principal author of this enthusiastic and ill-timed attempt to forestal futurity. His exposition of the Apocalypse, and other mystical works, were generally diffused and read. He combated by his arguments the Neologians and Sceptics; but, together with the doctrines of the Gospel, he held some strange fancies on universal restitution, which he interpreted in such a sense as involved the non-eternity of hell, the salvation of heathen in an uncon-

verted state, and even that of the devil and his angels. He fixed both the year and place of Christ's appearance and reign with such positiveness, that numbers sold their property, and hastened to the East in consequence. Bengel of Wertemberg was another author of the same too visionary character. He was born 1687, and died in 1752. Numbers of their infatuated followers moved to the south of Russia. At one time 7000 having placed their families' effects upon rafts in the Danube, with colours flying, and singing Millennial songs, arrived in the Black Sea; but before they had passed quarantine, and approached the place of their destination, nearly 3000 of them had perished by disease and hardship. The Emperor Alexander, with his wonted liberality, gave them money, allowed them a guide through the mountains of Caucasus into Georgia, and ordered that the Governor General should permit them to settle there, making them a grant from the crown lands. Koch and Frick both declared the implicit belief that they were *inspired* to write ejaculatory effusions. The death of their companions did not quench the ardours of the pursuit, nor could they be dissuaded from their rash project, though they were apprized that the country where they had become settlers, was very unhealthy, and that the tribes there subsisted by robbery and murder. Early in the spring of 1818, they passed Mount Caucasus, and planted themselves in some villages on

the banks of the Kur, at some distance from Tiflis; but such were the difficulties that they encountered, and sickness they endured, that many of them were aroused from their imaginary speculation, and some of them altogether renounced their religious faith. The authorities of St. Petersburg were made acquainted, by the Governor General, with the diseases to which they fell a prey. Frick died. Kock being reproached by the rest, fled to Sarepta on the Wolga, where he was glad to join the Moravians, who were sound in word and practice, and he grievously repented of the part which he had taken. The Basle Missionary Society sent pastors among the remainder of those poor people, who were otherwise left exposed on all sides. The most tragical part of their history, however, is still untold. In the war between Russia and Persia, they were subjected to a hostile invasion of their territory, and even treated with the most ignominious brutality. On the morning of the 26th of August, 1826, one thousand Turkish and Curdish horsemen attacked the colony of Catherinenfeld, forced their way through the gates, and commenced the ravages of the most uncivilized warfare. It is to be feared that these settlers did not so much suffer Christian martyrdom, like the Waldenses, in defence of their country and religion, as the fruits of their own irretrievable imprudence. The scene is thus depicted by M. Saltete, a missionary.

“No human tongue can describe the misery which, in the course of a few hours, overwhelmed the settlement. Some of the colonists in attempting to escape, were caught with long cords, in the same

manner as wild cattle. Whoever was thus taken was immediately stripped of his clothing, and either killed on the spot, or suffered to run away naked. Little children were bound together in couples, and then slung across the horses' backs, like articles of baggage. If any of them disturbed their persecutors by their cries, they were instantly dispatched, before the face of their parents. Every sense of shame, and every feeling of humanity, was extinguished in these barbarians; the brutal herds set no limits to their licentious passions. A young woman, of acknowledged piety, in endeavouring to escape from the robbers, was fired at, and shot in the spine; so that she instantly fell, and slowly expired, in the most excruciating agonies, on the ground. A man whilst endeavouring to intercede for the lives of his wife and children, was murdered at the foot of a tree, to which his wife had fled for shelter. The latter, with an infant at the breast, was spared; but with a bleeding heart she saw her two little ones carried away into slavery. Three girls, about fifteen years of age, thought themselves happy in having reached the river, at a distance of about seven or eight versts; when two Tartars overtook them, and cruelly wreaked their vengeance on two of them. Among the wounded, who were afterwards taken up and attended to, was one who had his skull laid open, and was wounded in the back with no less than twenty-two thrusts of a lance. A Kurd ordered another of the colonists to throw himself on the ground, in which situation he pierced him twice with a lance, in the same manner as fishes are caught by

spearing in the water: another Curd hurled a large stone at him, so that he was eventually left half dead. The most deplorable situation was that of the poor captives, who were treated like brutes, and inhumanly butchered, if they did not immediately obey the cruel orders of their plunderers. A part of them had been carried away, and sold in Turkey, and the remainder are in slavery in Persia. The Almighty hand of the Lord, however, preserved the lives of 240 persons; but upwards of thirty were put to death, and about 140 were carried away into slavery."

Dr. Pinkerton having related these facts, adds:

"These details are given, not with any view to expose or throw ridicule on any class of men on account of their religious opinions, but merely to caution professed Christians in our day against following the dictates of a heated imagination, respecting times and seasons, and the mode of accom-

plishing unfulfilled prophecy, which it hath not pleased God to reveal: for if the imagination be once heated on these points, it is impossible to predict to what extravagancies even good men will go, both in opinion and practice, before they learn, by bitter experience, a more sober way of treating these mysterious and important subjects. To reap spiritual advancement from the announcement of God's future judgments or mercies, as contained in unfulfilled prophecy, we need not fictions and dreams of fanaticism; and he who gives the rein to fancy in such matters, delivers his soul into the hands of an unfaithful guide, which, leading him in the mazes of enthusiastic error, may, if grace prevent not, conduct him to everlasting disappointment and remorse. This has been the voice of experience in all ages of the Christian Church; and such things are permitted to take place for our instruction, on whom the ends of the world are come."

We have above, another instance of the evil effects of a delusion which has never failed of immolating its victims. The mundane anticipations of the disciples, so distinctly developed through their whole career, until after the resurrection of their Master, were common to the Jews, with one exception, as to the identity of the Messiah; and were no more than were attempted to be carried out by Theudas and other impostors of Jewish times. Similar anticipations have been indulged by Gentiles, who need no attested documents as to their direct succession from the elder delusionists. They may not bring about an immigration into Palestine, any more than Koch and Frick; but they direct the attention of *their* disciples from that which is immediately necessary, the subject of personal religion, to fancies which, we conceive, have no scriptural warrant; and which, had they the sanction of scriptural verity, could be urged only as considerations, to induce endeavours to be "Ready as ye know not when the Son of Man cometh."

## RELIGIOUS INTELLIGENCE.

## PROVINCIAL CORRESPONDENCE.

ANNAPOLIS, FEB. 14, 1842.

REV. AND DEAR SIR—The state of things on the lower part of this Circuit is very encouraging. On the 6th inst. while preaching on the Neck, in the Baptist chapel, one young man, a moral character, was deeply convinced of sin. The next day I found him in great distress, so much so that he could not eat. Having directed his attention to the cross as the only ground of the sinner's hope, I endeavoured to show him how to urge his plea; but at the same time gave the word of caution, least by any means he should suffer the conviction to wear off without a knowledge of salvation by the remission of his sins, or in other words, a clear evidence of his acceptance with God, which the promises of the gospel encourage all penitents to seek by faith. The same evening, at the head of St. Mary's Bay, I preached to a large and attentive congregation. The most of the people in the settlement were present; some of them gave full evidence that they felt the power of divine truth. Since then one of these has found peace with God. On Tuesday I preached at Smith's Cove, when more than the usual number came out to hear. I endeavoured to do "the work of an evangelist," by proclaiming to them the gospel of peace—pointing out the danger, and proving the necessity of a speedy compliance on their part with the requisitions of the covenant of grace. Thursday, 10th, preached at old Mr. Berry's on the Waldec line; here although the apartments where we assembled were spacious, yet the cry was "the place is too strait for us." On this occasion I baptized five children, after which I preached about half an hour, both with liberty and power, and having called upon the leaders who were present to address the people, they did so, and truly we had a good time. Many could say it was good for them to be there, and indeed, were we to judge by the unwillingness of the people to leave, we should say all felt it to be so. After

meeting, some of the members from Clements told me that the last sermon I preached at that place proved the means of conviction to some and one in particular, who since then has committed his cards to the devouring flame. It is to be hoped that this act will on his part be followed by the sacrifice of every thing that would tend to frustrate the design of Him, who, in such a case, wounds that he may heal. I think I keep within bounds if I say that on this Circuit, this year, not less than between thirty and forty have been convinced of sin; besides some backsliders have been restored, and a goodly number have found peace with God, to whom alone be all the praise.

ANNAPOLIS, MARCH 21, 1842.

REV. AND DEAR SIR—You will, with all those that love the Lord Jesus in sincerity and truth, rejoice to learn that God is still, on this Circuit, carrying on his glorious work of saving sinners. Throughout its limits there cannot, I suppose, be less than three hundred convinced of sin, while upwards of fifty have professed to have found peace with God. Well may we exclaim, "what hath God wrought!" If I, by the appearance of things here, may venture to come to any conclusion, I would say, by the blessing of God on our continued and well directed efforts, there will be but few left standing in the enemy's camp.

This work is of a pleasing character—conviction for sin is deep and pungent, followed by a clear evidence of full salvation from its power and guilt. The plain scriptural testimonies of the young converts have, under divine influence, melted down the stubborn heart. It is remarkable that in our meetings, even where forty and as many as seventy have spoken, that we have not witnessed any wild fire, except what, by the mere formalists, is so called, viz, the *visible* sign of *that* which, in public worship, forms the line of demarkation between the sons

of God and those of Belial, "the holy fire, the heavenly flame." This was feelingly manifested by tears of holy joy and the voice of praise from new born babes, followed with a responding AMEN from the adult christian. In the community peace, friendship, and love follow in their train. Even those who have been great enemies among themselves have become reconciled, and now can rejoice together. The work is not confined to either age or sex. The hoary head, the profligate, as well as the volatile youth, and mere moralist, have become its subjects. This is what no human power could have effected, and therefore, must fill the despisers with astonishment and wonder. Suffice it to say that the work, in general, is sound and scriptural.

It is now, I believe, better than a month since, under the preaching of the word in our chapel at Clements, the work commenced in the deep conviction of some who can now rejoice in God their Saviour. Here it originated, and still continues, and we trust will prevail till all are brought into the fold of Christ. Among those, who, in this revival, have been brought to repentance, or a sense of favour with God, there are a few adults whom I expect to baptize by the very solemn mode of pouring, and do believe, while there is nothing in a mode so scriptural that can in its nature distract its subjects, they will receive it with minds calmly stayed upon God.

To the credit of our leaders and stewards be it spoken, that they have taken hold of the work like men of God who wish to be found watching when their Lord cometh. But what

shall be done for more efficient help? Truly "the harvest is great, but the labourers are few!" O! that the people here may not only pray, "thy kingdom come," but that they may also by their enlarged subscriptions enable the committee to send them an additional preacher. By doing so they will not only evince how greatly they desire one; but likewise shew how highly they appreciate the labours of the one they have.

I trust to be able to tell you more about the work the next time I write.

In haste, your's, affectionately,

R. DOUGLAS.

*Extract of a Letter from the Rev. A. Desbrisay, dated St. Andrews, April 6, 1842.*

THROUGH the mercy of God we are, I think, in a better state than when I last wrote: our congregation in town continues very good, and much seriousness and attention are shewn under the word preached. Although some of our members are leaving the country, other persons are being brought under the influence of divine grace, and occupying their places, so that I cannot fear (unless the present unprecedented stagnation of business should be the means of thus removing) any diminution in our numbers. In the country good has been done since the holding a protracted meeting in November last. Six or eight persons were through that means brought to God. Three weeks ago I baptized six of them; indeed many more at Boca-beek are evincing great concern for their souls, and we are expecting quite an accession to our little flock there.

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## MISSIONARY INTELLIGENCE.

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*Extracted from the Toronto (Canada) Wesleyan.*

RUSSELLTOWN.—*Letter from the Rev. J. Raine, dated "Wesleyan Mission House, Russelltown, 3d December, 1841."*

To the Editors of the Wesleyan :  
REV. AND DEAR SIRS,—Believing that it enters into the design of the re-

ligious periodical of which you have the charge, to give publicity to the success with which the great Head of the Church may deign to crown the employment of special efforts for the salvation of souls, I seize a few moments to communicate to you and to

the friends of Zion a short account of what the Lord is doing for His people, on this scene of missionary labour.

Pursuant to previous notice, a series of special religious services were commenced in this place on Sabbath the 3d Oct. last, with a view to the promotion of a revival of the work of the Lord amongst us; and we feel happy in being able to state that, through the abundant goodness of God, in the results our hopes have been more than realized. As a preparatory service, Friday the 1st Oct. was set apart, and we believe by many was conscientiously observed, as a day of fasting, humiliation, and prayer, for the out-pouring of the Holy Spirit upon this part of His vineyard. Many, we doubt not, on that day received a foretaste of that abundant blessing which was afterwards shed forth upon the people during the progress of the meeting. We risk nothing when we say that these special means, which continued daily for a fortnight, proved not only instrumental in the conversion of upwards of 70 souls, but also a source of more than ordinary quickening, refreshing and sanctifying to the souls of our people. One interesting feature connected with the progress of these exercises, deserves to be particularly noticed, namely, the moral and religious influence which has been exerted upon the hearts and lives of many who compose the *Provincial Force* stationed at this place. At an early period of the meeting, our esteemed friends and brethren Captain Steele and Lieut. Broder, found the exercises to be accompanied with a great blessing to their own souls, the effect of which soon evinced itself in earnest prayer and strong desire for the salvation of the men under their immediate charge, nor were they kept in painful suspense.—“In vain” they “have not wept and strove.”—Ere the first week of our services had elapsed several of the “company” experienced redemption in the blood of Christ, the forgiveness of their sins; and others were sincerely and earnestly seeking the “pearl of great price.”

Monday the 11th, was a day never to be forgotten. At the usual hour we commenced our morning services, in which prayer was made for the more abundant effusion of the spirit of holiness upon the members of our Society

and the young converts. Shortly after the commencement of these exercises, Captain S. and Lieut. B. with many of their men who had just returned from morning parade, entered the place of worship; and soon after, the Captain rose from his seat and, in the most respectful and affectionate spirit and manner, requested that special prayer might be offered up in behalf of the volunteers, many of whom were powerfully awakened to a sense of their need of salvation. In a few moments the benches appropriated to the use of the penitents, were thronged with pious officers and soldiers, and with others, their respective comrades, earnestly and penitently seeking the favour of their offended God. A scene at this time presented itself to the meeting and an influence was shed forth upon the audience which I shall not attempt to describe. From that day, the work extended among the detachment stationed at Roxham, a distance of 20 miles from Head-quarters, where several—between 20 and 30—have proved the Gospel of Christ to be the power of God unto salvation, to him that believeth; and many others are “not far from the Kingdom of God.” As an evidence of the genuine character of this work we may mention that at Head-quarters and at Roxham religious services have been introduced, and are regularly attended to in the barracks, by means of which an important influence is exerted upon the rest of the company. A military class has been formed, which is regularly met on the Lord’s day by one of the officers of the company. When we reflect upon what these men once were, even within the last few months, and the mighty change which is visible, we cannot help exclaiming in the language of an inspired writer “What hath God wrought!”

At this meeting we were most seasonably aided by the valuable services of our esteemed and beloved chairman the Rev. W. M. Harvard—to whom we feel ourselves much indebted for the affectionate promptness with which he answered to our request. We beg also gratefully to record our obligations to our beloved brother Hitchcock, who kindly responded to our call for help. We were also much assisted by the pious labours of the Rev. Mr. Austin, of the Chateaugay circuit, Black



River conference, in connexion with the Methodist Episcopal church of the United States.

Our esteemed brother H. having kindly consented to remain with us for a few days longer, we proceeded on the 16th Oct. to the western part of this circuit, and commenced a series of special religious services at the Front River settlement. During their progress, which was for nearly two weeks, "the power of the Lord was present to heal;" between forty and fifty individuals were turned "from darkness to light, and from the power of Satan unto God," most of whom have united with us in church-fellowship, and are furnishing satisfactory evidence of having passed "from death unto life."

We next proceeded to that part of our circuit which is commonly known by the name of Covey-hill, where so far as human aid was concerned (brother Hitchcock having returned home) we were entirely alone. This part of our scene of labour had been justly regarded for months past as one of the most unpromising; the discouragements which we had met with in the prosecution of our work, being some of the most painful to our minds: but the divine influence, accompanying the means employed, was such that, within two short weeks, the members of society were abundantly quickened, and upwards of fifty souls were added to the number of believers.

On the 21st ult. we commenced a similar meeting in the Gordon Settlement (part of Russeltown) where we have had but a very small class.—Here also the "arm of the Lord was made bare" in the sight of the people, and not a few felt the Gospel to be the power and the wisdom of God to the salvation of their souls: between twenty and thirty obtained "peace with God" through faith in our Lord Jesus Christ.

I may add that we are holding special services in the western part of Covey-Hill, where "the Lord of the harvest" has crowned us with his blessing. As the fruit of our toil already in this place, we have witnessed the conversion of upwards of thirty souls, most of whom have united with us in Christian fellowship.

We cannot conclude this brief outline of what the Lord is doing for us on this circuit, without acknowledg-

ing that upon a review of the whole, we see and feel great cause of deep humiliation, and fervent praise. When the subject of special efforts was first suggested in reference to this scene of labour, we confess that our faith was exceedingly weak, and we could scarcely decide upon making the attempt unless sufficient aid could be procured from other circuits; our fears were greatly strengthened by a knowledge of the fact that repeated attempts had been made in former years without effect.—but being led by the providence of God to the adoption of our recent special religious services, we have been taught more impressively the truth and import of that Scripture declaration "not by might nor by power, but by my spirit, saith the Lord."

It becomes us to acknowledge the goodness of God, in stating that the members of our own society and those of other Christian denominations have been greatly quickened and edified, and thereby prepared for the duties assigned them.

"O Jesus ride on, till all are subdued, [blood; Thy mercy make known, and sprinkle thy Display thy salvation, and teach the new song To every nation and people and tongue."

WESTERN CANADA.—*Saint Clair*.—The following letter, lately received, gives a gratifying and encouraging account of this mission:—

To the Editors of the Wesleyan :

DEAR BRETHREN,—Nearly six months have elapsed since my appointment to this interesting mission, and it is certainly time that some information was given to the Church respecting our condition and prospects.

It is to me really a pleasure to inform the friends of missions that our Indians on this reserve are prospering in the divine life. From the beginning I have been gratified with their devout attention to the word of God, and the means of grace. Their earnestness in prayer and supplication has been indicative of a decided growth in grace and increasing attachment to Christ and his blessed cause. The genuine fruits of love, peace and good will, exist among us; and we are thankful, to know that true affection for our beloved Methodism is constantly increasing. Several backsliders have been reclaimed, and with these

upwards of a dozen have united with us in church fellowship. On the 16th September last, our annual camp-meeting commenced. The occasion was one of great solemnity and power.—The good Spirit came down upon us as showers that water the earth. The vast majority present were professors of religion, but these were stirred up to prayer and greater earnestness. A few, who had long stood aloof from the brotherhood, were brought nigh and made partakers of Christ. Some white persons present were awakened and sought the Lord. God was pleased to bless them with peace in believing, and since that time, in the neighbourhood from whence they came, (the rear of Sarnia township) we have formed a class consisting of eight persons. There are signs of increase, for the Lord is among them, and the meetings are “seasons of grace and sweet delight.” On the 10th of October we had a quarterly meeting. Our chapel was crowded to excess, and the whole service was attended with a gracious influence, particularly during the sacrament of the Lord’s Supper. An incident occurred at this service which may serve to show the strong attachment our Indians have to the ordinances of religion. One of our brethren was “sick of a fever,” but his soul was truly alive to God, and he earnestly wished to join his brothers and sisters in the love-feast and Sacrament. He was unable to walk, but such was his solicitude to be among us that he procured the aid of his friends, and was carried in his blanket by the four corners to the chapel, and there laid upon the floor. His soul was made abundantly happy, and the tears of joy ran

down his cheeks while he partook of the emblems of Christ’s sufferings and death. It was an affecting sight, and a powerful reproof to those professors who allow a trifling sickness or circumstance to keep them from the means of grace.

For some weeks past many of our Indians have been from home, on their usual hunting excursions. While thus at a distance they are very often exposed to great temptations, in addition to the loss of the public ministration of the word, and other means of grace. But God has protected our dear brethren, and we have not heard of a single case of delinquency. On the contrary we hear of their strict observance of the Sabbath—regular family worship, and the holding of prayer-meetings when they meet together in the woods. They are religious, not only when the eye of the missionary is upon them, and when they are seen of their white neighbours, but wherever they may be, considering that the eye of God is upon them. In this, how strong a proof we have of the reality of the work of God upon the hearts of these our red brethren.

A blessed work of God has recently begun among the Indians of the State of Michigan, and is still going on. A whole tribe (or rather the remnant of a tribe) has renounced idolatry, and about fifty adults have united with the Church, many of whom are in the enjoyment of religion. I purpose to give some account of our labours among them in a future number of the Wesleyan.

Yours, very affectionately,

WM. SCOTT.

DECEMBER, 1841.

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*Extracted from the Missionary Notices for January and March.*

#### MISSIONS IN FEEJEE.

THE Rev. David Cargill, M. A., the Chairman of the Feejee District, has given many most interesting details relating to the commencement, progress, and present state of the Mission to the Feejee Islands, in the Memoirs of the late Mrs. Cargill, which have just been published.

The remotest place to which the Mission has been extended among this cannibal and heathen people is Viwa, and the accompanying print gives a view of the temporary buildings which have been erected there for the accommodation of the Missionary and his family, and of some of the Christian Chiefs and people, until more durable and spacious premises can be provided for their permanent abode. A description of the Station will be found below.

The following extracts from Mr. Cargill's seasonable publication will be read with great pleasure by those who have specially contributed to the support of the Feejee Mission, and by all who love to observe the various means which God is pleased to permit or to employ in accomplishing his purposes of mercy amongst mankind.

SATURDAY, the 22d of December, 1838, has been rendered memorable in the history of Feejee by the arrival in Lakemba, on that day, of a devoted band of English Missionaries, to assist the two Brethren already at Feejee in the arduous but glorious work of evangelizing the interesting inhabitants of the Feejeean Archipelago. The party consisted of the Rev. Messrs. Hunt, Jaggar, and Calvert, with their wives. Mr. Hunt was a third year's student in the Wesleyan Theological Institution. He soon gave satisfactory evidence that his acquirements were solid and useful, and that he possessed the soul of a Preacher and a Missionary. Mr. Jaggar had been educated at Kingswood-School, and Mr. Calvert had acquired a rich stock of theological knowledge during his residence at the Institution. These brethren were well qualified for the successful performance of the numerous and important duties which, as Christian Missionaries, devolved upon them.— Love to God and the souls of their fellow-creatures constrained them to enter upon their work with the undivided energies of mind and body. The same Missionary Spirit influenced the hearts and actions of their esteemed wives. With self-denying and enlightened zeal they had presented their bodies a living sacrifice upon the Missionary altar; and they had obtained grace to enable them to meet with fortitude and cheerfulness the trials and privations which have to be encountered in heathen lands and comparatively insalubrious climates.

Messrs. Jaggar and Calvert brought a printing-press with them, to print portions of the Scriptures, and other elementary books, in the vernacular language of the people. The arrival of such a powerful instrument of good was hailed by all the Christians with much satisfaction and pleasure, and many benefits were anticipated from its important operations. Before this event, although a spelling-book, and a portion of St. Matthew's Gospel, in the Feejeean language, had been printed at the Tonga press, yet much of the Missionaries' time was necessarily occupied in writing elementary books, for the use of the schools. The activity of the bre-

thren who were appointed to manage the operations of the press, at once superseded the necessity of such a consumption of time, greatly facilitated the diffusion and increase of religious knowledge among the people, and contributed to the general prosperity of the work.

The press of Feejee commenced its operations in February, 1839. The first work which was printed was the First Part of the Conference Catechism, in the Feejeean language. Many of the Chiefs and people manifested a great desire to see the press; and those of the Heathen who witnessed its working were filled with admiration at its effects, and unhesitatingly pronounced it *a god*. Part of the first page was composed by Mrs. Cargill, and the printing of the four first Catechisms was executed by her hand. The circulation of this Catechism among the converts to Christianity gave accelerated impetus to the progress of truth among the Feejeeans, and enlarged the circle of the Missionaries' usefulness.

About three o'clock, on the morning of the 6th of May, 1839, the writer and several of his brethren, sailed in a canoe from Rewa, to visit M bau, and Viova, M bau is a very small island, near the main land. It is the metropolis of Tanoa's dominions, and the place where the King and his principal Chiefs generally reside. It is more than twenty miles from Rewa. The intercourse between the two places is carried on by land and water.

Tanoa, the King of M bau seems to be on the verge of seventy. His person short and slender, and his aspect forbidding. His eye still retains considerable lustre and keenness; his beard bushy and long. Age and infirmity have whitened the hair of his head and beard; but the desire of concealing these precursors of death, and the affectation of appearing young, have caused him to colour his head, face, beard, and breast, with a substance that produces a jet black hue. On the back of his head, and near his right ear, are two fearful scars, occasioned by the blows of a club, wielded by the arm of Naulivou, his elder brother, and predecessor in the

government of M bau. His insatiable revenge, and relentless cruelty, have associated his name with deeds of heart-thrilling horror. Whilst gratifying his revengeful disposition on the principal instigators of the late rebellion in his dominions, he cut off a portion of the tongue of a vanquished and lifeless Chieftain, and devoured it raw. He caused the leg of another of his enemies to be roasted, and conveyed as a present to Tuinprekeji. The Queen of Rewa, however, her husband being absent, gave orders that the leg should be immediately removed, lest, as she supposed, Mr. and Mrs. Cross, who had been only a few weeks in Rewa, should never again enter the house. Whether the limb was buried, or eaten by others, was not ascertained.

Notwithstanding such diabolical and fearful outbreaks of depravity, Tanoa treated us, on the occasion of our visit, with respect, and even kindness; and presented us with a fine large hog, as an expression of his good feeling toward us. His house is incomparably the largest and best edifice that I have seen in the South Sea Islands. The workmanship displays great ingenuity. Its length is one hundred and twenty-five feet, and its width forty-two.

From M bau we proceeded to Wiwa, the residence of Namosimalua. Namosimalua, is the person who, during the late rebellion, was sent on an embassy, by the disaffected Chieftains, to demand Tanoa from the Chiefs of Somosomo that he might kill and eat him. An intelligent and handsome young female, of very high rank, and a number of whales' teeth, were presented to him, as the stipulated reward of his services. He has been distinguished from his youth by his artifice and courage, was feared by most of the Chiefs and people of Feejee. That a person of such a revengeful disposition as Tanoa, should have been induced to spare the life of such an active and undaunted emissary of his enemies, amidst the general and indiscriminating massacre of Chieftains which followed his restoration to authority, is a mystery which cannot easily be solved, either by conjecture or analogy.

Namosimalua was the principal actor in capturing a French brig, and murdering the Captain, a few years ago. The perpetration of this awful crime was instigated by covetousness. Incited by the love of riches, the Chiefs of M bau conceived the idea of assassinating the Captain, in order to possess themselves

of the vessel which he commanded, and the property which it contained. They had not courage themselves to execute the fell design which their wickedness had formed; and they again had recourse to Namosimalua. Though his mind had been habituated to scenes of cruelty, and although his hands had often been imbrued in the blood of his fellow-creatures, yet, on this occasion the feelings of humanity that still lingered about his heart were considerably moved, and his dauntless spirit quailed within him.— He was living on terms of friendship with the French Captain; and his nephew had, for a length of time, been the intimate companion of the foreigner. Both Chiefs had received tokens of the stranger's regard; and therefore Namosimalua was reluctant to consent to rob him of his life. But the very circumstances which occasioned the remonstrances of his conscience, urged the authors of the scheme to select him as their agent. They at length placed him in a critical dilemma; telling him that he must either kill the Captain, or be himself killed. The menaces of the M bau Chiefs, the love of life, and the hope of gain, at last neutralized every objection, and he and his nephew compassed the death of their victim.

The tidings of his fate, and the capture of the vessel, were at length communicated to the French, and they resolved to inflict signal punishment on the murderers. In October, 1838, two French vessels arrived in Feejee, and anchored off Wiwa. They found the island deserted by its inhabitants. They burned the town and property of the natives, and laid waste their plantations. An old temple, in a retired part of the island, escaped the ravages of their vengeance.

After the departure of these French vessels, Namosimalua and his people returned to Wiwa, and found their plantations scenes of devastation, and their houses, and the property which they contained heaps of ashes. Concerning the policy of these rigorous proceedings the writer hazards no opinion; but the probability is, that they were instrumental, in the hands of a gracious Providence, in causing Namosimalua to reflect on the heinousness of his conduct, and his exposure to the vengeance, not only of the Supreme Being, but also of a foreign human enemy, and in instigating him to abandon his criminal course of life, and embrace Christianity. He announced his resolution to Tanoa, and

despatched a messenger to inform Mr. Cross. Tanoa expressed his approbation of his design, and admonished him sincerely to reform; and Mr. Cross, knowing the duplicity of his character, and the atrocity of many of his actions, and apprehending the possibility of his assuming the profession of Christianity merely as an artifice that he might the more easily gratify his revenge on foreigners, for the destruction of his town and property, replied to his message with becoming prudence. But convinced of his sincerity by the reformation which had been effected in his conduct, and the desire which he manifested to become instructed in the doctrines and duties of the true religion, he soon afforded him all the assistance that was in his power. Since that time, his conduct has been consistent and praiseworthy. And although at first he became a nominal Christian with the manifest design of saving his life and property, yet being enlightened, by the instructions which were communicated to him, he has since given substantial and satisfactory evidence that he adheres to the true religion from a sincere desire to save his soul, and to be instrumental in effecting the salvation of the souls of his fellow-countrymen. His conversion is a great victory achieved by the Gospel. He has built a neat and strong chapel. It is erected on the top of an eminence, in a pleasant situation. Its length is fifty-seven feet, and its width twenty-four. The writer had the happiness of preaching in the new chapel to the young converts. They listened with much attention, and apparent interest. The floor was covered with clean, new mats, prepared under the direction of the lady who was given to Namosomalua, as part of his reward for pursuing Tanoa to Somosono. She is very interesting in her appearance and manners, and has made considerable progress in reading.

Invited by our esteemed friends, Mr. and Mrs. Cross, Mrs. Cargill, accompanied by her husband and children, undertook a tour to Viwa, on the 29th of January, 1840, to spend a few days under the hospitable roof of our fellow-labourer and his partner. We anticipated much pleasure and profit, from the opportunity for relaxation which the visit was likely to afford, and also from the society and conversation of our old and tried friends. Nor were we disappointed. We arrived in safety at Viwa about five. p. m., of the day on which

we sailed from Rawa, and received a cordial welcome from Mr. and Mrs. Cross, and the Christian natives of the place.

The annexed drawing exhibits a view of part of the settlement of the Christians at Viwa, in which the temporary residence of the Missionary is erected. The houses are small, and are by no means an accurate representation of the size of the edifices which Feejeeans generally build. But the circumstances under which the houses were erected, and the fact that they are inhabited by Christian Feejeeans, give them an interest which will be gratifying to the friends of Feejee.

The largest building in the front of the plate is the temporary Mission-house.

That on the right side is a small edifice inhabited by Namosomalua. A Chief of his rank and influence in Feejee generally possesses one or more commodious and substantial houses; and he will probably soon occupy a building more suitable to the size of his family and more becoming his rank.

At the back of the Mission-house is the dwelling of Tanoa's brother. This old Chief was distinguished as the nominal King of Mbau during the rebellion of the Chiefs and the absence of Tanoa. He is so corpulent, that he cannot walk without great difficulty. Although he received the title of King, yet he took no active part in dethroning his brother, or revolutionizing his dominions. After his brother's restoration, he received a full pardon for the apparent encouragement which he gave to the rebels, and has been treated with clemency. He renounced the mythology of his country, and became a worshipper of the true God. If he continues steadfast in this profession, and become devoted to the cause of God, he may be made an instrument of great good in Feejee.

On the right side of the sketch, at the back-ground, are two heathen temples. These relics of Heathenism are revered only by Namosomalua's nephew, and those of his adherents who have not yet embraced the Christian religion. This nephew is the companion and friend of Tanoa's son; and the reason which he assigns for his adherence to Paganism is a knowledge that the spirit and injunctions of Christianity would deter him from aiding and abetting his associate in the belligerent sallies upon his enemies, in which he delights to engage. It is hoped, however, that he will

soon become a trophy of the Gospel of peace, and imitate the conduct of his reformed relative.

There are many other houses in the settlement which are occupied by professing Christians; but they are in the back-ground, and are not seen from the place where the accompanying sketch was taken.

The number of members in society at Viwa is thirteen; but many more meet in class; and more than a hundred persons attend the means of grace, and are receiving instruction in the schools. The Chief has entirely abandoned his habits of war and cannibalism. He cheerfully obeys the orders of Tanoa in visiting various parts of Feejee to deliver his messages to the respective Chiefs to whom he is commissioned, and to procure various articles of Feejeean

commerce. In these excursions he practised the duties of the religion which he has embraced with much punctuality, and is often accompanied by a Teacher, or some other person, who is capable of taking the lead in his devotional exercises. His hand has ceased to commit deeds of violence and oppression; and his tongue no longer instigates his friends and followers to the perpetration of acts of rapine and cruelty. His name and presence do not fill with suspicion and fear the minds of those who are acquainted with the change which has been effected in his moral character and conduct; but, in an intercourse with his countrymen, they willingly treat him with a respect more satisfactory, because more real, than that, the appearance of which he formerly compelled them to assume.

### ASHANTEE.

NONE of the Missions of this Society, we believe, is regarded with more intense interest and anxiety,—an interest and anxiety evinced we trust, not only by special and liberal Contributions on its behalf, but by fervent and continual Prayer to God,—than that recently undertaken to Ashantee. We therefore hasten to communicate the following intelligence.

*Extract of a Letter from the Rev. S. A. Shipman, dated Cape-Coast Castle, November 9th, 1841.*

HAVING but a very short notice of the sailing of the "New Times," I simply write to state, that Messrs. Freeman and Brooking left this for Coomassie on Saturday, the 6th instant, accompanied by the two Ashantee Princes. They were all in the enjoyment of good health and spirits, and are daily commended by us all to the blessing and protection of God our heavenly Father. As the suspicions and jealousies of the King appear greatly removed, no delay is expected from him, such as Mr. Freeman experienced before, but they hope to

arrive in Coomassie in a fortnight from the time of leaving Cape-Coast.

You will be aware that the societies on the coast are now left under the care of Mr. Watson and myself. We have both especially of late, been the subjects of much affliction, and are not yet able to undertake our work fully. Our health, however, is improving daily, and the latter rains have ceased, and the fine weather is setting in. Mrs. Shipman continues also to enjoy better health. We expect and are looking for a reinforcement soon.

*Extract of a Letter from the Rev. John Watson, dated December 24th, 1841.*

THE Rev. Messrs. Freeman and Brooking entered Coomassie on Monday, the 13th instant; though no letters have been received from them since their arrival. I saw an Ashantee at Elmina on the 21st instant, who was in Coomassie when they arrived, and left on the evening of the same day, for the Coast. The "African Queen" sails this day at four o'clock; and it will probably be

three weeks or a month before another vessel leaves the Coast for England. Mr. and Mrs. Shipman, and myself, are all quite well, and enjoying excellent health and spirits. The former are intended to remain here, and the latter is expected to become the colleague of Mr. Brooking when Mr. Freeman returns, which will probably be very shortly.

We surely need not urge upon the friends of Africa the duty of solemn and unceasing supplication for the preservation and success of these devoted servants of Christ.

## SAFE RETURN OF THE REV. JOHN WATERHOUSE TO HOBART-TOWN.

At length we have the grateful task of stating, that highly interesting Communications have arrived from this truly apostolical Missionary, dated Hobart-Town, Van-Dieman's Land, September 24th, September 30th, October 9th, and October 12th, 1841. We have also received fifty-three pages of a closely-written Journal of Mr. Waterhouse's *Second Voyage to the Polynesian Islands*; and about thirty pages more are promised by the next vessel. When the whole shall have arrived, they will furnish large materials for publication, of which we shall avail ourselves as soon as possible, and which will be found to be of the most heart-stirring character. We have now time only to state, that Mr. Waterhouse reached his home and family about the middle of September last, after an absence of eighteen months, with the exception of six weeks in the months of September and October, 1840, during which he was engaged in holding the District-Meeting in Van-Dieman's Land. His *Second hazardous series of Polynesian Voyages and Visitations* commenced October 28th, 1840, when he went on board the Wesleyan Missionary Ship "Triton," and visited successively, New South Wales, —New-Zealand,—Eua, Tonga, Haabai, Vavou, and other Stations in the Friendly Islands,—Nina Tobu-tabo, [Keppel's Island,] Nina-fo-ou, and Uvca, [Wallis's Island,] and Rotumah,—and, lastly, the Feejee Group,—where he landed on the 14th of June. His reports of the state of the work of God at these several Stations are, on the whole, very satisfactory; though, of course, in places so many, and whose circumstances are so various, and yet peculiar, a General Superintendent of Mr. Waterhouse's experience and discrimination could not fail to discover, occasionally, some cause for efforts at improvement, while he found much and frequent reason for exclaiming with wonder and thankfulness, "What hath God wrought!" *The Tonga Mission was soon resumed*, after the calamitous interruption occasioned by the open and furious hostilities of the Heathen Chiefs,

described in the "Notices" for January, 1841. A sort of Armed Truce has been maintained; and, among the Christian part of the population, under the rule of King Josiah Tubou, and the powerful protection, and active co-operation of King George of Vavou, the ordinances of divine worship, and the preaching of the Gospel, have been duly observed, a signal religious revival has taken place, and the very island for which we had feared the worst, appears now to present some of the most hopeful prospects of great eventual success. We regret to state, that the excellent Mr. and Mrs. Tucker were in such bad and failing health, that they were under the necessity of returning with Mr. Waterhouse, by way of Feejee, to Hobart-Town, where however, they had very considerably improved, at the dates of the last accounts. Their loss will be seriously felt in the Friendly Islands. Mr. Waterhouse's own health has been, on the whole, tolerably good, though he has had several temporary illnesses,—the natural result of the severe labours and frequent privations and perils to which he was exposed. That his visits to the several Missions will, by God's blessing, be productive of incalculable and permanent good, we feel quite persuaded. He states himself to be, though much fatigued, "well and hearty;" and his Letters evince an admirable spirit of Christian heroism, zeal, and devotedness. The Missionary Ship "Triton" has been found to be of essential service in every point of view. Mr. Waterhouse strongly urges the utility, and indeed the absolute necessity, if this great work is to be properly carried on and extended, of a provision for instructing and training some of the Native Teachers, on whom so much depends; and we are happy to learn, that some steps have been already taken to secure this indispensable means of permanent success at Feejee, under the direction of Mr. Hunt, and in the Friendly Islands, under that of Mr. Francis Wilson;—both of whom were formerly Students in the Wesleyan Theological Institution.

## FINANCIAL ACCOUNTS OF THE SOCIETY FOR 1841.

We invite attention to the Article with this heading, published at pages 45 and 46 of the "Notices" for March. We are unspeakably delighted and thankful to be able to announce, that, since the printing of that Article, its best anticipations have been more than realized. It is now (February 25th) ascertained,

1. That the Total Income of 1841, from all sources, has realized the unprecedented amount of	£101,688 2 4*
N. B. Of this Sum, the Receipts at the Mission-House, and the Sums received from the various Auxiliary and Branch Societies in Great Britain and Ireland,	
amount to	£75,843 16 6
From the Foreign Auxiliaries	12,322 7 10
From Parliamentary and Colonial Grants	3,864 17 11
From Subscriptions for Dr. Clarke's Irish Schools	102 10 0
From Legacies and Donations on Annuity	1,455 9 1
From Dividends (to meet Annuities)	1,134 12 6
From Special Donations for the Gold Coast and Ashantee Mission	1,412 1 5
From the Christmas Offerings	4,721 7 4
From Interest on Centenary Grant for worn-out Missionaries and for Widows	125 0 0
Making, as above	101,688 2 4
2. That the Total Expenditure, for 1841, has been	£98,754 7 9
3. That there is therefore a Balance of Income over Expenditure, for 1841, of	£2,933 14 7

THE LORD'S HOLY NAME BE PRAISED for this improved and cheering aspect of the Society's financial affairs!—But, amidst all our humble exultation, we must guard our friends from drawing hasty and exaggerated inferences from these general premises, or being misled by mere *Totals*. A careful analysis will show that a considerable portion of the INCOME, as given above, is *only occasional*, as far as some items are concerned; and that nothing can meet the Society's wants but a still further increase of the REGULAR, STATED, and PERMANENT Subscriptions and collections. And the EXPENDITURE, on the other hand, has been much less in 1841, from various causes explained in pages 45 and 46 of the "Notices" for March, than it must inevitably be in 1842, and future years. The *utmost* exertions of Christian Benevolence and Compassion will therefore be necessary, even when the OLD DEBT of former years shall have been extinguished by a Special Effort for the purpose, in order to prevent future embarrassments. With this view we earnestly recommend the general and immediate perusal and circulation of two admirable Publications, the one, by the Rev. John Beecham, entitled, "The Claims of the Missionary Work in Western Africa, and the Importance of training a Native Ministry;" the other by the Rev. Dr. Alder, entitled "Wesleyan Missions: their Progress stated, and their Claims enforced."

#### ANNIVERSARY OF 1842.

THE complete arrangements for this Anniversary will appear in the "Notices" for April. In the meantime we have no small pleasure in stating, that the Rev. James Dixon, President of the Wesleyan Conference; the Rev. Dr. Harris, President of Cheshunt College; the Rev. Dr. Buchanan, Minister of Tron Church in Glasgow; the Rev. Robert Newton, of Manchester; the Rev. Thomas Waugh, of Dublin; the Rev. Dr. Hannah, of London; and the Rev. Alfred Barrett, of Leeds; are among the Ministers who have kindly engaged to favour the Society with their services on this occasion.

#### ARRIVAL OF MISSIONARIES IN WESTERN AFRICA.

##### GAMBIA.

WITH much thankfulness to Almighty God, we learn, by Letters from Mr. Fox and Mr. Symons, that the Missionaries Symons, Roston, and Annear,

\* This does not include the Sums received towards the extinction of the *Old Debt*, which are kept in an entirely separate account.



arrived, safe and well, at St. Mary's, on the Gambia, on the 20th of December, after a passage of thirty-nine days from London. Mr. Symons remains at the Gambia Mission. Messrs. Roston and Annear, with Mr. May, a native schoolmaster, sailed for Sierra-Leone, on the 1st January.

Great disappointment and regret are very naturally expressed by Mr. Fox, on finding that on account of the Society's want of Funds, *only One Missionary*, instead of the Three desired and expected, had been for the present sent to the Gambia Stations. We deem it an act of justice to give his own words.

*Extract of a Letter from the Rev. William Fox, dated Gambia, January 10th, 1842.*

I HOPE that poor Gambia will not be forgotten by the Committee amidst the very numerous applications for help. I know that Sierra-Leone and Cape Coast need assistance; and I deeply sympathise with Mr. Freeman in all his bereavements and trials. But the River Gambia, too, is in Africa; and I still maintain that it is one of the

most important, direct, and safe Entrances into the Interior of this vast and as yet comparatively unknown Continent. Send us sufficient help, and, ere many years have elapsed, you will, I trust, have a Missionary Station at the great emporium of Africa, TIMBUCTOO.

#### WEST INDIA MISSIONS.

ANTIGUA.—The following letter from Mr. Railton shows that much remains to be done even for some parts of Antigua, which in many respects has had more religious advantages than any other island in the West Indies.

*Extract of a Letter from the Rev. Lancelot Railton, dated Willoughby-Bay, Antigua, September 16th, 1841.*

It affords me pleasure to say that I found the work here in a healthy state, and that the labours of my predecessor, Mr. Hornby, had been blessed to many who greatly honour him as a servant of Christ, and regret the necessity of his removal. On making up the June-quarter returns I found five hundred and eighty-four members in the Bay society, and three hundred and fifty-three at Sion-Hill, making a total of nine hundred and thirty-seven to be watched over, and fed with the bread of life, independently of any effort to rescue others from the slavery of sin. The taking up of so important a Station, and the spiritual care of so many souls, might well awaken emotions of no ordinary kind in the bosom of an old and experienced Missionary, and much more in the mind of one who so recently entered into the work. The responsibility of the charge was, and is still, felt: hitherto, however, the Lord has helped me; mountain-difficulties are gradually disappearing, and my hope is increasing that God will put honour upon my poor labours among this people.

The following is the order of the week-night services: Monday, Leaders Meeting at the Bay; Tuesday, at the Hill, with preaching; the follow-

ing three nights, exhortation and renewal of tickets, or regular estate-preaching. By this means I am able to visit most places in the Bay Station twice in the quarter. This being the utmost that can be done, when neither failure of health nor weather interrupts, (thank God the former seldom does, the latter often at this season of the year,) the Committee will see how little personal attention can be paid to so many. The quarterly visitation of the Bay members occupies three nights in the week for seven weeks in the quarter. It is a laborious work, but so productive of good, that it is regretted that Sion-Hill cannot be visited in the same way: the classes there meet "according to their respective places of abode;" but the quarterly tickets are necessarily given on the Sundays. Hence the Preacher in charge does not see them all individually, in the course of the year; and, in short, he can know nothing of some of them except through the Leader's Meeting. If the state of the Committee's funds would admit of it, after meeting the claims of more needy cases, I should strongly urge the case of Sion-Hill, with its three hundred and fifty-three members, comparatively without pastoral care,

with the prospect of some increase in numbers and supplies, and, above all, of doing immense good in the neighbourhood: but under the circumstances of the Committee I cannot press the case, needy as it is, and much as the health of your Missionary is exposed in attending it once a week. Our chapel at the Hill, as well as the large one at the Bay, is well attended every Sabbath-morning; nor do the worshippers appear to forget their errand. On the whole, though I have to mourn over the unfaithfulness and instability of some, and the apathy of others, I have to report favourably of these societies at large; many things encourage hope concerning them, though there is little prospect of a great increase of numbers, owing to the fact that nearly all belong already to some church. One of the things still operating against us, is, the unsettled state of our people. Though the streams of emigration may be said to be broken, and many are on the eve of returning, others are moving about the island, under the temptation of better wages, and by the sale of cheaper lands for a house-stead and provision-ground; consequently, some get out of the reach of our pastoral care, being at too great a distance from our chapels for regular attendance. I am happy to say, however, that the majority of our people in this neighbourhood are locating within three miles, and will be able to attend the Bay Chapel as usual.

The place of their residence has been named Free Town. About ninety-five acres of land have been sold in small lots, several houses are inhabited, and scores are in the course of erection. We are making provision for the education of their children, and for occasional services among them, by the erection of a plain chapel-school. The purchase of the land was cheerfully met by the Willoughby-Bay Friendly Society; but how the expense of erection and furnishing is to be paid, we cannot tell. Our people are willing, but poor, and many of them are straitened by their laudable efforts to provide a home of their own. At Bethesda, where another free village is rising up, the proprietor has offered us a piece of land and £5 currency; but we can do nothing with it for want of means, although our school-room there is crowded almost to suffocation, and the people are urging us to it. I ought not omit mentioning the fact, that subscription-lists are open here, and several of our labouring people are contributing their mite; and that many of our members have cheerfully increased their quarterly contributions of late, and others promise to do so soon. We sympathize with you in the embarrassed state of the funds, and would gladly relieve you, were it in our power; but we do not see how much more can be done here in the present state of things.

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## OBITUARY.

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DIED recently, on the St. John South Circuit, Mr. James Sherwood, who for the last eight years had been an exemplary and consistent member of the Wesleyan Society, Teacher in our Sunday Schools, &c. &c. Mr. Sherwood's illness was protracted, although his death was sudden. He realized the sustaining hand of his Redeemer, and although exercised by those feelings which must ever be aroused by the anticipation of leaving a young family to grapple with a selfish world, yet a conviction that "The Lord reigneth" was a solace to him. His end was peace.

On Wednesday, April 20, Mrs. Mary, relict of the late David Merritt, Esq., of St. John, in the 79<sup>d</sup> year of her age. Mrs. M. was a conscientious, affectionate, and devout member of the Wesleyan Society for nearly 50 years. With "Martha's" industry and prudence, she united "Mary's" piety, and hence was sustained through her religious course, although oftentimes very painfully exercised, in the possession of that peace which, while the world cannot give, neither can the world take away. During her whole sickness her mind was comfortably staid on God, and she looked forward to the period with a holy confidence

and pleasure when, she was assured, she would enter the joy of her Lord. Having adjusted with the greatest distinctness and recollection her worldly business, remembering with a mother's affection her surviving children, she united fervently in prayer with her pastor and medical attendant, and two hours after "sweetly fell asleep in Jesus."

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## POETRY.

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[From the Boston Recorder.]

### LINES

*Addressed to the Rev. Charles White, Pastor of the Presbyterian Church, Oswego, New York, on his call to the Presidency of Wabash College, Indiana.*

BY N. P. WILLIS.

"Sorrowing most of all for the words which he spake, that they should see his face no more."

LEAVE us not, man of prayer! Like Paul hast thou  
 "Served God with all humility of mind;"  
 Dwelling among us, and "with many tears,"  
 "From house to house," "by night and day not ceasing,"  
 Hast pleaded thy blest errand. Leave us not!—  
 Leave us not now! The Sabbath bell, so long  
 Linked with thy voice—the prelude to thy prayer—  
 The call to us from Heaven to come with thee  
 Into the House of God, and, from thy lips,  
 Hear what had fallen upon thy heart—will sound  
 Lonely and mournfully when thou art gone!  
 Our prayers are in thy words—our hope in Christ  
 Warm'd on thy lips—our darkling thoughts of God  
 Followed thy loved call upward—and so knit  
 Is all our worship with those outspread hands,  
 And the imploring voice, which, well we knew,  
 Sank in the ear of Jesus—that, with thee,  
 The angel's ladder seems removed from sight,  
 And we astray in darkness!

Leave us not!

Leave not the dead! They have lain calmly down—  
 Thy comfort in their ears—believing well  
 That when thine own more holy work was done,  
 Thou would'st lie down beside them, and be near  
 When the last trump shall summon, to fold up  
 Thy flock affrighted, and, with that same voice  
 Whose whisper'd promises could sweeten death,  
 Take up once more the interrupted strain,  
 And wait Christ's coming, saying, "Here am I,  
 And those whom thou hast given me!" Leave not  
 The old, who, 'mid the gathering shadows, cling  
 To their accustomed staff, and know not how  
 To lose thee, and so near the darkest hour!  
 Leave not the penitent, whose soul may be  
 Deaf to the strange voice, but awake to thine:  
 Leave not the mourner thou hast soothed—the heart  
 Turns to its comforter again! Leave not  
 The child thou hast baptized!—another's care  
 May not keep bright upon the mother's heart  
 The covenant seal—the infant's ear has caught

Words it has strangely pondered from thy lips,  
 And the remember'd tone may find again,  
 And quicken for the harvest, the first seed  
 Sown for eternity!—leave not the child!

Yet, if thou wilt—if, “bound in spirit,” thou  
 Must go, and we shall see thy face no more,—  
 “The will of God be done!” We do not say  
 Remember us—thou wilt—in love and prayer!  
 And *thou wilt be remember'd—by the dead,*  
 When the last trump awakes them—*by the old,*  
 When, of the “silver cord” whose strength thou knowest,  
 The last thread fails—*by the bereaved and stricken,*  
 When the dark cloud, wherein thou found'st a spot  
 Broke by the light of mercy, lowers again—  
 By the *sad mother*, pleading for her child,  
 In murmurs difficult, since thou art gone—  
 By *all thou leavest*, when the Sabbath bell  
 Brings us together, and the closing hymn  
 Hushes our hearts to prayer, and thy loved voice,  
 That all our wants had grown to, (only thus,  
 'Twould seem, articulate to God,) falls not  
 Upon our listening ears—remember'd thus—  
 Remember'd well—in all our holiest hours—  
 Will be the faithful shepherd we have lost!  
 And ever with one prayer, for which our love  
 Will find the pleading words,—that in the light  
 Of Heav'n we may behold his face once more!

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PSALM XLIX.

With musings sad my spirit teems,  
 My harp is strung to saddest themes;  
 O mortal, hear its notes complain,  
 Nor shun a dark but faithful strain.  
 Whose simple length tho' short, shall  
 span  
 The mournful history of man.

How oft, with dreams of pomp elate,  
 The rich upbuilds his haughty state,  
 With eager fondness counts his gains,  
 And proudly names his wide domains;  
 While, left to poverty and scorn,  
 The just in humble silence mourn!

Yet envy not the pomp, ye just,  
 That towers upon a base of dust:  
 For O, when death decreed shall come  
 To shake the proud man's lofty dome,  
 Will proffered gold avail to save?  
 Or ransoms bribe the yawning grave?

Lo stretched before his anguished eyes,  
 A child, a wife, a brother lies:  
 How vain his stores, his cares how vain,  
 The fleeting spirit to retain;  
 The form he clasps resigns its breath,  
 And fills his blank embrace with death.

Again it strikes;—a second blow;—  
 The man of pride himself is low;  
 Shall wealth, shall state attend the dead?

'Tis only to his clay-cold bed.  
 Caressed by cronds, by hundreds known,  
 He fills the narrow house alone.

The funeral pomp, superb and slow,  
 The gorgeous pageantry of woe,  
 The praise that fills the historic roll,  
 Can these assist the parted soul?  
 Or will remembered grandeur cheer  
 The shivering lonely traveller?

And when that breathless wasting clay  
 Again shall feel the life-blood play;  
 When in the cell where dark it lies,  
 A morn of piercing light shall rise;  
 O whether then shall guilt retire,  
 Or how avoid the eyes of fire?

O man with heaven's own honours  
 bright,  
 And fall'st thou thus thou child of light?  
 And still shall heirs on heirs anew  
 The melancholy jest pursue?  
 And born the offspring of the sky  
 In folly live, in darkness die?

But I on thee depend, O Lord,  
 My hope, my help, and high reward:  
 Thy word illumines my feeble eyes,  
 Thy Spirit all my strength supplies;  
 In sickness thou my aid shalt be,  
 And death but gives me all to thee.

**BRITISH NORTH AMERICAN  
WESLEYAN  
METHODIST MAGAZINE,**

FOR JUNE, 1842.

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**BIOGRAPHY.**

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**MEMOIR OF THE REV. DUNCAN M'COLL;**

*Late of Saint Stephen's, Charlotte County, New Brunswick.*

(Continued from page 119.)

FRIDAY, 19th January, 1821.—I find it difficult to realize the truth of God's word, "In the world ye shall have tribulation." O how natural it is for me to look for peace here; some place of rest. But I find that after one storm is over, another is brewing, and thus it must be, as long as we are connected with this world. Heaven is the place designed for our rest. We may with propriety say, arise ye and depart, for this is not your rest; for it is polluted. Feeling dead to the world and alive to God through Christ, these storms blow over, and help us on our heavenly journey; so then in Him we have peace, and no where else. This is hard to nature, but sweet to the spirit. I try to enforce the truth of this doctrine on my friends; but I fear that there are but few who can relish it: it is hard to raise the human mind to God; we think we can serve God and Mammon. But thou, O man of God, look up and hold fast that which thou hast received; let no man take thy crown.

Some men of reading, hearing me offer my views of the kingdom of Heaven, the kingdom of God, and of Christ, they were desirous that I should commit to writing the sum of what I then said, viz.: When God created the world, all things revered him: there was no disorder in creation. The Sons of God shouted for joy under the lawful government of Jehovah. But things did not continue so always. Rebellion took place, which still does and will continue till the restora-

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tion of all things by Christ. God has delegated to the Man Christ Jesus, the restoration of order in creation, and when this work is finished, Christ will deliver up the kingdom to the Father, and God will be all in all. It is the progress of God's government in the hands of Christ, that is called in scripture the kingdom of Heaven, of God, and of Christ. The power of God works on men's minds, and makes them his willing subjects. This power worketh within men. Three things are to be considered as implied: (1) The power of the Heavenly King; (2) the subject of his grace, and (3) the place or situation of the glorified. The gospel preached is the channel through which God brings about the restoration of his government. We are to pray for the coming of this kingdom. It cometh not with observation, for it is within us. The professors of it are compared to wise and foolish virgins. Matt. xxv. 1. It is compared to seed, to leaven, to a net, &c. In the end Christ will raise the dead, and call all men and angels to his bar; his obedient subjects he will lodge in that place which was prepared from the foundation of the world; the disobedient, both of men and angels, will be convinced of the justice of their sentence. All power of resistance will be taken from them; silence will be imposed upon them; only self-accusation, wailing and gnashing of teeth will be their portion. God is clear and righteous even in their own judgment. And thus they will continue as a warning to free agents to all eternity. God will then reign as he did in the beginning, without opposition. God hasten the thing and the time, when all things will be thus subdued in the hands of Jesus Christ. Wherever the term, the kingdom of God, &c. is used in Scripture, it implies something relative to God's government in its happy progress to maturity, in the hands of Jesus Christ. The grace of God which establishes his kingdom is given to men as He seeth fit. As to the measure of grace given by God it is his own gift; man has forfeited all claim to God's favour by sin: whatever favour he gives him is for the sake of Christ; consequently man has no hand in the measure of grace which he receiveth more than what he has in his own natural stature of body; yet man may stop his own natural stature by abuse of himself, and so he may his spiritual stature by the abuse of grace. Nevertheless, let no man think that he can merit grace at the hands of God, even by the use of grace, for every fresh measure of it is a fresh measure of God's unmerited mercy for the sake of Jesus. Yet works done in faith are rewarded for the sake of Jesus. We see then, that God's government is restored by his own power in the hands of Christ; yet men and angels may resist it to the day of judgment; but all will be then sub-

dued, and God will reign without opposition both in heaven and in hell. Such are the doctrines which I have been holding forth to the people, in the way of explaining the kingdom of Heaven, of God, and of Christ. And such are my views of the sovereign power of God's grace, and of the measure of it given to men. In the end God will give to every man according as his works have been, whether obedient or disobedient.

I have made a point to examine the Word of God for myself, and never to embrace any thing from other men; making the Scriptures my only book, my creed, and catechism. Being no party man, I have no interest in supporting any other man's opinions. I wish to serve God: his Word and Spirit have led me into the path of life; and hitherto kept me therein. Not but what I value the works of faithful men who have gone on this road before me, and have been assisted by them as instruments.

Sunday, 4th February, our congregations were full at the new chapel. In the evening the mission-house could not contain the people. My object was to convince my hearers this evening of the need of experimental religion, saying, notwithstanding all that our blessed Lord has done for us, we cannot go to heaven with a sinful mind; we must be united to Jesus by regeneration, true faith and love, producing obedience. In Him personally the godhead and the manhood were united. We therefore must be united to Him, or we cannot be to God; there is no other mediator between God and man. Wherefore he saith, Abide in me, and I in you; for as the branch cannot bear fruit of itself except it abide in the vine, no more can ye, except ye abide in me. (John xv. 14.) In the course of the week, I felt very close exercises of mind. I fully believe that the Lord is able and willing not only to forgive me my sins, but also to cleanse me from all unrighteousness. I feel much need of it; I know it to be the gift of God, and I feel a longing after it. The language of my soul is, Create in me a clean heart, and renew a right spirit within me.

I find since last Sunday, that my afternoon observations on the book of Revelations, (v. 9.) "And they sung a new song, saying, Thou art worthy to take the book and to open the seals thereof, for thou wast slain, and hast redeemed us unto God by thy blood, out of every kindred, and tongue, and people, and nation," caused some considerable talk. The sum of what I said was no more than this, viz.: It appears to me, first, that when man fell into a state of sin, he fell into a state of ignorance of the full wickedness of sin, and of the true holiness of God, and of the vast distance at which sin places him from

God and from safety : and, secondly, It is Christ only can, and doth remove that ignorance. First, by degrees, through the medium of grace, and information given to patriarchs and prophets ; but the full blaze of truth was reserved to himself personally. Secondly, notwithstanding that the truth was fully displayed by Him to the world, and now contained in the bible, there is still a darkness over the mind of the natural man ; so that he cannot see his own state by sin, neither the holiness of God, nor the dreadful consequence of his state ; much less doth he see the plan formed by God for his recovery. Furthermore, the natural man knoweth nothing of the future designs and purposes of God ; as to the judgments and mercies to come, although manifested already in the bible, till it pleases Jesus to disclose God's designs and purposes. Then it appears to me that Christ is the medium of communication between God and man. When Christ opens our understanding, shewing us our situation by sin, and our deliverance by grace, we truly sing a new song ; and every additional discovery we have of God's designs and purposes, we have further cause to sing that song. The clearer discoveries we have of these things, the heartier we sing ; and perhaps this will be the case through all eternity, or at the least, till we know as we are known.

Whatever more may be implied in the above passage of holy writ, I am inclined to think that these observations will give us some tolerable view of the meaning of them. When the Church sees the fulfilment of Christ's declared purposes, on every new occasion they will sing the new song. There is continually something new in this gospel song ; it respects the church in general, and every individual christian in particular.

We see then that no man was found worthy to disclose our own state, nor God's designs towards us, but Christ only, because he has redeemed us. Let us then look up to Him, for He is the light of the world, who can declare unto us all things.

The number seven among the Jews was a perfect number ; that is to say, a complete number. Christ will eventually open unto us completely the designs and purposes of God ; and as things are opened, strange circumstances will take place in the heart and in the world. Let us then prepare to meet them.

Sunday, 25th February, I attended as usual at the new chapel. In the evening, the house was crowded at Milltown. My mind felt free in preaching. It was good for me to be there. The doctrine of christian perfection, or rather the whole scope of the christian religion, appears to me to be as follows, viz. : 1st. Man is a totally fallen,



sinful creature, incapable of any good. 2d. An atonement was made for him by Christ ; but notwithstanding, he cannot be saved but in the following way, namely : He must, 1st. Be convinced of his state, and of what Christ has done for him. This implies justification. 2d. He must be cleansed from the inbeing of sin according to the gospel covenant ; this is what we call, perfection, sanctification, &c. 3d. He must be preserved by the grace of God unto the end. 4th. He must be raised from the dead. 5th. He must be judged on the great day. 6th. He must be put in the possession of eternal glory. I now ask which of these particulars can any man dispense with? Can he do without the atonement which Christ made? Can he do without justification by faith? Can he go to heaven full of sin, or any part full of sin? or how much sin can he carry with him? Can he stand by his own strength without the power of divine grace to defend him even unto the end of his days? Must he not be raised from the dead by the power of God? Must he not be justified at the bar of Jesus? Is it not necessary for him to be glorified? But if so, what will become of all those who fall short of any of those blessings? What will then become of the dreaming, ignorant, wicked Universalist? I believe he will go to hell to learn understanding by sad experience.

Sunday, 11th March, I insisted on the doctrine contained in the above articles from Matt. v. 8, Blessed are the pure in heart for they shall see God. God is a pure spirit ; he can only be seen by pure spirits ; he has no body, therefore cannot be seen any other way than by character. Men full of sin cannot see him ; men full of the world cannot see him ; men full of merchandize, of mills, logs, farms, cows, and money ; women full of silks, gauze, ribbons, ruffles, and worldly finery, cannot see him. These, full of pride, covetousness, lusts, and evil passions, cannot see him. But the pure in heart have right views of him here, and will see him fully in glory. God saith to the impure, having eyes see ye not? having ears hear ye not? They have closed their eyes and hardened their hearts, so that they cannot see. But to the latter he says, Blessed are your eyes for ye see, and your ears for ye hear. Your eye is single, therefore your body is full of light. A solemn awe spread over us all, and yet strange to say we have no conversions.

Thursday, April 24, I find it necessary to insist on the following subjects in order to guard my hearers—first, against depending on self-righteousness, and secondly, against Antinomians and Universalists. I understand the dependance of all creatures on the Creator. Adam, when he fell, lost all goodness, and can never regain it but by a re-union

with God through the only medium, Christ Jesus, who was God and man. Self-righteousness aims at privileges which doth not belong to creatures, no not to the brightest angel in glory ; for all their goodness depends on what they constantly derive from their union with God, in whom they live, move, and have their being ; from whom only they have their strength. But how comes it that all Adam's posterity lost their union with God, consequently their goodness ? Answer, because they were a part of Adam. But how comes it that the offspring of the godly are not restored in their parents to an union with God, seeing they are a part of their parents ? Because the restoration of men is of grace and not of nature, nevertheless God has given the promise to Adam, and in him to all other men, of the coming of Christ, and of the restoration of all men to a possibility of being united to him. When an union with God in Christ taketh place in any of Adam's offspring, goodness enters in as the light of a candle enters into a dark dungeon ; while the light is within, the dungeon is enlightened, but take the light away and all is darkness ; even so long as God is with us, and in us revealed, all is goodness, but no longer. To this idea the young man in the gospel was a stranger. He knew that every good and perfect gift cometh from the father of light. (See James i. 17.) Agreeable to these truths, if the young man supposed Christ to be good, he had reasons to believe him to be God, the Saviour of the world, and he ought to follow him, if provided he wished to be good ; but alas he was sad at the saying, and went away grieved.

Friday, May 18, not meeting with what comes fully up to my views of 1 Cor. xv. 24, 28, I have committed my own opinion to writing. The sum of it is as follows :—First, I believe that our blessed Lord never actually assumed human nature till he did it in the womb of the virgin. That from henceforth he will continue man eternally. Second, that the father which dwelt in him, will continue to dwell in him eternally. Third, the Father delegated to him, that is to the manhood, a duty to perform, namely, (1.) To be perfectly obedient to the godhead. (2.) To suffer for the human family, and make a complete atonement. (3.) To conquer all opposition to the godhead in creation, cleansing the righteous, and subduing the wicked. When all enemies are destroyed the manhood will deliver up the kingdom to the Father, and himself as man, and he will continue so. But it is certain that God was in Christ, and will continue in him reigning, and will reign always. As God he is not subject ; as man he was and will continue subject. Then there will be no need of him as a mediator, for God will be all in all, but Jesus, the man Christ, will be superior in

glory to all creation, dwelling in God and God in him. Such are my views of these things. O may I be one of the happy number that will be saved for his sake, and by his power. For he must reign as man till God's enemies as well as his own are destroyed. Although our Saviour is but one, yet he possesses two distinct natures, that of God and that of man. So then his godhead is supreme, his manhood is God's servant; but as man he is far superior to all created beings, for "in him dwelleth the fulness of the godhead bodily."

Sunday, May 27, 1821, the night being very rainy, our dry footed hearers could not expose their health, and come out. However we had a middling congregation. I felt very calm, and the word seemed easy speaking, and that was all that I could say. Tuesday, May 29, I was requested to visit a young woman, now apparently in the last stage of consumption. She had been very thoughtless before she was taken ill; but I believe that she has seen her folly, and found much relief in her spirit last week, but now she appears to be shut up in darkness. I found her chiefly governed by her feelings; faith and reason were nearly out of the question. I read, prayed, and conversed with her, but I had to leave her in that way, for any thing that I can discern. I am in hopes that she will be brought out of that gloomy state, and that Christ will show her the good and right way before long; but alas, I have seen some before in that way, who did not turn out to our wishes. I love to hear awakened sinners confessing their sins, and enjoying peace through faith in Jesus. However good and happy frames of mind may be, I prefer faith, love, and obedience to any frame. I have often observed the evil consequences of flattering ourselves as to the state of dying friends. We are catching at their words, and making more of them than what they deserve, often saying they have died happy, when perhaps their unhappy spirits are experiencing a different fate. Other sinners are thus encouraged to sin, thinking that grace will abound to them also.

The true case is as follows: First, the true Christian knows by the grace of God that for him to depart is far the best; for to be absent from the body is to be present with the Lord. But many others die without knowing the truth as it is in Jesus. Secondly, there are sometimes those who are willing to die because they find they cannot live. They get uneasy and feel desirous to be gone. Thirdly, many die as the beasts which have no sense of where they are going. Fourthly, some die in a delusion, thinking they are sure of heaven, while they are at the same time unawakened, unacquainted with themselves and with Christ; consequently unhumbled, and unrenewed by grace,

Fifthly, some are so willing to die, being under temptations, they become their own executioners. We see then, that men appearing willing to die is no proof of true preparation, unless they can give a scriptural account of their peace being made. Ministers and friends ought to be careful how they flatter themselves and others, seeing it doth much harm, and no good. O, say many, my dear friend has gone happy, for he was willing to die, and went like a lamb.

Monday, June 25, I met with some insult while I undertook to rebuke a man who was blaspheming the name of God. He was disposed to keep his ground at first, but when he found himself liable to be taken up, he and his company walked off across the river where they lately belonged. Some of these being strangers from the United States, took great liberties when they came across to our side. A company of them, fifteen in number, a few nights since came to the house of one of our friends while he and his family were at prayer before bed: threw in stones and broke in his windows. I believe this man and his company were of the same party. I hope they will not be so bold hereafter, for they felt at the least confused and afraid.

A few days since I received a letter from a gentleman of a liberal education, saying, it was his wish to seek and find religion while he was in good health and strength, both of body and mind, and not to put it off to a dying bed. But three things stood in his way. First, religion is of the operation of God's power on the mind of man. Second, faith is the instrument of justification, and it is the gift of God. Third, God works when he sees fit. Now how shall I come at faith? I fear that all my seeming feelings and good intentions are the workings of my nature. I replied after the following manner:—Religion from first to last is of the grace of God working on man. Faith is the instrument whereby man is justified and preserved, and that faith is the gift of God. God works when and where he pleases at his own time and seasons, but it is clear that God dealeth with man as with a creature capable of being instructed as a free agent, otherwise man cannot be accountable for his own conduct. In this there is no mystery, for it is clear to common sense, and manifested in the bible. The mystery lieth in the mode of co-operation between the power of God and the spirit of man. This mystery I cannot comprehend, neither is it necessary I should. The student in the working of nature cannot comprehend the co-operation of earth, air, water and heat, producing grass, corn, trees, and other growths of nature from the seed. If nature be so mysterious, how much more so is the co-operation of spirits producing religion and faith in the human soul. It is also clear

that neither of these natural agents can produce fruit without the co-operation of all the rest. Neither will the power of God without the consent and co-operation of man produce religion. Nor is it consistent with man's free agency, that God should irresistibly dispose of his mind to co-operate with God's power. God has his own good reasons for doing things according to his own wisdom, at such times and seasons as he sees best; but it cannot be his will that any man should continue in sin a moment longer. See then that you do not impute to your natural feelings the calls of God leading you to your duty; many have done so to their own destruction, sheltering themselves under the wings of their supposed inability, and charging God foolishly as the cause of their sin and neglect. We are dealt with as reasonable creatures who have abilities to do or not to do whatever is commanded, while we have the light and power of God with us, but no longer. Commit then yourself, soul, body, and spirit, into the hands of God; he will bless you for Jesus' sake, and he will in his own good time send you the comforter that he may abide with you forever. You may depend the door is open for you, and for all such as will come to him in the name of Jesus.

Monday, July 29, I was glad to find a man of good understanding, whose connexions are believers and followers of the doctrine of finished salvation, or in other words Universalists, come to me declaring his full conviction of the truth of what he heard at our chapel the Sabbath before last, viz:

“All such as have embraced the fanciful notion of finished salvation as brought about by the death and resurrection of our blessed Lord and Saviour Jesus Christ, do manifest not only the want of piety, but also the want of just consideration. For all men must know that the mission of our blessed Lord as a mediator between God and man is but in part completed. Much was wanted at the time of his ascension, and is still to be done. The world is to be brought into his fold, the righteous to be preserved, raised from the dead, and placed in glory. The world to be judged, and time brought to an end. Then Christ's mission will be finished when he shall deliver up the kingdom to the Father, and God be all in all. Where is then the sense of talking about finished salvation when so much is yet to be done. (1.) The gospel must be preached. (2.) Sinners must be converted, born again, justified, sanctified, and preserved. (3.) Raised from the dead, judged, and brought into glory, and all the works of Christ completed before we can talk with propriety of finished salvation.” Much more being said to show the folly of that doctrine, this gentleman was fully convinced that

the doctrine of finished salvation is but a delusive dream, seeing that our blessed Lord has yet so much to do before his mission is accomplished. His living in this world, his dying for men, his resurrection and ascension, together with all that is yet done, is but a part of his work as a Saviour, and one part of his mission is as necessary as another.

Sunday, August 12, the people come out well. I cried aloud and did not spare the workers of iniquity, sabbath breakers and grog shop keepers, together with their drunken customers. Men having grown of late bold in sin, I also felt bold in a better cause. I believe the Lord supported me, and gave me much strength; what the fruits may be time will prove. This afternoon the woods in this neighbourhood caught on fire; every thing being uncommonly burnt up with drought, it is hard to say what the consequences will be. Houses and fields are in great danger. Monday, the distresses occasioned by fire increase; the whole country seems to be alarmed; many houses being surrounded with the flaming element calls for close attention to keep it off, and to extinguish it when caught. Cattle are heard roaring and burning, and upon the whole times are truly alarming. Crops are destroyed in the fields, and miles of fence consumed, and exposing what remains to the cattle. The damages are great. Some houses are consumed. The woods are destroyed, and the soil on the top of the ground ruined for miles, and still the flames are increasing.

Sunday, August 19, our number was not so large as usual, on account of the fires which still prevail. Many have already suffered, and others are in danger. Tuesday, August 21, I found the (desirable) rain very heavy while I was going and coming from St. David, where we buried the remains of our old friend, Mr. Shaw, who left the world strong in the faith, giving glory to God.

Of late I feel an unusual view of Christ's humiliation and exaltation: According to the Scriptures—All power is in his hands. (1.) God has given him all the creation under his controul. (2.) Pardon of sin, life and salvation is his gift, and for his sake at his own disposal he giveth where and when he pleases. (3.) The resurrection of the dead is his gift. (4.) He is the judge and giver of eternal glory; angels, principalities and powers are subject to him; he is the head of all creation; every thing in heaven and in earth fall down before him; he is the heir of all God's unchangeable dominion. The heirs with him will reign with him and partake of his glory. There is an inexpressible union between Christ and his followers. God did at the beginning create man in his own image, and placed him at the head of this lower world. But now we see clearly the design of God, placing

Christ as man at the head of all creation, and all his faithful followers with him exalted above all. See Phil. ii. 9. Heb. ii. 9. 1 Cor. iii. 22, 23. Rom. viii. 17. Rev. v. 11, 12, 13. 1 John iii. 2, 3, together with the whole complexion of the word of God. Believers have in general but a faint idea of the glory which shall be revealed in us; this causes many to be but weak in the faith and hope which is set before them. Unhappy sinners sell their birthright for a mean consideration, because they have no just view or respect for the recompense of their reward. O the blessed gospel; my soul triumphs now in the name of the Lord, for all are yours, for ye are Christ's and Christ's is God, and all a free gift to him that believeth and obeyeth. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord. (Phil. iii. 8.)

(*To be Continued.*)

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## DIVINITY.

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### THE CHURCH THE SALT OF THE EARTH.

A SERMON

BY THE REV. HUGH M'NEILE, M. A.

“For every one shall be salted with fire, and every sacrifice shall be salted with salt. Salt is good; but if the salt have lost his saltness, wherewith will ye season it?”—Mark ix. 49, 50.

THERE is felt to be some difficulty on this passage, and I shall in vain endeavour to divest it of difficulty without some preliminary and general remarks upon the figurative language of Scripture. In reading and expounding the Word of God, we are in the habitual use of figurative language, without however duly considering the nature of it, or the source whence it is derived. The *nature* of it is simply this: an outward object is taken to express an inward and spiritual truth. The *source* whence it is derived, is the harmony that exists between the outward object and the spiritual truth, and the consequent suitability of the one to represent the other. For example, I desire to say, that the great Invisible, the Creator and Ruler of all, is acquainted with all my infirmities, watches over all my wanderings, and supplies all my wants. To say this comprehensively and very expressively, I say, “The Lord is my Shepherd;” here is a figure; an outward object is taken to express an inward and spiritual truth; and the offices

of the Shepherd towards His flock, His acquaintance with their infirmities, His watchfulness over their wanderings, His constant supply of their wants, in causing them to enter into pastures convenient for them—these supply the suitability of the figure. But we must look further than to any accidental suitability of the figure for the source of the figurative language of Scripture: part of it is derived from *external nature*, and part of it is derived from the *ceremonial institutions of the Mosaic ritual*. When St. John says, "God is light," he takes a figure from *nature*. When St. Paul says, "Christ our passover is sacrificed for us," he takes a figure from the *ceremonial law of the Jews*. Now with respect to the ceremonies of the Jewish ritual, we know that the suitability is not accidental; it was designed of God to this end. The types were instituted amongst other purposes, that they might supply a vocabulary of figurative language, and that they might express the everlasting Gospel of God's grace in Christ Jesus; they were a "shadow of good things to come, but the body is of Christ," and they all prepared in accordance with the pattern which was given to Moses on the mount. "See," said God, "that thou make all things according to the pattern;" a *pattern*—the very expression implies an original; the original was the purpose, the eternal purpose which God purposed in Christ Jesus, who verily was ordained a "Lamb without blemish and without spot, before the foundation of the world," who was promised in such words, and exhibited in such figures, as to advance the twilight of the patriarchal and Mosaic dispensation almost into sunrise. Here, then, the suitability is not accidental; it is obviously designed. And the same may be said, although it cannot be so verbally and undeniably proved with respect to external nature; it was created with this design, that it should testify of Jesus Christ. "All things were made by Him and for Him; He is before all things, and by Him all things consist" or stand together. All external nature bears witness to Him, and in some one or other of His offices. Every thing around us preaches Christ to a spiritual mind. Nature with all its varieties, matter with its properties and combination of properties, will be found in this respect to resemble the Mosaic types, and to supply a vocabulary of spiritual and figurative language, whereby the Holy Ghost in the Holy Scriptures testifies of Jesus.

Consider for a moment, in the experience of a Christian's mind, how this is. Do we lay ourselves down on our bed to sleep? Christ is "our rest." Do we awake in the morning to renewed consciousness of life? Christ is "the resurrection and the life." Do we wash



ourselves with water? Christ cleanseth us from every defilement. Do we clothe ourselves with raiment? "Put ye on the Lord Jesus Christ," says the apostle. Do we meet our kind and sympathising friends and brethren? Christ is the "brother born for adversity"—the friend "touched with the feeling of our infirmities, who sticketh closer than a brother." Do we partake of our food? Christ is "the bread of life," which came down from heaven that man might eat and never die. Then do we go forth and behold the light of day? Christ is the "Sun of righteousness, arising with healing in His wings." Do we again raise our eyes to the moon in the night season? Here is an emblem of the Church of Christ shining with a borrowed light: a faithful witness in heaven that the sun was here and will be here again. Do we look at the stars? They represent the ministers of Christ's church held in His right hand, who appoints their orbits, arranges their forms and magnitudes, and degrees of brilliancy. All things preach Christ and Christ's church.

This will suffice, I trust, as an introduction to the needful explanation of the language of our text.

The first expression demanding our attention is "*salt*." Salt is an object of external nature, endued with certain properties.

It possesses the property of *penetration* into the masses of animal matter, to which it shall be applied in sufficient abundance and with sufficient perseverance; and it possesses the property of extending a *preserving savour* as it pervades the mass.

Here is the basis of its suitability to represent Christ's church on earth. A characteristic of the population of this fallen world is, *moral corruption*. The men of this world, even those who are most advanced in morals and in respectability amongst their fellows, are nevertheless described in the Word of God as being corrupt according to their deceitful lusts and defilements. Selfishness, ostentation, envy, jealousy, taint their boasted morals; and as surely as a mass of animal matter left to its natural tendency, make progress from one degree of corruption to another, until it reached the putrefaction of dissolution, so surely would the population of this world, left to its own natural tendency, make progress from one degree of moral corruption to another, until they all reached the putrefaction of damnation. Christ's church is the salt of the earth; it is the Lord's preserve and the Lord's preservative. Those who compose it are by nature corrupt as others; the distinction made between them and others is not made by themselves; it is God's doing. Every individual composing Christ's church requires himself to be purified, after he has been made a partaker of

the benefit and blessing of the Gospel. There is still a tarnish about him ; the influence of this world upon him dims the lustre with which he should shine, and he still requires progressive purification.

This brings us to the next word here, which is "*fire*."

Fire is another object of external nature possessing certain properties. It possesses the properties of penetrating and melting, and separating the dross from the pure ore ; and so in this respect it becomes suitable as an emblem of sanctified affliction, which separates a man from the common and downward course of a heedless and worldly population, and causes him to pause and meditate, and take himself to task, and look around and look before him, and to fall upon his knees and cry to God to have mercy upon him. I have said *sanctified affliction* ; because affliction itself, considered apart from the special use made of it by the Spirit of God, has no such power over a man's character. "The sorrow of this world worketh death ;" mere trouble considered in its natural operation upon man, however it may subdue him for a season, however it may make him pause in his course, does not change him. Solomon says, "Though you may bray a fool with a pestle in a mortar, yet will not his foolishness depart from him." But affliction, when made use of as a gracious instrument in the hand of God's providence, it profitable. It becomes the Lord's furnace for the purifying of His saints, that they may shine indeed in His image. He sits thus over them as a purifier and refiner of silver.

It is known to many of you that a refiner and purifier of silver watches the process ; he removes one covering of dross after another, as it ascends upon the surface, and continues to work, and esteems the process unfinished until he sees his own likeness clearly reflected upon the bright surface of the metal. That reflection of his own likeness he hails as the completion of his work and withdraws the fire. It is to be "conformed to the image" of Jesus, that God has predestinated His believing people, His true church ; to that likeness must they be brought ; and in order that they may be so purified, every one of them shall be "salted with fire." I might here pause in the explanation of the text, and appeal in the way of experience to those among you, my brethren, who know what it is to serve the Lord Jesus—who know what it is to have your hopes blasted in this world, your expectations entirely defeated, your poor trembling hearts all but broken—and who know by happy experience what it is not only to have a deep and touching process from the world thus brought upon you, but contemporaneously therewith to find the power and attraction of a new attach-

ment, the love of Christ, springing up in your hearts, enabling you to reckon every pang dear which has brought you nearer to His bosom, enabling you cordially to kiss the rod which has detached you from one earthly love after another, until the whole undivided affections of your soul might more and more centre in Him, who loved you and gave Himself for you. It might be, I address some who are so suffering; it may be, that I am at this moment addressing some who are passing under this process of being "salted with fire." The Lord in His loving mercy is bringing you to the image of His Son; "If you suffer with Him, you shall also reign with Him." If the sufferings of Christ abound in you, your consolation also shall abound by Christ. And when all shall have suffered their appointed portion, and the last of the members of the church, the predestinated wife of the Lamb, shall have been cleansed and purified, then we shall all "be satisfied when we shall awake up in His likeness." The process will be finished; all the dross will be removed, and the image of Jesus reflected from His Church; and then is come the supper of the Lamb. Unto that end shall every member of His Church be "salted with fire."

But this is not all, the Lord says in our text, "*Every one*"—not every Christian only, but—"every one shall be salted with fire." This leads us to remark, that fire possesses other properties, the power of consuming the stubble and all the rubbish; and it is thereby suitable to express those tremendous judgments, which shall overwhelm the adversaries at the second glorious appearing of the Lord Jesus, when, as the apostle sublimely tells us, "The Lord shall be revealed from heaven in flames of fire, taking vengeance on them that know not God and that obey not the Gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power." This tremendous part of the subject appears to be demanded by the context. "If thy hand offend thee, cut it off; it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched: where the worm dieth not, and the fire is not quenched. And if thy foot offend thee, cut it off; it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched: where the worm dieth not, and their fire is not quenched. And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire; where their worm dieth not, and their fire is not quenched."

This imagery appears to be derived from the two modes of disposing

of dead bodies among the ancients—burning and burial. When a body was burnt, the mass to be consumed was speedily burnt up; there remained no more fuel, and the fire was quenched. When a body was buried, the mass to be eaten by worms was soon finished; there remained no more food, and the worms died. Hence eternal endurance is exhibited under the combined figure of a worm that dieth not, and a fire that is not quenched.

Every ungodly man shall, as it were, be *salted with fire*—shall be seasoned with fire—rendered unconsumable in the fire that burneth—preserved in burning. Salted with fire! This is a tremendous saying, a dreadful thought. Immortalized in endurance! preserved from burning out! Salted with fire! Well, well might He call upon them to cut off right hands, pluck out right eyes, to separate themselves from the dearest lust, from the most fostered and cherished indulgence, rather than be cast into that eternal fire. But how shall this exhortation be obeyed? There is no native power in man, whereby he can rescue himself from what he loves. He must love *something*; and except he be supplied with something better to love, he must go on to follow what he now loves. It is only the power of something he loves *better*, that can separate him from what he loves *well*. What can induce him to part with his sin, which is as precious to his corrupt heart as his eyes are to the enjoyment of his body? What can induce him to do it? What can prevail on him? What can win him? What can conquer him? Only the love of the Lord Jesus Christ. Oh! my brethren, to talk of calling man from his sins under any other power than the love of Jesus, is to exhibit ignorance of the nature of man, ignorance of the workings of natural affections. There must be a new affection supplied, or the poor creature will be dragged on by the old ones, even when he is convinced that they are unworthy of him and dangerous to him.

Every one then, both he that believeth and he that believeth not shall be salted with fire. He that believeth shall be purified by affliction, and he that believeth not, shall be immortalized in the endurance of agony.

“And *every sacrifice* shall be salted with fire.” Here is another figure, not derived from external nature, but derived from the Mosaic ritual—a *sacrifice*. A sacrifice is an offering devoted to God. It consisted of some creature, separated from the common use of creatures, and devoted to the special use of God's appointed service. Hence a sacrifice is suitable to represent a member of Christ's Church. His people are born again, and invested with a new affec-

tion, which acts like the addition of some new material in their composition ; and by the agency of that new affection they are *separated*—separated from the common maxims, the common feelings and principles and motives of the world. They are not separated from the common actions and lawful actions of the world, for that would be to take them out of the world ; but they are separated from the common state of mind in which those actions are performed. The believer is left in the world, but he has ceased to be of the world ; and the very change made in him has rendered his tone—if I may so express it—his tone in his natural business different from what it was ; it has made him more diligent in the performance of that business. Instead of withdrawing from the duties of life, it engages him in them for conscience sake, as well as for convenience or reputation or gain. It makes every action of his life religious ; it invests the very drudgeries of the lowest grade of life with a sanctity, as being done in the service of God. So then, a believer becomes a sacrifice ; and so the Apostle Paul having enlarged upon the glorious blessings of the Gospel, whereby men are so separated, improves the statement thus : “ I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service ; and be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God.” And he proceeds to enumerate the various duties of life, and exhorts them to be “ diligent in business, fervent in spirit ; serving”—not yourselves, not your reputation, not your ambition, not your covetousness—but “ serving the Lord.” In serving the Lord, all that belongs to you lawfully and properly, all that can really be accounted suitable and expedient for you in this world shall be added unto you. “ Seek ye first the kingdom of God and His righteousness, and all things else shall be added unto you ;” and so we shall get them without seeking them, in seeking that which includes them all and embraces them all—the service of God.

All the sacrifices of the Jewish ritual were seasoned with salt. In the second chapter of the book of Leviticus and at the thirteenth verse you will find the commandment, “ And every oblation of thy meat-offering shalt thou season with salt ; neither shalt thou suffer the salt of the covenant of thy God to be lacking from thy meat-offering : with all thy offerings thou shalt offer salt.”

“ Every sacrifice,” *every true believer* “ shall be salted with salt.” Now what is the force of this expression “ salted with salt.” We

have seen that to be salted with *fire* signifies to be *personally purified*; to be salted with *salt* signifies to be made *relatively a blessing*. The Christian is salted with *fire* for his own *personal purification*, and he is salted with *salt* for his *extended usefulness among others*. "He shall be blessed and he shall be a blessing," as was said of the father of the faithful, Abraham. We inherit this blessing of Abraham, to be salted with *fire* and to be salted with *salt*. To this our Lord clearly refers, when He calls His church "the salt of the earth," and in the fourteenth chapter of St. Luke, He has this remarkable language, at the thirty-fourth verse; "Salt is good, but if the salt have lost his savour, wherewith shall it be seasoned? it is neither fit for the land nor yet for the dunghill, but men cast it out. He that hath ears to hear, let him hear." It is indeed a solemn saying when understood. Any body professing to be a Church of Christ and containing within it members of the real church, whom God knows how to save and will save—any such body, any national church, for example, which ceases to be influential, becomes immediately despicable. If the Christian Church continues not to put forth its peculiar influence, if it be not of its *own* use, it ceases to be of any use; it then becomes more degraded, than even unconverted nature is. Salt if it lose its savour is not manure; it is not fit for the land, it is not even so good as the rubbish which may become manure, it is not fit for the dunghill, it is only fit to be cast out and trodden under foot. "He that hath ears to hear, let him hear." The higher the privilege, the more dreadful the abuse of it. "Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon," if the salting influence vouchsafed to you had been vouchsafed to Tyre and Sidon, "they would have repented long ago in sackcloth and ashes; but I say unto you, it shall be more tolerable for the land of Tyre and Sidon at the day of judgment than for you. And thou, Capernaum, which art exalted unto Heaven shall be brought down to hell;" for if the salting power (the manifestation of purifying grace,) which was given to thee, had been given to Sodom and Gomorrah—"if the mighty works, which have been done in thee had been done in Sodom, it would have remained unto this day; but I say unto you, that it shall be more tolerable for the land of Sodom in the day of judgment than for thee." What shall we say to England, exalted to heaven in privileges, the land of Bibles circulated in her native language? If the church in this country cease to be influential, woe betide the land! woe betide that church! for nothing remains then, but to be cast out

and to be trodden under foot of men, after the example of those beacons held out to us in the history of the Christian church. Look at Antioch, look at Corinth, look at Rome. O thou Church of England! put forth with increasing energy the savour of Christian truth, or unspeakable ruin attends the land defiled by thee! What should we say of a body professing to be a Christian church, which not only ceased to put forth the influence of the truth, but became actually engaged in circulating falsehood? Why this is not so despicable as the other, though it may become more dangerous in its effects. It is not so despicable in itself. It is torpidity, it is the quiescence of rank stagnation, that is despicable; but there is a nobleness about activity, there is a nobleness about zeal, even though it be the "bad pre-eminence" of mischief. The stagnant pool, with the green slime covering its surface, is despicable; the raging ocean, with its engulfing breakers, is sublime. We know, that the church has for many a year and in too many of her localities been as a stagnant pool; it is in vain to attempt to hide it and it is worse than in vain to deny it. The Church of Rome was hushed for a season into comparative and unwilling stillness in this country; but she begins now to put forth her power again, and threatens to exhibit the murderous sublimity of Antichrist. Yet thanks unto the long-suffering mercy of our God, our own church is reviving and beginning again to put forth the savour of Christian truth and Christian power. We thank God devoutly for this. It is more than we deserve. I say again, that in many of her localities she has been as a despicable stagnant pool; but God be praised, He has been pleased to revive her in these days. She is again putting forth her mighty energy. We see her ministers, in all directions, girding themselves to the battle; her people in all directions are lifting up their heads, and crying for her extension, revival and purification. She is blessing the poor in the land, and she is providing the means for the instruction of the young.

In no one feature is her returning power more manifest, than in her anxiety about education. Who shall deny that for many a day our Church was quiescent on the subject of education? Who in his zeal to screen her or to defend her will attempt to deny this awful fact? It stares us in the face in her history, and ought to be properly confessed. We acknowledge it. Well, what then? To amend is the next step. We do amend, and seek to amend. We do not begin by attempting to deny past delinquencies; no; but thanks be to God! there is amendment. There is a cry for education in every quarter of Society. It is springing up in every diocese; our respective dio-

cesans are taking their positions among us, and leading us forward in this good work. In our legislature, there is a cry for education. Here, of course, there are difficulties; here of course, there would be a difference of opinion; it could not be otherwise. But it would seem a simple thing to ascertain what should be done in a nation, if every man having influence in that nation were sincere—if every man felt it right to propagate God's truth, and wrong to propagate any thing else. Yes, but what is that truth? We know what we believe to be the truth; I say then if every man sees it right to propagate what he believes to be the truth, and wrong to propagate any thing else, let him do so. Is this too much to ask? Is it too much to ask a man not to propagate lies—not to lend his influence to propagate what he acknowledges to be false? It is not too much to ask of any honest man; certainly not, of any Christian man. Well then: let every man cease from lending his influence to the propagation of that which he believes to be wrong, and we shall soon have the whole matter rectified; we shall soon have it settled completely and satisfactorily too. If men would cease from hypocrisy, if they would cease to lend their influence to propagate what they believe to be error, what would be the result? The result would be, that each man in the possession of influence in the nation, each legislator, each member of the government, declaring that what he himself believes to be truth should be propagated, and that he will use his influence to propagate that, and nothing but that, and use no influence to propagate any thing else—the result would be presently, that the whole nation would know their men. The majority would become right, and the question would soon be settled. What keeps it an open question is, that men consent to propagate what they themselves know to be lies. It is in vain to hide it. I feel the responsibility of speaking in the plainest and most offensive terms; I desire to make it offensive; it is an offence to God for a man to propagate what he knows to be false. Consideration for the feelings of those who think it true is no excuse for it. Should a man upon consideration for the feelings of other men lend his influence to the propagation of what he knows to be false? Is not that to prefer man to God, and to please men rather than follow his own conscience? What we want then is conscientiousness and sincerity in every individual, and we shall soon have the matter settled. But what I desire to see is the operation of such conscientiousness as that which I have endeavoured to describe, in our legislature and government; God will bless the land then. Oh! what an overwhelming majority there is in this country (if every man would speak



according to the conviction of his soul) for this blessed book (the bible) in all its integrity and fulness as the basis of National Education!

I leave it in your hands, and now I implore the blessing of God on His truth told in your ears to-night, that it may affect your hearts, that it may follow you to your homes, and that it may impress you in your varied business, and communicate its influence in your various families and relative circumstances, to the praise of His glory, who hath made us blessed in Christ Jesus ; to whom be honour, and power, and praise for ever. Amen.

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## THE VAGUENESS, AND CONSEQUENT INEFFICACY, OF POPULAR NOTIONS ON RELIGION.

### No. III.

In my two last papers, I stated the self-evident principle, that "to a selection of efficient means a knowledge of the end is essential." And I added to this, another principle, equally self-evident, and intimately connected with it, namely, that "to a diligent application of those means, when discovered, a desire of attaining the end is also essential." In reference to the immediate subject of these papers, I observed, that the Apostles were so blinded by the prejudiced wishes of a carnal mind, and the general expectation of a temporal sovereign, that they could neither see, nor, if they had seen, could they desire, that spiritual salvation which the gospel proposes as the great end and hope of the Christian's calling: a salvation which the Saviour's life exhibited; His blood purchased; and His Spirit operates in the believer's soul: whose foundation is humility: and whose consummation love.

I then proceeded to transfer these principles, and Thomas's complaint, from the great chamber at Jerusalem to society in general and to bring against the great mass of mankind that charge, which, in all the simplicity of an unawakened mind, the unbelieving Apostle brings against himself and his brethren, "Lord we know not whither thou goest, and how can we know the way?" When descending from the high ground of abstract principle—sanctioned, as it is, by the express declarations of the written word; and denying, as it does, to the unregenerate mind, the spiritual knowledge of a single principle; the spiritual experience of a single affection; and consequently the spiritual understanding of a single term, with which Christianity is conversant; I endeavoured, from the analogy which this life, viewed

in its bearing upon eternity, furnishes to boyhood, viewed in its bearing upon mature age, to enforce, by a familiar illustration, the necessity of grasping, in a clear and definite apprehension, that object which should be the great end of our conversation in the present life; namely, that "hope in Christ" that "when He shall appear we shall be like Him;" which he who possesses, and he alone, "purifies himself"—in the general tendency of his spirit, and in every voluntary and unconstrained action, "even as Christ is pure." I then instanced these terms, expressive, respectively, of the great end of man's existence, negative and positive, and of the only mean. And by contrasting the popular with the real meaning of two of those terms, Hell and Heaven, I proposed to infer a contrast between the popular and real meaning of the third term, religion; for the actual truth of which inference I would appeal to men's own lives and consciences. The first term we have already considered in this view: and I will now proceed to consider the second term, Heaven. Of this I ask, what is its popular acceptance?

And here I may appeal to the experience of the great majority of mankind, whether I do not state it at its full value, when I say that it carries with it no meaning more definite than the floating and mingled ideas of change of place, removal from this present scene, and entrance into a new and unknown region of happiness: but of whose nature, as well as degree, even the attempt at forming any conception would be viewed as an endeavour to become "wise above what is written." It would be impiously to draw aside the veil from the sanctuary: and to pry, with curious eye, into the secret things of God. It would, in fact, be to approach too close upon the confines of terrible Majesty; and to lay upon the ark of God a daring and presumptuous hand. And I now appeal to reason, and to fact, whether such persons do not reap the natural fruit of their reluctance against contemplating this fancied state of happiness, in the horrors which they experience at the near prospect of exchanging for it "the miseries of this sinful world?"

It must often have been a subject of interesting inquiry to the moral speculatist, why it is that daily the bespotted heathen will mount the funeral pile: will sacrifice his life to some loathsome and bloody idol: or plunge beneath the water of some consecrated stream: while the records of Christianity, in the days of its persecution, can furnish comparatively few martyrs. One cause (for undoubtedly there are others; and all wearing a favourable aspect upon the character of real and vital Christianity) I believe to be this,—the universally intelligible, and

definite, and palpable character of their expected heaven. I have no doubt, both from the theory of the case, and from fact, that among the various religions which cover, or have covered, the face of the earth, there is none which forms a more vague and indefinite conception of heaven than mere nominal Christianity. And for this cause: No mind *can* furnish its expected heaven with enjoyments of which it has no conception: no mind *will* furnish it with asserted enjoyments for which it has no taste. He who is not glad when they say unto him, "We will go into the house of the Lord," will never think of contemplating, as the expected and hoped for enjoyments of his future heaven, an assembling of all nations, and kindreds, and tongues, and people, to sing praises unto Him that sitteth upon the throne, and unto the Lamb, for ever and ever. He whose sensual appetites, indulged, estranged him from the love of innocence and purity, will instinctively avert his pained eye from the contemplation of those realms into which nothing unclean can enter, and where, without holiness, no man can see the Lord. And if, from ignorance of them he *can* not, and from distaste for them he *will* not, contemplate and long after the real and spiritual enjoyments of the future, there is a moral impossibility from the circumstances in which he is placed, in a gospel land, that he can substitute for them any other. While, therefore, the Mahomedan infidel, or the savage heathen, can suffer his imagination to riot, in his anticipated heaven, amid the refined luxuries, the gross and brutual sensualities, or the malignant and revengeful tempers which, in the night of thick darkness that envelopes his unhappy land, he indulges freely and without remorse; there is a moral purity in revealed truth which, however it may fail in its influence upon the *conduct* of general society, will not suffer *speculative* licentiousness to co-exist with it in the same land. There is a moral weight in the gospel, even in its degradation, which will not suffer the most abandoned profligate, in a land upon which its sun has shone and its spirit breathed, to dare, even in hope, to look beyond this passing scene for the indulgence of one vain, impure, or malignant passion. And therefore in any land where Christianity has unfurled its pure standard, "washed and made white in the blood of the Lamb:" where it has exhibited, in the light of revelation, essential truth—that truth, which all of man that is capable of comprehending and contemplating a future may indeed hate, but cannot in full sincerity deny—the man who cannot set his affection on things above: who cannot love the objects which Christianity opens to his view: whose heart is not circumcised, and converted from darkness unto light, and from the power of Satan unto God; can have

no enjoyments in common with God; in common with that Being who, such as the gospel exhibits Him, True, and Holy, and Sin-abhorring, he knows, upon the testimony of a monitor within which he would, but cannot, contradict, will be the ever present Sovereign of eternity; regulating the tastes and furnishing the enjoyments of each; and disposing all things according to the counsels of His revealed will:—in a word, he can form no definite conception of a heaven.

The contemplation of heaven, as the end of the Christian's race, and hope of the Christian's calling, which alone can be practically and beneficially operative upon his moral state, is that which views it as the universe of sanctified spirits congregated before the throne of God,—the centre and rallying point of the spiritual world; where angels and archangels, thrones and dominions, principalities and powers, and the spirits of just men made perfect; where this vast concourse of God's family, in their different stations and degrees, assembled round the Throne, with the regularity and order of reverential and all-pervading humility and with the harmony of universal love; where no rebel in heart against the Sovereign Will could dare to enter, because the law of the Lord is but the expression of the general mind: where those who in life were united in holy affection; who have fallen asleep in Christ; and who therefore in death were not divided; shall meet at the right hand of Christ in everlasting re-union; where all will rejoice to do God's will perfectly, freed from the infirmities and clogs of mortal flesh; and from all those distressing circumstances of life which a wisely beneficent Providence has permitted to disturb the Christian's rest, and to awake him to the spiritual conflict of this probationary scene from every dream of temporal happiness; where all the individuals of this congregated universe are knit together by bonds of the profoundest, the most intimate and indissoluble union: where the same spirit pervades every breast, and *that* the Spirit of Christ; where the same image is stamped upon every soul, and *that* the perfect Image of Christ: where the same sentiment of gratitude to the Creator, Redeemer, Sanctifier,—the triune God—animates every bosom: where the same enjoyments delight every heart; where the same anthem of praise flows from every tongue, "Worthy is the Lamb that was slain, to receive power and riches, and wisdom, and strength, and honour, and glory, and blessing."

If we would have our conversation in heaven, we must often meditate upon the things above, where Christ sitteth at the right hand of God: and to meditate upon, we must form some notion of, them. We should love to expatiate within the hallowed borders, that we may spy out the promised land: that we may pluck some specimens of its fruits and

flowers; and acquire some knowledge of its character and inhabitants. Thus should we trace back the link of connexion from the glories which shall hereafter be revealed to us, to the glories which must previously be revealed in us, to prepare us for appreciating and enjoying them. By contemplating what we shall be when Christ appears, we should discover not only a motive but a model, by which to purify ourselves, even as Christ is pure. We should, therefore, often draw aside the light veil which curtains off time from eternity; and soberly contemplate all to which the torch of revelation extends its light, and the purified vision of faith can reach. And what is the scene which opens upon our view? Is it vague, and chill, and wild, and ghastly? Is it such a scene as fiends would imagine, and Southey, as their prophet, reveal? No. It is a scene in which the Christian finds himself at home. All its objects are familiar, and congenial to the feelings of the regenerate: only all have ripened into perfection, and are illuminated with a halo of glory. It far more resembles the evenings of Bethany: the walk to Emmaus: the guest chamber at Jerusalem: the Mount of Olives: the domestic or social circle pouring out the deep and varied affections of the heart to a present God, as they bend the knee together before the throne of Grace; and rising, only with more tender and holy affection to "love one another."

Views such as these keep perpetually open the communication between time and eternity. Earth and heaven are viewed, not as two essentially different worlds, as we are accustomed to view this earth and some planet which philosophy tells us must be inhabited by an essentially different race of vegetable and animal being. He views them as two provinces of the same great empire, separated by Jordan's narrow stream: regulated by the same laws: ruled by the same Sovereign: animated by the same principles and feelings: or if differing to the Christian, differing, not in kind, but in degree. Such views tell with practical benefit, and with power, upon every habit, taste, and temper. While those views must necessarily be inoperative, which wrap up religion in a shroud of mystery and superstition, so as to scare men from it, by its gloomy and ghostlike aspect; which represent God as bestowing upon his people, here, a charter of privileges and immunities which they neither value nor understand; and designing, hereafter, to remove them, every one from his own vine and his own fig-tree, and, by a transportation at which he shudders, to colonize a strange and visionary heaven, into the nature and enjoyments of which it is deemed a prime ingredient of humility, piety, soberness, and faith, not to presume to speculate or inquire. *That man has*

found a great practical principle by which to test his pleasures here, who believes that the enjoyments of heaven are congenial to the sanctified affections of the Christian: that when, by regeneration, he has passed from death unto life, he has been born into the eternal system, and "shall never die:" that he shall carry into eternity his *very self*, and not some sublimated efflux which, in the protestant purgatory of the grave, death has new created: who believes that he shall carry with him the very tastes and tempers which now constitute his moral identity: that the change which death effects is not of character, but of circumstance; and that this very change only gives fuller liberty and stronger stimulus to the character, whatever it may be, freely to develop, and fully to display itself.

If such be the end of the Christian's calling, what, of necessity, must be the means? If such be the place to which the soul should tend, what must be the way? In other words, what is religion? Can it be that a wearisome and insipid round of ceremonial observances should conduct to these joyous mansions of spiritual bliss? Could a heart willingly devoted to the debasing and transitory pleasures of this present world, and dead to every spiritual sentiment and enjoyment, live upon the heavenly manna, the light food of angels, and not lust after the flesh-pots of Egypt? Could it eat of the fruit of the tree of life, which alone never withers, and be satisfied? Could it drink of the waters of the river of life, which alone never fail, and thirst no more? Can the bustling activities of a feverish and unsubdued mind, anxiously interested, perhaps, about the accessories of religion, but dead to its spirit—conduct the soul to those calm mansions of rest which Christianity opens upon it? Can a spirit of party in religion tune the soul to harmony with an universe? Can a mind studious to lose itself amid the pathless labyrinths and subtle perplexities of mere theoretic knowledge: enthroning its idol tenets in the sanctuary; and submitting to them every decision of the understanding, and every affection of the heart, be fitted for that kingdom of heaven where the one doctrine, and the one precept, is—charity? No! Religion, as the path which leads to this spiritual heaven, is the deep and entire crucifixion of the old man. It is the heart sprinkled by the blood of Christ from an evil conscience; and purged by the Spirit of Christ from the practice and the love of sin. It is an humble walk with God, by faith in a crucified Redeemer; in a sense of His continual presence; in an entire and cheerful dependance upon His providence and grace. It is a resigned submission to, a patient endurance, a zealous performance, of His whole will. It is a subjection to the cross

of every evil passion and evil temper : a sanctifying of every affection : a faithful discharge of every relative duty ; and *that* under a sense of obligation to God, as well as to man. It is a deadness to this present evil world : a weaning of the heart from time, and a fixing it upon eternity : looking "not at the things which are seen, but at the things which are not seen." It is a life guided by principle : a heart animated and warmed by love to God and love to man. It is the peace of God ruling, in a pure heart, over calm yet energetic tempers ; warm yet subdued affections. It is the Spirit of God crowning the work of grace with His own ripe and peculiar fruits, which are "love, joy, peace, long suffering, gentleness, goodness, faith meekness, temperance." It is, in a word, the gospel kingdom established in the heart : that kingdom which is "righteousness, and peace, and joy in the Holy Ghost." Such is the object to which every soul that is sincerely and intelligently, engaged in the work of religion, and treading the path which leads to immortality, tends in this life, and by whose light it guides its steps.

In making this brief statement, imperfect and inadequate as it necessarily is, of what appears to me, to be true religion, I am prepared to hear some say, Point out, and exhibit to us, in actual existence, the bright original of this glowing picture. If this be Christianity, where are the Christians? To this I can only repeat, that such *is* Christianity ; and that such is the object to which the heart and life of every sincere Christian tends : such the only rest from his spiritual labours in time : such the only heaven in eternity, which he proposes to his soul : and this, through the Saviour's atoning blood, and through the love and promises of a faithful God, he shall assuredly *taste* in time, and fully throughout eternity. I know that the necessary sufferings and chastisements, the infirmities, and, with sorrow be it said, the sins, of the children of God, may prove a stumbling block over which many will sink into a deeper destruction ; and thus that they may give occasion to many to blaspheme that worthy name by the which they are called. I know that the principles which, in heart and word, they maintain, will be unfairly measured by the standard of their scant and imperfect performances ; and that religion will be unjustly identified with the very worst part of the life of its professor. But for the sake of religion ; for the sake of the objector's own soul, we humbly, yet firmly, protest against this wrong. We call upon men to beware. We warn them that the principles of immutable truth cannot be falsified, were it even by the total apostacy of their loudest professor and most zealous advocate : that the treasure of the everlasting

gospel of grace can receive no taint from the corruptions of the earthen vessel which contains it. And if there be any who, from the sufferings, the infirmities, or the sins of a professing Christian, would strengthen themselves in the belief that vital, spiritual, religion is but a dream; and thus extract from them poison for their own souls; we still further say to such, that there is an essential distinction between the humblest individual desiring to become a servant of God, if sincere (and, if not, there can be no shadow of reason in identifying him with religion,) while groaning beneath the burden of infirmities, and even of sins, which he abhors: while the good that he would, he does not; and the evil that he would not, that he does;—that there is an infinite distance between even him and the ungodly world, “alive without the law:” glorying in its shame; contentedly resting in a state, and in a system, from which, in heart and spirit, the lowest Christian flies for his life, as from a burning Sodom.

Religion, viewed from the vast distance at which the worldly look upon it, appears but a theatre of actions. They are not within hearing of the sound of the voice of the heart. Spiritual temptations and resistances: the strivings of the spirit: the sufferings of the cross: and all the various and complicated mechanism of the inner man, are not discernible. Even those who are but newly converted, and to whom God, the more effectually to wean their hearts from the world, has revealed Himself in the beauty of holiness and the sweetness of His love—even these fondly dream that religion is, as they have hitherto experienced it, but the enjoyment of a perpetual summer-day, when every breeze of heaven breathes freshness, and all creation smiles. But when Christ calls a soul to take up its cross, and follow him, that it may be made conformable to His suffering and death: when the Gracious Physician is purging of its corruptions, by the knife and caustic of suffering; and thus extracting through the outward man the gangrene which would have rankled within, and preyed upon the vitals: when Providence summons it to surrender all its fancied possessions; and actually to fulfil, in heart and spirit, its oft repeated promise that it would forsake all to follow Christ: when He compels it to prostrate itself, naked and mortified, at the foot of the cross: that thence it may rise, superior, by submission to the cares and trials of this shifting scene: when it is not merely, or principally, the outward man which religion is occupied in regulating, but when it violently rends asunder the whole machinery of the inner man, that all its principles, affections, actions, though visibly unchanged, may yet move at the impulse of a new power, and that power of the spirit of



Christ ;—when through an all absorbing perception of the divine purity—of the latent defects of the heart—and of conscious unfaithfulness, a cloud has been thrown over the consolations of the Spirit—those rich cordials which tempted the soul to say, “I shall never be removed; thou, Lord, of thy goodness hast made my hill so strong;”—when God thus permits faith, and patience, and the cross, to have their perfect work—well may the soul tremblingly ask “who is sufficient for these things?” Well may it rejoice; and firmly may it rest upon the answer of God himself to the chief of His praying and suffering saints, “My grace is sufficient for thee. My strength is made perfect in weakness.”

In considering the subject before us, I have stated the real character of God in contrast with the vague notions of popular superstition. In the same contrast I have endeavoured to represent the Hell of lawless passions and unsubdued tempers, the Heaven of holy affections and peaceful dispositions, which the rejection or the acceptance of Divine influences opens to the contemplation of faith, or actually realizes to the soul. I have endeavoured, however briefly and imperfectly, to describe that religion, which in its incipient and progressive state is the mean, in its consummation and perfection the end, of the Christian's calling. And now there but remains to invite each, and all, at once to enter upon this blessed path which leads to glory, honour, and immortality :—if entered upon, steadily and uncompromisingly to pursue it: solemnly to warn each, and all, to look neither to the right hand nor to the left for his example, or apology,—a dizzy precipice lies on either side: but to walk by faith, and not by sight, the narrow path that leadeth unto life. Take the Bible into your hand, and to your closet. There, seek by the prayer of faith that you may transcribe from it into your own soul every feature and lineament of the image and the mind of Christ. Then run with patience the race which is set before you—be it rugged, or be it smooth. Look, steadfastly onward to the wished-for goal: upwards for the promised and only effectual aid. And with the free promises. the atoning sufferings: the boundless love of your Saviour, your Father, and your God, on which to rest your soul, you may indeed suffer,—“if needs be,” deeply suffer, but you need not fear. Let the first object of your heart's desire be to love, to resemble, and to be with Christ, and all things must work together for your everlasting good. Joys and sorrows, sufferings and consolations, must be alike ministers of mercy, because commissioned by the Father of mercies, and the God of all comfort. Only, by faith and love, direct your prow towards the heavenly shore, and the storms

of life can but bear you more rapidly to the haven of your everlasting rest—to that happy land within whose hallowed confines sin and sorrow can never enter: where none can suffer—and not less happy—none can inflict a wound.

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### LETTER TO SIR WALTER SCOTT.

A few years before his death, Mr. Campbell, author of "World's displayed," addressed to Sir Walter Scott the following characteristic letter.

"I think it will be natural for you to ask, in reading some of the many letters that must be written to you, What right has this man to address a letter to me? To make the way clear for admission to mine, I shall state circumstances which have encouraged me to expect a hearing.

"1. I am an old schoolfellow of yours. I was in Nicholl's class at the same time that you were, at the High School. Though I have never seen you or your brother since leaving that initiatory seminary, yet were I a painter of portraits, I am confident I could draw a correct likeness of you both.

"2. I sat under the invaluable ministry of Dr. Erskine, in the pew of George Grindlay, leather merchant, West Bow, which was only a few seats from your father's pew, and saw you regularly attending there; and I can trace the effects of it in various of your publications, from the *patness* with which you quote many scripture phrases. When I meet with them I say, 'There is the fruit of Dr. Erskine's labours!'

"3. I was intimate with relations of yours—the Miss Scotts,

at one time resident at Lanswade, who used to lodge at our house, back of the meadows, when they came to visit your father.

"4. I have had the pleasure of frequently conversing with your father, especially about the time that Tom Paine was poisoning the minds of our countrymen, in convincing them that they were miserable; a thing of which they were ignorant till he made the discovery to them. Hundreds of publications did your father purchase and send to different parts of the country, to convince the people that Tom Paine was in the wrong.

"But you ask, Pray who are you? I am John Campbell, of whom I dare say you have never heard. I have gone twice out to Southern Africa for a society here. The first time I ascended up 1000 miles from the Cape of Good Hope; the second time I went 1300; and have been twenty-four years minister of Kingsland Chapel near London.

"I do not say, Forgive me for the length of the introduction; for it has surely taken me more trouble to write than you to read.—Now my dear sir, the object that I have in view in addressing you is your own and the public benefit. You have got prodigious talents, and also the ear of the public to an extent few have ever had.

These talents, of course, you have from the God of heaven; and must know it, from the advantages you had in your youthful days. I think you might use them to better purposes than I have observed you to do. You might interweave with your publications more of the important truths of the gospel, of which you are not ignorant, and in a way likely to be useful. I suppose you will say, That would blast my publications among the higher circles. You are, I think, mistaken if you think so. There are more serious thoughts about eternity among many of the great now than perhaps even Sir Walter Scott is aware of; and more of wholesome Bible-truth is current among the higher circles in the present day than many are aware. I know from indubitable information, that most serious inquiries are made regarding these infinitely important concerns, among very prominent characters in the political circles. Men of eminence are not so brutish as they used to be, to put off thoughts of an unending state until they get into it; which you will allow must be the perfection of ignorance and folly. I trust that in the retirement and stillness of Abbotsford you think more seriously, my dear

sir, than you make known to all the world. Your constant allusion to, or making use of scripture terms, has led me to hope so. You have got, sir, to the pinnacle of fame in this passing world; which I dare say you feel to be a *poor* thing, unable to cure either a head or a heart-ache. I think, could you turn your fine talents more to the honour of God and the immortal interests of mankind, you would not only *amuse* but benefit the world.

“ If my hints are considered intrusions, I hope you will forgive me on the score of good intentions. They cannot do you any harm. I stand up for you as a quondam schoolfellow. Though I have been long from Auld Reekie, with all her faults, I love no place in the world with the same kind of affection. To come in sight of Arthur’s Seat would make me leap a yard high at any time. I cannot tell you the reverence with which I looked to Blackford Hill, when last in Edinburgh, where I used when a boy on Saturday afternoons to seek for bird’s nests. Sir, you know well that you look to no spot in the world, ‘with the same eyes’, as we say in the north, as where you spent your boyhood.”

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#### TUSKY’S NARRATIVE—CAPTURE OF HIMSELF AND BROTHER, CHEHU, TWO INDIANS—THIRTY YEARS’ SLAVERY—AND THEIR ESCAPE.

*By Mr. John Jones, Christian Indian, Credit Mission, Canada.*

My father’s name was Bowdenot: he was a chief of a village of Cherokee Indians who resided on the banks of Chatahoochee River. He had five sons and three daughters. I was the youngest of the family. My Indian name

is Tusky; the white people call me Henry. My brother’s Indian name was Chehu: the white people called him John. He was about four years older than I. We were free and happy, surrounded by all the comforts of life,

and nothing was left undone by our fond parents which could administer to our comfort. And our hearts jumped for gladness when our doating father used to return from the great council-fire, or from the chase. His constant practice was to have some of his sons to accompany him to the great council-fires.

I was about thirteen years of age, when there was a grand council appointed to be held by a neighbouring nation of Indians—the Creeks—at one of their towns. My father was required to attend this council; and he accordingly set out, and took two other chiefs of his tribe, my brother Chehu and myself, with him. Alas! my dear brother and I left our sweet home never to return; never to see our affectionate aged mother again, and our brothers' and sisters' hearts were never to be gladdened by our arrival. No doubt they sought us in the trackless forest to no purpose. We travelled some time before we reached the Creeks' town, the place where the grand council was to be held; and we found we had arrived too soon; that the council was not to be held for some few days. The town was situated on a plain, skirted by a thick wood on the north side of the town, about a quarter of a mile's distance from the council house; on the south side the woods appeared at a much greater distance, which the Indians called the hickory plains. Whilst we were here in this place, the Creeks told us they had a quarrel with the white people, which originated in the following manner: The white people hired or bought a certain quantity of land from the Creek Indians, for which they stipulated to pay the Indians a certain value;

which they refused to do after they were in possession of the land, but said they had paid them what they agreed to pay. The Indians remonstrated to no effect; and at last the Indians became so enraged, that they committed acts of hostility upon the whites.

We had been here three days, when General Jackson came with an army and surrounded us, and commenced a dreadful fight. The Indians fought furiously for about an hour, and then fled. My brother and I ran for the nearest woods; and as soon as we had got into the woods, five men, completely armed, rose up from concealment, and took us prisoners; they had surveying instruments with them. We saw other armed men in the woods in different places through the leaves. I do not know what became of my dear father.

The men who took us marched us off to Vicksburgh, and put us on board of a steamboat, and brought us to New Orleans; and when we arrived there, we were taken from off the steamboat to an Auction Room, where we saw many people collected. They then proceeded immediately to set us up for sale by auction, and we were knocked off for one thousand eight hundred dollars to one John M. T——. We did not know at the time what they were doing to us, for the sale was conducted in the French language. Had they sold us in the English language, I believe we would have known what they were about. We were then taken into an adjoining room, and locked up for the night, and we were very much alarmed; I cried all night; my dear brother tried to pacify me. Next morning, John M. T——

came and took my brother and me out of our prison, and coupled us together with iron hand-cuffs. He then took us to a house, where there was an excellent breakfast provided for us; but we had no appetite; we were too much alarmed to eat; our hearts were too big with grief, for we expected to be led to immediate execution. They then put us in a canal boat, and carried us about four miles to Lake Ponchartrain; they then embarked us on board of a steamboat, and carried us across the lake, and landed us at a town called Covington. We then were conducted to John M. T——'s plantation, which lies near this town. Next day, they took off our hand-cuffs and our Indian dress of buckskin, and put on us a slave's dress, consisting of a coarse cotton shirt, and trowsers of the same material. They then put us into a gang of fifty slaves, and set us to work.

When we came on the plantation, John M. T—— had one clerk, who conducted his business, and three overseers or drivers. Each driver had fifty slaves under his charge, and again these were divided off into messes of twelve. This we found was their general arrangement. The slaves were mostly negroes, some mulattos, and some of them looked like Indians. There were two Indian women on the plantation when we came to it; they are now very old. We never spoke to them, for we were not allowed to have any communication with one another. Each gang of slaves is kept separate from each other; and so vigilant are the drivers, that we could not get an opportunity to come together. Every Sunday morning the drivers measured out

to us a week's allowance of provisions, consisting of one peck of Indian corn, twenty-four dried herrings, one quart of rice, and six or seven potatoes for each man.

They were allowed two suits of clothing in a year, consisting of a coarse cotton shirt, and a pair of cotton trowsers; and some of the slaves would get so hungry as to pull off their shirt, and sell it to one another for food; for which they would get a red shirt.

When we had been here five days John M. T—— brought a mulatto from New Orleans, for whom he had paid nine hundred dollars; his name was George; he was a very stout man; had been a steward on board of a line ship when he came to New Orleans. The Captain had him taken and sold to John M. T——; was from a free State, and was well educated. He was put in our gang, and in our mess; he did not like our food, and would not eat the dried herrings at all, but ate some of the hoe cake. We were all working in the field quietly, when our driver knocked one of the slaves down with the butt end of his whip, and whipped him in a shocking manner. George was afterwards shot for a trifling offence. John M. T—— was an immoral man; and we were made often to work on Sundays. When a driver takes charge of a slave, he is told that if he kills him, he must pay half his value. This appeared to be a standing law amongst them.

After nine years slavery, my brother took a creole woman to wife, and had three children when we made our escape. I never was married; I thought it was bad enough for me to be a slave, without entailing it upon my posterity, which I might have had. I cannot

remember the number of times I have been whipped, for the drivers whipped us often when we had not committed any thing worthy of a whipping.

I was tending a cotton machine one day when there was a thunder storm, and the lightning striking the machine I was tending, stunned me so that I fell into the machine, and it pulled all my toes off one foot, and fractured my leg, so that I am lame.

In the cholera time, my brother and I undertook to run away one rainy night. We got lost, it being so very dark; we wandered about some time, and at last came down to the lake; then we knew where we were: we then consulted together what to do; we thought it would be impracticable to get past the plantation without disturbing the blood-hounds; we thought it best to return to our servitude, and we went back to the shanty, and slept until morning, and no one knew that we had been absent.

About the latter part of August last, my brother and I left our quarters about midnight, with a full determination to make our escape, and travelled north-easterly until near day, and then secreted ourselves in the woods all day, and when night came on again we travelled all night. We travelled about five weeks in this way, secreting ourselves in the woods at day-time, and travelling at nights—swam several rivers, and subsisting upon corn and potatoes, which we found in abundance as we went along, roasting them at fires which are to be met with in this country. Five weeks from the time we started, we came in sight of Baltimore, and we lay a day and a half in the woods on Pinnacle Hill, near Washington's mo-

nument. We were so fatigued and so ill, that we could not lay in the woods any longer, having suffered excessive hardships. We resolved, at all hazards, to go into the city. We had seen the Quakers on the plantation, and could know them by their dress, and we had always heard that they were kind people and friends of the Indians. We left our lurking place, and walked into the city, looking as we passed for Quakers. We at last came to a house where there were goods hanging outside of the door, and we saw a Quaker standing in the door. We immediately went to him, and he received us kindly. His name is —, a merchant. There was another Quaker from the country in the store at the time, by the name of —. I left my dear brother with the kind man in the city, and I got into the waggon with —, and went home with him. Two days after I left my dear brother, I heard he was dead and buried. I was very ill myself at the time, and remained so for some weeks.—The doctor who attended my brother, attended me all the while. When I went away, the Quakers gave me a hat, a pair of shoes, money, provisions, and a letter to a Quaker in Philadelphia; which I delivered, and was kindly and hospitably treated. The Quakers at Philadelphia clothed me, and told me that I had better go to a land of liberty, that it was in the British dominions, and that it was called Canada; and directed me to inquire for Buffalo, and that Canada was near that place. On my departure, they gave me money to bear my expenses, and charged me strictly not to tell any one where I was from, except to an abolitionist. I did not come to

Buffalo, but came to an Indian settlement near Buffalo, and lodged at the house of the head chief of the Indians. When I had been there two weeks, the chief went into Buffalo, and whilst he was in the town, he saw an advertisement offering a reward of one hundred dollars each for my brother and myself, with a full description of our persons. The chief came home, and informed me of what he had discovered; and told me I must go to Canada, and I would be in a free country, where there is no slavery. He gave me a dollar and set me to the Tuscarora Village, with a message to the chief, to see me across the Niagara River. The chief sent five men with me to the ferry boat, and they stood and saw me embark and safe across.

Upon landing on this land of freedom, my feelings were better felt than described. I knew I was out of the reach of the tyrant's chain,

where I hope it will never extend. I knew I was under a powerful protection—under a mild government, whose constitution and laws are founded upon the words of the Great Spirit. We were often told by our cruel tyrants, that Indians and Negroes had no souls like white people, but were like the beasts; that there was no more of them after death. But the people in this country do not think so.

As I came along, I was told that there were some of my kind of people residing at the Credit; and I came to the Credit, and inquired for the head chief, and was shown his residence—Mr. Jos. Sawyer, who received me and entertained me hospitably; and after I had related to him my capture, slavery, and escape, he told me it ought to be published, and let the world know how bad and wicked slavery is, and that he would take me to a person who would take down my narrative and have it published.

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## OBITUARY.

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DIED, at Halifax, on the 8th of April, 1842, Thomas Smith, aged 21 years, after an illness of seven weeks continuance. Our young friend was blest with a pious mother, who often exhorted him to remember his Creator in the days of his youth. Although these exhortations were not altogether unheeded by him, yet they were not fully complied with until he was confined to his room by sickness. His outward conduct was in general moral, and he regularly attended the ordinances of God's house; yet he was conscious in his own mind, that something more than this was necessary to constitute him religious, and to prepare him for a better world.

On my first visiting him I found him

very ill of measles, but no imminent danger was apprehended. At this and subsequent visits I found him most willing to hear the word of exhortation, and upon the whole I was encouraged to believe that if his sickness should be unto death, it would be to the glory of God. He recovered to a certain degree from the measles, but still it was evident to his friends that disease was making rapid inroads upon his constitution, and it became our painful duty to inform him of our fears as to the result of his affliction. He received the intimation with solemn submission to the divine will, and expressed an earnest desire that he might be fully prepared for the event when it should come.

Many of our pious friends called to converse and pray with him, and their visits appeared to be very acceptable to him. He was also remembered by us at our public prayer meetings, and we all felt anxious to see him happy in the love of God. How blessed are those who are favoured with a lively interest in the *effectual fervent* prayers of the people of God. The Lord will answer such prayers if offered up in faith. He did so on the behalf of our young friend about a fortnight before his departure hence.

On Saturday, the 27th of March, he requested me, if I thought proper, to administer the Lord's Supper to him. In answer to the inquiries that I put to him, he stated, that the Spirit of the Lord had been striving with him from early infancy, but that he had been deterred from giving up himself fully to God and his people, partly from the *fear of his young companions in the shop* where he worked, and partly from *stubbornness of disposition*. But now (said he) I have given up all to God, and my whole dependance is on the blood of atonement, in token whereof I desire to receive the Sacrament of the Lord's Supper. I most cheerfully complied with his request, and found it to be a solemn season as, I believe, did all present.

After the ordinance I pointed out to him more distinctly his blessed privilege of obtaining a clear sense of pardoning mercy, through faith in the blessed atonement, and urged him at once to lay hold of the blessed promises to that effect. He assured me he would do so, and the result was, that in a few hours after he obtained redemption in *his blood*, even the forgiveness of all his sins! Immediately love, joy, and peace, sprang up in his soul, and he testified to his family and friends what great things the Lord had done for him.

The next day was Easter Sabbath, and it was truly a *high day* to Thomas and his weeping, rejoicing, mother and family. He felt that the "Lord had risen indeed!" Every moment of that day was employed (except the intervals of exhortation) in blessing and praising God for what he had done for him, and in exhorting all that came to see him to give their hearts to God, as he had done. He was indeed divinely eloquent on the great theme of redeeming love! Thus the chamber of sickness had suddenly become the very gate of heaven—the holy sanctuary of prayer and praise, and the most ardent worshipper the crucia-

ted youth of *twenty-one*! Surely angels were rejoicing at this blessed sight.

Was all this delusion, or mere imagination? Say ye attendants on the sick and dying, are these the moments in which your fellow mortals are likely to be carried away by vain ideas of unreal happiness, or ecstasies of merely fancied enjoyments? Are these the *usual* accompaniments of approaching dissolution? On the contrary, how often is it your painful duty to witness the full import of what the poet meant when he said,

"Death 'tis a *melancholy day*  
To those who have no God,  
When the poor soul is *forc'd* away  
To seek her last abode."

Our young friend was permitted to remain in this vale of suffering *thirteen* days after this happy change, in order to prove to all around the reality of what the Lord had done for him, and to develop the full influence of the graces of the blessed Spirit of God that now dwelt in him. These were shewn in several instances, among which we may instance, his *earnest desire for the salvation of others*—especially his Father, who resides some distance from town. He sent the most earnest entreaty to him, and other relatives, beseeching them to be reconciled to God; and this he continued to do up to the last moment of his life. *His love to the people of God*, to their conversation, and religious exercises, was manifested on all occasions in the most cheering manner, so that in fact all his attendants felt it a privilege to be with him. Indeed he was insensible to every thing besides; a state of mind, we may remark, well suited to a redeemed spirit, who was so soon to join the general assembly and church of the first born in glory. *His patience under suffering* was most remarkable—his stomach was so affected by disease that he could keep nothing on it but cold water, and that only for a short time, but his paroxysms of pain were frequent, and most extreme, however not a murmur or the slightest expression of dissatisfaction ever was heard to escape his lips—but when sympathized with on this ground, he would say, "my Saviour suffered *more than this* for me." His gratitude to his mother, sister, and other female attendants was often expressed in the strongest terms, accompanied with earnest prayer for their spiritual and eternal happiness. I may conclude these observations in the words of an aged female who was with him during all his affliction; she observed, "All the es-



sential marks of a true believer, as far as time and circumstances would allow, were most strikingly manifested in him." He was severely tempted of the enemy the last few days of his life, but never for a moment lost his confidence, and scarcely ever abated in his religious joy. For some days before his death he commented on the subject with the most heavenly serenity of mind, and confidently looked forward to an abundant entrance into the kingdom of glory. Thus he continued waiting for his Lord's coming, until mortality was swallowed up of life. His happy experience and triumphant death has been a source of great encouragement to many pious praying parents here, and I hope many others will be encouraged by the perusal of this imperfect sketch of the Lord's dealings with Thomas Smith. His happy death has also been blessed to his

sister and several other young persons. May this brief memoir be blessed to many of that class also. His funeral was attended by a very large number of respectable young men, and in the evening an impressive discourse was delivered to them by my worthy colleague, exhorting them to "Remember their Creator in the days of their youth."

W. CROSCOMBE.

Halifax, May 1, 1842.

On Saturday morning, May 14, at Newport, Nova Scotia, Mrs. Lockhart, in the eighty-eighth year of her age, having been a pious and steady member of the Wesleyan Society upwards of sixty years. Her end was triumphant: she died without a struggle or a groan, praising her Redeemer and God with a strong assurance of entering upon her eternal rest.

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## MISSIONARY INTELLIGENCE.

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*From the Wesleyan Missionary Notices, for February.*

### MISSIONS IN CEYLON.

THE following letters from Ceylon are descriptive of the circumstances of three separate Stations in that Island.

The first relates to Batticaloa, from whence we recently published the gratifying intelligence of a considerable improvement in the state of the Mission; and of a remarkable opening among the Vaddahs, or Wild Men of the Jungle, in the interior.

The Rev. Jonathan Crowther, as General Superintendent of the Missions on the Continent of India and in North Ceylon, has visited Batticaloa; and in the following brief report, confirms the intelligence formerly received. We earnestly hope, that Mr. Crowther may find it practicable to make his proposed visit to the Vaddahs in the course of the current year. Mr. Stott has been instructed, for the present, to make such arrangements for the instruction of this hitherto savage, but now docile, race of men, as will appear to him most desirable; the Committee entertaining the confidence, that any additional expenditure required in this case will meet with the full approbation of all their friends.

**BATTICALOA.**—*Extract of a Letter from the Rev. Jonathan Crowther, dated Madras, October 21st, 1841.*

AT Batticaloa matters wear a present a much more promising appearance. The humble, yet energetic, labours of Mr. Stott appear to have been crowned with remarkable success. It is too soon to calculate with any great degree of confidence upon the permanence of the results which he has (probably) reported to you; but unques-

tionably, as it appears to me, there has been more than an ordinary movement upon the minds of the people (burghers as well as natives) in that neighbourhood; and it may reasonably be expected that, for a time at least, our cause there will be favorably circumstanced, from the cordial co-operation of Mr. Atherton, the District Judge; and that, all

things considered, if the work remain under a judicious management, (like that which it enjoys at present under the care of Mr. Stott,) there will be results of an abiding and most delightful character. Seldom, since my arrival in these parts, have I witnessed any thing more refreshing to my spirit than the spectacle presented at the forenoon service in the chapel at Batticaloa, there being present from two hundred and fifty to three hundred persons, chiefly natives, some of whom had recently been turned from darkness

unto light, and from the power of Satan unto God: I could only regret that I was precluded by circumstances from undertaking a personal visit to the wilds from which some of the converts had been obtained. Should it be found practicable at the time, I purpose next year to take a regular excursion amongst the Vaddahs in company with Mr. Stott, and I may then be able to report upon their case somewhat more particularly than my present acquaintance with it enables me to do.

Mr. Kessen's letter from Negombo exhibits a dark portrait of the character of the native Singhalese. His description will apply too justly to many of the inhabitants of all parts of the East, where there has been intercourse with Europeans for two or three centuries, but without any accompanying adequate exertion for their instruction and conversion to the faith of Christ. Among such a people, a Missionary has to contend with difficulties in the prosecution of his work, some of which are scarcely known to those who labour in countries more remote from European intercourse. But is it less his duty to labour because the task is arduous? Or is it less our obligation to sustain him in his "work of faith and labour of love," because the influence of our own country, and that of other (so-called) Christian and civilized countries, have tended to sink into a lower depravity those who were already "perishing for lack of knowledge" of "the only true God, and of Jesus Christ whom he has sent?" A much deeper sympathy for the condition of our fellow-subjects in the East must be awakened, before we shall have discharged our duty as a Christian people, either to God, or to those myriads of unsaved souls whom his providence has placed under our care.

NEGOMBO.—*Extract of a Letter from the Rev. Andrew Kessen, A. B., dated September 18th and 19th, 1841.*

Mr Circuit is larger than that at Colombo, but not so large as either the Caltura or Galle Circuit. Under my immediate inspection are the following villages, exclusive of Rillegalle, twenty-three miles distant:—Dalupota, Negombo, Bolowalana, Kurunu, Kattauyake, Andiambam, Kimbalapitya, Miriswatte, Walpole, Seedua, Bandarawatte, Rad-dolua, Mucklangama, Amandolua, Pussala, Tempala, Dandugam. The inhabitants in general are most deeply degraded. In indolence, improvidence, selfishness, and deadness of heart to every claim of God or man, they cannot be exceeded. The great majority are Roman Catholics, many are Protestants, a few are Mahometans, and a few Budhists; yet such is the utter degradation of all, that out of every eighty persons I meet, sixty of them, for a pice, or a glass of arrack, each, would follow me into yonder court, and deliver false evidence on oath. This is neither a secret, nor a cause of shame; for they glory in their shame. One village is notorious for its brutality. Yesterday I visited fifty of its families, to ascertain who attend, and who neglect, the public worship of God; but I might write "from morn till noon,

from noon till dewy eve," and my tale of the ignorance and abominations of the people would be untold. Not six in ten of them knew their own names. In another village I was brought to converse with a woman who destroyed eleven of her children by abominable methods; and this is nothing uncommon. In other villages, drunkenness, and gambling, and theft, are the prevailing sins. Parties of forty and fifty meet, and continue together for several days, wallowing in all kinds of riot and dissipation, gambling away everything they possess; and, during the night, they prowl about, and commit the most lawless depredations. In all the villages may be seen numbers of young and old, almost in a state of nudity, hurrying to their graves, not knowing, according to their own statements, whether they have souls or not, and without one idea of God or eternity. I testify what I have seen, and see almost every day; for I am at present engaged in visiting every family in each of these villages. I cannot describe my feelings whilst thus engaged. Since I came to Negombo, I have not had four nights' sound rest: for although I cannot exactly say, that "all the night long I water my

couch with my tears," yet so do I feel the degradation of the people and my own responsibilities, that "my spirit is troubled, and my sleep broken from me." Here, it is true, the eye is not shocked with the cannibalism of the Feejee Islands; but there is worse, for the people have given themselves up to every kind of wickedness, and that too in spite of every effort to save them. They are, in an awfully literal sense of the term, the property of the Devil. *They pay every kind of worship to him*; and multitudes of them not only tie charms on their own persons, but on the very tails of their dogs, and on their cocoa-nut trees; thus publicly intimating to all, that so long as these charms remain, they profess to be under the immediate protection of the Devil. In walking through the villages, I always take along with me my writing materials and a knife; with the latter I cut these charms and throw them away. I can form no conception of a people more deeply degraded. After the age of fourteen or fifteen they seem to lose all strength of mind and right

principle. In a crowd you can at once distinguish a Singhalese man from a Tamulian, a Mahometan, or a Malay; for, whilst he has all, and more than all, the wickedness of any of these, he has not one of their redeeming qualities. I finish this dark picture with two observations: 1. That here there are appalling proofs of the deceitfulness of the heart of man when without God; That, although the system of faith generally professed is highly metaphysical, and contains some good moral precepts; yet the axiom of Scripture is strictly true, that "the world by wisdom," even by its best system of philosophy, "knows not God."

Sept. 19th.—I have learned this morning that the term *yaksaga*, or "devil," formerly constituted part of the names of many families in these villages. Thus our first Schoolmaster at Seedua, of whom Mr. Newstead makes such honourable mention in one of his late pamphlets, used to be called Yakdeluge, or Capuge. Of course he renounced the name on embracing Christianity.

(To be Continued.)

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## POETRY.

### THE PASSION.

Thou glorious source of life and day  
 From Heaven's vast height unfurl'd,  
 Since the young stars first drank thy ray  
 As on their course they whirl'd;  
 Why didst thou turn thy face away  
 In horror from our world?

The earthquake answers from its caves,  
 The thunder loud replies—  
 The dead forsake their mould'ring graves,  
 All ghastly as they rise:  
 The Jewish Priests—the Roman slaves—  
 Are speechless with surprise!

The mountain cliffs are pierc'd and riven  
 In that eventful hour:  
 On high their ponderous fragments driven  
 Descend, a rocky shower;  
 Such terror to the scene is given  
 By some mysterious power.

Ah me! the Temple's mystic veil  
 Once plann'd by skill divine

Is rent—and now at last must fail  
 Old Judah's royal line;  
 And soon the Gentile must assail  
 E'en God's devoted shrine.

Oh! how the hideous powers of hell  
 Around the Saviour stood!  
 And wildly urg'd their demon spell  
 O'er that fierce multitude;  
 And nerv'd the phrenzied hand so well  
 That shed His sacred blood!

But ah! was there not one of those  
 For whom his life was given,  
 Some friendly aid to interpose  
 By love or pity driven,  
 To soothe the sufferer's dying woes,  
 And glad the hosts of heaven?

And was there not from that blest sphere  
 Where late his glory shone,  
 No minister of grace t' appear  
 To catch his dying moan,  
 To stop the crimson tide—the tear?—  
 He dies, and dies alone!

What wonder then the frightful gloom  
 With which the sun has striven?  
 From where archangels wept his doom,  
 That dismal shade was given:  
 For him who made our Eden bloom,  
 And grac'd the throne of Heaven!

What wonder earth no more could brook  
 The load of shame it bore;  
 That all its deep foundations shook,  
 Convuls'd from shore to shore—  
 While heaven unseal'd its mystic book  
 For mortals to explore.

Ye sages proud, from nature's lore  
 Avert your prying eyes;  
 Pursue her feeble ray no more,  
 "In pride your error lies:"  
 Let *faith*, not *science*, hence explore  
 The wonders of the skies.

'Tis finish'd! Lo! the work is done,  
 'Mid grief, and pain, and scorn,  
 He dies!—the spoils of death are won.  
 Ye portals of the morn  
 A glory brighter than the sun  
 Your path shall soon adorn!

Yet of that grace—so great, so free—  
 Nor man nor angel knows;  
 Nor time, nor yet eternity,  
 Its depths shall all disclose:  
 Hid in "the Godhead's deepest sea,"  
 Its stream forever flows!

J.

Frederickton, April, 1842.

N. B. The next Quarterly Fast will, according to Rule, be on Friday 24th June.

**BRITISH NORTH AMERICAN  
WESLEYAN  
METHODIST MAGAZINE,  
FOR JULY, 1842.**

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**BIOGRAPHY.**

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[From the Philadelphia Christian World.]

**REMINISCENCES OF THE REV. GEORGE GRIMSTON  
COOKMAN,**

**WHO WAS LOST IN THE STEAMER "PRESIDENT."**

DEATH assumes various forms and employs numerous instruments. It comes in beauty, and charms the spirit away to its rest. It comes in sternness, and violently severs the cords that bind the immortal to earth. It comes in grandeur, and thousands fall at once beneath its mighty power. It gathers around itself all attractions, at one moment; and at the next, it is characterized by every thing that can render it unlovely and unwelcome. It is robed in the smile of spring and in the gloom of winter. It commands the lightning, and it obeys. It rides in the whirlwind. The sand cloud of the desert is its pavilion, and the wild storm of the ocean is the play of its energies. The sunbeams are its servants. Flowers adorn its pathway, and melody hushes the sound of its footstep. Always busy, and yet never weary—always present, and yet never seen but in its effects—always triumphing, and yet demanding new trophies—not a part of original creation, and yet superior to all life—a curse and yet a blessing—a perpetuated memorial of one Eden, and yet the means of introduction to another Eden.

The last year was a year of death. Families mourned—communities mourned—the nation mourned over its dreadful ravages. Among those who were then called into eternity, is numbered George Grimston Cookman. Endeared to a large and extending circle of friends—a rising family around him—a spreading field of usefulness inviting

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him to the exercise of his fine talents—the sanctified honors of his ministry clustering thickly upon him, and the seals of his labour every where blessing him—he left his adopted country to visit the land of his birth. That land had never been forgotten. The memory of his childhood—the memory of the father who counselled him, and the mother whose prayers had consecrated his cradle hours—all that constitutes the highest and purest memory—the memory of the heart, was there. Once more he wished to see it. Nativity, education, conversion, and marriage, bound him to England, and he desired to return to its shores, and take to it the tribute of a noble nature. It was but for a short season, that he would be absent. The farewell was uttered with no oppressive fears—no prophetic presentiments. A prayer—a blessing—a tear, and he was gone. Providence interposed. The steam ship perished. England was the land of his birth, and America the land of his adoption. There he was trained for the part God designed him to act in society—here that part was executed. Neither gave him a tomb. The relation that he sustained to these two countries, is beautifully exhibited in the sepulchre that has received him, for that sepulchre is the ocean that washes the territory of each, and claims affinity with both. The sea was one of his favorite images. It typified his history, and accorded with some features of his character. It has taken him into its bosom, and hidden him in its dark depths. Jehovah is there with him, and hallows the spot where he reposes. There is no sympathy with his ashes—there are no tears for his grave; but a deeper feeling, on this account, settles on his memory, and the spirit gains what its less noble nature has lost.

Mr. Cookman was born in Hull, England, in the year 1800. His parents were respectable members of the Wesleyan Society. His father was a local preacher in this community. Mr. and Mrs. Cookman had eight children; seven of them were sons. Five of the children died early. George was the eldest child. Alfred, a younger brother, was educated at Glasgow, and afterwards became a lawyer. Alfred had unusual talents for public speaking, in his boyhood, and it is thought that George, in this respect, was much affected by his example. The youth of George was moral, and devoted to benevolent exertions. Whenever efforts were made to advance the interests of Sabbath Schools and kindred institutions, George was always certain to contribute his assistance in the form of a public speech; and as he was young, full of intense feeling, and capable of great imaginative excitement, there was invariably a great interest thrown around his efforts.

The death of an acquaintance in the year 1818 made a strong religi-

ous impression on the mind of George, and its fruits were soon apparent in his conversion to God. Attaching himself immediately to the Wesleyan Society, he maintained a strict profession of piety, living in the discharge of his duties and honouring the cause of the Redeemer by the industrious improvement of his talents. About this period, the Missionary enterprise awakened a deep anxiety in the religious community to which he was attached. The favourable issue of the contest in which Europe had been engaged—the restoration of peace—the revival of commerce—the reaction that took place in the public mind of England, and the general concern that was felt for the further progress of Christianity—marked this juncture of time as the era in the history of modern missions. Prompt to perceive the providential indications of this period, and fitted by their severe experience of sacrifice to advance the divine work of evangelizing the Heathen, the English Methodists displayed a most commendable zeal in their judicious and extensive missionary measures. It was then that Clarke, Bunting, Watson and Newton, imitating the example of Dr. Coke, imparted an impetus to this blessed cause, that alike demonstrates the power of their wisdom, the purity of their zeal, and the Christian philanthropy of their objects. Such a case as this—so noble in its associations—so mediatorial in its character—so wide in its grasp—was well adapted to excite a mind like that of Mr. Cookman's. Never, from the day of his conversion, did his interest in this benevolent work diminish; never did his spirit falter; but as often as occasion offered, he was found the earnest advocate of its sublime ends.

Three years after his conversion, Mr. Cookman came to America, on business for his father. It was during this visit, while in Schenectady, New York, that he received his call to the ministry. The same year (1821,) he returned to Hull, and there commenced business in connexion with his father. As occasion offered, he exercised himself as a local preacher. So limited a sphere did not satisfy him. The cares of mercantile life pressed heavily on his spirit, and restrained the fervent zeal, that would otherwise have dedicated its entire strength to the cause of the blessed Redeemer. The burden at last grew intolerable. Conscience plainly pointed out the path of duty. Providence opened his path, and every thing encouraged his consecration to the sacred ministry. Through a period of four years, his attachment to the interests of his father and the claims of home confined him to the narrow field in which he started; but at the end of it, the Holy Spirit seems to have pressed him forth into the active service of the Church. Perceiving his anxiety and embarrassment, his father said to him,

"George, you must go." As another hemisphere was the scene to which George had always directed his eye, it must have required that fortitude and resignation, which Christianity only can inspire, to have enabled the elder Mr. Cookman thus to have surrendered his oldest son, the stay of his business and the hope of his family, to the care of Providence and the arms of the American Church. Furnished with an excellent library and provided with means of support for one year, through the kindness of his father, Mr. Cookman left England immediately, and was soon settled in Philadelphia. Here, for a few months, he officiated as a local preacher, boarding with the Rev. Mr. Pitman, who was then stationed in that City. The next year (1826,) he joined the Philadelphia Conference of the M. E. Church, and in 1827 crossed the Atlantic, and married Miss Mary Barton, of Doncaster, Yorkshire. This interesting event in his life occurred on the 2d of April, 1827, and on the 22d of May ensuing, he was again in Philadelphia. That year, he labored on Lancaster Circuit—the next year, 1828, he was appointed to New Brunswick—then on the Eastern Shore of Maryland—and for the two succeeding years, he was stationed in Philadelphia. His next appointment was Newark. Owing to the bad health of Mrs. Cookman, it was thought advisable to remove farther south; and accordingly, in 1834, Mr. Cookman was regularly transferred to the Baltimore Conference. Baltimore City was his first appointment. His popularity here was considerable, and his influence great. Carlisle was his next destination, from whence he was removed to Washington, D. C.

The two years that Mr. Cookman spent in Washington, formed an era in his ministry. Possessing a mind of remarkable cast—improved by experience, and trained to the habitual discharge of the duties of his office—enthusiastic in his temperament, and untiring in his efforts—he made an impression in this city that reflected the highest glory upon the religion of the Redeemer. All who are familiar with our national metropolis, know that its character is peculiar. Its social and moral condition present numerous varieties. It represents every form of life and manners in our country. The North, South, East and West, here meet and mingle. It requires an extraordinary man to excite a general interest under such circumstances. Difficult as the task was, Mr. Cookman certainly succeeded, by the blessing of God, in awakening the attention of numbers here to the subject of religion. Crowds listened to the Gospel as it fell from his lips. Its familiar truths were placed by him in new connexions; so that while argument gave strength, fancy imparted beauty. A warm and sincere heart sanctified



all his words. His eloquence was the eloquence of the man. It was not the fruit of a part of his nature, but the production of the whole. The mind, the heart, the external expression, were all in it. It was a painting in mixed colors.

As the pastor of the Wesley Chapel of Washington city, Mr. Cookman was active and persevering. Often did he make pastoral calls late at night, when special circumstance, such as sickness and the like, rendered it necessary. His thorough preparation for the pulpit did not interfere with his more private duties; and he always regarded the fireside to be as much his sphere of influence as the sacred desk. Around the poor his sympathies clustered, and among them he loved to pray. The hour of leisure was often passed within their humble homes. Aware that Christianity has always had her dwelling-place upon the outskirts of society, he there sought her: and delightful was the communion that he enjoyed with her, through the medium of poverty.

The second winter he spent in Washington, he was elected Chaplain to the Senate of the United States. The situation was one that called his energies into active exercise, and afforded great scope for usefulness. A minister of Christ cannot feel too sensibly the responsibilities of such a position. Motives of the highest character—motives that embrace the welfare of his country, and the immortal interests of that country's noblest sons,—appeal to him. It is here that he has to meet the opposing forces of the world in their greatest power, and resist the all-absorbing influence of political excitement. It is here that he is specially called upon to enforce that charity which extends its kindness to thought, feeling and action, and which is the only antagonist of that resentment which embitters party contests. To associate the spirit of Christianity with human legislation—to connect the law of heaven with the law of earth—to exalt the dignity of government by linking it with the holiness and wisdom of the Bible—has always been an object of solicitude to the intelligent Christian. It is only by indirect means that this can be effected. Christianity must infuse its power into the hearts of legislators, and impart to them a solemn sense of their responsibilities, before it can be accomplished. Standing in the relation of Chaplain to the National Legislature, it becomes a minister to realize his important trust, and, while he holds temporally, the spiritual interests of his charge, in feeble hands, to seek a large measure of grace to fit him to be a true ambassador for Jesus Christ.

The services of Mr. Cookman, in his capacity as Chaplain, were highly acceptable and profitable. His popularity was universal. One

feature particularly characterized his ministry in the Capitol—the consummate tact with which he turned every incident and circumstance to spiritual advantage. Nothing escaped his vigilant eye. It is always wise in a preacher of the Gospel to avail himself of these aids in the illustration and enforcement of truth; for truth in itself is so abstract, and so far above the range of ordinary thought, that the more it is identified with common occurrences and every-day life, the more vivid the impression it produces. Several interesting instances of his usefulness in Congress might be mentioned. Two Senators were for some time in the habit of calling on him every morning, at six o'clock, for religious conversation and prayer. Among the officers of the executive branch of the government, he was occasionally the means of awakening attention to the subject of religion; and on a few occasions, he was surprised at receiving invitations to visit individuals and families, without the circle of Congress, and converse with them respecting the salvation of their souls.

In the spring of 1840, Mr. Cookman was removed from Washington to Alexandria, and placed in charge of the large and respectable M. E. Church of this town. If his field here were more narrow than it had been, it presented many social attractions, and by its quiet, domestic interests, compensated him for the absence of those stirring excitements to which he had been accustomed. His residence in Alexandria endeared him to christians of all denominations. Free from sectarian bigotry, he extended the hand of fellowship to all who were the disciples of the Saviour; and taking large and comprehensive views of the Christian Church, arrogated to his own community no exclusive pretensions, and at the same time repudiated the idea in whatever connexion it appeared. While Mr. Cookman shone in the pulpit, he was not neglectful of other means of usefulness. He was attached to the Alexandria Lyceum, and often participated in its debates. A more moral, intellectual, and respectable literary institution than this Lyceum is hardly to be found any where. The liveliness of Mr. Cookman's mind, the versatility of his powers, and the occasional pleasantry of his style, made him a great favourite with its members. The estimation in which he was held by them, is seen in the fact, that after his melancholy fate, one of their number, Daniel Bryan, Esq., paid a beautiful poetic tribute, in the form of a public address, to his memory and worth.

That winter, Mr. Cookman was again elected Chaplain to the Senate of the United States. It was a winter of peculiar interest in his ministry. His devotion to duty was intense. His mind was in a state

of maturity, and his body sound in health, and capable of enduring great fatigue. As he had long meditated a visit to England, circumstances seemed to favour it at this time, and consequently he made his arrangements to sail in the ensuing spring. His last sermon at the Capitol (one of his last in this country) was preached on the 28th of February, 1841, from the 20th Rev. 11th to 15th verse. A more appropriate subject for a farewell sermon, at the close of the session of Congress, could not have been selected. The writer had the pleasure of examining it before it was delivered, and can bear testimony to its high excellence. We talked of the resurrection and judgment scenes; the sea giving up its dead and the land yielding its treasures; the magnificence of the event and the magnitude of its issue; but we thought not that he would soon sink into the sea with these words fresh upon his lips. His concluding words in this sermon as delivered were, "Perhaps it is the last time, my beloved hearers, that I shall ever address you, or that we shall ever meet upon the earth. I go to my native land, to receive the blessings of an aged father, and to drop a tear upon the grave of a sainted mother." What a mournful prophecy was in this language! On the 11th of March he sailed from New York, in the steam-ship *President*, and was never heard of afterwards.

Thus ended the career of this excellent man and faithful minister; a career that Heaven blessed. Unseduced by the charms of popularity, he pursued the laborious path of duty in an humble and trusting spirit. Temptations were resisted by the grace that the Spirit gives, and trials were met with that fortitude which is above human nature. Sympathising with all classes of society, he was the ornament of every circle in which he moved, and the life of every company in which he was present. Frank and open in his opinions and feelings, he was as far removed from hypocrisy as any one we have ever known. Wherever he gave his confidence, he rested without suspicion, and whatever he did, he emphatically did with his "might." If he had faults, they were rather the excesses of virtues than positive frailties. The nervous character of his temperament sometimes led him astray; but this only illustrated, that the foundation of remarkable excellencies is generally connected with a liability to corresponding striking errors, and that the energy, which, under divine operation, makes a good man great, involves in it a susceptibility to an occasional indulgence in too much warmth of feeling and manner. A man of generous and noble nature had better have this temperament, with its accidental evils, than that cold and sluggish constitution, whose virtues are mechanical, and whose history is never marked by enthusiastic vehemence, only because

it is incapable of it. Men who move the world, and work out its fortunes, at the same time that they work out their own, are exposed to peculiar temptations, and are often apt to be hurried too far by the strong spirit that burns within them. Such men, deriving their motives and drawing their support from the sublimest realities that ever affected created beings, will sometimes err; but their errors will be redeemed by the nature from which they sprung, and the objects with which they were identified. Whoever blames such persons unnecessarily, and censures their occasional irregularities intemperately, acts the part of one who censures the sun, because, in the fulness and intensity of its heat, it sometimes withers the flowers and scorches the verdure.

The mind of Mr. Cookman was peculiarly constituted. It was remarkably dramatic. It put every thing in a picturesque form. Imagination was always prominent in his discourses. If he argued, there was usually an exhibition of fancy to relieve its heaviness and make his conclusions more powerful. There is a more direct connexion between imagination and religion than persons are accustomed to recognize. It has a vital relation to all religious impulses and sentiments. The seat of Christianity is the emotional part of our nature, and on this imagination chiefly operates. The use of a well regulated imagination in the pulpit is essential to a full and perfect display of the Gospel, nor can there be an intense and overwhelming effect produced when it is wanting. To gain the heart is the ultimate end of preaching, and this cannot be done where the uniting link between intellect and passion is disregarded. There are two special advantages resulting from this judicious method of delivering divine truth; one is, that imagination can exert itself, where no other faculty of the mind can, in a sphere of its own, and in a service, that no other power can possibly render: the other is, that it approaches, in distinctness and force, impressions in the senses, on account of which, individuals feel more, and act with greater readiness, under its agency, than at any other time. It is the province of reason to give thought; imagination advances farther and gives thought and image. A mere intellectualist will change Christianity into a mathematical science; a man of imagination will invest its sublime philosophy with the beauty, pathos, and glory of a sublime poetry. In all his ministerial history Mr. Cookman evinced the correctness of these remarks. The pleasure and profit with which persons heard him, showed that the world sympathise more easily with this form of mind than with any other.

The loss of Mr. Cookman was a loss to the Church and the American community. It has been deeply felt and repeatedly expressed,

The mystery of his death surrounds his memory with a melancholy interest, and awakens increased sympathy in behalf of his bereaved widow and children. Providence has interposed for the relief and comfort of the surviving family, and generous friends have extended the hand of honourable aid to them. So should it ever be; and thus, whenever death performs its work, charity and friendship shall follow in its train, and add to the stock of human goodness, what the destroyer took from the treasury of life.

The writer of this brief sketch recently had the mournful pleasure of spending an hour with the amiable and intelligent widow of the departed servant of God. It was a tender season to him. As the fatherless children gathered around her—as affection spoke of the ties of earth, and faith, in a gentler tone, spoke of the ties of heaven—as the past and the future pressed into that short interview, he felt that the visitations of Providence have a strange power over the human heart, and that the presence of Jehovah in them is far different from his enthroned presence amid the amplitudes of creation, or his milder presence amid the affecting scenes of Calvary. “I cannot realize that he is dead,” said the desolate widow. “I cannot associate him with the guardian spirits that flit above our altar and our home. I cannot hear his voice in the chorus of the angels, when we sing our morning and evening hymn.” Beautiful illusion of ever-active hope! It may forsake the intellect; but, even then, hope retires to the heart—its last and best refuge—and, as verdure will grow beneath withered leaves that autumn winds have cast upon the ground, so will hope germinate and flourish anew in the heart, when the higher powers of the mind have thrown upon it the shadow of doubt and distrust.

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## MEMOIR OF THE REV. DUNCAN M'COLL,

*Late of Saint Stephen's, Charlotte County, New Brunswick.*

(Continued from page 211.)

FRIDAY, 12th April, 1822.—I ventured to reply to a piece which appeared in the public papers denying our obligation to keep the Sabbath. I hope it will give satisfaction, and prove the means of doing good. My object was, 1st. To prove that the seventh day was sanctified, in the way of dedication, for the convenience of man to worship. 2d. That the Sabbath was made for man, and to the above intent. 3d. That Christ was Lord of it, therefore all christians ought to observe it. 4th. That it was a type of the rest which remain to the people of God; and the type must be continued until the thing

typified appears. 5th. That in consequence of Christ's resurrection on the first day of the week, the disciples continued ever after to keep that day, and no doubt by Christ's own directions, seeing he was with them on some of those occasions: they were inspired, and we are to follow their example. All these things I fully proved by scripture and history—shewing the obligation to have been in force from the beginning of the world, and it will continue to the end thereof.

Sunday, 7th July, I preached the funeral sermon of Mr. M'Gray; the assembly was large, and the times promising all the day. I do little more than attend classes and other occasional duties of late. I preach but seldom, in the week time, when compared with what I used to do.

Sunday, 14th July, our congregations were numerous, and it was easy to preach. If but one soul be alive and truly engaged, in the congregation, it gives life and wings to the word, and animation to the preacher. Friday, 26th—I feel cause to weep when I look at some things. O when shall I see that happy day when Satan's power is crushed under my feet for Jesus' sake. In the evening I wrote to the Committee in London, and also to Dr. Adam Clarke, and to other friends in England, and elsewhere. Every plea is taken from me but the blood of Jesus Christ: help me, Lord, to keep close to that anchor of hope.

Sunday, 28th July, after preaching twice at the chapel, I lectured to the children on the three first chapters of the Book of Genesis; which practice I intend to continue. In all these things I feel much encouragement in my mind.

Sunday, 4th August, I am encouraged in my mind, and feel it easy to preach. At six o'clock I met the children, and many others, who came to the chapel with them: this was also a good time, thanks be unto God. Monday, I spent some time in writing an answer to an article, in the newspaper at Saint Andrews, respecting our obligation to keep the day of the Lord. I had thought that the question was set at rest. I find it hard to satisfy those who are disposed not to be satisfied. Many are ready to take hold of any remedy to ease conscience, and to indulge in sin; nevertheless, they are silenced.

Thursday, 26th August, I had a long conversation with a man who is entangled by a mixture of Calvinism and Universalism. We took the eighth chapter to the Romans, which I undertook to explain in the following way, viz.: The whole drift of the epistle is to shew—1st. The fall of man in Adam. 2d. That neither the law of Moses nor family distinctions could save the Jews. 3d. That faith in Christ,

producing good works, was the way to happiness. 4th. That christian believers, who walked not after the flesh but after the spirit, loving God and man, were in the road to safety: that no power should be able to separate them from the love of Christ while they so walked. 5th. That God had in times past proved his faithfulness to his obedient followers—patriarchs—prophets—and others, whom He did foreknow; for them He did predestinate to a good end: He called them, justified, and glorified them: He intends them for a proof of His tender care of all those who follow their example. I see no cause why we should consider these declarations of the apostle with an eye to God's fore-decrees respecting things to come; whereas he clearly speaks in the past tense, and not at all in the future. If any reader will attend to the whole drift of the epistle, and of the chapter under consideration, he will see that the conditions are implied in connexion with the promises. I allow that the epistle, and the eighth chapter in particular, are not generally explained in this way; nevertheless, I feel safe in believing what I have said to be correct: others must judge for themselves; I claim no right to rule them, but I pray God to direct them, as well as myself, in the right way. The man was rather surprised at the construction put upon the words, Whom He did foreknow, &c., and also upon the promise at the end of the chapter, which he had heard often used without condition. After prayer, he parted from me in a solemn, friendly manner, professing much satisfaction—although he had formerly thought that the saying, Whom he did foreknow, &c., had an allusion to predestination. Let the reader first read the whole of the eighth chapter, and then consider the twenty ninth and thirtieth verses, and ask the question, Can it be said with propriety that God has called, justified, and glorified any person before he was born? Let him ask again, Whether this portion of scripture has not an allusion to what God has done in former ages for the faithful? who walked not after the flesh but after the spirit; who loved God: therefore all things wrought together for their good—yea, they are spoken of for our encouragement. Individual election lay entirely out of the drift of the apostle in the whole scope of the epistle; he prays for Israel, which he could not have done for an unelected people, who could not be saved according to Calvin's notion of election and reprobation; neither could he piously feel such strong desire for the salvation of those whom God had reprobated.

Sunday, 8th December, I strove to bring human depravity to view, and lead my hearers to Christ as the only remedy. I insisted on the doctrine of a new creation in every soul when born of God, implying

a disposition to justice, fidelity, and true loyalty to God ; and that growing to perfection, and declaring that in Christ there is no sin ; neither ought any man to consider himself a christian while he continueth in wilful sin. He that expects to go to heaven must forsake all sin, making no treacherous compromise with the devil. Weakness and temptations will be felt, but the grace of Christ is sufficient for him, and thereby he may crush Satan and fleshly nature under his feet, considering himself dead indeed unto sin, but alive unto God. Thanks be unto the Lord, my mind feels clearer than ever on the above subject, and I feel a greater degree of spiritual power and peace than ever I felt before—ever since last Friday. O Lord Jesus, ever continue to me thy growing strength. I am well aware that after Christ creates a new disposition in man to will that which is good, he yet stands in need of the continual aid of Christ to enable him to do his duty ; but Christ is always ready to help those who continue to abide in him by faith. Man is not like dead matter, but is a rational creature, and acts as a free agent from first to last in the line of his duty : force is not laid upon him ; but grace and help is afforded him, which he may use or abuse. Great help is necessary to bring him to a state of salvation, and to continue him in that state ; and still greater in order to bring him to glory : but his own will and faithful obedience are necessary, from first to last, without absolute compulsion.

Sunday, 12th January, 1823, I felt free and clear in preaching all the day. During the week my spirit felt free, especially at the Thursday class. All my help comes to me by faith : Jesus is all in all to me. Saturday, my spirit was refreshed while considering the nature of true godliness : 1st. Man is a perfect sinner, on his way to eternal ruin. 2d. By an act of free mercy God sent his Son into the world, to redeem the whole human family. 3d. By an act of sovereign free grace God warns and calls all men to partake of the Redeemer's merits. 4th. The great things necessary to be done in man are, gospel holiness, preservation from sin, and ability to perform the work which God has given him to do ; and this implies justification, sanctification, and glory. 5th. Man ought to believe all the above blessings as freely provided for him while yet a sinner ; give himself up to God just as he now is, fully depending on Him, through Jesus Christ, that He will surely do all these things in him and for him—not trusting in the least to his own strength or merits. In the above way let the sinner turn thankfully to God in the name of Jesus ; leave it with Him to perform all things in and for him at His own time and pleasure ; let him walk in the ways of God's appointed means, looking diligently,



lest any man fail of the grace of God, nothing doubting, even unto death. Man's ignorance of the above doctrine lays the foundation of all unbelief, disobedience, and misery in time and in eternity. It also deprives of power to do the will of God; and of enjoying happiness, holiness, and peace.

*(To be Concluded.)*

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## DIVINITY.

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### THE STATE OF THE PIOUS DEAD.

EXTRACT FROM A SERMON,  
BY THE REV. THOMAS JACKSON.

1. THE state of the pious dead is a state of consciousness. The modern doctrine of materialism confounds together the human body and the soul. It represents these constituent parts of human nature as one; for it represents intellect, feeling, and even piety, as resulting from a peculiar formation of matter. But true philosophy, as well as Scripture, draws a marked distinction between the two. They teach that the soul, with all its capabilities of reason, will, imagination, memory, affection, genius, and devotion, is a spiritual substance, different from the body both in its origin and nature; and though it at present acts through the medium of bodily organs, it can retain its consciousness and being when the dust has returned to the earth as it was, and is scattered to the winds of heaven. This the Lord Jesus has directly taught us. The Patriarchs of the Jewish nation, mentioned in our text, were alive, and were living to God, ages after their bodies were deposited in the grave. And the case of these servants of God was not peculiar. "All," who like them die in the true faith of his holy name, still "live unto" him. Their mental powers did not arise from bodily organization; and now that the animal functions are no more, those powers remain in undiminished and undecaying vigour.

We have a striking and instructive illustration of this fact in the case of Moses.

He died in the land of Moab, before the Israelites entered into Canaan, and the Lord "buried him in a valley in the land of Moab, over against Beth-poor;" (Deut. xxxiv. 5, 6;) yet at our Lord's

transfiguration, after a lapse of nearly fifteen hundred years, "there appeared Moses," as well as "Elias, talking with him" concerning his death, by which he was to accomplish the world's redemption. (Matt. xvii. 3.) Many centuries had passed away; several successive generations had been born, and had disappeared; powerful empires had arisen, filled the world with terror, and been overthrown; crowded cities had been built, and gradually depopulated; yet Moses still lived to converse with the incarnate God on the most momentous event that has ever occurred, either on earth or in heaven. Of his separate spirit it might be said, and that in a higher sense than the inspired historian intended, when he used the expression, "His eye was not dim, nor was his natural force abated."

2. The state of the pious dead is a state of activity. The Lord is their God; and the intercourse with him, which they maintained by acts of devotion here upon earth, is not only continued, but rendered more intimate. Their mode of existence is indeed changed; they are removed from the militant to the triumphant church; and their present services are somewhat different from those in which they were engaged when in the body; but their present occupations all have a direct reference to God, and the glory of his name. He is the one object of their delight and desire. His glorious attributes, the works of his hands, the dispensations of his providence, the wonders of redemption and of grace, are doubtless the subjects of their intensest study; not as matters of mere speculation and curiosity, but as elevating their views of his nature, and supplying ceaseless matter of adoration and thanksgiving. The will of each of them rests, with indescribable satisfaction, in the will of God; the understanding is occupied with inquiries concerning his perfections and acts; the memory traces the ten thousand instances of his goodness and mercy; and every affection is fixed upon him as the centre and source of all excellence. They have now no sins to confess, no infirmities to deplore, no temptations to resist, no discouragements to encounter, no ungodly associates to admonish and reprove; and therefore they no longer offer their prayers accompanied by strong cries and tears, unto Him that is able to save. Holy meditation, the exercise of heavenly love, and grateful praise, are their uninterrupted and unwearied employ. They rest not day nor night. They need no rest. Their power is never exhausted. Each of them exists in all the freshness and bloom of immortal youth.

What intercourse the separate spirits of the just may still have with this world, and especially with those to whom they stood in the most tender and endearing relations, we know not; and on such a subject

it is useless to speculate when the Scriptures are silent. Thus much, however, we may gather from the inspired oracles, that such spirits are employed by the Lord Jesus in holy ministrations connected with his people and work upon earth. The spirit of one of the departed Prophets was sent to St. John, to show him things to come; (Rev. xxii. 9;) and there is no reason to believe that this was a peculiar case. Our own glorified friends, unknown to us, may perform for us many kind offices, by the appointment of their Lord and ours, which may at once exercise their benevolence, and increase their joy. If such were the will of the Lord, we ourselves should delight, when we are once freed from the burden of mortality, to serve those of our friends in love who are still left below to suffer and to mourn. Theirs is also,

3. A state of great enjoyment. Even in this life the happiness which arises from faith, from personal holiness, from the celebration of spiritual worship, and from fellowship with God, is rich and solid, immensely superior to all those pleasures from which religion is excluded, whether they be directly sinful or not. The penitent and believing man, who has submitted to the Scripture method of salvation, is justified from the guilt of all his past sins; and, in part at least, is sanctified to God. His conscience is sprinkled with the blood of Christ; the Holy Spirit witnesses his filial relation to his Maker, inspires him with all holy affections, and seals him to the day of redemption. In this blessed state of acceptance with God, and of practical conformity to his will, the child of God enjoys an inward heaven. The light of God's countenance shines upon him; every object around him serves to lead his renewed mind to his almighty Father; and his prospects of glory brighten at every step that he takes in the journey of life.

But if the happiness arising from genuine piety is so pure and elevated, in a world like this, where evil in every form abounds, what must be the joy of the separate state! In this life the people of God "see through a glass darkly;" but there they see "face to face." Here their spiritual enjoyments are connected with many and severe afflictions, both of body and mind, and "heaviness through manifold temptations" is their common lot; but there every occasion of sorrow is removed. The former things are passed away. There is no more pain; and tears are wiped away from all faces. In that world of unclouded light, their views of God and of divine things are immensely enlarged; their capacity for knowledge and enjoyment is vastly increased; and their intercourse with God is more intimate, hallowing, and joyous than it ever was upon earth. It is this that augments their bliss. Being absent, from the body, they are present with the Lord.

He is their God, their portion, their all. But what the beatific vision is, we must die to know. No man knows what the new name and the white stone really are, but he that receives them.

Though our knowledge of the spiritual world is very limited, and our conceptions of the happiness and employment of the saints there are very inadequate; yet one view which the holy Scriptures give us of these subjects is of special interest and importance. It is strongly implied in the text; and great prominence is given to it in the New Testament. The view to which I refer is, that theirs is a state of direct and immediate intercourse with the Lord Jesus; so that they have the fullest knowledge and enjoyment of him of which their intellectual and sanctified nature is capable. This is an object of his gracious intercession. "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me." (John xvii. 24.) This high privilege he has also made a subject of especial and peculiar promise; "I will come again, and receive you unto myself; that where I am, there ye may be also." (John xiv. 3.) In applying this promise to the separate state we have the authority of St. Paul, who "desired to depart, that he might be with Christ;" (Phil. i. 23;) and who acted under the full conviction, that when "absent from the body," he should be "present with the Lord." (2 Cor. v. 8.) At the resurrection, also, the pious dead, and the living who will be "changed, shall be caught up together in the clouds, to meet the Lord in the air: and so shall they ever be with the Lord." (1 Thess. iv. 16.) So that, whether they be on earth, in the intermediate state, or in the highest heavens, to them Christ is all and in all. They know nothing of happiness but in and through him. He is the object of their unlimited confidence, and of their supreme delight and love; and it is the consummation of their blessedness, that, "when he shall appear, they shall be like him, for they shall see him as he is," (1 John iii. 2,) and be indissolubly one with him for ever. By his most compassionate assumption of their nature, and voluntary submission to poverty, reproach, and pain, and death in their behalf, they have been redeemed from the lowest depths of guilt and wretchedness, and elevated to thrones of glory and felicity; and hence the indelible impression of his redeeming mercy will, through all eternity, bind them to him in wondering and adoring love. Redemption is the subject of their loudest and sweetest songs, as it is the basis of their happiness. "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, glory, and blessing." (Rev. v. 12.) The state of which we are speaking is also,

4. A state of absolute safety. With the present life the period of probation ends, and nothing remains but the solemn awards of the general judgment. He that is guilty and unholy on his entrance into the world of spirits must remain guilty and unholy still, and endure through eternity the bitter consequences of his sin. But those who die in the Lord are happy, inasmuch as their state of justification and personal holiness is irreversible. They are therefore no more subjected to temptation from any quarter, or in any degree. Neither as an angel of light, nor as a roaring lion, can their great adversary assault them now. Nor can the rod of persecution reach them in their present peaceful and secure abode. They have believed in Christ, and been adopted into the family of God; they have been renewed after his image, and made partakers of his holiness; they have kept the faith, and finished their work, and are approved by their Lord as good and faithful servants; and they are now so placed under his protection, and the control of his power, that no evil can come near them. They can neither sin, nor suffer, nor die. Theirs is,

5. A state of joyous expectation. While the Bible represents those who have departed hence in the Lord, as being now in unspeakable "joy and felicity," it never describes this state as the consummation of their bliss. They are in paradise; and it is "gain" to the holiest man upon earth, to die and meet them there. Well as it is with the servants of Christ in this world, it is "far better to depart," and be with him. Hence, as we have seen, with St. Paul this was an object of strong "desire." For the perfection of their bliss, however, they must wait till the end of time, when their dead bodies will be raised, and their entire persons glorified with Christ. The soul is indeed the nobler part of man; yet it is only a part. The Lord is the God of the entire persons of his people; and his gracious covenant with them secures the resurrection of their earthly frame; not in weakness, but in power; not in infirmity and dishonour, but in glory; not in its present gross and frail state, but so refined as to be denominated "spiritual:" perhaps capable of motion as quick as lightning; and resembling the glorified body of the Lord Jesus, both in immortality, and in the beauty and splendour of its form. Such are the lofty anticipations which God taught his people to entertain, even in the early periods of his church. Job confidently expected a resurrection, through the might of his incarnate Redeemer; and the venerable Patriarchs, to whom the text immediately refers, dwelt in tents, and "confessed that they were strangers and pilgrims on the earth." They "looked for a city which hath foundations, whose builder and maker is God;" and

“desired a better country” than that of the earthly Canaan: a country in the “heavenly” world.

The promises, then, upon which God has caused his people to rely, will receive their full accomplishment at the resurrection of the just, and the second coming of his Son. It is then that the crown of glory will be placed upon the head of each of them, and that they will be seated upon his throne, as he is seated upon the throne of the Father. Till that period shall arrive, the people of God, even those who are with him in the heavenly paradise, must remain in hope. Blessings are promised to them which they have not yet obtained; and higher joys await them than they have yet realized. With eager desire they look forward to the day when death shall be swallowed up in victory; the wondrous plan of redemption be brought to its final issue; and all the ransomed of the Lord shall follow in his train, “with songs and everlasting joy upon their heads.” Believers now wait, and even “groan,” for “the redemption of their bodies;” and pray to their Almighty Saviour, “That it may please thee, of thy gracious goodness, shortly to accomplish the number of thine elect, and to hasten thy kingdom; that we, with all those that are departed in the true faith of thy holy name, may have our perfect consummation and bliss, both in body and soul, in thy eternal and everlasting glory.”

These are subjects of the highest importance; and they are subjects in which we have, every one of us, a deep and awful interest. The happiness of which we have been speaking, and which was enjoyed by Abraham, Isaac, and Jacob, when the Angel of the Lord appeared to Moses in the burning bush, is not bestowed upon mankind indiscriminately; but only upon those who are duly qualified for it. We have denominated it the happiness of good men; for to none but such is it promised. It arises from intercourse with the Lord Jesus, and is peculiar to those who have him for their God. Had he not been the God of those holy Patriarchs in the present life, they would not have been received into his joy when they passed into the world of spirits. Here they were justified by faith in his revealed mercy, and were sanctified by the power of his grace. Here they joined themselves to him in a perpetual covenant; they aspired to a participation of the divine nature; they studied to please him in the whole of their conduct; they regarded his favour as better than even life itself; and they maintained habitual communion with him by such sacrifices as he had appointed, offered in faith, and with importunate prayer. The blessings which they enjoyed they viewed as the gifts of his love; for which they cherished a spirit of fervent gratitude. They resorted to

him in trouble, as their all-sufficient helper; and they closed their lives in meek submission to his will, and in firm reliance upon his goodness, fidelity, and power. According to St. Paul, their distinguishing characteristics were faith and heavenly-mindedness. With great eagerness and joy they received the promises relating to Christ, "having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth." They travelled with their families from place to place; for they "desired a better country" than the earthly Canaan, "that is, a heavenly" one. They cheerfully dwelt in movable tabernacles, and had no certain dwelling place; for they "looked for a city which hath foundations, whose builder and maker is God." (Heb. xi. 8—21.) They "endured" the perils and inconveniences of an unsettled life, "as seeing him that is invisible;" and when they had finished their toils, their sorrows, and their wanderings, "these all died in faith."

Such, my friends, must also be our character, or we shall never be allowed to sit down with Abraham, and Isaac, and Jacob, in the kingdom of God. Yet we ought to excel them in spirituality of mind, and in the purity of our conduct, as our religious knowledge is vastly more distinct and comprehensive than theirs was. They saw Christ through the dim medium of animal sacrifices, and of distant promises; whereas he is evidently set forth in the Gospel as crucified before our eyes. The revelation of God is now completed; the way of life and salvation is fully disclosed; and the Holy Spirit, as the gift of our glorified Saviour, is sent as our Sanctifier. Till we are accepted of God, and renewed in the spirit of our minds, we abide in death; and as we are without God in the world, we are without hope. Hence it should be our first and great concern to "receive Christ Jesus the Lord," so as to believe in him, and trust in him as our Redeemer and Saviour. Then will he impute faith to us for righteousness, as he did to Abraham. And having justified us by his grace, through the redemption that there is in his blood, he will write our names in heaven, create in us a clean heart, take us under his own immediate guidance and protection, and graciously appoint us to eternal life. Our state will then be one of equal happiness and security; for "who shall lay any thing to the charge of God's elect?" "Happy," beyond all expression, "are the people who have the Lord for their God." Whether they live or die, they are the Lord's. Upon earth they are pilgrims and sojourners, as were the Patriarchs in Canaan; but there is "reserved" for them "an inheritance which is incorruptible, and undefiled, and that fadeth

not away." Amidst all the labours and sorrows of life, the prospect of future glory inspires them with cheerfulness and gratitude.

This blessed state of reconciliation with God gives a new character to the domestic bereavements to which we are all liable. Exceedingly painful sometimes are our reflections upon our departed Christian friends, in whose society we realized the communion of saints, and with whom we went to the house of God in company. We look for them in the domestic circle, and in the house of prayer; but their places are either empty, or occupied by other persons. We no longer enjoy their kind sympathy; and we hear not their voices in our worshipping assemblies. But why should we mourn on their account? Their residence, and the mode of their existence, are indeed changed; but their character and enjoyments remain. He whom they formerly loved and served is still their God; and they render to him a higher and holier service than they were capable of here upon earth. Jehovah Christ is still their God, as he is ours. Here, then, is the bond of our endless union. Whether in earth or in paradise, we are one in Christ.

"Thou art the source and centre of all minds,  
Their only point of rest, eternal Word."

And here, my friends, is the true ground of our confidence in the prospect of dissolution; for we, too, must die. We are afraid of the pain of dying, and of the stroke which shall sever us from our endeared connexions; and our spirits tremble at the thought of entering into an unknown world, a world of intellect and feeling, where all is light and purity, where nothing can be concealed, and "life is all re-touched again." But why should we fear? Our Saviour God is all-sufficient; and he has engaged to bear us through. In this life he is all in all to us; and he is all in all in the world to which we are going. He has reconciled all things in himself, whether they be things in earth, or things in heaven; and all the angelic hosts, and the separate spirits of just men, united in him, form one vast and happy family, who will rejoice to recognise as brethren all the friends of their common Lord. Both the angels, and the glorified spirits of holy men, will delight to minister to our knowledge and happiness. They will relate to us what they have seen of the works of God, in creation, in providence, in redemption, and in grace; and in such a manner as to call forth our praises to Him whose marvellous acts ought to be had in adoring remembrance. One of the last acts of the martyr Stephen was the committal of his departing spirit into the hands of his Saviour, in the full exercise of faith and hope. Let us also cherish the habit of



reposing an entire trust in his faithfulness, power, and mercy ; so shall we be prepared to die in the same state of peace and assurance. On entering into that world we shall find ourselves surrounded by countless multitudes of worshippers ; we shall hear their bursts of joy and praise, and see our glorified Saviour ; and if we do not utter the words which we have so often sung here upon earth, we shall, at least, feel and adopt the holy and grateful sentiment,—

“ Hail, Abraham’s God and mine !  
 (I join the heavenly lays,)  
 All might and majesty are thine,  
 And endless praise !”

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### PREDESTINATION.

PROBABLY there is no term in the English language that has been more generally misunderstood, or more frequently perverted from its true meaning, than the term Predestination.

Buck, in his Theological Dictionary, says, “ Predestination is the decree of God, whereby he hath for his own glory fore-ordained whatever comes to pass.” Cruden, in his valuable Concordance, says, under the word Predestinate, “ The word is taken for the design that God has been pleased to have from all eternity, of bringing by his free grace to faith and eternal salvation some certain persons whom he loved in Christ ; whilst he leaves others to continue in their infidelity or in their corruptions : those that are so are the *reprobate*, and the others are the *elect* or *predestinated*.”

The above, or similar definitions of the term, have generally been given by all writers on the subject, who had embraced Calvinistic Theology ; and readers, not presuming to call in question the accuracy of the definition, have patiently, but unsatisfactorily, waded through volume after volume to ascertain how a doctrine could be proved from premises obviously erroneous.

The Greek term, “ *proerizo*,” which we translate Predestination, is compounded of the preposition “ *pro*,” before, and “ *orizo*,” I define, bound, determine, limit, decree, appoint, which is from the Hebrew “ *har*,” which means a mountain, or hill, because mountains are often the bounds or limits of countries ; and from this same word comes the English word “ *horizon*,” which means the line that limits, bounds, or terminates the view. The word Predestinate, therefore, means to define, decree, or determine, an event before it takes place. The question is not therefore as to the meaning, but as to the application of the term.

The meaning to words, and particularly to scriptural words, ought not to be given *ad libitum*, but according to the sense of the author, as ascertained from the connexion in which the terms stand. Let us therefore candidly inquire, whether in any one place where the term Predestination occurs in the Scriptures, either of the above, or any similar definition, can be justified from the context.

The term Predestinate does not occur in any part of the Old Testament; and it occurs only four times in the English New Testament, namely, twice in the eighth chapter of the epistle to the Romans, and twice in the first chapter of the epistle to the Ephesians: it occurs however six times in the original.

The term first occurs, Acts iv. 28, "For to do whatsoever thy hand and thy counsel" *proorise* [predestinated] "determined before to be done." The question here is, what in this case had the divine "hand" and "counsel" predestinated to be done? The simple answer to the question, as clearly deducible from the context, is, 1. That God had predestinated or determined before to send his Son to suffer and die for a lost world. 2. That the time, mode, and circumstances of his death, had been defined by the Prophets of old. 3. That the malice of "Herod and Pontius Pilate, with the Gentiles, and the people of Israel," was exerted against the Redeemer until they had imbrued their hands in his blood; and in so doing (without any intention on their part) they became the instruments of offering up a sacrifice which resulted in the redemption of Adam's fallen race. In vain will an inquiring mind examine this text to get satisfied that Predestination means that God has "*fore-ordained whatever comes to pass*;" or that a portion of mankind are selected to eternal life, to the exclusion of the rest.

The word is next found in Romans viii. 29, 30, "For whom he did foreknow, he also did *predestinate* to be conformed to the image of his Son, that he might be the first born among many brethren. Moreover, whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified." As this is one of the principal texts quoted in proof of the commonly received doctrine of Predestination, it is natural to expect that something will be found here to justify the explanation usually given of the term. But a very little examination of the text will show that this is not the case. For the apostle explains his term Predestinate: he says, it was the divine determination that certain persons should be "conformed to the image of his Son;" that is, that they should be holy. Surely it will not be contended that the predetermination of

certain persons to holiness, or to be "conformed to the image of his Son," is tantamount to the "*fore-ordination of whatever comes to pass.*" In quoting this text a capital error is sometimes committed by abstracting the text from its connexion, and considering it as complete in itself; whereas it stands connected with, and forms a part of a series of arguments, in the statement and illustration of which the apostle employs the greater part of this most interesting and deeply argumentative epistle. The doctrines on which he chiefly insists are, universal corruption, universal redemption, justification by faith, the privileges of believers, and the union of Jews and Gentiles in one church. The subjects are introduced consecutively. The call of the Gentiles, and the incorporation of believing Gentiles and believing Jews into one church, is gently introduced in the eighth chapter; but the subject is carried out and discussed by a master mind through the ninth, tenth, and eleventh chapters. At the time of writing the epistle to the Romans multitudes of both Jews and Gentiles had embraced christianity; and the words quoted above appear to refer to that circumstance; for all the verbs in the text are in the past tense, and therefore must refer primarily to what has already taken place. If this be considered as the key, then the meaning and connexion of the whole passage will be obvious. In the nineteenth verse the apostle intimates that an "expectation" existed among the Gentiles, of light that should break forth upon them, or that some event should transpire that would result in their deliverance from that state of moral ignorance and wretchedness in which they were involved. The word "Gentiles" is not in the text certainly, but the word "creature" is there; and as the word "creature" in the parallel texts, Mark xvi. 15, "Preach the gospel to every *creature*," means preach the gospel to every human being, and Col. i. 23, "The gospel which was preached to *every creature*," has a similar meaning; so in this passage it must refer to some great moral deliverance that was to be wrought for all the nations upon earth. In the twenty first verse he states expressly that this deliverance shall actually take place, "Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God." What in the nineteenth verse the apostle had called the "earnest expectation of the creature," he, in the twenty second verse, speaks of under the idea of enduring the greatest agony, "For we know that the whole creation *groaneth and travaileth*" "*sunodinei*" (literally, is in the pains of child-birth) "until now." Having thus shewn that the whole Gentile world was full of expectation of a deliverance from their moral wretchedness,

and were in the greatest agony in reference to that deliverance, he proceeds to shew what were the hopes and encouragements of those who were already believers in a crucified Jesus. Verse 23, "And not only *they*, but ourselves also, which have the first fruits of the spirit, even we ourselves groan within ourselves, waiting for the adoption, *to wit*, the redemption of our body. For we are saved by hope : but hope that is seen is not hope : for what a man seeth, why doth he yet hope for? , But if we hope for that we see not, *then* do we with patience wait for *it*." In the twenty eighth verse it is shewn that all the trials and afflictions of believers are, and shall be to their own advantage. "And we know that all things work together for good to them that love God, to them who are the called according to *his* purpose." The apostle next shews how "all things shall work together for good to them that love God," namely, "For," "*oti*," because he has "predestinated that they should be conformed to the image" of his Son. "For whom he did foreknow," as believers, whether Jews or Gentiles, for there is no difference, "he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren." He next proceeds to exemplify his doctrine by a reference to known facts. "For whom he did foreknow" as believers, "he did predestinate to be conformed to the image of his Son"—"whom he did predestinate he also called," by the preaching of his gospel—"whom he called," and who obeyed the call, for that is implied, "them he also justified," or pardoned, "and whom he justified them he also glorified." Although many of them had once been in the grossest ignorance and idolatry, yet they were now exalted to the highest church privileges ; many of them moreover have now entered into the kingdom of God, and all may enter there if they are "faithful unto death." Thus it will appear the *predestination* here spoken of, is not of *select persons* to "faith and obedience," but of *believers* to holiness and eternal life. If therefore it is of believers, then as all who have the gospel may believe, it follows that the Divine purpose, or *predestination*, may be answered in all ; that all may be justified, "conformed to the image of his Son," and eternally glorified in heaven. Thus the promises are all conditional, and thus the commonly received doctrine of unconditional election can receive no support whatever from this important text of Scripture.

The term Predestination is next found in the original, 1 Cor. ii. 7, "But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained" "*provisen*," predestinated, "before the world unto our glory." As this text is seldom if ever quoted to

prove the doctrine of unconditional predestination, we shall not make any remarks thereon.

We now come to the last passage in the New Testament where the term Predestination is found, which is Ephesians i. 5—11. As this is the other text usually quoted in defence of Calvinistic Predestination, it may be proper to examine it in its connexion, in order to ascertain whether the construction usually put on the text is correct, or otherwise. In the epistle to the Ephesians, as well as in the epistle to the Romans, the apostle enters at considerable length into the design of God in calling the Gentiles as well as the Jews to the enjoyment of his mercy under the gospel. Verse 3, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly *places* in Christ;" *places* is in italics, and not in the original: *heavenly things* is the sense of the text; and what those heavenly things were, we are afterwards informed. Verse 4, "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love." We are sometimes told that by the pronoun "*us*" is meant the "*elect*," that is, "those whom he loved in Christ," while he leaves others to "continue in their infidelity or their corruptions." But we read nothing of this in the New Testament. How much more simple to understand by the term "*us*" christians in general, whether of Jewish or of Gentile origin. The expression, "*foundation of the world*," means either the creation of the world, or the commencement of the Jewish dispensation: if the former is understood, then the text says that God *chose* the Gentiles as well as the Jews before the creation of the world, to participate in those "spiritual blessings in *heavenly things* in Christ;" but if by the "*foundation of the world*," be understood the Jewish dispensation, which appears to be the meaning, then the text is fully explained by Genesis xii. 3, "And in Thee shall *all the families of the earth be blessed*." The apostle proceeds "Having *predestinated* us unto the adoption of children by Jesus Christ." That the word "*predestinate*" means God's determination before the gospel was made known—that under that gospel Jews and Gentiles should be gathered into one church—is shewn, verses 9, 10, "Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself: That in the dispensation of the fulness of times, he might gather together in one all things in Christ, both which are in heaven, and which are on earth, *even* in him." The apostle having shewn that God had "*predestinated*" that in "the fulness of times he would gather together in one all things in Christ,"

next shews that he had also predestinated that believing Jews should be first brought into the Christian church. Verse 11, "In whom also we have obtained an inheritance, being *predestinated* according to the purpose of him who worketh all things after the counsel of his own will." Verse 12, "That we should be to the praise of his glory, who first trusted in Christ." Verse 13, "In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation." Thus the "Predestination" spoken of in the epistle to the Ephesians was the divine determination, under the gospel, to change the constitution of his church; that whereas the church had formerly consisted only of the "seed of Abraham," it should henceforth include within its pale all nations, who should all be placed in equal circumstances, and all invited to participate in equal gospel privileges.

The foregoing are all the passages in the New Testament where the term "Predestinate" occurs; and from no one of them can any inference be legitimately drawn, that will justify the sense usually given of that word.

From the above remarks it will be seen, 1. That God *predestinated* or determined to send his Son to die for a lost world. Acts iv. 28. 2. He *predestinated* that the gospel which offers salvation through his Son's blood, should be made known to the world. 1 Cor. ii. 7. 3. He *predestinated* that all who should be saved through Christ should be "conformed to his image." Rom. viii. 29. 4. He *predestinated* that under the gospel believing Jews and believing Gentiles should constitute but one Church. Eph. i. 5—11.

Had not God predestinated to send his Son into the world, sinners could not have been saved. Had he not predestinated that his gospel should be made known to the world, mankind must have been ignorant of the way of salvation. Had he not predestinated that believers should be "conformed to the image of his Son," we could not have been "made meet to be partakers of the inheritance of the saints in light."

Had he not predestinated that the Gentiles should have a right to gospel blessings, the whole Gentile world, even including Great Britain and America, would have been yet enveloped in the grossest heathen darkness. But he did predestinate to send his Son into the world, which in the fulness of time he carried into effect. He did predestinate that his gospel should be published to the world, and it was published accordingly. He has predestinated that believers should be conformed to the image of his Son; therefore let no believer speak against the doctrine of gospel holiness, but let him rather seek to have the Divine image

stamped upon his soul. He has predestinated "that in the dispensation of the fulness of times he might gather together in one all things in Christ:" and this is the grand motive to missionary enterprize. Let the Christian Church therefore take courage and unite in effort for the evangelization of the world, for God has said, "It shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it."

*Amherst, N. S.*

PHILOLOGOS.

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### THE STRENGTH OF THE PROMISES.

"FADING still fading, the last beam is shining," and evening with pale reflected light, and deep silent shadows, comes to shut the closing day and fix its seal forever upon the unreturning hours. We mourn not at its soft decline, for we know that beyond our darkened horizon another sky is gilded with glowing light, and that when night shall have silenced the hum of business, and have given to careful, wearied man, repose and joy, day shall again dawn upon retiring night, and paternal love call us from its grave-like slumbers forth to hope and duty; for God has promised this; and so long as "day and night" witnesses the faithfulness of his ancient covenant, that even without the humble breath of prayer, or song of praise, so grateful to His ear, those who never think upon the grace which gives, lie down secure upon His promise.

But they whose hearts are hal-  
lowed by His sacred name, may gaze upon a scene like this, and feel the holy influence of that more glorious covenant blending with the hour. There was a time when

sin impelled the first guilty heart to seek to hide itself from God, and o'er the offender's gloomy pathway drew a cloud of unmingled fear and wretchedness, when one by one he sought the gifts of former peace, and joy, and found that all were lost! There was no life nor hope. But then, oh then, one light arose; steady and bright it gleamed along his way, and through the dark valley and shadow of death, revealed a calm and glorious passage: it was the word of God, it was the light of promise. Fallen man heard the voice of mercy, and looking upward, amid the ruins of his nature faith was born; then hope rekindled, and peace and joy restored their gifts, because the offered sacrifice could purchase all again. That promise has not failed, the world has seen Emanuel; and His appointed errand wrought, those who once by faith beheld His glory afar off, have with attending angels welcomed Him back to Heaven.— And his promise still is sure to those who lean alone upon its strength! How shall this be measured, how compared! By the

temptations of earth? The path of our pilgrimage may be spread with dazzling, illusive light, with dearest, sweetest, yet most fatal *seeming* good, but guarding us, there is an eye which never slumbers, an arm never weary in our defence, and love more tender and watchful than is a mother's for the babe she bore; they are His who spoke the promises in which we trust, therefore will not we fear, though many mighty have been slain when He was forgotten, yet in Him is the strength of the weakest perfected. Shall we measure it by the trials of life? These may gather blackness around us, and like an unrelenting storm leave but a wreck behind of all the heart had prized so much, yet upon a scene like this has faith in the word of God arisen, and declared that the sufferings of this present life are not worthy to be compared with the glory which is to be revealed after death—and death itself shall fail—is changed before a stronger than he. Death, then, we hail thee as a friend, though thy hand be cold in greeting, and the shadow of thy wing be damp and dark upon us, and dust the pillow to which thou dost invite the weary head—for with thee comes the promise; and when thy seal shall be upon the mortal placed, then shall the immortal soar blissfully upward to the new possession of its purchased inheritance. Sweet, oh sweet, with the parting breath, comes the release from temptation and trial—from pain, and poverty, and sin—and welcome, triumphantly welcome, the messenger who looses the silver cord, which detained the spirit here, and in one rapturous moment presents it forever calm and glorified before the throne.

I knew of one, an aged man, unknown to friendship, a son of poverty yet an heir of God, a friend of Jesus Christ's, who daily shared His blessing, and ever to his spirit gained a stronger likeness to His own. Years had gone by, and while tears and trials sadly rumbered them, his upright soul was peaceful still, and hourly held so intimate communion with his God, that faith was almost lost in sight, and the rich promises of the holy word were to him as present realities. The hour of his translation drew nigh. It was a bright Sabbath morn, and the many bells of the full city were summoning the people each to their house of prayer. The streets were crowded with the active human tide which passed along. But he was in an upper room alone with God. No pillow sustained his venerable head, and no voice of pity or affection had sounded in his ear for many days; yet without a friend on earth, lying upon his straw pallet, while the cold wintry winds whistled through the crevices of the apartment, and the snows of heaven wreathed the rafters above his head, the strength of the promises were his; and the companionship of angels, and the conscious presence and the love of God supplied every want.

A kind stranger, informed of his penury, came to remove him to a more comfortable abode. He approached the old man, whose eyes were closed and his lips moving as in silent prayer. Bending o'er him, he tenderly explained the object of his coming; slowly the poor man opened his eyes, as the strange human tones recalled his thoughts to earth again; and seemed not to comprehend what had been spoken; "I have come sir,



to remove you to a place where you can be more comfortable," repeated the visitant. Fixing his wandering glance upon the stranger, his eye grew steadily bright, as the film of death was for a moment withdrawn from it, a radiant smile kindled upon his features, then raising himself upon his bed of straw, he looked upward, and in a firm voice exclaimed, "My dear sir, you are too late—you are

too late. The chariot of Israel; and the horsemen thereof, have been waiting for me all the morning." And he clasped his pale hands and shouted the blessed name of Him in whom he triumphed, but almost ere the echo of his song had ceased, the mantle which he had worn on earth fell aside, and he was not—for God took him. H. M. P.

Portland.

### NOTES ON THE LAST ILLNESS OF MRS. HEMANS.

"For she was born above the stars to soar,  
And kindling at the source of life, adore."

It is peculiarly delightful to the intelligent and devout mind to learn, in any instance, that an individual possessed of superior acquirements, and pre-eminent talent, is under the influence of the grace of the gospel, and that that individual enters eternity, reposing unlimited confidence in the love and atonement of the Redeemer; and when this person is one who exerts a commanding power over his age, as a writer, whether in prose or poetry, it is most refreshing to ascertain that the divinity of the Christian religion is recognized; and that the claims of that religion are felt; that the preciousness of that religion is experienced; and that, in the dying hour, the supports of that religion are enjoyed.

Few writers of the age, it is obvious, have imparted so much pleasure to persons of cultivated minds, poetic taste and sensibility, in every district of the land, as the late Mrs. Hemans, and in the productions of few female authors do we find more beautiful specimens of polished language, vigorous

imagination, graceful, tender, and glowing thought. The versification of her poems, the imagery employed, the range of subjects, and the vivid and impressive manner in which her principal compositions are penned, combine to render her one of the most captivating and influential writers of the British empire. How delightful, then, is it for the Christian to be able to cherish the hope that during her last illness, she was brought effectually to the Saviour, and that when she expired, she died calmly and happily in the Lord,

—"Soaring to the world  
Of light, and fadeless joys above."

A few concise notes to exemplify the correctness of these observations, may prove interesting and beneficial to every enlightened believer in Jesus who peruses these pages, and may augment the gratification of those who often read her exquisite poems, "A Domestic Scene;" "The graves of a household;" "The Better Land;" "The Silent Multitude."

Shortly after her arrival in Ireland, where Mrs. Hemans died, she was extremely-unwell. When

among the mountain scenery of the fine county of Wicklow, during a storm, she was struck by one beautiful effect on the hills; it was produced by a rainbow diving down into a gloomy mountain pass, which it seemed really to flood with its colored glory. "I could not help thinking," she remarked, "that it was like our religion, piercing and carrying brightness into the depth of sorrow, and of the tomb." All the rest of the scene around that one illuminated spot, was wrapt in the profoundest darkness.

During her last illness, Mrs. Hemans delighted in the study of sacred literature, and particularly in the writings of some of our old and choice divines. This became her predominate taste, and it is mentioned respecting her, that the diligent and earnest perusal of the Holy Scriptures was a well-spring of daily and increasing comfort. She now contemplated her afflictions in the right manner, and through the only true and reconciling medium, "and that relief from sorrow and suffering, for which she had been apt to turn to the fictitious world of imagination, was now afforded her by calm and constant meditation on what alone can be called 'the things that are.'"

When the cholera was raging in Dublin, she wrote to a dear relative—"To me there is something extremely solemn, something which at once awes and calms the spirit, instead of agitating it, in the presence of this viewless danger, between which and ourselves we cannot but feel that the only barrier is the mercy of God. I never felt so penetrated by the sense of an entire dependence upon him, and though I adopt some ne-

cessary precautions on account of Charles, (her son,) my mind is in a state of entire serenity."

While the work of decay was going on surely and progressively, with regard to the earthly tabernacle, the bright flame within continued to burn with a steady and holy light, and, at times, even to flash forth with more than wonted brightness. On one occasion, she finely expressed, when there was a favorable change in her condition—"Better far than these indications of recovery is the sweet religious peace which I feel gradually overshadowing me, with its dove-pinions, excluding all that would exclude thoughts of God."

This gifted lady wrote, with peculiar beauty, on another occasion, "I wish I could convey to you the deep feelings of repose and thankfulness with which I lay, on Friday evening, gazing from my sofa upon a sunset-sky of the richest suffusions, silvery-green and amber kindling into the most glorious tints of the burning rose. I felt its holy beauty sinking through my inmost being, with an influence drawing me nearer and nearer to God."

Her confidential attendant, a most interesting young female, devotedly attached to her mistress, expressed herself respecting her in the following delightful and impressive manner—"It may well be said, this was not her rest.—She ever seemed to me as a wanderer from her heavenly Father's mansion, knowing too much of that home to seek a resting place here. She often said to me, 'I feel like a tired child, wearied and longing to mingle with the pure in heart.' At other times she would say, 'I feel as if I were sitting with Mary at the feet of my Redeemer, hear-

ing the music of his voice, and learning of him to be meek and lowly,' and then she would say, 'O, Anna, do you not love your kind Saviour? The plan of redemption was, indeed, a glorious one; humility was, indeed, the crowning work. I am like a quiet babe at his feet, and yet my spirit is full of his strength. When any body speaks of his love to me, I feel as if they were too slow; my spirit can mount alone with him into those blissful realms, with far more rapidity.'"

The sufferings of Mrs. Hemans, prior to death, were most severe and agonizing; but all were borne in the most uncomplaining manner. Never was her mind overshadowed by gloom; never would she allow those around her to speak of her condition as one deserving of commiseration. Her sister finally remarks, "The dark and silent chamber seemed illumined by light from above, and cheered with songs of angels, and she would say, that, in her intervals from pain, no poetry could express, nor imagination conceive, the visions of blessedness that flitted across her fancy, and made her waking hours more delightful than those even that were given to temporary repose."

At times her spirit would appear to be already half etherealized. Her mind would seem to be fraught with deep, and holy, and incommunicable thoughts, and she would entreat to be left perfectly alone, in stillness and darkness, to commune with her own heart, and reflect on the merits of her Saviour. She continually spoke of the unutterable comfort which she derived from dwelling on the contemplation of the atonement, and stated that this alone was her

rod and staff when all earthly supports were failing.

In the heaviest affliction, she desired the assurance to be given to one of her friends that the tenderness and affectionateness of the Redeemer's character, which they had contemplated together, was a source, not merely of reliance, but of positive happiness—to her,

"The sweetness of her couch."

The powers of memory, for which Mrs. Hemans had already been so remarkable, shone forth with increased brightness, while her outward frame was so visibly decaying. She would lie for hours without speaking or moving, repeating to herself whole chapters of the Bible, and page after page of Milton and Wordsworth.

The conviction of the inestimable value of affliction, as the discipline of Heaven, was ever present to her mind, mingled with the deepest humility, the most entire resignation, an equal readiness to live or die, a saying with the whole heart, "Behold the handmaid of the Lord. Be it unto me according to thy word."

"I feel," she would say, "as if hovering between heaven and earth," and she seemed so raised towards the sky, that all worldly things were obscured and diminished to her view, while the ineffable glories of eternity dawned upon it more and more brightly.

When her spirit was nearly gone, she said to her darling Charles, and her faithful Sister Anna, that she felt all at peace within her bosom. Her calmness continued unbroken, till, at nine o'clock, on the evening of Saturday, May 16, 1835, her spirit passed away, without pain or the endurance of a struggle, and the

pleasing hope is cherished, was translated, through the mediation of her blessed Redeemer, to that uninterrupted "rest which remaineth for the people of God."

The remains of this gifted lady were deposited in a vault beneath St. Anne's church, in Dublin, almost close to the house where she died. A small tablet was placed above the spot where she lies, inscribed with her name, her age,

and the date of her death, and with the following lines, from a dirge of her own :—

"Calm on the bosom of thy God,  
Fair spirit rest thee now;  
E'en while with us thy footsteps trode,  
His seal was on thy brow.

"Dust to its narrow house beneath;  
Soul to its place on high;  
They that have seen thy look in death,  
No more may fear to die."

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## RELIGIOUS INTELLIGENCE.

### NEW BRUNSWICK DISTRICT.

THE Annual Meeting of the Wesleyan Missionaries belonging to this District, commenced on Thursday morning, May 26, in the School Room, connected with the Germain Street Chapel, in this City. After singing and prayer by the Brethren Bamford and Busby, the names were called, and after another year of toil and temptation, all, 25 in number, were found ready to answer, in order, to the call. The Secretary and Sub-Secretary having been again re-elected, the meeting, under the direction of the Chairman, proceeded with business in the ordinary routine.

The reports of the religious state of the Societies were very encouraging, affording most satisfactory evidence that *God is still with us*. There is a net aggregate increase of 374 members, besides 326 still remaining on trial. The number reported as members of Society is 3743; and add to this the number, 326, who are on trial, and we have a total amounting to more than 4000 persons, who profess to walk in the observance of our rules, within the limits of this District. The year which closed May, 1841, was one of such unprecedented spiritual prosperity and rapid increase in many Societies, that there was some apprehension

that the reports of the then future, but now past year, would require a reversed comparative order of subtraction, shewing a decrease in number of members; but such fears are now seen to have been vain.

The accounts of receipts and expenditures from the several Circuits shewed a large excess of deficiencies beyond the amount for which the Chairman is authorised to draw upon the funds of the Parent Missionary Society. How to meet this excess was a matter of serious and difficult consideration. The only way which could be discovered to meet the difficulty was, that the Preachers, in full connexion, should assume for the time being the debt of the District, or rather of the Circuits of the District. This was to many of the Preachers an expedient distressing and embarrassing; as they are allowed by connexional usage nothing more than enough to render themselves and families respectable and comfortable in the sphere in which they are required to move, such an assumption as they were obliged to make was neither easy nor pleasant. It is not only desirable, but absolutely necessary, that efforts, most determined and efficient, should be made on the Circuits to save from a loss to which

the Preachers are utterly unable to submit, and also to increase the regular income of the Circuits in the future.

The religious services connected with the meeting were unusually interesting.

A District Love Feast was held in the Germain street Chapel, on the afternoon of Sabbath, the 29th May, and although our rule, relative to the admission of persons to Love Feasts, was most rigidly enforced, the house was filled; and it is almost certain that so large a company of true believers in the Lord Jesus Christ was never before convened in this Province. The assembled multitude seemed of one heart and mind; the hours passed most delightfully away; and all felt when the moment to retire, in preparation for the more public exercises of the evening, ready to exclaim,

“And if our fellowship below

In Jesus be so sweet.

What heights of rapture shall we know  
When round his throne we meet!”

On Monday evening, the 30th, a most interesting Ordination Service was held in the Centenary Chapel, St. George's street. Although the night was exceedingly unfavorable, being very stormy, yet the very large Chapel was crowded to excess. The young Brethren S. McMasters, S. D. Rice, and H. Pickard, candidates for ordination, were requested to narrate their conversion to God and their call to the ministry, and also to give a brief account of their doctrinal views—with which request they complied in a manner which evidently very deeply interested the crowded audience. After this the Chairman, aided by the senior Brethren of the District—men who have long given demonstrative evidence that they are in the true Apostolical succession—went through with the appointed solemn service and ceremonies, formally, in the name of the Wesleyan Missionary Committee and British Conference, authorising the young men to attend to all the duties of Wesleyan Missionaries. An admirably appropriate charge was given by the Rev. S. Busby, and a very interesting address delivered to the congregation by the Rev. S. Bamford. All the exercises of the evening tended to fix and render deep the impression that the work to which these

men were, by Divine Providence, called to devote their lives, and for which they were now by the Church fully and duly commissioned, was one of great dignity and vast importance.

On Tuesday evening, there was the annual Missionary meeting of the Auxiliary Society for this District, in the Germain street Chapel, and by adjournment, on Wednesday evening in the Centenary Chapel. The Chair was occupied by the Chairman of the District. The congregations were large, respectable, and attentive; and evidently much interested in the animating addresses of the different speakers. Fears were expressed by some that owing to the pressure of the times, the amount raised by this Auxiliary would be found to be less than that of the preceding year; and these have since been ascertained to be but too well founded; for although the Missionary subscriptions on a few of the Circuits have not only been kept up to the former amount, but even made to exceed, yet the total amount, as will be seen by the forthcoming Report, is considerably less than that of the former year. This is a matter to be much regretted; but we believe that the zeal of the friends of Missions in this District is not, and will not be suffered to abate; and we hope that God, in his good providence, will enable them to continue and again increase the sum of their contributions to this good cause.

The business of the District meeting was finished on Monday, the 6th June, after which the brethren reluctantly separated to meet the unknown vicissitudes of the succeeding year, taking their stations as follows:

1. *Saint John South*—W. Temple; E. Wood; W. Allen; H. Pickard, whose week day labours shall be engaged in conducting the Magazine and the Book Depot.
2. *Saint John North*—Geo. Millar; G. M. Barrett. One to be sent.
3. *Frederickton*—Sampson Busby; Samuel M' Masters.
4. *Sheffield and Gagetown*—Michael Pickles.
5. *Mill Town*—Henry Daniel.
6. *Saint Stephen and Saint David*—W. Smithson; W. C. Beals.
7. *St. Andrews*—Albert Desbrisay.
8. *Westmorland, (Sackville,)*—Richard Shepherd.

9. *Westmorland, (Point De Bute)*—W. M. Leggett.  
 10. *Petitcodiac*—Peter Sleep.  
 11. *Bridgetown*—Jas. G. Hennigar.  
 12. *Aylesford*—J. F. Bent.  
 13. *Annapolis and Digby*—Richardson Douglas; S. Bamford, Supernumerary.  
 14. *Sussex Vale*—David Jennings.  
 15. *Miramichi*—A. M'Nutt. One to be sent.  
 16. *Richibucto*—F. Smallwood.  
 17. *Woodstock and Wakefield*—George Johnson. One to be sent.  
 18. *Island of Grand Manan*—To be visited by the four Brethren on the Western Circuits during the year.  
 19. *Bathurst*—One to be sent.

S. D. Rice is employed as Agent for the Sackville Academy during the present year.

W. TEMPLE, CHAIRMAN.  
 E. WOOD, Sec'y.

### WESLEYAN ACADEMY, SACKVILLE.

THE excellent building, erected by C. F. Allison, Esq., for this Institution, is now finished; and stands a noble monument of this individual's christian generosity. It is a very superior edifice; in external form lofty and elegant, and in internal arrangements beautiful and commodious. It is probably unsurpassed by any wooden fabric, erected for similar purposes, on the American continent.

The site is a most admirable one—commanding and healthy—surrounded by a rich and picturesque country, which is occupied by an industrious and prosperous community.

It will be opened, we hope, in the early part of next October. We have much pleasure in announcing, that sanguine expectations are authorized of obtaining the valuable services of the Rev. Matthew Riehey, as Principal. His experience, as a Teacher in earlier life, and as Principal of a similar Institution at Coburg, U. C., more recently, and his superior talents as a man, a scholar, and a minister, eminently qualify him for this important station. The Rev. Wm. Bennet, whose name is well known in connexion with the early history of Methodism in these Provinces, has been nominated Governor. The services of a first-rate English Teacher will also be secured.

So that our friends may feel assured that every thing will be done to secure the comfort and improvement of their sons, who may be sent to this Academy for education. About a hundred boarders can be provided with most comfortable accommodations in the Academy. The expenses will be made as low as possible, in order to place the benefits of a good religious education within the reach of the greater number of youth.

The rate of tuition will be from £3 to £6 per annum, and of board 7s. 6d. per week. Washing and Candles will be added, and probably also a small charge for room rent, and for incidentals, such as lighting and sweeping halls, &c. The whole expense for board, washing, tuition, &c., during an Academical year, may be estimated at from £20 to £25.

The Rev. S. D. Rice is agent for the Academy in New Brunswick, and the Rev. C. DeWolfe in Nova Scotia.

We hope our friends in both Districts will manifest their interest in the advancement of Christian education—1st. By subscribing cheerfully and liberally in support of our Institution when called upon by the Agents; and 2dly. By sending scholars to the Academy at its commencement.

### OPENING NEW WESLEYAN CHAPEL, PORTLAND.

On Sabbath, June 5th, the house, erected on the site whence one was swept last August by the devastating flames, was opened by appropriate religious services. Sermons were preached by the Rev. Messrs. Millar, Hennigar, and Bamford. The congregations were large, and evidently af-

fectured by a deep feeling of gratitude to the Almighty, for allowing them to assemble again in a house dedicated to Him, on the spot where they had in times past so frequently worshipped the Lord. The Sermons were valuable expositions of Divine truth, suited to the condition and applied to the

consciences of the people. As a specimen of architecture the present Chapel is very far superior to the one which was destroyed: it is a very beautiful structure, neat and convenient; and finished in excellent taste throughout. It will afford pew room to about a thousand persons. The school room in the basement story is a very excel-

lent one, almost entirely above ground. Too much credit cannot be given to J. Owens, Esq., under whose constant and judicious supervision the building has progressed so rapidly to completion, for the taste which is displayed in the erection of the beautiful house wherein we may now worship the living God.

#### OPENING CHAPEL, SHEFFIELD. CIRCUIT.

A new Wesleyan Chapel was lately opened for Divine worship, at Oak Point, on the Sheffield Circuit. This neat little Sanctuary will comfortably accommodate about two hundred and twenty persons; and has been built upon the Conference plan; and the pews are subject to an annual rent of about fifteen or twenty shillings a year. The opening services were uncommonly interesting. The Rev. S. Busby

delivered a very appropriate Sermon on the occasion to a crowded and attentive congregation, from Ps. xciii. 5. The following day (Monday) every pew in the Chapel were disposed of, save one for the poor; and the people generally appeared delighted in thinking of the great religious privileges they were about stately to enjoy.

Sheffield, April 20, 1842.

M. P.

#### WESLEYAN MISSIONARY SOCIETY, LONDON.

THE Anniversary Meeting of this Society took place at Exeter Hall, on Monday, May 2d; Colonel Conolly in the Chair. From the many excellent Speeches made on the occasion, we select the following to give to the readers of our Magazine.

VISCOUNT BERNARD, M. P. for Bandon, said—Mr. Chairman, ladies and gentlemen, I can assure you that it gives me great pleasure to be allowed to propose a resolution to this meeting; for, though an attached member of the Established Church, I have yet to learn that it is inconsistent with the duty I owe to her, to come forward and extend the right hand of fellowship to all who are seeking to spread the knowledge of our Saviour—(cheers)—and who are anxious to fulfil the last parting direction of our blessed Redeemer, who when he had completed the work of man's salvation, directed his disciples to bear the Gospel of peace to the utmost limits of the globe.—(Cheers.) But, Sir, I feel pleasure on other grounds in appearing before you on this occasion; for, connected as I am with the south of Ireland,—a district of the empire from which few persons probably are here present, I feel that I should be acting inconsistently with the duty I owe to the Wesleyan Methodists in that quarter, for

whom I entertain the most sincere respect, with many of whom I am connected, not merely by a public tie, but to whom I am bound by intimate friendship and affection,—(cheers);—I feel I should act inconsistently with the duty I owe to those individuals, if I did not assure their brethren who are present to day, that, though situated in a distant part of the empire, they are second to none in the zeal, the devotion, and the activity they have manifested in behalf of your important society. (Hear, hear.) But, I have, too, a debt of gratitude to discharge; for as an Irishman I cannot forget that, in the dark hour when the Church to which I belong was called on to pass through the furnace of affliction,—when she was deserted by many who ought to have been her friends, and when those whose duty it was—and whose inclination it ought to have been—to stand by her in her affliction, looked coldly on,—then the Wesleyan body showed that they were ready to sympathise with her sufferings,

(cheers;) and, if need be, to share her trials. (Loud cheers.) I feel, also, that I owe a deep debt of gratitude to that body for the zeal they have shown in Ireland in the cause of Scriptural Education. (Hear, and cheers.) They hold, with us, that religion—religion based upon the word of God—is the only ground upon which the instruction of the young ought to be conducted; and that it is instruction of this nature alone that will tend so to regulate their future lives, as to ensure the blessing and favour of God. I feel, however, that it is improper for me to trespass on the time of the Meeting; and, while I join with you in imploring the blessing of Almighty God upon the future exertions of this society, I shall content myself with moving the resolution which has been placed in my hands.

“That the Report, of which an abstract has just been read, be received and published: and that this Meeting offers its grateful acknowledgments to Almighty God, for the encouraging measure of success which He continues to vouchsafe to the Wesleyan Missionary Society, in common with other similar Protestant Institutions: and adverts especially with thankfulness to the auspicious re-commencement of Missionary operations at Tongatabu, after the brief interruption which they had experienced; in the favourable reception of Mr. Freeman in the capital of Ashantee; and the opening prospects among the Veddahs in Ceylon.”

The Rev. Dr. Buchannan, Minister of the Tron Church, Glasgow, rose to second the resolution, and was received with loud and reiterated manifestations of applause. He said—Mr. Chairman, ladies, and gentlemen, I believe it is not uncommon, in what is called the fashionable world, to have one class of acquaintances in the country, and another, and altogether a different class, in town,—to have very dear and intimate friends in the one place, who are totally unknown and forgotten in the other. I can safely venture to affirm however that this not the nature of my acquaintance with Wesleyan Methodists. (Cheers.) It is not here only at their great anniversary meeting, where the whole weight and worth—the whole power and influence—of your important society, are concentrated within this spacious Hall, and where—as the honou-

rable chairman has observed—any man may account it, not only a duty and a privilege, but an honour and a distinction, to be permitted to appear, it is not here alone that I enjoy the satisfaction of joining hand in hand with members of your body in promoting the great and glorious enterprize which you are associated to advance. I have stood side by side with your ministers on the humbler platform of your Glasgow District Meeting; (loud cheers;) and I have preached in one of your pulpits within a few hundred yards of my own Parish Church. (Renewed cheers.) I have done so, because, like the noble lord who has just addressed you, I rejoice to avail myself of every opportunity of associating with my fellow christians, of other evangelical denominations, in advancing the common cause of our common Lord. (Cheers.) I rejoice to overleap the proud, and cold, and selfish barriers of a sectarian spirit, (cheers,) and to give the hand of fellowship to all who love the Lord Jesus in sincerity. (Hear, hear, and cheers.) I am one of those who are deeply impressed with the conviction that we have had infinitely too much of separation and estrangement among the Churches of Christ, (hear, hear,) and who think that these enmities and divisions, which have so cruelly rent and torn the Lord's body on earth, have been not more disgraceful and disastrous to the churches themselves, than they have been fatally ruinous to the world. (Hear, hear.) It is on this subject that, with your permission, I am desirous very briefly to address you. As to the facts connected with your own great Missionary enterprize, it could not be regarded as otherwise than obtrusive on my part, were I to presume to speak of them. Others here present are far more competent to address you on such a subject than I can be; and doubtless they will do so with the fulness and the ability which the occasion and the cause demand. But, coming among you as I do from another church, I may be permitted to hail the meeting on this occasion of persons connected with several branches of the Church of Christ, as some symptom of the giving way of that spirit of enmity and division which has so long rent the christian world. (Hear, hear.) If there be in domestic life one scene



more painful to contemplate than another, it is surely a divided family,—a family in which the bonds of mutual sympathy and love have been broken and cast away,—where the endearments of home have been exchanged for the cold selfishness of the world,—where all the hallowed associations that should link together husband and wife, parent and child, sister and brother, have been utterly broken down,—where suspicion clouds every brow, where jealousy fills every heart, where bitter words are emanating from every tongue, where arms that should be entwined in the embraces of affection are lifted but to strike and to wound. Who can contemplate such a spectacle without the strongest feelings of humiliation and sorrow ! (Hear.) And if we look wider abroad than the narrow field of domestic life,—if we look upon nations, what is it in the condition of a people that would be most fitted to awaken in the mind of the spectator such emotions? It would not be the sight of a nation labouring under the visitations of famine and pestilence, or under any of the providential afflictions of Almighty God? Even amid the misery occasioned by such visitations, there might be seen a submissiveness to the will of God, and a generous eagerness to render mutual assistance, that would make the very sight of such visitations fill the beholder with sentiments of veneration and esteem towards the suffering people. It is not the sight of a nation surrounded and assailed by external dangers, struggling against foreign invasion for its liberty and independence, that would have awakened the emotions I have described. Amid all the ruin and desolation which they might suffer, amid their ravaged fields, and burning towns, and widows' and orphans' tears, there might be seen among the people such a dauntless heroism, such a patriotic self-devotion to their country's cause, such a determination by God's help to be free, as might make the very period of their national suffering the brightest era of their national renown. It is not these things, then, that would make it painful to behold the condition of a people. It is the sight of a kingdom divided against itself,—torn by intestine feuds—like the fabled vulture, with its own talons rending its own breast. It is

the sight of a kingdom weakened, degraded, and despoiled by its own infatuated sons, that men would contemplate with emotions of grief and shame. And ought these feelings to be less intense because strife and discord are seen in the family of God? (Hear, hear.) Ought these feelings to be less intense, because enmities and divisions are found in the kingdom of our blessed Lord? (Hear.) The church is a family, of which God himself is the father, of which Christ is the elder brother, of which all who bear the name of Jesus are professedly the members. How mournful to think, that that family, designed to be to the whole earth a pattern of peace, of love, of unity, should have been exhibiting so long, to all beyond its sacred inclosure, so much of the spirit of war, and enmity, and division. (Hear.) The church of Christ is a kingdom, “a holy nation, a peculiar people;” a kingdom that has one only Lord—the King of Zion; that has one only law—that of christian love; that has one common end—the advancement of God's glory in the salvation of perishing men. How mournful to think, that the authority of that Saviour should so often have been disregarded by his professing subjects; that that law of love should so often have been exchanged for the spirit of enmity and division; that that common end which all the followers of Jesus are bound to keep constantly in view, should have been so often sacrificed and forgotten amid their internal discords and dissensions! (Hear, hear.) When our Saviour, before he left the world, offered up a touching and impressive prayer to his Father and our Father, that his people might be one, as He and the Father are one, he added, in explanation of his prayer, these significant words—“that the world may believe that thou hast sent me.” In these words, our Saviour has taught us, that the Church's divisions are the bulwarks of Satan's kingdom. (Hear, hear.) In that prayer Christ has taught us, that these divisions are the most formidable obstacles to the progress of the gospel of peace. (Hear.) So long as these divisions endure, the church will criminally neglect the world, and the world repay that neglect by treating the church with contempt and scorn. (Hear, hear, hear.) How is

it possible that the world can recognize the church's mission to be one of peace to the sinful man, when the world hears so much of the din and tumult of war within the church's own borders? How can the world recognise the church's mission as the mission of truth to a benighted race, when the world sees "Babel" inscribed upon the banners under which the church goes forth to declare the mind and will of Christ? How can the world believe the church's mission is one of love for perishing souls, when the world sees the very religion of the Gospel made by men the occasion of biting and devouring one another? (Hear, hear.) "Every kingdom divided against itself," said our Saviour, "cometh to desolation;" and alas! while the church is, by its divisions, devastating its own territory, it is leaving desolate, like a wilderness, the world around! (Hear, hear, hear.) It is very true, Mr. Chairman, that these divisions painful as they are, have been oftentimes over-ruled by Him who bringeth good out of evil, and who maketh even the wrath of men to praise him, as a means of serving great and important ends. But still, let it never be forgotten that "the wrath of man worketh not the righteousness of God." (Hear, hear.) As well might it be said that the pride and presumption of Pharaoh were excusable, because they became—under God's over-ruling Providence—the occasion for more signally manifesting the Almighty power. Or, to take a case higher and more solemn still, as well might it be said, that man's apostasy was good, because it became the occasion for the in-bringing of the glorious scheme of redemption, whereby even to the "principalities and powers in heavenly places" was to be "made known the manifold wisdom of God." (Hear, hear.) We may not "do evil that good may come." (Hear) These divisions may have been over-ruled, in the Providence of God, to the completion of his designs; but in themselves, these divisions are evil. "only evil, and that continually." (Hear, hear.) They serve to transmute the olive branch into a sword; they change the glad sounds of peace into the tocsin of war; they send flying abroad over the earth, in the hateful form of a bird of prey, a religion whose Spirit descended from heaven in the likeness of a dove; and if there be aught on earth which is fitted to fill the christian with confusion and shame, to make him cover himself with sackcloth

and sit in ashes, it is the spectacle of the church's divisions, and of the ruin those divisions have wrought. (Hear.) The spectacle of Marius, the vanished Roman, sitting amid the ruins of Carthage, Rome's once mighty rival, has been thought, by its inherent pathos, a scene well fitted to call forth the creations of the painter's hand and the poet's genius. But is it not a scene darker and sterner still, that would lay before us the banished Archangel who once led the armies of heaven, sitting amidst the ruins which the church's divisions have spread over that earth which Christ came to redeem, and smiling, with fiend-like malignity, over the desolation those divisions and dissensions have occasioned. (Hear, hear.) In the close of that interesting and valuable report which has been read by the Secretary, reference is made to times of coming conflict—to the evidence which the existing condition of the church and of the world presents, of the approach of a great war of principles, when the powers of light and darkness shall be seen arrayed in deadly hostility, the one against the other. It is well, on such an occasion as the present, to look at these signs of the times. We have, indeed, cause to rejoice that in these signs there are the materials of hope and encouragement, as well as of some anxiety and alarm. We know that wherever and whenever there is a revival of God's cause among his people, strife and opposition will be manifested. (Hear, hear.) The inhabitants of our earth, however various their names, however diverse their parties, must be divided into two great classes—the powers of light, and the powers of darkness; the "seed of the woman," and the "children of the wicked one." Satan, as "a strong man armed," is on the one side, and while his yoke is borne, while his goods are in peace, all may be outwardly quiet and tranquil. But Christ is the adversary, "stronger than he;" and when Christ cometh to bind the strong man, and to spoil him of his goods, then the manifestation of strife and of enmity on the part of the world begins to appear. The reason of this is evident. A period of revival of religion is necessarily a time of enmity and opposition—of strife, painful and severe. There are multitudes of men who vehemently decry such revivals, and who loudly denounce those connected with them as disturbers of the public peace. (Hear, hear.) These men would prefer to slumber on—to be smitten with spiritual impotency

and death in the porches of Bethesda, rather than endure the rustling of the wind of the breath of the Almighty Spirit, by which alone life can be imparted to this palsied and perishing world. They would rather lie prostrate in an atmosphere sickened and loaded with corruption, than be startled by some Boanerges—some son of thunder—awakening them to a sense of guilt and danger by flashing the lightning of the justice of an offended God upon their inmost conscience; even though the alarm that arouses them be the inevitable and indispensable precursor of the sweeping away of the clouds from the face of an offended Deity, and of restoring the light of righteousness—the countenance of a reconciled God—to an apostate and condemned world. [Hear, hear.] I rejoice that we have fallen upon times when symptoms so manifest and encouraging of a spirit of reviving and refreshing from the presence of the Lord have begun to appear. (Hear.) If we look out on Christendom we see there, through the circulation of the word of God—(a cause in which this society, as stated in the report, has been faithfully and devotedly engaged, according to its utmost means and opportunities,)—a smouldering fire beginning to spread beneath that mountain of corruption and death with which Antichrist has overlaid and overloaded the nations of the continent. (Hear.) And I believe that never, since the period of the Reformation, has Antichrist—though that power may be apparently regaining in some quarters its political ascendancy—felt more perceptibly beneath its feet the heaving of that moral earthquake which is destined to upturn its unsightly dominion. (Cheers.) The Rationalism that has so long wasted the churches of the Reformation, is, blessed be God! beginning to yield before the power of truth. (Hear.) Those who preach a pure and unadulterated gospel are no longer derided as fanatics and fools. There is at least, a shaking among the dry bones. (Hear, hear.) If, again, we look to Ireland, the sister isle, we

see in its national Establishment the rise and revival of a spirit of vital godliness putting forth the energies of spiritual life. (Hear.) In the Presbyterian Church, associated with that country which, like the Wesleyan Church, stood by the Establishment in its hour of peril and persecution—(cheers)—in that Presbyterian Church, so long deadened by the incubus of Socinian heresy, there is now purity, revival, and reformation,—(cheers,)—there is now unity among her members, zeal among her ministers, and a spirit of missionary enterprise at home and abroad. (Hear, and cheers.) And in the Church of England, too,—in that ancient and venerable establishment which, a century ago, was so torpid and languid as to spiritual life,—which was so cold and dead when your great John Wesley arose (loud cheers) that the faithful servants of Christ in that Establishment could easily count up one another's names—in that church we know there is now a faithful army of the soldiers of the Lord Jesus Christ (Hear, and loud cheers.) How much this has contributed to that revival, it is not for me in this presence to tell. [Hear.] And, blessed be God! in the land of my fathers, the Lord has returned to visit the vine which his own right hand hath planted. [Loud cheers.] To the Church in that land God hath given of old many martyrs—many witnesses for the truth. The formalism which had so long deadened its energies—under whose withering sway, at one time, the godly were ceasing, and the faithful were failing from among the children of men—has been dispelled by the returning light and warmth of the Sun of Righteousness, and has given place to a spirit of holy zeal in the cause of God and of his Christ, which is embracing, with outspread arms, all who desire to be one in Christ Jesus, and is seeking to promote the eternal welfare of all men, at home and abroad—of “barbarian and Scythian, Jew and Gentile, bond and free.” [Cheers.]

*To be Continued.*

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## MISSIONARY INTELLIGENCE.

### MISSIONS IN CEYLON.—(Concluded.)

THE progress of the new chapel at Morotto, the increase of the congregation, and the commendable zeal of the Assistant Missionary, as described by Mr. Gogery, of Caltura, are very encouraging circumstances. The latter part of Mr.

Gogerly's letter relates to an application to the Local Government for some aid to the Mission, which had been rendered necessary by the economical arrangements of the General Committee of the Parent Society. In common with other Missions, that in South Ceylon has suffered a material reduction in its Annual Grant from the Funds of the Parent Society; and the consequence must be a restriction of operations in some parts of the work, unless local aid can be obtained. We are happy to observe, that the application of Mr. Gogerly, as Chairman of the Mission in South Ceylon, was favourably entertained, and that the Local Government bears an honourable testimony to the useful character of the Mission.

*CALCUTA—Extract of a Letter from the Rev. D. J. Gogerly, dated Sept. 20, 1841.*

I HAVE directed the Assistant to use the greatest prudence, to see the people as much as possible in their houses, and try to gain their confidence; and I hope he will succeed. At Morotto, I am happy to say, that the work is more encouraging. The congregation at Egodde Uyana has improved, and private houses have been opened for week-night preaching, when from forty to fifty adults assemble. At Gorkana the congregation is, as usual, small; but in Morotto it is much increased. Their chapel, which will accommodate from one hundred and fifty to one hundred and seventy-five people, is nearly finished; but the congregation at present worshipping in the shed outside, including the children, will barely find accommodation in it; so that I anticipate that, soon after its opening, it will be necessary to enlarge it. A good class is met constantly, and a decided work of grace is in progress. Openings present themselves in villages beyond, which I shall watch with great attention. The Assistant Missionary, P. de Zylva, labours with all his might. On the whole, with diligence and prudence, and with the promised presence and blessing of our blessed Master, I trust we shall make progress.

In the course of last month I laid our financial circumstances before the Government, stating our claims upon them, not only from our educational labours and our direct Mission to the Singha-

lese, but also as having performed for many years the duties of sole Chaplain to the Protestant Christians, English, Portuguese, and Singhalese, in the towns of Matura, Calcutra, and Negombo, and to the members using the Portuguese language in Galle. My letter was addressed to the Colonial Secretary, the Honourable P. Anstruther, asking his advice what steps I ought to take to bring the subject more immediately before the Governor; and I received the following answer:

"My dear Sir,—The late Governor recommended a grant of £100 each being made to several Missionary institutions; in reply to which the Secretary of State directed that such a grant should be made only with reference to the amount of subscriptions from private persons here. The Governor considers the Wesleyan Mission well deserving of public support; and if you show that the Mission has received subscriptions within the colony to the amount of £100, he will propose a grant to that amount being made in the Supply Ordinance of next year.

"Yours truly,  
"P. ANSTRUTHER."

As our subscriptions in South Ceylon amounted to £138, we shall at least have a grant of £100 next year, which I expect will be continued, if not increased, annually.

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#### DEPARTURE OF THE REV. W. TEMPLE FOR ENGLAND.

THE REV. WILLIAM TEMPLE, Chairman of the New Brunswick District, and late Editor of this Magazine, embarked this afternoon in the "Themis," on a visit to his native land after an absence of more than twenty years—honourably employed in Missionary toil in these Provinces. We commend him to the care of that Being whom the wind and seas obey. He hopes to be "at home" in time to attend the ensuing Conference, and designs returning early in the autumn. May his expectations be realized! He has kindly promised to keep up a correspondence with the readers of the Magazine during his absence.

*St. John, June 30, 1842.*

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*The Rev. M. Richey, A. M. whose Portrait we give in this Number, is so extensively known in these Districts, that any notice as an accompaniment to his Likeness is unnecessary. He is now laboring as a Wesleyan Missionary at Toronto, U. C.*

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**BRITISH NORTH AMERICAN**  
**WESLEYAN-METHODIST MAGAZINE,**  
**FOR AUGUST, 1842.**

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**BIOGRAPHY.**

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**MEMOIR OF THE REV. RICHARD PATTISON.**

BY HIS WIDOW.

[From the Wesleyan Methodist Magazine.]

My late husband was born in High-Wycombe, Buckinghamshire. During his last illness, when he seemed to apprehend that he should be convulsed, he said "I remember seeing my father in convulsions just before his death; and, though only eight years old, I was so affected, that I retired into secret, fell upon my knees, and earnestly prayed for him." His mother had the fear of God; and, according to her light, endeavoured to implant right principles in the minds of her children: she regularly attended a Dissenting place of worship.

Whatever degree of divine influence he experienced at the time referred to, it is to be regretted that it was not cherished; for, as he grew in years, the enmity of his heart was soon manifested in acts of transgression. At the age of fifteen he attended the Methodist chapel, with his companions, for the purpose of disturbing the congregation. He was present one evening when the officiating minister announced that on such a night Mr. Jonathan Coussins might be expected to preach there. As soon as he heard the name, he has since said, "I was powerfully tempted to curse him." He did not forget the time, but went with his usual purpose. Mr. Coussins's text was, "What is the Almighty, that we should serve him? And what profit shall we have if we pray unto him?" Job xxi. 15. The text arrested his attention, and soon the Holy Spirit of God applied the word with power to his heart; and he literally trembled at the awful discovery which he had of his state

and danger. He returned home, resolved to forsake his sins and sinful companions, and turn to God with all his heart. He groaned under a sense of the wrath of God abiding upon him; and while in this state he heard a sermon from "the rich man and Lazarus," which increased his fearful apprehensions, and led him to greater earnestness in seeking the mercy he needed. As a penitent sinner, he was soon noticed by those whom he had despised and persecuted, invited to a class-meeting, and encouraged to seek with all his heart the forgiveness of his sins. He was often tempted to conclude that he should never enjoy the happiness of which he heard others speak; but his class-leader (a poor labouring man, of whom he spoke, with great affection, a few days before his death) said to him, "Richard, when God pardons your sins, you will be as sure of it as if an angel from heaven came down to tell you so." "So," he said, "I found it, after some weeks' experience of the wormwood and the gall." He was filled with joy and peace through believing.

In this state of happy liberty he continued to walk, bearing in his turn the scandal of the cross; but neither allurements nor persecutions from without, nor temptations from Satan within, moved him from his steadfastness. Having tasted that the Lord was gracious, he pressed forward to the attainment of more grace, and was soon brought to see and feel the need of a deeper and richer baptism of the Spirit, and entered into the full and glorious liberty of the adult sons of God. This was before he was placed on the plan as a local preacher. It is not known how long he had acted in that capacity when he offered himself as a Missionary to the West Indies; but, no doubt, pure love to God, and to the souls of the then degraded black population of those islands, prompted him thus to place himself at the disposal of the conference.

In the latter end of the year 1791 he left his native land, and arriving in safety at Barbadoes, from thence he proceeded to his appointment. It may be truly said, that he never lost sight of the objects of his mission; but that he practically adopted the direction of St. Paul, "Mind not high things, but condescend to men of low estate."

The first seven years of his missionary life were perhaps more arduous and trying, and his exposures to dangers and difficulties more frequent, than the last. He was in Grenada

when the insurrection broke out there; and afterward in St. Vincent for eighteen months during the Caribb war: but though he suffered many privations, both by sea and land, a gracious Providence watched over him for good. During his last affliction, speaking of the confidence we ought to place in the faithfulness of God, he said, "Many times, in storms on the ocean, or crossing from one island to another in small vessels, I have held by a rope, and sung—

"The watery deep I pass,  
With Jesus in my view,  
And through the howling wilderness  
My way pursue;"

and I have felt my faith in God wonderfully strengthened."

His success in the work of his Lord in that missionary field must be left till the morning of the resurrection; but, no doubt; he was hailed on the eternal shore by many of the sons of Ham, who had been given as seals to his ministry.

He returned to his native land in the year 1798 greatly debilitated, having suffered much; for four years; from a liver complaint, which often afterward brought him very low, and was finally the occasion of his death. At the conference of that year he was appointed for Nottingham, with the Rev. Messrs. Reynolds and Bramwell. It is well known that that was a period of great trial to those members of the Wesleyan society who were faithful among the faithless; but God, who never fails them who trust in him, made "bare his holy arm"; the Spirit was poured from on high; multitudes of sinners were converted from the error of their ways; the members of the Church were quickened and revived, and many of them raised as witnesses to testify that "the blood of Jesus Christ cleanseth from all sin." It was here he became acquainted with the late Rev. W. E. Miller, the late Mr. Henry Longden, and others,—men fully devoted to God, and filled with zeal for his glory, and the salvation of souls. Their society was made the means of much good to himself. He was conscious that he had not retained the blessing of entire sanctification in its full life and power; he wrestled with God in mighty prayer, and soon recovered what he had lost. The remembrance of the men of God with whom he laboured, and of the heart-reviving showers of grace that descended upon the congregations in that day of gracious visitation, was always dear to him.

Early in the spring of the year 1799 he was sent to the island of Jersey. He went full of faith and of the Holy Ghost. He found a people ready to receive him, and to join hands with him in advancing the glory of God. His labours were divided between Jersey and Guernsey; and they were not in vain in either place.

It may be necessary to state the reasons for his removal from Nottingham. The Wesleyan societies in the island of Jersey had long been oppressed and afflicted by the iron hand of persecution. The members were publicly hooted, and disturbed in their religious services. At length the storm came to its height. A law was passed, not only requiring all males, of a certain age, to bear arms, but to practice their exercise on the sabbath day. This part of the law men who feared God could not obey; and many were, in consequence, put to great expense and inconvenience. The Rev. Joseph Brookhouse was imprisoned for refusing to take the accoutrements of a militia man, and do the duty of a soldier. This was a dark and cloudy day; but, blessed be God, none were conquered. Even the babes in Christ were confirmed in their attachment to Him and his cross. The case was represented to His Majesty George the Third; and at the latter end of the year 1798 entire freedom was given to pious men to keep holy the sabbath, by an express law abolishing the one mentioned above. At the conference of 1798 no English minister was appointed for the islands; but, as soon as it was known that the persecuting law was disallowed, application was made to the President, who wrote immediately to Nottingham directing Mr. Pattison to be sent.

Soon after his arrival at Jersey, as stated subsequently by himself, he felt a powerful impression that he must offer himself again for his former field of labour. It seemed as if the objects of his cares and labours in the West Indies were before him, crying, "Come over and help us." He knew their wants, and the difficulty of obtaining help for them. He therefore yielded to the impression, believing that it came from God; and wrote immediately to Dr. Coke on the subject.

We were married in August, and left the island in September for Falmouth, accompanied by Mr. and Mrs. Jeune. Mr. Jeune was appointed for Grenada, to preach to the French negro population; but he soon finished his course, and passed



to his eternal home. We sailed from Falmouth October 1, 1799, and had tolerably fair weather till we reached the Bay of Biscay, where for several days we were tossed about by heavy gales of wind. On the 10th, just as the storm was subsiding, a strange sail appeared in sight, which Captain Rattrey believed was a Spanish privateer, which had captured three of His Majesty's Portugal packets within a short time. Providentially he had heard of this vessel previously to his leaving Falmouth, and knew that its strength lay in boarding vessels, and overpowering them by numbers. About seven in the evening, it came so near as to be able to hail; the packet fired and cut some of the rigging. A sharp engagement now ensued, but it only lasted a short time; the Spaniard getting out of the way, and was seen by us no more. Mr. Pattison had to engage in this strange work, while his friends below were commending him, his companions, and themselves, to the care and protection of Him who was their refuge and strength in that hour of trouble. He did graciously deliver them, and all in the ship; for not a hair of any head was injured. With hearts filled with grateful joy we now sung together our great Deliverer's praise, and felt increasing confidence in his providential guardianship. The rest of the passage proved very pleasant; and we arrived in safety at Barbadoes, November 6th. A report had not long before reached the island that Mr. Pattison was dead. When we landed at the pier-head, the captain of a mail-boat, with whom Mr. Pattison had sailed several times, took him by the hand, saying, "I am glad to see you alive; for I had heard from some of your friends in Grenada that you were dead." When he reached the mission-house, he found that a funeral sermon had been preached on the supposed occasion a fortnight before; and he himself went into the chapel and removed the black cloth which had been hung about the pulpit. Having called at several islands, he reached Nevis on the 21st, where he met with the late Rev. John Brownell, who had likewise heard the report; and, together with the numerous friends it was his happiness to have in all the islands where he was known, rejoiced to have ocular demonstration of its falsehood.

On the 27th we reached Tortola, his appointed station; and in a few weeks he was seized with a bilious fever, which his medical attendant feared would prove fatal: but God had mercy upon him, and on me also, and restored him to health. To this

affliction he referred in his last sickness, as will be noticed in its proper place. Here he labored for three years, with a zeal that was indeed a constant and even flame of love, which many waters could not quench. He was often exposed to danger, having regularly to visit several places, which were only accessible by sea; but no weather could keep him back from the performance of his duty. Though often entreated not to venture when the weather was stormy, such entreaties moved him not. In the work of his Lord he was courageous, and full of holy confidence. He would say, "Am I not as safe while doing his work at sea, as on land?" and thus seek to rebuke the unbelief, or to remove the fears of others. Many seals were here given to his ministry; and he left the island, we may truly say, followed by the prayers and tears of hundreds.

His next appointment was Antigua: he reached that island in December, 1802. The yellow fever was then raging, and carried off a great number of persons. He was one day suddenly seized with a bilious fever, and, in the course of it, having fainted away, he was supposed to be dying; but the Lord heard prayer in his behalf, and restored him to health. In this place he manifested the same fervent zeal for the glory of God, and the good of his Church, that he had done in other places; and labored diligently for the benefit of the souls committed to his care. The great Lord of the harvest vouchsafed to him a rich reward in the prosperity of his work.

His next appointment was Dominica: he sailed for that island in February, 1804. Just when we were in sight of the harbor, early in the morning, alarm-guns were heard from the different forts; and, as soon as daylight appeared, a fleet of men-of-war was seen sailing under the shore, showing English colors, till the admiral's ship reached the mouth of the harbor. The English flags were then taken down, and the French flag hoisted. Troops were then disembarked, and the town was attacked. The vessel in which we were was, at that moment, not far astern of the admiral's ship, showing English colors. It is not easy to describe the consternation of all on board at the sight of the French colors; the captain and crew seemed almost paralyzed; but in that moment of danger God appeared for the deliverance of his servants. The captain consulted his passengers, who were all agreed that it would not do to attempt to go back to Antigua, lest the enemy should sink the vessel,

for fear of their carrying there the tidings of what they had seen ; but that it would be better to steer for Martinique, from whence they came. This they did, favored by a gentle breeze, which soon wafted the vessel out of gun shot, though not out of sight of some of the dreadful effects of war, as during the day the town of Roseau was seen on fire ; and the effect of the blowing up of the rum-stores in the island was felt, just as though the vessel had been shaken by an earthquake. All on board seemed deeply affected at the deliverance wrought by a gracious Providence in their behalf, and on their knees gave glory to God. The following day the missionaries sat together on the deck, and sung,

" God moves in a mysterious way  
His wonders to perform," &c.

while tears of gratitude flowed from their eyes. They thought they never saw or felt the power and beauty of that hymn as they saw and felt it then ; and perhaps they never sung it again as they did on that day when they had escaped from captivity or death. Three days after this deliverance they reached St. Vincent's, and found the inhabitants greatly alarmed at the vicinity of so formidable an enemy.

As Mr. Pattison was now without a station, his brethren advised him to go to Barbadoes, that island being then without a Wesleyan missionary. For eighteen months, surrounded with difficulties and discouragements, he held on the tenor of his way, endeavoring to spread the knowledge of Christ. His sphere of labor was, indeed, very limited, as there were not more than twenty-three members in the society, and there was access only to two or three places in the country. Prejudice and the spirit of persecution were rampant. No services could be held in the chapel in the evening, even on the week-days. The few who were united together assembled at three in the afternoon, that they might hear the word of life without interruption. The greatest part of the black population was still under the power of heathen superstition. They were accustomed to place food on the graves of their deceased relations, playing the tom-tom at their funerals ; and very awfully were they given to profane swearing, a custom they had learned from their *Christian* masters. But, blessed be God, even in this Sardis there were a few who feared God, and interceded with him for a guilty land.

In July, 1806, we sailed for England. After a passage of fine and stormy weather, we landed at Portsmouth, September 30, expecting an appointment in that district, having made a request to Dr. Coke to that effect. Mr. Pattison was, however, appointed to the Yarmouth circuit, in Norfolk. This circuit at that time was laborious and extensive, and his health was now much debilitated; but as was his day, so was his strength. He passed the two years without any serious illness, and God was pleased to own his labours. His next appointment was Lynn, in the same county; and of the two years which he spent in that circuit it may be truly said, that he never laboured more diligently or more successfully; so that he was accustomed to say that two of the happiest years of his life were spent in that circuit.

He was subsequently appointed to Nottingham, Grantham, Belper, Chesterfield, Mansfield, Ramsey, (Isle of Man,) Lancaster, Selby, Knaresborough, Stamford, Oakham and Skipton. It would too much enlarge this sketch to enter into details in respect to each circuit. Besides, he was not at all a man of change. What he was, and what he did in one circuit, that he was and did in all. He never chose an appointment for himself, but by prayer and supplication made his request known unto God, and then left himself entirely to the disposal of the conference. He used to say, "The great Head of the Church knows his vineyard and the labourers whom he employs;" and that, in the wide extent of the Wesleyan connection, there was a circuit for each preacher. He did not seek great things for himself, nor was ever known to indulge any anxiety about his future destination. When he went into a circuit, all his energies of body and mind were put forth for its temporal and spiritual benefit while he remained in it. He sometimes found the societies embarrassed in their temporal concerns, and met in consequence with many trying and painful occurrences; but he endeavoured to see the will of God in them all. For years his income was indeed limited; but no quarterly meeting could prevail upon him to have it increased, until the circuit was relieved of its burden. In him, however, this was no new feeling. When in the West Indies, and obliged to draw bills upon Doctor Coke, or the committee at home, it was sometimes painful to see him; and when reasoned with, he would reply, "Ah! you do not know with what difficulty every shilling of

that money is obtained." Purity of intention was truly a prominent trait in his character. Selfishness, that disease of our nature, was blessedly subdued in him.

The conference never had a member more ardently and sincerely attached to Wesleyan Methodism than himself. Its doctrines he believed, and well understood; and, both in the pulpit, and out of it, he diligently laboured in explaining and enforcing them. He loved its discipline, and maintained it; though this sometimes exposed him to painful exercises. But he never acted rashly: he was always calm, recollected, and kind; but at the same time, firm as a rock. He knew "no man after the flesh" when God and his cause were concerned; his principles were as pure as his integrity was inflexible. He had no sympathies "with them who are given to change," or to cause divisions. He freely confessed that he owed his all, under God, to Methodism; and thought it the greatest honor the great Head of the Church could have conferred upon him to have placed him in its ministry. To the leading active members of the conference he bore the most grateful affection for their disinterested labors for the benefit of the connection.

Before proceeding with the account of his last sickness and death, it may be proper to observe, that such were the views he had of himself that not a word could be said to him on the subject of a funeral sermon, or of any notice of his life and labors; and the fear lest he should hear the pen move on the paper, and inquire, "what are you doing?" and put an interdict upon it,—prevented us from recording many of the gracious words that fell from his lips. What is recorded will only convey a faint idea of his happy state, and of the power of that grace which was so richly shed upon him by the God of boundless love. It will want the divine influence, the life and energy, with which he spoke; the heavenly, smiling countenance, which more than once appeared irradiated with rays of glory; and the uplifted hands, so often raised in wonder, adoration, and triumph.

Friday, 20th, he said, "Now, Lord, lettest thou thy servant depart in peace, for mine eyes have seen thy salvation." "For me to live is Christ, to die is gain." In the afternoon he requested that the servant might be called up stairs; and when all in the room had surrounded his bed, he gave out—

"Praise God, from whom all blessings flow;"

and attempted to sing. It was thought that he would request some one who was present to pray; but when the doxology was concluded, he shut his eyes, joined his hands, praised God for all the blessings he had conferred upon us and our families, acknowledged our sins and unfaithfulness to grace, implored forgiveness, and asked blessings for us and all belonging to us. He then solemnly pronounced the benediction. In the course of the night I said, "You are very faint." He replied, "I long, I do indeed long to depart, and be with my Lord. I come to thee, thou precious Lamb of God!"

In the course of Saturday, 21st, though reduced to extreme weakness, he cried,

"Mercy's full power I then shall prove,  
Loved with an everlasting love!"

On Sunday, 22d, he said, "I am going to heaven. My way is clear; but it is a serious thing to die. Nothing but the grace of God will do."

On the 23d, as I stood by him, looking at me, he said, "Now, I believe, I shall soon overcome;" and with a smile, and motion of his head, added, "He is ordering an embassy for me." Soon after he exclaimed, "The wonders Jesus does are above all wonders. O heaven! that is the world of wonders. I have had a world of pain; but there is the world of wonders! O the glory, the glory!"

Tuesday, 24th, he said, "I am waiting the coming of my Lord without fear. Christ is in me, the hope of glory. The everlasting God, the Prince of peace! Come, Lord Jesus, come, come, come! I shall soon partake of 'the inheritance of the saints in light!'"

On the 25th, for a short time, the shadow of a cloud fell upon his spirit. He said to me, "Pray for me. I have perplexities and conflicts." I answered, "Did you expect nothing of the kind? Have we not sung, sometimes,

'Close by the gates of death and hell,  
I urge my way to heaven!'

Satan is permitted to make another effort. But the woman's conquering Seed will beat down Satan under your feet.

'Our conflicts here shall soon be past,  
And you and I ascend at last,  
Triumphant with our Head.'

He smiled, fell back upon the merciful promise of God, and appeared much engaged in prayer. God gave him a glorious victory.

Thursday, 26th, in the early part of the day he exclaimed, "O the wonders of redeeming love! But the greatest wonder of all is, that I have an interest in it." He now labored under great faintness, which continued for some hours; indeed, he appeared to sink very fast. He lay for some time as though insensible. I and a friend sat near, watching him; when, all at once, he opened his eyes, threw up his dying arm, and waved it, crying, "Halle—, halle—, glory, glory, halle—, halle—;" then waved both arms. Soon after he said, "I shall see the best, the holiest,—yes, the men of God of every age, of every clime." After a pause, he added, "I will magnify the Lord for ever and ever.

'If all the world my Jesus knew,  
Then all the world would love him too.'

In a few minutes he again raised his right arm, pointed to the top of the bed, and cried out, "Look, look, look, look," with such strength as moved his whole body, now reduced to infant weakness.

The closing scene was now evidently drawing near. Though so strong that the struggle with the last enemy had been thus painfully protracted, the mortal victory was nearly gained; but the triumph of the inner man was complete. On Saturday, 28th, when his daughter was wiping his hands, he looked at her, and said, "I shall soon be in my heavenly Father's house." And some time after though with a faltering voice, he added, "My heart—and my flesh—faileth;—but—God is—the—strength of my heart,—and—my—portion—for ever."

Sunday, 29th, during the night, he said, "Halle—, halle—," several times; and, about nine in the morning, "Glory to God for ever." I subjoined, "Glory to God and the Lamb for ever." He repeated the words after me. I believe he knew the voice; for he said, "I—am—going." I replied, "to glory." He answered, "to glory." These were his last words. About three in the afternoon he attempted to lift his dying hand, smiled, and his countenance was for some moments quite irradiated, as with inward joy. A few minutes after seven in the evening, without a sigh, he entered the joy of his Lord. Had not his friends been near, and looking at him, he would have escaped

away without their knowledge, so gentle was his departure at last. He died, December 29th, 1839, aged sixty-nine years.

“ Oh may I triumph so,  
When all my warfare 's past ;  
And, dying, find my latest foe  
Under my feet at last !”

## ON CONGREGATIONAL SINGING.

(Abridged from “*An Address to the Wesleyan-Methodists, by the Rev. JAMES GELL.*”)

OUR people are a devotional people: they love psalmody; and were they not hindered, \* \* \* \* \* they would produce the finest congregational singing in the world.—REV. RICHARD WATSON.

I. *In all ages of the world, hymn-singing has formed an important and delightful part of the public worship of Almighty God.*—Even the Heathen, in their temples, sang the praises of their dumb and lifeless idols. The singing of hymns to Jehovah appears to have been the practice of the patriarchal church; for, before the giving of the law from Mount Sinai, on the wonderful deliverance of Israel at the Red Sea, “sang Moses and the children of Israel this song unto the Lord; and spake, saying, I will sing unto the Lord, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea.” It was continued under the Mosaic dispensation: David was the sweet Psalmist of Israel. He composed a great number of psalms, under the plenary inspiration of the Holy Spirit, for the instruction and edification of the church of God in all ages. He, with Gad the Seer, and Nathan the Prophet, regulated the singing in the sanctuary, and divided the Levites into twenty-four courses for song in the house of the Lord, to give thanks, and to praise the Lord. It seems that females formed a part of the Levitical choir; for it is said, “God gave to Haman fourteen sons and three daughters, and all these were under the hand of their father, for song in the house of the Lord.”

Our blessed Saviour having instituted the holy sacrament,—having signed, sealed, and sanctioned the New Testament,—the very next thing He did was, to sing a hymn with his disciples; and afterwards He went out to the Mount of Olives. At midnight, in the prison of Philippi, Paul and Silas “prayed, and sang praises to God.” That this is a New Testament duty, is proved also by the following prophecy of the Saviour, quoted by St. Paul: “For this cause I will confess to thee among the Gentiles, and sing unto thy name.” And again he saith, “Rejoice, ye Gentiles, with his people.” And again, “Praise the



Lord, all ye Gentiles, and laud him, all ye people." Again, we are commanded to "teach and admonish one another in psalms, and hymns, and spiritual songs; singing with grace in our hearts unto the Lord."

That the singing of psalms or hymns was a part of divine worship in those churches formed by the Apostles, is evident from the following expressions: "Every man praying or prophesying, having his head covered, dishonoureth his head.—But every woman that prayeth or prophesieth with her head uncovered, dishonoureth her head." And, "When ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying. I will sing with the spirit, and I will sing with the understanding also." In the scriptures, the singing of psalms or hymns is sometimes expressed by prophesying. Samuel said to Saul, "Thou shalt meet a company of Prophets, coming down from the high place with a psaltery, and a tabret, and a pipe, and a harp before them: and they shall prophesy." The Chaldee says, "They shall sing, or praise." "And the Spirit of the Lord will come upon thee, and thou shalt prophesy with them;" or sing praises to God under the influence of his Holy Spirit. So when David fled to Samuel at Ramah, and Saul sent messengers to take him, when they saw the company of the Prophets prophesying, the Spirit of God was on the messengers of Saul, and they also prophesied. He sent messengers twice more, and they prophesied. He then went in person to apprehend David; but the Spirit of God was upon him also; and he went on and prophesied. And he stripped off his clothes, or his royal robes, and prophesied, or praised,—sang praises to God, before Samuel. It is said of Asaph and others, that they should prophesy with harps, with psalteries, and with cymbals; that they prophesied according to the order of the king; that they prophesied with a harp, to give thanks and to praise the Lord; and that the children of Haman were for song in the house of the Lord. Therefore, it is evident, that prophesying and singing the praises of God, here specified, were the same things. Again, it is observed that the prophets of Baal, in their contest with Elijah, "prophesied until the time of the offering of the evening sacrifice;" that is, they sung hymns to the idol.—From this view of the term "prophesy," it is plain, that in 1 Cor. xi. 4, 5, the Apostle speaks of the ordinary service, in which the whole congregation joined in divine worship; and that the "prophesying" here used, is singing and celebrating the praises of God in psalms, and hymns, and spiritual songs.

The primitive Christians followed the apostolic example in their public assemblies, of singing the praises of Jehovah, when the Apostles were called to their heavenly reward. Pliny, writing to the Emperor Trajan, A. D. 107, giving him an account of the persecuted Christians, says, "that they were wont to meet

together on a stated day, before it was light, and sing among themselves, alternately, a hymn to Christ as God." With great propriety, congregational singing is continued by us, and most Christian Churches; and the Scriptures assure us, it will form a part of the delightful, and holy, and glorious worship of the heavenly temple.

II. *Congregational singing should be conducted with deep seriousness, and an ardent devotional spirit.* In the hymns we sing, we have confession of sin, gratitude for mercies received, praise, adoration, expressions of love to God, of joy in the Lord, and of acts of faith in the Saviour. They abound in prayer for the pardon of sin, the witness of the Holy Spirit, and entire sanctification of the heart. These hymns should be sung with the spirit, and with the understanding also; under the influence and guidance of the Holy Spirit, and with an understanding of the matter, sentiments, and doctrines contained in them. David exhorts: "Sing ye praises with understanding." The Apostle teaches us to "sing, making melody in our hearts to the Lord"; and to sing "with grace in our hearts to the Lord." We should labour to call into active exercise those peculiar graces which the matter requires. Let us be careful that our hearts are tuned as Mary's was, when she said, "My soul doth magnify the Lord, and my spirit rejoiceth in God my Saviour." God looks at the heart, and how a man is affected within. There is "a holy fervour and emulation, striving to outvie one another in praising God; as the seraphim in Isaiah vi. 3: 'One cried unto another and said, Holy, holy, holy, is the Lord of hosts. The whole earth is full of his glory.' It is the work of angels, the employment of glorified saints, the music of heaven. I confess, I want words to express the excellency of this duty. He that will sing in heaven, let him learn that divine exercise on earth." Mr. Wesley exhorts: "Sing lustily and with a good courage.—Beware of singing as if you were half dead or half asleep; but lift up your voice with strength. Above all, sing spiritually. Have an eye to God in every word you sing.—Aim at pleasing Him more than yourself, or any other creature. In order to this, attend strictly to the sense of what you sing; and see that your heart is not carried away with the sound, but offered to God continually. So shall your singing be such as the Lord will approve of here, and reward when he cometh in the clouds of heaven."

III. *All the congregation should heartily unite in this solemn and joyous part of divine worship.*

Every individual has a soul to save; every individual has an interest in praise, thanksgiving, and prayer; therefore, every one should join in this important department of divine worship. All mankind are commanded to sing the praises of Jehovah:

“ O praise the Lord, all ye nations : praise him, all ye people. Make a joyful noise unto God, all ye lands : sing forth the honour of his name : make his praise glorious. All the earth shall worship thee, and shall sing unto thee ; they shall sing unto thy name. Bless our God, ye people, and make the voice of his praise to be heard. Let the people praise thee, O God ; let all the people praise thee ! ” In the primitive church, all the people bore a part in it. “ From the first and apostolical age,” says Bingham, “ singing was always a part of divine service in which the whole body of the church joined together. ” — It is as clear as the sun at noon-day, that the people generally had a share in the psalmody of the ancient church ; and that this was not an exercise confined to the singers, or any particular order in the church ; but that men, women, and children were all allowed to bear a part in it, under the direction and conduct of precentors. They always enjoyed their privileges of joining in this divine harmony, and were encouraged in it by the greatest luminaries of the church. “ Singing psalms,” observes Lightfoot, “ was a practice in the Christian Church from the very beginning. It was the practice to sing in the public congregation, the whole congregation together. As all the congregation joined in prayer with the Minister, and said, ‘ Amen ’ ; so all the congregation, men, women, and children, joined with him that had and gave the psalm, and sung with him. Fail not to join the congregation in the performance of this duty.” Mr. Wesley exhorts, “ Sing all. See that you join with the congregation as frequently as you can. Let not a slight degree of weakness or weariness hinder you. If it is a cross to you, take it up, and you will find a blessing.” He requires the Preachers to “ exhort every one in the congregation to sing, and not one in ten only.” The Conference requests that “ all will join in singing. The celebrating the praises of the most high God is an important part of divine worship, and a part in which the whole congregation should endeavour, vocally, to join.” How delightful the sight, the feeling, arising from a whole congregation engaged from the heart in this heavenly exercise ! Where all hearts are thus fervently and cordially united in the praise of Jehovah, there must be the presence of the Lord to heal ; there must be the power of God in operation on the hearts of the assembly. It is recorded of St. Austin, that his hearing the heavenly psalms at Milan was one means of his conversion to God ; and multitudes beside St. Austin have felt the power of God to save, and convert, and sanctify, while his people have been joining with one heart and one voice in singing his praises.

The first Christians performed this part of divine service standing. Bingham observes :—“ We are to consider that psalmody was always esteemed a considerable part of devotion ; and upon that account was usually, if not always, performed in

a standing posture." St. Austin speaks of psalmody "as an act of devotion which all the people performed standing in the church." "I stand," says Mr. Wesley, "whenever I sing the praise of God in public. Does not the Bible give you plain precedents for this?" The Conference remarks, that "it is very indecorous not to stand up on so solemn an occasion as that of celebrating the praises of the most high God." Again: "We request that all our chapels may be furnished with hassocks, or with kneeling-boards; so that every excuse may be taken away from those who persist in the irreverent and unscriptural custom of sitting while at prayer. We desire that all our Preachers will strongly urge on their congregations, the propriety and importance of standing while they sing the praises of God."

IV. *The tunes brought into the congregation should be of the simple and grave kind, calculated to affect the heart, and kindle a warm, devotional feeling through the assembly.*

The hymns of the primitive Christians were set to music; but the tunes appear to have been the most simple and melodious. Lord King observes: "The primitive singing was in good tune and concert. All that they looked after was to sing in rhyme, metre, tune, and concert; to offer up unto God the praises of their voices, lips, and mouths." At the commencement of Methodism, the congregational singing was simple, grave, and melodious. Mr. Wesley published a piece on the grounds of vocal music; and collected tunes at four different times for the hymns he had published, the last of which he denominated "Sacred Melody." He was an ardent lover of melody. "I was much surprised," he observes, "in reading an 'Essay on Music,' wrote by one who is a thorough master of the subject, to find that the music of the ancients was as simple as that of the Methodists; that their music wholly consisted of melody, or the arrangement of single notes; that what is now called harmony, singing in parts, the whole of counterpoint and fugues, is quite novel, being never known in the world till the popedom of Leo X, A. D. 1512." In his "Thoughts on the Power of Music," he says, "We are told, the ancient Greek musicians were able to excite whatever passions they pleased; to inspire love or hate, joy or sorrow, hope or fear, courage, fury, or despair;—yea, to raise these one after another, and to vary the passions just according to the variation of the music. But why is it that modern music in general has no such effect on the hearers?—The grand reason seems to be no other than this,—the whole nature and design of music is altered. The ancient composers studied melody alone; the due arrangement of single notes; and it was by melody alone that they wrought such wonderful effects. And as this music was directly calculated to move the passions, so they designed it for that very end.—

But the modern composers study harmony, which, in the present sense of the word, is quite another thing; namely, a contrast of various notes, opposite to, and yet blended with, each other; wherein they, now high, now low, pursue the resonant fugue."

In the fourth century, "some disorders and irregularities," says Bingham, "crept into the practice of singing, and corrupted the psalmody and devotions of the church." Against these, the Fathers frequently declaim, with many sharp and severe invectives. Chiefly they complain of the lightness and vain curiosity which some used in singing, who took their measures from the practice of the theatres: introducing from thence the corruption and effeminacy of secular music into the grave and solemn devotions of the church. St. Jerome, on those words of the Apostle, (Eph. v. 19,) makes this reflection: "Let young men hear this, let those hear it who have the office of singing in the church, that they sing not with their voice, but with their heart to the Lord; not like tragedians, physically preparing their throats and mouths, that they may sing after the fashion of the theatre in the church. He that has but an ill voice, if he has good works, is a sweet singer before God." The other vice complained of, was the paying more regard to the music of the words, and sweetness of the composure, than to the sense and meaning of them; pleasing the ear, without raising the affections of the soul; which was the great design which psalmody and music were intended to promote. St. Jerome takes notice of this corruption, giving this caution against it: "Let the servant of Christ so order his singing, that the words which are read may please more than the voice of the singer; that the spirit which was in Saul, may be cast out of them who are possessed with it, and not find admittance in those who have turned the house of God into a stage and theatre of the people." Chrysostom complains of men's using theatrical noise and gestures, both in their prayers and hymns. In one of his homilies to this purpose, he exclaims: "O unhappy wretch, thou oughtest with reverence and fear to send up the angelical hymn, and with trembling make confession to God, and thereby ask pardon for thy offences! Instead of this, thou bringest into the church the manners of mimics and dancers, by a disorderly tossing up the hands, and beating with thy feet, and agitation of thy whole body. Dost thou not consider, that the Lord himself is present, who measures every man's motions, and examines their consciences? Thy mind is blinded with what thou hast heard and seen in the theatres; and the things which are done there, thou bringest into the rites and ceremonies of the church."

In Mr. Wesley's life-time, corruptions of a somewhat similar nature made their appearance in some places among the Methodists: hence, in 1781, on his preaching at Warrington, he says,

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“ I came just in time to put a stop to a bad custom, which was creeping in here: a few men, who had fine voices, sang a psalm, which no one knew, in a tune fit for an opera, wherein three, four, or five persons sung different words at the same time. What an insult upon common sense! What a burlesque upon public worship! No custom can excuse such a mixture of profaneness and absurdity.” In the Minutes of Conference he exclaims: “ Beware of formality in singing, or it will creep in upon us unawares. Is it not creeping in already, by those complex tunes, which it is scarce possible to sing with devotion? Such is, ‘ Praise the Lord, ye blessed ones!’ Such the long quavering ‘ hallelujah,’ annexed to the Morning-song tune, which I defy any man living to sing devoutly. The repeating the same words so often, but especially while another repeats different words, (the horrid abuse which runs through the modern church-music,) as it shocks all common sense, so it necessarily brings in dead formality, and has no more of religion in it than a Lancashire hornpipe. Beside that, it is a flat contradiction to our Lord’s command, ‘ Use not vain repetitions.’ For what is vain repetition, if this is not? What end of devotion does it serve?”

Again:—“ Do not suffer the people to sing too slow. This naturally tends to formality, and is brought in by those who have very strong or very weak voices. Is it not possible that all the Methodists in the nation should sing equally quick?” “ Sing in time. Do not run before, nor stay behind, it. And take care you sing not too slow. This drawing way naturally steals on all who are lazy; and it is high time to drive it out from among us, and sing all our tunes just as quick as we did at first. Why should not the Assistant (Superintendent) see that they are taught to sing in every large society? and do this in such a manner, as to obviate the ill effects, which might otherwise spring therefrom?”

In the Minutes of Conference, 1805, we find the following directions: “ Let no pieces, as they are called, in which recitatives by single men, solos by single women, fuguings, (or different words sung by different persons at the same time,) are introduced, be sung in our chapels. Let the original, simple, grave, and devotional style be carefully preserved, which, instead of drawing the attention to singing and the singers, is so admirably calculated to draw off the attention from both, and to raise the soul to God only.” Again: “ Let the excellent paper, inserted by Mr. Wesley in the Arminian Magazine for 1781, and entitled ‘ Thoughts on the Power of Music,’ be immediately reprinted in the Magazine, and also published in a separate form, that copies may be sent to every Circuit. And let the Preachers promote, as much as possible, the restoration, in our public singing, of the style of music which that paper recommends, and which is exemplified in many of our best and oldest tunes.”

The sentiments of Dr. Watts on congregational singing appear to accord with those of Mr. Wesley and the Conference. He observes: "It were to be wished that we might not dwell so long upon every single note, and produce the syllables to such a tiresome extent, with a constant uniformity of time; which disgraces the music, and puts the congregation quite out of breath in singing five or six stanzas; whereas, if the method of singing were but reformed to a greater speed in pronunciation, we might often enjoy the pleasure of a longer psalm, with less expense of time and breath; and our psalmody would be more agreeable to the ancient churches', more intelligible to others, and more delightful to ourselves." Dr. Clarke, speaking of the singing of the ancient Christians, says: "I rather suppose that their singing consisted in solemn, well-measured *recitativo*, than in the jingling, and often foolish, sounds which we hear, when a single monosyllable is sometimes shivered into thirty-six demi-semiquavers."

The singing of anthems is discountenanced by Mr. Wesley and the Conference, because the whole congregation cannot join therein.

V. *Instrumental music was not in use in the primitive church.\**

VI. *Our own tunes should form a considerable part of those which are used in the congregation.*

It has been observed, that Mr. Wesley published "the Grounds of Vocal Music," and several collections of tunes, for the use of his congregations; the last of which he denominated "Sacred Melody," or "A choice Collection of Psalm and Hymn Tunes." In his preface to "Select Hymns, with Tunes annexed," 1765, he says, "I have been endeavouring for more than twenty-years to procure such a book as this; but in vain. Masters of music were above following any directions but their own: and I was determined, whoever compiled this, should follow my directions, not mending our tunes, but setting them down neither better nor worse than they were. At length I have prevailed. They are pricked true, exactly as I desire all our congregations to sing them." His tunes have been revised, corrected, and reprinted, under the following title: "Sacred Harmony: a Set of Tunes, collected by the late Rev. John Wesley, A. M., for the Use of the Congregations in his Connection; a new Edition, carefully revised and corrected by his Nephew, Charles Wesley, Esquire, Organist to His Majesty George the Fourth." In the Minutes of 1765, Mr. W. asks, "What can be done, to make the people sing better? - Answer. Teach them to sing by note, and to sing our tunes first." In the Minutes of 1796,

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\* This part of the Address is too excellent to abridge, and too long for insertion now: we may give it whole in some future number.

the Conference enforces, "Recommend our tune-book every where. We agree with our late reverend father, that our own tunes should be learned and sung in preference to others, as in these the whole congregation can in general join." In 1815, the Preachers were enjoined, "to promote the style of singing recommended in Mr. Wesley's paper on the Power of Music, which is exemplified in many of our best and oldest tunes."

No new tunes should be brought into the congregation before the old tunes are well known, and then with considerable prudence and caution. If new tunes are often brought into the congregation, in which the people cannot join, the worship of the blessed God is marred, the devotion of the congregation receives a check, and many serious people are grieved and offended. Mr. Wesley says, "I advise the Preachers to introduce no new tunes." Again he says, "Introduce no new tunes till they are perfect in the old." Mr. Watson observes, "All new tunes ought to be tried, and admitted or rejected by those to whom God has given the charge of his courts; and who are responsible, both to him and to the public, for the manner in which public psalmody is conducted." Mr. Wesley also enforces "Suit the tune to the nature of the hymn." From the repeated advices given, to recommend our own tunes everywhere, to suit the tunes to the nature of the hymns, to prevent formality, to form our style of singing on the model of his "Thoughts on the Power of Music," it is evident that Mr. Wesley was deeply interested in our congregational singing; and that he ardently desired to preserve it in simplicity, gravity, and melody. And, as Mr. Wesley's family were eminent for their knowledge of music, and as he himself well understood it, surely, great respect and deference ought to be observed to the judgment, advice, and request of our venerable Founder in this department of our public service.

VII. *In large congregations, to preserve order, it appears needful for some person or persons to be appointed to conduct and lead the singing.* In the primitive church, it seems that the Minister, or some individual in the congregation, acquainted with a suitable tune, pitched it. And, "when it was found by experience, that the negligence and unskilfulness of the people rendered them unfit to perform this service, without some one more skilful to guide and assist them, then a peculiar order of men were appointed and set over this business, with a design to retrieve and improve the ancient psalmody, and to regulate and encourage the psalmody of the church. The first rise and institution of these singers seems to have been about the beginning of the fourth century; for the Council of Laodicea is the first that mentions them. Unless any one thinks, perhaps, the apostolical canons to be a little more ancient. And from this time these were called Canonical Singers; that is, such as were entered



into the canon, or catalogue, of the Clergy, which distinguished them from the body of the church. These Canonical Singers were also called Monitors, or Suggestors, from their office, which was, to be a sort of Precentors to the people." In the commencement of Methodism, the Preacher generally pitched the tune in the congregation. Hence Mr. Wesley requests the Preachers: "If you cannot sing yourself, choose a person or two in each place to pitch the tune for you." This choosing one or two persons in each place by the Preacher, to pitch the tune for him, was the beginning of the formation of a choir.—And as the congregation and society increased in any particular town or large village, a certain number of persons were appointed as singers in the chapels, to guide and lead the congregation in this department of divine worship, or to be Monitors, or Precentors, to the audience.

*VIII. Those persons who are appointed to lead the singing in the congregations of God's people, should be spiritually minded, and of good report for piety.*

The Leaders of singing, surely, should sing with grace in their hearts unto the Lord. And "to sing with grace, is to exercise the graces of the heart in singing; we must sing with joy, with trust in God's mercies, with a holy commemoration of God's benefits, yea, with the prayer and desire of our hearts, that our words in singing may be acceptable. We must sing, not with our tongues only, for ostentation, but with our hearts. To sing with our hearts, is to sing with understanding, with sense and feeling. We must sing to the Lord, that is, both to God's glory and in a sense of God's presence, and upon a holy remembrance of God's blessings." "In singing psalms and spiritual songs," says Elton, "our hearts must go with our voices and tongues; our singing must not only be with the voice or rise from the throat, but it must proceed from the depth of the heart: we must sing with the understanding, and with a holy feeling in our hearts. It is in singing psalms as it is in praying; for many times psalms and prayer have the same matter, and differ only in the manner of uttering. In prayer, the heart must be lifted up: so it ought to be in singing; the heart must be stirred up and affected, according to the matter that is sung; else is the singing but lip-labour, and displeasing to God."

Bayne says, that "in singing, we must not bring our voice alone, but our heart, unto God. 'My soul shall magnify the Lord, and my spirit shall rejoice in God my Saviour.' 'O my soul, praise the Lord.' He that will sing aright, must with the use of his psalm join sense, understand it with sense, affection, exultation with gravity. Get the Spirit; till we play on this organ, there is no music in God's ear. God is a Spirit, and he will be worshipped in spirit. The Lord detests empty

sounds. It is odious in his ear, to hear the din of them. He says, 'Take thou away from me the noise of thy songs; for I will not hear the melody of thy viols.' As he that will make music must tune his instrument, so we must tune our hearts, a kind of instrument that is strung with affections, or all will be an unpleasant discord in the ear of God."

The behaviour of the singers during the whole period of divine worship is of great importance: it should manifest the greatest decorum and gravity. There should be no trifling; no turning over the leaves of the tune-book in the time of prayer or preaching; for, as they are generally placed in a conspicuous situation, the eyes of the congregation are upon them, and more especially the eyes of Almighty God. They should be patterns of seriousness, examples of devotion, to the whole audience; entering into every part of divine worship with attention and a fervent spirit.

*IX. The singers, who lead the congregation, should be regularly appointed to their office by the proper authorities of the church.*

No persons can be self-appointed to any official situation in the church; because the church is the city of God, the inheritance of God, the family of God; and in this city, in this family, there must be order. The command is, "Let all things be done decently and in order. For God is not the author of confusion, but of peace, as in all churches of the saints." To these same Corinthians, the Apostle says, "And the rest will I set in order when I come." To Titus he says, "For this cause I left thee in Crete, that thou shouldest set in order the things which are wanting, and ordain Elders in every city, as I had appointed thee." We see, by these scriptures, that God has given the charge of his courts to his Ministers. They are to regulate, establish, and put in order, all things in the house of God, both as respects doctrine and discipline. Here the apostle appoints Titus to settle the discipline in the churches, set in order the things which were wanting, to ordain Elders, and fix proper officers in every department of the church of the living God, whose character and qualifications he describes.

All the officers in the church, of every grade, must be regularly appointed. Among us, Tract-Distributors, Missionary-Collectors, Sunday-School officers, Prayer-Leaders, Class-Leaders, Local-Preachers, Stewards, and Preachers, are all appointed to their respective offices by the Connexional authorities. To be self-appointed to an office in the church of God is an anomaly; it is an absurdity; it is opposed to order; and such persons cannot be acknowledged by the church as a legitimate part of God's family. The singers, therefore, who lead the congregation in the solemn worship of Almighty God, cannot be self-appointed. This practice would be filling up an important office in the church independent of the church, un-

authorized and unacknowledged by the members of the church; and, of course, there could be no union, no fellowship, no proper understanding between such persons and the regular officers and members of the church; and, instead of harmony, there must be distance, confusion, and discord.

In primitive times, the singers were solemnly appointed to their office by the Ministers of the church: "The manner of their designation to this office agreed with all the inferior orders, that it required no imposition of hands or solemn consecration, such as was used in the consecration of Ministers. Most of the orders were conferred by the Bishop, or ruling Pastor; but this designation might be conferred by a Presbyter, equal to the Bishop in respect of order, a Minister of the sanctuary, but not the Superintendent of the church. The form of words used on this occasion are found in the Canon of the fourth Council of Carthage, and are very appropriate and impressive; namely, 'See that thou believe in thy heart, what thou singest with thy mouth; and approve in thy works, what thou believest in thy heart.'" It were to be wished, that something of a similar kind were adopted by our Connection, in appointing our singers to the sacred employment of conducting this part of the worship of the blessed God.

In the Wesleyan section of the church, as in the primitive church, the appointment of the singers devolves on the ministerial office. At the commencement of Methodism, we have seen that, if a Preacher could not sing himself, Mr. Wesley requested him to select two or three persons in every place to pitch the tune for him. This was the foundation of forming choirs to lead the singing in our congregations, which was by the selection and appointment of the Minister. The following are Mr. Wesley's requests:—"Learn to sing true yourselves. Teach them to sing by note. Take care they do not sing too slow. Let no anthems be sung in our chapels. Why should not the Assistant see that they be taught to sing in every large society; and do it in such a manner as to obviate ill effects?" They are given to the Preacher to carry into operation; and he requires the Preachers to "be conscientiously exact in the whole Methodist discipline." All the preceding rules respecting singing, which the Conference has enacted since the death of our Founder, are committed to the Preachers, that they may fully carry them out into practice.

We most importunately and affectionately beseech the singers, every where, to join the church, to become members of the society, to incorporate themselves with the household of faith and family of God. Because it is the duty of every Christian, yea, of every individual, where the Gospel is preached, to unite with the church; the Gospel is the voice of God calling every soul to the fellowship of his Son. The establishment of the Sabbath, Christian ordinances, the Christian ministry, are all

designed by the blessed God to increase the number of his family, as well as to feed and nourish it to eternal life.

If one person has a right to abstain from church-fellowship, then every one has an equal right; and if all persons abstain from church-fellowship, then there will be no church in the world; and (the church being the evangelical nursery for training the ministry in Christian principles, doctrines, and experience,) there will be no Christian ministry in the world: then Christianity must be ruined, the world fall into a state of savagism, and millions of precious souls become a prey to the wicked one.

ONE WARNING MORE.—BY JAMES MONTGOMERY.

One fervent, faithful warning more,  
To him who heeded none before.

THE fly around the candle wheels,  
Enjoys the sport, and gaily sings,  
Till nearer, nearer borae, he feels  
The flame like lightning singe his wings;  
Then weltering in the gulf below he lies,  
And limb by limb, scorch'd miserably, dies.

From bough to bough, the wild bird hops,  
Where late he caroll'd blithe and free,  
But downward, downward, now he drops,  
Faint, fluttering, helpless from the tree,  
Where, stretch'd below, with eye of deadly ray,  
The eager rattle-snake expects his prey.

Thou child of pleasure, art the fly,  
Drawn by the taper's dazzling glare;  
Thou art the bird that meets an eye,  
Alluring to the serpent's snare;  
Oh! stay; — is reason lost? — is conscience dumb?  
Be wise, be warn'd, escape the wrath to come.

Not swifter o'er the level course,  
The racer glances to the goal,  
Than thou with blind and headlong force  
Art running on — to lose thy soul;  
Then though the world were won, how dear the cost!  
Can the whole world avail a spirit lost?

Death, on his pale horse, following fast  
Gains on thy speed, — with hell behind!  
Fool! all thy yesterdays are past,  
To-morrow thou wilt never find;  
To-day is hastening to eternity;  
"This night thy soul shall be required of thee."

## RELIGIOUS INTELLIGENCE,

### PROVINCIAL.

#### DEATH OF THE REV. PETER SLEEP.

SIXTEEN years have passed since the formation of the New Brunswick District. During this period but one Missionary has been removed by death; this event occurring after a very protracted affliction. Though belonging to a class of labourers amounting to upwards of three hundred in number, we have not seen recorded many such Providential chastisements as the Society in this Province now feels, in connexion with the North American work. To the West Indies and Western Africa we have been accustomed to look for vacancies in our ranks by death: since the removal of the Rev. A. C. Avard, at Fredericton, when that station formed a part of the Nova Scotia District, no Missionary has been summoned from his work, amidst his plans and labours, and in the full possession of physical and intellectual endowments to continue usefully at his post, until the removal of our lamented brother Sleep.

The circuit to which our brother was appointed extends over an immense surface of country, generally speaking but thinly populated: until very lately he had no colleague to assist him; while his well-known zeal, it is feared, induced him to toil beyond his strength. His brethren will deeply regret the removal of a valued and beloved colleague; the people, a faithful and devoted pastor; and his afflicted widow, and two helpless children are bereft of an affectionate companion and christian guide.

We give all the information received as yet concerning this afflictive Providence, from brethren who had the painful and distressing duty to perform in conducting the funeral service, and improving the event to the bereaved people of his charge. Our readers will participate with us in the delight and thankfulness we feel for the easy transition of his now-glorified spirit, as described in brother Shepherd's letter:

" Not in the fiery hurricane of strife,  
 \* \* \* \* \* he resign'd his life;  
 " But peaceful as the twilight's parting ray,  
 " His spirit vanish'd from its house of clay,  
 " And left on kindred souls such power imprest,  
 " They seem'd with him to enter into rest."

*Coverdale, August 9, 1842.*

MY DEAR BROTHER,—

Your letter dated 6th, came to hand yesterday morning, just as I was leaving home for this place. My last to you was dated Coverdale: I remained with the afflicted family from Sunday, June 24th, on which day I preached at the

Bend and this place, until Friday following, at which time Brother S. was considered, by Dr. Ruddock and the friends in general, to be much better. He continued to improve, so that on Monday following, August 1st, he gave Brother Tupper some directions in reference to Shepody, and sent him away to attend his work. The following day he was

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not so well, it was then thought advisable to call in Dr. Wilson, he, with Drs. Guimarin and Ruddock, expressed some doubt about his recovery, and said that there would be some change by Saturday.

William Chapman, Esq. wrote to me on Wednesday the 3d, but I did not receive his letter until Sabbath evening, at nine o'clock. On Monday morning, a messenger arrived, informing me that Mr. Sleep was worse; so I started at once, but was too late to see him alive—he died yesterday morning, about six o'clock. He suffered much for eighteen or twenty hours previous to his death, until within a short time of his departure, at last "he fell asleep in Jesus."—Dr. Ruddock and Mr. Trites were attending him, but did not know when he died; at first they thought he had gone to sleep. His placid countenance indicates that his sufferings were not severe at the last.

He is to be buried to-morrow, at three o'clock, in the grave-yard connected with Coverdale chapel, I have a painful task to perform, and wish you were here to share the burden. Brother Tupper is here, he came up to-day; and Brother Leggett will be here to-morrow.—Had there been time, I should have sent for Brother Smallwood. I expect Mrs. Shepherd this evening, and after a few days, Mrs. Sleep will go with us to Sackville, until some arrangements can be made.

The following is what his, now silent, lips dictated last Friday:—

"DEAR BROTHER WOOD,—

"I am now lingering on my bed of suffering, the effects of the acute inflammation in the stomach; and in a few

hours I expect to be an inhabitant of another world. I was favoured yesterday morning with such a proof of my interest in Jesus, that leads me to hope that I shall soon be with him."

Being at the time extremely weak, Mrs. S. persuaded him not to continue to dictate, so that the above is all you can ever hope for, of the kind, from Peter Sleep. But it is precious.

Your's, &c.

R. SHEPHERD.

*Peticodiac, 10th August, 1842.*

DEAR BROTHER,—

We have just committed the earthly remains of our dear Brother Sleep to the cold grave; but, doubtless, his spirit is with God. His babe was baptized by Brother Shepherd before the funeral service. After the burial, I preached a funeral sermon, on the occasion, to a chapel crowded with attentive hearers, who manifested, by their many tears, a deep respect and ardent love for the deceased. We also, as Missionaries, may mourn, for we have lost an honest man, a devoted christian, a faithful minister.

Something must be done for the circuit immediately. The people are clustering around me by scores, and beseeching that a supply may be sent them. A failure in this respect would result in very serious evils.

We have a blessed revival on my circuit; I must return to-morrow, to attend to appointments. My family are, through mercy, well.

Affectionately, and truly, your's,

W. M. LEGGETT.

The death of our esteemed brother is a loud call to his fellow-labourers to "work while it is day:" cautiously avoiding all imprudent exposure of health and hazarding of life, nevertheless let no effeminacy or "needless self-indulgence" ever paralyze the spiritual energies of those who have been consecrated to the holy work of saving souls from death. In these palmy days of advanced provincial civilization, in the shape of good roads, and good buildings; steam-boats and coaches; we are reminded occasionally by the honoured remnant of the first race of Wesleyan Methodists in the Provinces, that our labours and toils, sacrifices and privations, fall far below our venerable fathers in the ministry, some of whom have gone to their high reward,—

"Sweet is the savour of their names;"

doubtless in some particular instances of comparison this may be so; but there are many Circuits in these Districts, where, if justice were fairly dealt out, the labour-

ers upon them ought to be at least doubled. Want of means alone occasions the demand for religious instruction to be so scantily answered. We must do all we can to gather the flock, and lead them into green pastures; that when the Great Shepherd shall appear to release us from our responsibilities, and call others to carry on his work, we may be enabled, through the merits of his blood, to hear Him say, "Well done, good and faithful servant." Brother Sleep was thirty-nine years of age, and had travelled eight years this Conference.

#### NOVA SCOTIA DISTRICT MEETING.

THE Annual Meeting of the Wesleyan Ministers of the Nova Scotia District, comprising Nova Scotia, Cape Breton, and Prince Edward Island, commenced its sittings in the New Chapel at Amherst on Thursday morning, June the 9th, and terminated on Wednesday the 15th.

The Ministers present were eighteen in number: namely, Rev. Richard Knight, Chairman; the Rev. Messrs. William Bennett, William Croscombe, John B. Strong, Henry Pope, John Marshall, William Wilson, Thomas H. Davis, William Smith, William Webb, William E. Shenstone, Alexander W. McLeod, James Buckley, Chas. Churchill, Charles DeWolf, Roland Morton, James Narroway, Geo. W. Wheelock.

After singing and prayer by the Rev. Messrs. Bennett and Croscombe, the Rev. Alexander W. McLeod was elected Secretary; and the Rev. Charles Churchill, Financial Secretary; when the regular business of the meeting began;—a more delightful meeting was never held.

The religious state of our Societies is highly satisfactory, and encouraging. In most of our Circuits there has been an increase in the number of our members the past year, and in the Windsor and Newport, also in the Bedeque and Amherst Circuits, there have been gracious revivals of religion. The present number of our members is 3642: the number reported last year was 3465, which shows an increase of 177. There was, however, an error of *eighty-four* in the return from one of the Circuits last year, which gives the actual increase for the present year, 261.

The number of Sunday Schools connected with the Mission in the District is 41; of Teachers, 263; and of Scholars, 1880: which is an increase upon the past year of thirty-five teachers, and ninety-six children.

There has been an increase in the finances of the District, but there has also

been an increase in the expenditure, so that, strictly speaking, our finances are not better than they were last year. There is a considerable deficiency beyond what the Chairman is authorized to draw for, the loss of which the Preachers have personally to sustain. This ought not to be so; for our members and friends in the different Circuits where the Preachers labour, should exert themselves more to provide the means of support for those who are spending all their strength and devoting their whole lives for their benefit. Surely the "labourer is worthy of his hire."

Three young men, having been recommended by the Quarterly Meetings of their Circuits, were examined by the Preachers, as to their conversion to God; their call to the Ministry; their views of Methodistical doctrine, and their general attachment to Methodism; and were unanimously recommended to the Conference as fit and proper persons to be taken into the work of the Ministry.

On Friday, the meeting adjourned, in order that a deputation of the Nova Scotian Brethren might meet a deputation of the New Brunswick Brethren, at Sackville, on the affairs of the Academy and the Magazine.

The religious services connected with the meeting were particularly interesting: the congregations were large and deeply attentive. On the Sabbath, the Chapel was thrice crowded, and during the administration of the Lord's Supper, which took place on the forenoon of that day, there was gracious manifestation of the Divine presence.

The Preachers on the Sabbath were the Rev. Messrs. Knight, Churchill, and Croscombe: and on the week evenings, the Rev. Messrs. Smith, Bennett, DeWolf, Marshall, and Merton.

On the Monday morning the Trustees of the Chapel waited on the District Meeting with the following Address:

" *To the Chairman and Ministers of the Wesleyan Connexion in Nova Scotia, Prince Edward Island, and Cape Breton, assembled in District Meeting.*

" REVEREND BRETHREN,

" We, the Trustees of the Amherst Wesleyan Chapel, desire to present our congratulations to the District Meeting, which is now for the first time assembled in our Township.

" To have a District Meeting among us, is a privilege, which, comparatively, a short time since, we could not have anticipated; and while the event is a matter of thankfulness to the Great Head of the Church, and to you, the heralds of his gospel; it will form a new and interesting epoch in the history of Methodism in this place.

" Amherst was the first place in these Provinces where Wesleyan Methodism was introduced; and sixty years since, the late Reverend William Black was awakened and brought to God, not far from the spot where we are now assembled.

" We remember from our youth, the occasional visits of the Methodist Preachers to our place, and although many sat with pleasure and profit under their ministry, yet, in the length of time that elapsed between their visits, the good impressions produced often wore away.

" When 'Cumberland,' and afterwards 'Parrsborough and Maccan,' appeared on the Minutes of the Conference, it was but a small share of the labours of the Preacher that Amherst enjoyed, for as late as the commencement of the last year, we had but one sermon in three weeks by the Wesleyan Ministers, and that in a building in which the connexion had no interest.

" The year one thousand eight hundred and thirty-nine, the Centenary Year, was remarkable not only for the large amount of money raised for general Wesleyan purposes; but also for strenuous local exertions in various places.

" This was the case in Amherst. On the eighth of October in that year, a subscription was entered into for building a Wesleyan Chapel, which, in a short time, amounted to the sum of five hundred pounds.

" In the month of January, one thousand eight hundred and forty, the Trustees were embodied. On the twenty-fourth day of June following, the corner stone was laid, and on the thirty-first day

of January, one thousand eight hundred and forty-one, the building was completed, and opened for Divine worship.

" Through all the circumstances connected with the erection of this house, we have observed a remarkable chain of providences; while the large, increasing, and deeply attentive congregations that assemble here, are calculated to excite gratitude in our minds, and to cause us, with astonishment, to exclaim, 'What hath God wrought!'

" We believe the doctrines of Methodism are those of the New Testament, and are thankful that those doctrines are likely to be more extensively known amongst us.

" We cannot doubt but that the coming together of so many Christian Ministers will be followed with a blessing.

" We pray that wisdom from on high may direct you in all your consultations; and that you may be made abundantly useful here during your sojourn with us, and also in the different Circuits to which you may respectively be appointed.

" We are, gentlemen, your obedient servants,

" JAMES S. MORSE, JOHN C. BLACK,

" WM. W. BENT, ASHER BLACK,

" GEORGE BLACK, JOSHUA BLACK."

" WILLIAM McDONALD,

To which the District Meeting returned the following reply:

" *To the Honourable JAMES S. MORSE, WILLIAM W. BENT, Esquire, JOHN C. BLACK, ASHER BLACK, and others.*

" GENTLEMEN,

" It is with unfeigned pleasure and satisfaction that we, the Chairman and Ministers of the Wesleyan Societies in Nova Scotia, Prince Edward Island, and Cape Breton, assembled in our annual District Meeting, now for the first time convened in Amherst, have received the congratulatory Address, which you, on our arrival, have presented to us.

" We may be allowed to say, that while it is always a season of pleasure to meet each other in our District Meetings, after our separation for twelve months, from each other, that pleasure is generally very much enhanced by the kindness we experience from the attention of our friends; and in this respect our reception in Amherst has been exceedingly pleasurable and satisfactory: at the same time, the whole neighbourhood is associated with feelings of the



deepest and most hallowed interest in our minds, from its connexion with the conversion, the ministerial career, and the extensive usefulness of one whose name will ever be interwoven with the reminiscences of Wesleyan Methodism in Nova Scotia. We allude to the late Rev. William Black.

“On our part we beg most sincerely to congratulate the friends of Christianity in general, and of Methodism in particular, in this part of the County of Cumberland, on the erection of the chastely elegant and commodious place of worship in which we are assembled. It presents not only a ‘Centenary’ offering of your liberality and attachment to Wesleyan Methodism, which is an honour to your generosity; but it proves, at the same time, your attachment to the cause of God, in erecting a temple to his worship; and we humbly pray, that upon the increasing congregations the dew of Divine influence may continually descend, and that in the great day of account it may be said of thousands in this place, that they were ‘born there.’

“That your desires and prayers for our success, and our guidance and direction by heavenly wisdom, at all times, may be responded to, and accompanied with every spiritual and temporal blessing resting on you and yours, on this Circuit and each Circuit in the District, is the earnest desire and prayer of, gentlemen, yours in the Gospel of our Lord Jesus Christ,

“R. KNIGHT,  
“Chairman of the District.”

On Monday evening, the Rev. Alexander W. McLeod, by request of the meeting, delivered an interesting address on the Mode of Christian Baptism.

On Tuesday evening, the Auxiliary Missionary Meeting was held. The Chairman of the District presided on the occasion. The report, which was read by the Rev. Charles DeWolf; and which will be shortly published, stated the aggregate of subscriptions to be £981 16s. 6d.; being an increase on the past year of £40 12s. 0½d.

STATIONS OF THE PREACHERS.

*Halifax*—William Croscombe, Charles DeWolf; William Bennett, Supernumerary.

*Lunenburg*—William Webb.

*Liverpool & Mills Village*—Henry Pope. *Barrington*—Charles Churchill.

*Yarmouth*—William E. Shenstone.

*Horton and Cormoallis*—Richard Knight, Jeremiah V. Jost.

*Windsor, Newport, and Shubenacadie*—John B. Strong, James Narraway, Roland Morton.

*Amherst and Parrsborough*—William Wilson.

*Wallace*—James Buckley.

*Guysboro'*—John Marshall.

Cape Breton.

*Sydney*—Thomas H. Davis.

*Ship Harbour*—One earnestly requested.

Prince Edward Island.

*Charlotte Town*—Alexander W. McLeod.

*Bedeque*—William Smith.

*Murray Harbour*—One earnestly requested.

CANADA EASTERN DISTRICT.

TO THE EDITOR OF THE WESLEYAN.

*Odell Town, June 4, 1842.*

Reverend and Dear Sir,

The CANADA Eastern Wesleyan District Meeting commenced its Session at *Odell Town*, in the Seigniorship of *La Colle*, on *Thursday* the 19th of *May*, and concluded its business on *Friday* the 27th.—All the Missionaries were present: and the Reports from the several Stations were of the most encouraging description. Some hundreds of individuals had been converted to God during the year. The addition of “New Members fully received,” after making up for deaths, removals, and backsliders, was ascertained to be Four Hundred and

Fifty, besides Three Hundred and Seventy-five remaining “on Trial,” approbationers for full membership: a considerable portion of whom, (to adopt a Scripture phrase,) have professed to be “justified by faith,” and “to have peace with God through our Lord Jesus Christ.”

In a few of the Circuits there has been a lamentable falling off in the amount of their Missionary Collections; which has, however, been more than compensated by the increased exertions and laudable generosity of others. So that the aggregate sum raised in the entire District, for the Pagan and other morally necessitous parts of the human family, has this year amounted to upwards of £275 more than the year pre-

ceding. It is pleasing to add, that in addition to this gratifying augmentation of Foreign Missionary effort, the local income of the District has besides improved; the Circuits having contributed Two or Three Hundred Pounds more to the support of their own Ministers than was furnished for the same object last year.—Proving the correctness of the general rule in that case; that those who really love the Foreign Missionary work, as “the cause of God,” do so on a principle which will never allow them to be indifferent to the maintenance of a Gospel Ministry at home.

Much of this financial improvement in the District, is to be ascribed, under God’s blessing, to the noble zeal and valuable exertions and personal generosity of our Missionaries and friends in the Montreal and Quebec stations; where several of our respected subscribers, have imitated the conduct of the monied Methodists and other excellent friends in Great Britain, and have doubled their former contributions, in order to bring up the regular income of our Missionary Society to a nearer approach to its “increased and increasing” expenditure for the good of souls.

This warm support on the part of our monied friends in Canada, is the more valuable to us at this juncture; when certain persons *questionably* professing a great desire for “Union” with the BRITISH CONFERENCE, at the same time with singular inconsistency, endeavour to depreciate its character, and that of its agents and doings, in this United Province. These suffrages of RESPECTABLE AND INFLUENTIAL FRIENDS ON THE SPOT, will speak a language of encouragement which will be well understood by *individuals of the same class* in the Parent Land: and will prove, that there is a competent portion of public sentiment in favour of their labours, where the *character and necessity* of these labours are not likely to be in reality *misunderstood!*

Applications for additional Missionaries were laid before the District Meeting, from several places; accompanied in some instances by liberal offers towards the increase of expense which their appointments would occasion.—These applications were voted to be forwarded to the BRITISH CONFERENCE COMMITTEE, with an earnest request for a favourable consideration at as early a period as possible.

The public religious services connect-

ed with the District Meeting, were eminent seasons of interest and blessing, and shall be more particularly noticed in another communication. At the concluding sitting of the District, the memorable “*Liverpool Minutes*” were deliberately and solemnly read, and the Missionaries resolved that they would devote themselves afresh to the duties of their high and holy calling; and that they would, on their several stations, prayerfully read them over again, in order more fully to impress their own minds with the hallowed and important sentiments they contain.

It was unanimously resolved, that our very cordial thanks be affectionately presented to those friends in *Odell Town*, who have, with Christian kindness, afforded accommodation to the Preachers, during the District Meeting. It having been several years since the Ministers of the District last held their annual meeting in this Settlement, the friends from various places around attended with a most pleasing degree of devout interest. Not a few were thankful for such an opportunity of again beholding in the flesh the honoured individuals by whose ministrations they had been either brought up to God or built up on their most holy faith. And it may be easily imagined, that on the part of the Ministers, the interviews on those occasions were mutually gratifying: their language would be, “*Now we live if we stand fast in the Lord.*”

During the year, one of our number has been removed by death from the field of labour to the home of rest—our excellent brother ELLIOTT, of whom our venerable friend the Reverend R. L. LUSHER has kindly engaged to prepare a Memorial for the *Wesleyan*.—And when this year we again departed; it was in the spirit of those animating lines:

“O let us still proceed  
In Jesus’ work below,  
And following our triumphant head,  
To farther conquests go!

“The vineyard of the Lord  
Before his labourers lies;  
And lo! we see the vast reward  
That waits us in the skies!

“O let our heart and mind  
Continually ascend,  
That haven of repose to find  
Where all our labours end!”

I remain, dear Sir, your’s truly,  
W. M. HARVARD.

P. S.—It gave us unfeigned pleasure to receive reports of the encouragement in their “*work of faith and labour of love and patience of hope,*” with which “*the Lord of the harvest*” hath favoured during the past year our beloved brethren

of the *Western Canada District*.—They may be assured they have a real share in our most lively interest and daily prayers for their success, in the blessed work of “*bringing lost sinners to God.*”  
W. M. H.

REFLECTIONS, &c.

MR. EDITOR,

I take the liberty to forward you the following reflections relative to my journey, &c. to and from the District Meeting.

On the morning of May 23d, at an early hour, we put matters in a state of readiness, and, after taking an affectionate leave of our kind friends in Woodstock, went on board the boat. About a quarter before nine o'clock A. M. we left the landing, and gently glided down the stream. The appearance of almost every thing was novel, and, upon the whole, pleasing. The rapidity of the current; the foaming of the water over an occasional rock which protruded from the bank, and thus disturbed its placidity; the hills and the vales covered with trees, whose tender leaves were expanding, or clothed with a grassy hue, were to me delightful, and declared, in language not easily misconstrued, that nature preaches nature's God. The splendid river may remind us of the “*river of the water of life*” which flows from the throne of God; and of which we must all partake in order to escape the wrath to come. And happy would those be who go up and down this river, and do business upon it, if they were spiritual worshippers of that Being who made the rivers and fountains of waters. The grass and foliage of the trees may serve to teach us that God lives through all his works, however minute, supporting them by the word of his power, or that there is a summer-season of grace and mercy in which we may gather those fruits of piety, that will endure unto life eternal. The massy rocks and rugged hills assure us that nothing short of the power of Omnipotence could have formed and placed them where they are. Nor are these inanimate masses useless protuberances on the face of the globe. We not only behold in them beauty and variety, but moral lessons of vast importance. The attentive naturalist, being a true christian, may derive instruction from them relative to the difficulties

which obstruct his path to Mount Zion; and that if he ever expects to enter “*the New Jerusalem, the saints' secure abode, the city of the living God,*” he must perseveringly contend with all his enemies, and finally conquer through the blood of the Lamb.

The following day we spent agreeably in Fredericton, visiting our kind friends, and the next morning left in the steamer for Saint John. On board of the boat we met several of the brethren, who were on their way to the District Meeting. We found them possessed of good health and spirits, and enabled to testify of the goodness of God. During the passage we took sweet counsel together, while the steamer was carrying us down the stream with great rapidity. After a few hours we landed at Indian Town; and the first news we heard was that an aged and wealthy citizen had that day been called suddenly into eternity. Another solemn warning! “*Be ye, therefore, ready!*”

Trips in steamers remind me of the brevity of human life. With them we have the commencement of the journey, the rapidity of the progress, and the speedy termination of the voyage. So human life begins, progresses with tremendous speed, and soon, very soon, expires for ever! Our very journey should induce us to remember that we are strangers and pilgrims, and have no continuing city here, but are seeking one out of sight, eternal in the heavens. How frequently do we pass through life unconscious of the speed of time which bears us to an unchangeable state of existence. But whether we are conscious or not, time will soon carry us down the stream of life, and land us in the world of spirits. Or shall we say with Dr. Young—

“*That life is like a vessel on the stream!  
In life embark'd, we smoothly down the  
tide*

*Of time descend, but not on time intent:  
Amaz'd, unconscious of the gliding wave,  
Till on a sudden we perceive a shock;*

We start, awake, look out; what see we there;  
Our brittle bark is burst on Charon's shore."

The next morning was to us a season of joy and gladness, to once more meet the Preachers in their Annual District, after the elapse of another year,—to behold them again in health and strength,—to see their brotherly affection, and joy at meeting, which was apparent from their very countenances, as well as words and actions,—afforded no small degree of satisfaction. To hear them declare the goodness of God, and the blessed result of their ministerial exertions through the year, in the conversion of sinners, was to us pleasing indication of the reality of experimental religion.

Infidels and mere moralists may scoff at vital piety, and despise its professors as the veriest fanatics; but who can behold sinners brought from darkness to light, and from the power of Satan unto God, with honest impartiality, and not acknowledge the hand of the Almighty. It is only Divine Power that can save a sinner from his sins, and enable him to live a life of devotedness to God. And those who are thus saved from their transgressions, and demonstrate the reality of their religion by consecrating themselves wholly to God, are living witnesses of the power of the Most High to pardon sin, and the truth of experimental religion.

Whenever sinners are converted to God, by the ministry of his Word, and evidence the certainty of their religion by a holy life, we may rest assured that the ministry thus honoured, is sanctioned and owned by the Almighty himself. Such a ministry, then, although it may make no pretensions to superiority in matters of religion, in consequence of that ecclesiastical fable, the apostolical succession, possesses authority infinitely superior to that which is only supported by human power. A living ministry, therefore, which is owned by the living God, in the conviction and conversion of sinners, and the building up of believers in their most holy faith, is far preferable to one destitute of these effects, however exalted may be its pretensions.

The religious services during the District were to us seasons of spiritual prosperity. The Spirit of the Lord appeared to be present, to quicken, encourage,

comfort, strengthen, and bless. This was especially the case at the love-feast: To us it was a hallowed season of sacred joy, and, while many were relating the dealings of God to their souls, we felt as if we were in another atmosphere, upon the very verge of heaven. Love-feasts, though neglected by some, and disregarded altogether by others, are excellent means of grace, and frequently prove productive of blessed results. The Apostle Jude, doubtless, alludes to such meetings, when he says—"These are spots in your feasts of charity"—or your love-feasts. And how requisite that members of the society should avail themselves of such opportunities to worship God, that they may grow up into Christ their living Head.

The evening of the Ordination was also to us a season of instruction and spiritual advantage. To behold such a concourse of immortal beings assembled in one place of worship, was truly interesting, and calculated to impress the mind with the solemnities of that day, when the whole human family will appear, in one vast company, before the Judge of quick and dead, to receive according to the deeds done in the body. When we heard the Brethren, who were ordained, deliver such clear and scriptural statements relative to their conversion to God, their call to the sacred office of the Christian Ministry, and their views of the great fundamental doctrines of the Bible, we could not but bless God for such a religion, such a ministry, and for such doctrines. Ministers of this description demonstrate that they are the true successors of the Apostles, because they possess the same religion, are set apart by the Holy Spirit for the work of the ministry, and preach the same doctrines. They, then, are in the true apostolic succession!—and a blessed succession it is,—a succession of faith, love, and doctrine, and being moved by the Spirit of God, they "preach Christ," and are "instant in season and out of season." And we trust that the solemn and excellent charge delivered, and the services of that evening will prove lasting benefits both to the Preachers and the people; and that eternity alone will fully unfold its sacred results.

Finally: the District Meeting closing with amity and love, and each brother being on the eve of taking his departure to his respective sphere of labour, we were led to reflect upon the changes

which may possibly occur during the ensuing year; and that, for aught we know, we may all meet no more until we meet at the judgment-seat of Christ.\* Solemn thought! Should we be per-

\* Full soon, alas! has this saddening supposition been converted into distressing certainty,—we shall all meet no more on earth; at our next annual meeting there will be at least *one* place vacant.— See page 305.

H. P.

mitted, by a kind Providence, to all meet again in time, may it be as the Ministers of Jesus; and if not, may we all be found at the right hand of our Judge, and spend with Him an eternity of unutterable bliss!

A few days more brought us in safety to our houses, friends, and stations.— May we enjoy peace and much spiritual prosperity during the year, and finally go to our Father's house rejoicing, bearing our sheaves with us.

Woodstock, July, 1842.

G. J.

## MISCELLANEOUS.

### IRISH CONFERENCE.

THE Wesleyan Methodist Conference for Ireland was held, this year, in the city of Dublin. The Preparatory Committees began their sittings on Tuesday, June 21, when the Committee of Chairmen met at Whitefriars-street chapel, at one o'clock, to examine into the numbers and accounts for the past year..... On Wednesday morning, at six o'clock, the Stationing Committee met to prepare a plan of the Stations, to be submitted to the Conference, and this occupied the whole day..... Thursday was employed,—the former part of the day by the Missionary Committee of Review, and the latter part by the Chapel Fund Committee. It appeared from the report of the Missionaries, that the cause had prospered in many places. The report of the Schools was very encouraging, as there are now fifty-two Daily Schools under the care of the Society's agent, containing more than 4,000 children, besides the Sunday Schools belonging to the Mission Stations.

The Conference was begun on Friday morning, the 24th, at six o'clock. The Rev. JAMES DIXON, President of the British Conference was appointed to preside also in Ireland; he was accompanied by the Rev. ROBERT NEWTON and the Rev. JOHN SCOTT; the Rev. W. O. CROGGER attended as the Superintendent of the Wesleyan Irish Missions and Schools. The Conference was favoured with the presence of Bishop SOULE, of the United States of America, and the Rev. T. SARGENT, from the same country. The Bishop and his companion attended the greater part of

the sittings whilst they remained in Dublin. A prayer meeting was held, at six o'clock, prior to the opening of Conference, conducted by the Rev. Messrs. G. Burrows, T. Merideth, S. Kyle, J. Hill, and T. Longheed; there was also another prayer meeting, at noon, at which, as well as in the morning, many persons attended.

The Conference was begun, after singing and prayer, by calling over the names. Two vacancies having to be filled up, to complete the number in Ireland of the "Hundred," the Rev. William Crook was appointed by seniority, and the Rev. R. Masaroon by vote. The Rev. William Stewart was chosen Secretary to the Conference; the Rev. J. F. Mathews, Assistant Secretary; the Rev. J. Tobias, Journal Secretary; other officers were also appointed, as the Rev. T. Waugh, Treasurer, and the Rev. W. Reilly, Secretary, to the Contingent Fund; the Rev. W. Ferguson, assisted by the Rev. William Cather, Treasurer, and the Rev. R. Masaroon, Secretary, to the Preachers' Auxiliary Fund and Annuitant Society; the Rev. W. Crook, Treasurer, and the Rev. J. Nelson, Secretary, to the Chapel Fund. The Letter-writers were the Rev. R. Jessop and the Rev. W. G. Campbell. The Rev. Messrs. R. T. Tracy and S. Sullivan were appointed to examine the Chapel Deeds, &c., and the Rev. J. Saul to attend to the Children's Fund. The Preachers were also selected to write the Addresses; one to the British Conference, the other the Pastoral Address to the Societies in Ireland. These, and other arrangements, occupied the Con-

ference until the breakfast hour on Saturday morning.

In the forenoon sitting of Saturday, Bishop Soule was introduced to the Conference, by the President. The Bishop expressed the great pleasure he felt in meeting his Irish brethren; and, though separated by distance, they were the same in spirit, as Methodism was the same in America as in Ireland, with respect to doctrines, discipline, and mode of worship..... The Address of the British Conference to the Irish Conference was then read. The Rev. W. Ferguson moved, and the Rev. A. Hamilton seconded, its reception; and they, as well as the Rev. Messrs. Stewart, T. Waugh, and M'Afee, spoke of the kindness that the connexion in Ireland had received from England, and they hoped that the union would continue to increase from year to year. The President replied, and referred to the assistance England had received from Ireland by the labours of T. Walsh, Dr. A. Clarke, W. Griffiths, H. Moore, and others, and reciprocated the feelings of the brethren who had just spoken.—The regular business then proceeded, by asking the usual questions..... In the evening, the Reverend T. Sargent preached to a large congregation in Whitefriars-street chapel.

On Saturday morning, the examination of the reports of the young men to be received into full connexion were proceeded with. It appeared that six, who had travelled four years, were recommended by their superintendants, after the approval of their respective districts, to be received into full connexion; three young men, who had travelled three years,—eleven, who had travelled two years,—and seven, who had travelled one year, were all continued on trial; nine young men were recommended by their respective districts for the work,—one was appointed to a circuit, as well as another on the list of reserve last year,—two were selected for the Theological Institution in London,—and the remainder placed on the List of Reserve..... In reply to the question,—What Preachers have died the last year?—it appeared there was only one whose name was on the Minutes, the Rev. Thomas Wade Doolittle, a worthy man, highly respected and beloved by all who knew him; he was 59 years of age, and had been in the ministry since the year 1803. This closed the sittings on Saturday.

On Sunday, the Pulpits were occupied by the brethren, who preached to large and attentive congregations.—Bishop Soule preached at Abbey-street chapel at noon; the President, at Whitefriars-street chapel in the evening; the Rev. Robert Newton, at Kingstown; the Rev. J. Scott, at Hendrick-street chapel; and the Rev. T. Sargent at Abbey-street chapel in the evening; while the other chapels were supplied by other Preachers attending the Conference.

On Monday morning, the examination of character was entered upon, according to the usage in the Connexion; cases that required examination or explanation were fully gone into, according to the rules of the Body, and decisions were taken accordingly. This proceeding being finished, in reply to the inquiry,—What Supernumeraries were to be placed on the list this year?—it appeared there were four, some of whom had long laboured in the work,—but there were three who were on the list of Supernumeraries last year, that had resumed their work as travelling preachers.

On Monday evening, the annual meeting of the Hibernian Wesleyan Missionary Society was held in Abbey-street chapel. The Rev. W. Stewart began the service by singing and prayer. The President took the chair. The report was read by the Rev. W. O. Croggon. It appeared that the funds had advanced about £400 this year, besides contributions to particular objects and legacies. Dublin city itself had sent, in one way or another, about £1,000, to the support of the cause. The resolutions were moved and seconded by Bishop Soule, the Rev. J. Scott, the Rev. T. Sargent, the Rev. Robert Newton, (after which the collection was made, and exceeded that of last year,) the Rev. T. Waugh, the Rev. J. T. Mathews, and the Rev. A. M. Hamilton. The chapel was well filled with attentive auditors.

On Tuesday, the business of the Conference proceeded with the usual questions. On the same evening, the reception of the young men into full connexion, and their ordination, took place in Whitefriars-street chapel, in the presence of a very large congregation.—The service began by the President giving out the hymn on page 636, after which, the Rev. R. Newton prayed.—The names of the young men were called over, viz., W. Norwood, J. Walker,

J. Atkins, J. Donald, G. McMiller, and R. Hewitt. The President then addressed the congregation, explaining the nature of the service, and the manner in which these young men had been brought into the ministry, according to the rules and usages of the Society, as confirmed by the word of God. The young men themselves then gave brief but clear accounts of their conversion to God and their call to the ministry, which were listened to with deep attention. It appeared that all of them could adopt the words of the Psalmist—"O God, thou hast taught me from my youth." The hymn on page 403, beginning at the second verse, was then sung, and the Rev. William Ferguson engaged in prayer; after a short address from the President, the Rev. T. Waugh moved, and the Rev. W. Stewart seconded, the resolution, that they be received into full connexion with the Body; this was carried by the members of Conference, who occupied the body of the chapel, standing up. Messrs. Waugh and Stewart, in their addresses, referred, with much feeling, to the time when they themselves had stood in the same situation as the young men, and in the same chapel. The regular ordination service was proceeded with by reading of the epistle and gospel, &c. The young men, kneeling, were ordained by imposition of hands; in which the President was assisted by Bishop Soule, and Rev. Messrs. R. Newton, T. Waugh, A. Hamilton, and W. Ferguson; part of hymn 431 was then sung, and the Rev. J. Scott concluded this very interesting service with prayer.

On Wednesday morning, the Conference resumed the regular business.—The stations were read, corrected, and confirmed; the chairmen were appointed by vote; and other affairs occupied the day.....In the evening, the Charge was delivered, by the President, to the

six young men ordained on the preceding evening. This service was held in Lower Abbey-Street Chapel. The hymns sung on the occasion were the 433d and 23d, beginning at the sixth verse. The Rev. R. Newton offered up the first prayer. The President's address was founded on 1 Tim. iv. 16. Bishop Soule concluded with prayer.

The former part of Thursday was occupied with different affairs connected with particular circuits. The representatives to England were chosen, viz. the Rev. Messrs. W. Stewart, T. Waugh, and F. Tackaberry. In the afternoon, Bishop Soule took leave, and gave a very interesting account of progress of Methodism in America, where there are thirty-three annual conferences, and 3,000 travelling preachers, with about 900,000 members. He felt great pleasure, he said, in having visited Ireland, and thanked the friends for the kindness they had shown to him and his companion.

The former part of Thursday was occupied in examining into the state of the societies, and into the accounts, by which, it appeared, the funds have all increased a little this year, and the missionary fund was about £400 more than last year. There has been an increase of 362 members, but there have also been 869 emigrants. The subscriptions to the centenary fund received in Ireland amount to £15,000.

The Conference did not finally close until Monday afternoon, when the Journal was signed, and the brethren separated.

On Sunday, the Rev. Robert Newton preached the anniversary sermons, in Abbey-Street Chapel, to very crowded congregations. During the Conference, a great number of friends, from different parts of the kingdom, came to the city, and, it is hoped, the religious services will prove a blessing to many.

#### OPENING OF THE WESLEYAN CONFERENCE.

At nine o'clock this morning, (July 27th,) the Preachers assembled in the City-Road Chapel, London, to commence the business of the Ninety-ninth Annual Conference.—The Rev. James Dixon having taken his place, as President, gave out the hymn on the 444th page of the Wesleyan Hymn Book, beginning—"And are we yet alive?"—after which he called upon the Rev.

George Marsden, and the Rev. Robert Newton to engage in prayer.

The religious services being concluded, the names of the Preachers constituting the Legal Conference were called over, and they took their places, as usual, according to seniority. Inquiry was then made as to the vacancies in the legal hundred, which had occurred during the year. These were found to be

eight—six in England, and two in Ireland; and they were filled up as follows:—The Rev. Messrs. William Evans, John Bustard, John Radford, George Cubitt, Thomas Garbutt, and Joseph Protty were elected from among the English Ministers, and the Rev. Messrs. Robert Masaroon and William Crook, from Ireland.

After these preliminaries, the Conference proceeded to the election of a President for the ensuing year. On the

votes being taken, it was found that the choice had fallen upon Dr. Hannah, Theological Tutor in the Wesleyan Institution at Hoxton.

The Rev. Robert Newton was then, in the usual manner, elected to be the Secretary.

Both elections were duly confirmed by the legal hundred.

From twelve to one o'clock, there was a Public Prayer Meeting in the Conference Chapel.

### WESLEYAN MISSIONARY ANNIVERSARY.

(Concluded from page 279.)

The Rev. Dr. TYNG, Minister of the Protestant Episcopal Church of Philadelphia, in the United States of America, said—I feel it, Mr. Chairman, and my christian friends, much more sensibly than any speaker who has preceded me, a very peculiar honour to have been invited to address this meeting, even at this late moment; for, although the suggestion was made to me the other day in the room of the Secretary, I had hardly supposed I should be called up until the resolution which I now hold was placed in my hand. I come, Sir, from a land where we might as well forget the proud oaks that tower in our forests,—the glorious Capitol that we have erected in the centre of our hills,—or the principles of truth and liberty, which we are endeavouring to disseminate through the world,—as forget the influence and power of Wesleyan Methodism, and the benefits we have received thereby.—(Loud cheers.) And although, Sir, I do say, in the language of the noble lord who first addressed this meeting, I am not only an attached member, but for these many years, have been an attached minister of another Church,—we have no established Church in our land,—yet such have been my associations from the very youth of my ministry up to this day with my beloved brethren and friends in the Methodist Episcopal Church of that country, that I feel every where at home in their meetings, and every where connected with them with a spirit that seeks no apology for speaking. (Cheers.) I recollect it is written of the land of Canaan, in the blessed book of inspiration, that there were no fences there;—there was a curse on every man that removed his neighbour's landmark;—and such was the depend-

ence on the reverence for the authority of God, and the recollection of the power and presence of their great Jehovah, that perhaps we should find, if the history of that nation were developed, few instances in which that great commandment was voluntarily contravened. I suppose what these fences would have been in Canaan, the sectarian divisions are in our Christian Church,—(hear, hear,)—and when that Church, under the outpouring of the spirit of God, comes back to Canaan again, the landmarks will be enough to designate our territory, and the fear of God enough to prevent intrusion beyond our proper bounds. (Cheers.) In the whole length of my ministry, and to the utmost extent of the feeble powers which a gracious God has been pleased to give me, I have felt it my solemn and imperative duty, in every way, to carry forward the principles of christian union, and to overturn and cast into entire oblivion, if it might be, within the circle of my influence, that spirit which “bites and devours” the members of the body of Christ. (Cheers.) I hold, that vital practical Christianity is the fireside of comfort to a man's dwelling; and that everything like sectarian division, though necessary and expedient, is but the wall of the edifice, the beauty of which, if it hath any beauty, a man must be in the street to see. (Cheers.) Now, Sir, the principle of our land is to dwell, as much as possible, by the fireside, and as little as possible in the street. (Cheers.) We have, therefore, no need of a large ecclesiastical police. (Loud cheers.) Our climate drives to a shelter, and our indisposition to roam much abroad renders the number of our street-walkers few, and every



year lessening upon our hands. (Hear, hear.) This is the spirit in which we are labouring at our work. In the Church with which God has been pleased to connect me, we know but little of those errors which my reverend brother preceding me has called semipopery; and we have known but little of that name, for, in the ignorance of our backwood spirit, we thought it was Popery itself. (Loud and long-continued cheers.) We have never been accustomed to designate it by anything like a conciliatory or softening epithet; but have contended with it from the very beginning, under the deep impression that Flanders lace could not cover a cloven foot, nor was a cloven foot to be respected, though decked in foreign importations of luxury and power.—(Cheers.) We have stood upon that ground; and, in the whole number of our body, the men who favoured the spirit and principles of Popery thus developed, would be found like the blighted berries upon the topmost bough, when the frost has succeeded the harvest, and nothing is left which man desires to gather. (Cheers.) The Wesleyan body, in our country, is what the Wesleyan body is throughout the world, in the circle in which it is acting, and in the influence which it exercises,—standing, I was going to say, manfully, but I check the spirit, and say humbly, at the feet of Jesus, labouring for him, and accounting it its highest honour if it may but bear the Cross while he, in all his glory, should be permitted to wear the Crown. (Cheers.) You may ask, then, what I have particularly to do beyond that with Wesleyan Methodism? Perhaps little; for although my habitual associations are with my beloved brethren and friends in this connexion, yet we are a busy people, and each bee must work to keep up the honey of its own hive; (laughter;) and we are led to suppose, that the best way of beautifying spiritual agriculture, is, like the best way of beautifying the surface of the earth, for each man to cultivate, to the best advantage, his own farm, and not for every one to spend his strength in levelling the highway. (Hear, hear.) We are hard at work in our own enclosures, not building them up to keep our friends out, but seeing that, when they are ready to come in, everything may be sufficiently attractive to reward them for the visit they may make. (Cheers.) But I am sorry to intrude these desul-

tory remarks. I feel but little disposed to take up your time, further than by a simple recollection which occurs to my own mind, as I have been seated on this platform, in connexion with the very body, the representatives of which are here assembled. I knew, Sir, some thirty years ago—(to show the influence which Wesleyan Methodism has produced in humble circumstances)—I knew an individual, brought up in all the luxury which wealth and the circumstances of station in society could give, and who, when God was pleased, in his love, to open the eyes of his understanding, to make him see the necessity of a Saviour, and to lead his heart, in its darkness, to look after Jesus, “if haply he might find him,” had not a single acquaintance, amongst those with whom he stood united by the ties of nature, nor a friend amongst those to whom fashionable life had bound him, who understood, for a moment the feelings of his heart. I knew him, when he went from place to place amongst those who, at the altar of God, had bowed together, and the simple answer he received was, that he was deranged, and a fitter subject for a physician than a divine. I knew, Sir, an elderly Methodist woman, a superannuated maid-servant in the family of a distant connexion of this young man, for whom, as a reward for her services, her master had built an upper chamber over a back building in the yard, where she might dwell in quietness, supported to the end of her life by his benevolence. When she first heard, through the junior members of the family, that this young man had become “deranged,” she sent for him to visit her; and she was the very first individual who understood the state of his mind; and as she led him to see Jesus, and God in him, and the glory of the Cross, and the finished work of man’s salvation, she was made the minister of God for good to that young man’s soul. An apostleship was finished; and years, years have passed since she has received honour and glory.—That young man, Sir, was called into the ministry of the Gospel. For these five and twenty years he has attempted to preach the truth which that day he was enabled to embrace; and the Providence of God has brought him here this day to tell the tale. (Loud and continued cheers.) The Providence of God has brought him this day to tell, in the midst of affectionate hearts, who

feel the same spirit which animated that old woman, the simple story of God's dealings with him, through the instrumentality of Wesleyan Methodism. (Cheers.) Has he not reason then to love it? And, though his ministry has not been connected with it, (such has been the call of God,) has he not reason to look forward to the joyful hour, when one of the happiest faces he will meet in glory, shall be the countenance of a ransomed maid-servant, a follower after Christ? (Loud cheers.) This respectable audience will excuse me for this recollection. It occurred to my mind so forcibly, as I was brought into the midst of this vast assembly, that I could not repress the recollection; and it may serve as a reason why I should, with great pleasure, second the resolution I hold in my hand. (Cheers.)—There was exhibited the influence which may be exercised upon a youthful mind, when God directs the voice of a humble minister, by the mighty power of a glorious spirit.

The Rev. Mr. NEWTON came forward amidst long and continued cheering.—He said—I believe, Sir, the true interpretation of all this is, that old friends are glad to see one another. (Cheers.) I think there is another interpretation of it, which is this, that this business of debt does not dispirit our friends, and that there is, in this large assembly, a disposition to raise the amount which will just get us up to the mark, and which has been named by my friend Dr. Bunting; and, then in that case, I am sure he will look as pleasant as any of us. (Hear, hear.) Sir, the resolution I have the honour and pleasure to submit is—

“That this Meeting has heard with great satisfaction and thankfulness, that although the Committee have not deemed it expedient as yet to make a formal and general appeal to the Friends of the Society for reducing the debt arising out of the deficiencies of the years 1838, 1839, and 1840, yet that so considerable a reduction of that debt has been effected by the spontaneous contributions of several friends, the liberal grant of the Committee of the Centenary Fund, and other means, as to encourage the hope that its entire liquidation will be effected at an early period.”

I did, at one period, look at this debt, I confess, with feelings amounting to apprehension; and I was somewhat distressed to find that such a society as this was in such circumstances. However,

I am now free to confess, that I begin to see daylight on the subject, and that my despondency and fears are vanishing.—I believe that the debt will be cancelled; that, before this day closes, the sum specified will be realized; and that we shall go down to the country with hearts rejoicing in hope, that the period is not very far distant, when the whole of this debt will be wiped away, and we shall have it in our power to say that we have complied with the divine command—“Owe no man any thing, but to love one another.” However, I confess, I am more solicitous at this moment as to the question of getting up the annual income of the society to what I believe ought to be the expenditure of the society for the time to come, than as to any other question. This is the point that presses on my mind, and what I wish to impress on the minds of my friends present, that they may go and recommend it to their friends in the country, because I see a great many friends from the country here to-day. This Missionary Society ought, at least, to have a regular annual income of some £10,000 or £12,000 above what it has yet reached, in order to enable it efficiently to go on in that great work to which God in his providence has called it. Now, I have been taken by surprise upon this subject, because this resolution was not put into my hand until two or three minutes ago; and the enquiry has occurred to my mind—What should we do to effect this object? Three things have struck me.—In the first place, as we all know that knowledge must go before practice, my conviction is, that the religious public, as regards some portion of that public, and that the people of this country in many parts of it, are not, to this hour, sufficiently informed on the Missionary subject. With all the stores of information they possess on other subjects, somehow or other, they have not informed themselves of the urgency of the claims of the Missionary cause as they ought to have informed themselves. Well, then, what shall we all do in reference to this? Why—make better use than we ever have done of all our Missionary Notices, of all our Missionary Papers, and of all our Missionary Reports. I would charge all those that get Missionary Reports not to keep them to themselves, but to lend them out—to circulate them in their vicinity, and to afford those an opportunity of reading them who are able to do something in support of this Society,—

I happened to know an instance myself, in which a gentleman of education, of influence, and of property, had a report of this Society put into his hand by a friend. He read that report with amazement. He had no conception, as he stated, that such a great work as this was in operation; and after reading it, he returned it with an expression of his high approbation, and accompanying that expression with a handsome donation to the Society. (Hear, hear.) I am sure that this is not a solitary case, because I believe that there are hundreds, and perhaps thousands, in our own country, who have little idea of the magnitude of the work in which we are engaged. Now it is to my mind refreshing that the press is teeming with Missionary publications. I have already read several narratives of Missions, and there are others coming forth, which I have not yet received, by the Missionaries themselves, and which I know to be replete with information; and I am sure you will not forget a report from one of your respected secretaries, nor indeed another report from another respected secretary of your Society. Then I turn with pleasure to those Prize Essays which have just issued from the press; I think of the "Great Commission;" and four or five more admirable addresses written on the same occasion, and about the same date; and I could travel south and north—I could go beyond the Tweed, and find one who comes from Fife, (which is far north,) of very high excellence indeed. Why, those publications, independently of the mass of Missionary information they contain, independently of the spirit of piety and devotion which they breathe, and as specimens of sanctified zeal, even on the ground of elegance of composition, deserve a place amongst our best English works; and I do hope they will be read by many who will feel it their duty to come forward, and be the liberal supporters of this cause. (Hear, hear.) Then, I would humbly submit, that we should all make this great matter more than we have ever done, the subject of prayer; that we should settle it with ourselves this day in the presence of the Heart Searcher, and that we should bring this subject more frequently, and with greater earnestness and importunity to the throne of heavenly grace. We know that God hears prayer, and we should not only beseech his blessing upon the Missionaries, that he may preserve their persons and their health, and that he may

give his blessing to their labours, but we should specially pray that he who can turn the rivers would open the hearts of men that can give, that they may be rendered willing to contribute in favour of this cause. It has been said, that he who has the ear of God has the arm of God; and as it is the privilege of every person within these walls—of every devout man—to have the ear of God, then it is his privilege to have the arm of God; and if the Almighty arm be stretched out in favour of our efforts, what power can stay our success? I take shame and confusion to myself this day, that I have not prayed a great deal more for this cause. I resolve in future to pray more for it, not merely in the sanctuary, for we ministers all do that—not merely when we unite in social prayer,—not merely at the family altar,—but I charge it upon myself, and would charge it upon all my friends, that we all become, what I have heard designated as *Closet Missionaries*; that we carry this case into our closets, and lay it before that God who hears and answers prayer. Then, in the next place, I know there is a very intimate connection between praying and giving;—if a man is interested in praying a great deal, if he has the means in his pocket they will soon be in his hand, and be freely distributed in support of that for which he prays.—Now it is not the question with me, "What does this man?" nor "What does that man?"—"What is his property?" or "What is my property?" The question with me is "What do I?" (Hear, hear.) "What do I as an individual? Am I doing what I can?" That is the question. I would not dictate to any man the way and manner in which he shall do. I know there are some that are accounting for the past; they are looking back to the period when they first became subscribers to this society, or to some kindred society, and are subscribing for every year during which they might have subscribed, and are thus life subscribers. There are others, and I know one gentleman in particular,—and and I was struck with his plan,—who subscribes an additional guinea every year, because he knows that, at the end of every year, he has a year less to live, and, therefore, as the year passes away, so an additional guinea comes from him in aid of this society. Now, I say from my heart, Sir, and you, Mr. Chairman, know the meaning of that word, "Long life to that gentleman." (Cheers.) Aye,

and long life to all who will be like-minded with him, and who will resolve every year they live to give an additional guinea to this cause, because they have a year less to live in the world. Now, I am happy to say, that although these are all our friends, yet they are not all the friends we have: I found a letter waiting for me on Saturday evening, when I came to town, which was not empty. It was from a friend who would have been present at this meeting, but circumstances occurred which rendered it impossible for him to be here. In this letter he stated, that he felt deeply on the subject, and though he is a liberal annual subscriber, and gives freely, and very often occupies the position which you, Mr. Chairman, occupy this day, and in which it is refreshing for me to see an old friend, (if you will permit me, Sir, to say so,) who has been year after year with us,—in his letter this gentleman says, that he regrets he cannot be here,—he devoutly prays that our blessed Master may be with us, and that his presence may be realized,—he refers to the debt of the society, and wishes to contribute to the extinction of it,—he refers to the wants of the society, and to the sending out of more missionaries,—and he incloses to me £100 to be disposed of, partly for the liquidation of the debt, and partly for the object—the great object of the society. (Cheers.) He does more, for what gratifies me more than the donation of the £100, is, that he tells me he is resolved to increase his annual subscription.—He states that he will increase his annual subscription to the amount of £30 per annum for himself, and £20 for his better self. (Cheers and laughter.) By the way, if he were here, I don't know but I should take a liberty. I might say, I don't know why a man's better-self should not be as good as himself; (laughter) however, that is a matter to be settled in the proper place;—the grand thing for us is, that this gentleman, with his excellent wife, will be a subscriber of £50 per annum to this society.—(Cheers.) I happen to know a Wesleyan preacher, who has felt so intently on this subject, that he has had night-thoughts many a time, and he has communicated his thoughts often to me.—

He has thought—"Well, what can be done?"—and he has come to the conclusion, that the subscription to the society must be augmented. Accordingly, that brother minister has resolved that he will double, that he will treble, that he will quadruple, that he will quintuple his subscription; that is to say, that he will make his one into five; (hear, hear) and he has resolved that he will do this by honest and honourable means. What do you suppose those means are? He has resolved that he will go without his dinner two or three days in the week, rather than he shall not be able to do this; for, he says, he feels that he can better do without that than the perishing heathen can do without Christ. (Hear, hear.) Now I hope we shall all go away from this meeting also resolved to increase our subscriptions; and I hope we shall find this resolution carried out throughout the length and breadth of the land, for then we shall have a regular income, raised to such an amount, as that this society will be enabled to answer those calls now so urgently made upon it; and that some of those young men upon our list, now ready and longing to go away, may be sent off to some place of usefulness. I shall never forget the expression of one of them, a short time ago, to me. He said, "To this hour, I never felt tempted to murmur at my poverty,—oh, that I were a rich man;—if I were, my outfit and my passage should be paid by myself, and away I should go to some distant part of the world, there to proclaim the gospel of Christ; but I have not the money to enable me to do so, and I do not murmur at Providence,—I do not murmur at my poverty,—but I do murmur at the rich." (Hear, hear.) May you all pray that the rich may be induced to give the money, so that we may be able to send such men out. If these three suggestions are worth any thing, they are heartily tendered to you, and I hope they will tend to benefit the society. I do delight in the harmonious and hallowed proceedings of this day, and I think we may all take courage and say from our hearts in the language of our venerable Founder, "The best of all is—God is with us." (Cheers.)

**BRITISH NORTH AMERICAN**  
**WESLEYAN-METHODIST MAGAZINE,**  
**FOR SEPTEMBER, 1842.**

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**BIOGRAPHY.**

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**MEMOIR OF MR. DANIEL STILLWELL,**

*Of the Grand Lake, N. B.*

BY THE REVEREND MICHAEL PICKLES.

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MR. DANIEL STILLWELL, the subject of the following memoir, was a descendant of a very ancient and respectable English family, who emigrated to the then Province of New York long before the revolutionary war. The place of his birth was Staten Island, in the State of New York, May 1st, 1759. At a very early period of his existence he became acquainted with the Methodist connexion, and for a considerable time had the great pleasure of hearing the word of God expounded by ministers of that denomination, in the first Methodist Chapel that was erected in the City of New York. Here, the word of the Lord found a way to his heart, and shewed him the necessity of being born again of the Spirit, in order to enter into the kingdom of God. Under the influence of these feelings, Mr. S. resolved, that, should the Almighty spare his life, and have mercy upon his soul, he would, the first convenient season, unite himself with the Methodist Societies, and endeavour in future to live to the glory of God. About this time, Mr. Stillwell, like many others, became dissatisfied with republican principles, and, although there were many strong attachments to bind him to the place of his nativity, he resolved to leave *all*, and seek a home for his future years under another form of government more congenial to his own views, and the views of his relatives.

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To this end, therefore, Mr. S. settled his affairs, bade a final adieu to his friends, and in the year 1783 embarked for this Province,—where, by the providence of God he safely landed, and for a long time, in connexion with other immigrants, had to endure all the privations and sufferings incidental to a new colony. The God of Abraham, however, was his God, and feeling something of that happiness which is inseparably connected with a quiet conscience, he resolved, here, in this new situation, to spend the remainder of his days.

The steps of this good man were first directed to a place called “Mistake,”\* on the Long Reach, where he resided about two years; after which he proceeded to Grand Lake. In this new situation, by his remarkable habits of order, industry, diligence, and economy, he became comfortably settled, reared a respectable family of six children, and was rendered a great blessing to the community in which he lived. The people generally admired him as a man of peace,—he was never known to have a lawsuit with any person throughout the whole of his protracted life. After a few years had elapsed, in which they were destitute of religious privileges, the Wesleyan Missionaries visited this part of the Province, nearly fifty years ago. The introduction of these servants of God was hailed as a new era in their existence. No sooner was the gospel trumpet blown than the people generally were collected, and the word of the Lord was listened to with the deepest interest. This was indeed to them the beginning of good days,—the Lord smiled upon them,—a society was immediately formed, of which Mr. Stillwell gladly became a member.

After this period, Mr. S. took a more decided and elevated stand, and exerted all his influence to promote the best interests of those among whom Providence had been pleased to cast his lot. For a number of years the deceased conducted Divine worship himself, in the absence of the Preacher, reading a sermon, &c. every Lord’s day; and thus practically testified his attachment to his Saviour, and his love for the souls of men. When the Sabbath would arrive for the Preacher to visit the Lake, Mr. S. has often been known to travel to Sheffield, the place of his residence, through much inconvenience, and some-

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\* This significant name was given to this Point by a few persons, who, in ascending the Saint John River, here missed their way.

times great danger, in order to conduct him to his appointment. The Rev. Mr. Mann spent one whole winter on the Lake, much to the happiness and edification of the Society, and the good of the people generally. In the affections of this departed saint, the Ministers of the Gospel ever lived : at his hospitable table they were often refreshed, and by his pious example and fervent prayer they were always supported in their arduous and responsible work. No sooner did the Preacher enter his comfortable habitation, than he was welcomed by the whole family, and every possible arrangement was made to make him comfortable and happy. The seasons thus spent together were generally improved in Christian conversation, fervent prayer, and in devising means for the enlargement of the Redeemer's kingdom. Often with tears in his eyes, would Mr. Stillwell inquire of the Preacher of the prosperity of religion, both in Christian and heathen lands, and he never failed to contribute his mite towards the spread of the Gospel of Jesus Christ. The subject of these remarks thus passed away the principal part of his earthly existence, in diligently attending to the respective duties assigned him by Divine Providence, until the infirmities of years came upon him and partially laid him aside. As long, however, as his physical strength would admit, he always filled his place in the house of the Lord ; and when, by affliction, he was obliged to spend his Sabbaths at home, he would frequently and pathetically entreat the prayers of the people of God. With reference to himself he had the meanest opinion, and seemed delighted to sit at the feet of the feeblest of Christ's flock. Although it was evident to *all* that his experience was not shallow, nor his information circumscribed, he read much, thought much, and daily endeavoured to live in the spirit of the gospel. No wonder that such a person should be happy, respected, and useful. His long life was marked by an unwavering attachment to the great doctrines of the gospel, as taught by the Wesleyan Missionaries ; and a deep and uniform interest in the eternal salvation of precious and immortal souls. Knowing that the end of his probation could not be very remote, he settled all his temporal affairs, gave his last blessing to his pious wife and affectionate children, and then composed his devotional mind to pass from the scenes of time to the unknown regions of eternity. In this state of mind, while standing on the banks of Jordan, anxiously waiting for

his departure, the writer of this article had the great pleasure of paying him a visit; articulation had then become very indistinct,—“Jesus,” he said, “was precious to his soul—he longed to depart and be with Christ.” His relatives, friends, and neighbours now hastened to see the good man meet his fate, and it was evident to *all* that he was not far from the kingdom of God. A few moments more and the silver cord was gently loosed,—the happy spirit took its flight,—and the soul of this departed saint, in the eighty-third year of his age, entered into eternal glory. Surely there can be no deception in this! Cold calculating infidelity now turns pale, but religion appears in all its amiable qualities, and every heart says, “Let me die the death of the righteous, and let my last end be like his.”

Yesterday was the day of his funeral, which was most numerously attended. The solemn occasion was improved by a discourse from Acts xiii. 36,—“And David after he had served his own generation by the will of God fell on sleep.” All appeared deeply affected with the subjects brought before them, and no doubt many could say, it was better to go to the house of mourning than to the house of feasting.

After the sermon was delivered, the Rev. Mr. Coy (a Baptist Minister) gave a very appropriate exhortation, stating that he had had the happiness of being acquainted with the deceased from his youth, and could truly testify of his numerous and excellent virtues. He believed Mr. S. was soundly converted to God at an early period, and had spun an even thread through life. He (Mr. Coy) had enjoyed many blessed opportunities of Christian conversation and prayer with him, and believed he was now enjoying his blessed reward in the heavenly world. Mr. C. also gave the weeping widow and afflicted family an affectionate address, entreating them all to follow the Christian example of him, who by death had been taken from them, until they also entered into the Kingdom of everlasting glory.

*Sheffield, March 16th, 1842.*

[All who have had the privilege of acquaintance with the subject of the above memoir, will fully concur in what has been written by Brother Pickles concerning his praiseworthy deportment. Mr. S. was one of the first, and lived one of the oldest, Methodists in the Province; and it may truly be said of him, that through a long life he adorned his profession of Christianity and Methodism by a correspondingly *well ordered* life and *godly conversation*. May the present generation furnish many like him.—E.D.]



## DIVINITY.

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### THE CLAIMS OF OUR LORD'S MINISTRY EXAMINED :

BEING THE SUBSTANCE OF A SERMON,

*Preached before the Nova Scotia District, at Amherst, June 12,  
1842, and published at their request :*

BY THE REV. CHARLES CHURCHILL, WESLEYAN MISSIONARY.

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“ And when he was come into his own country, he taught them in their synagogue, insomuch that they were astonished and said, Whence hath this man this wisdom and these mighty works ?” Matthew XIII. 54.

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THE ministry of the word is the most solemn engagement under heaven, both to those who hear, and to those who declare its truths :—to those who hear, it is the voice of God—not speaking in the reverberating thunder, or the earthquake—but in the still small voice of his Spirit :—they are far from God—it is the word of reconciliation, to bring them nigh ; they are guilty and polluted—it is the message of pardon and purity ; they lie at the gate of Death—eternal Death—but it proclaims that Death is abolished, and Life and Immortality brought to light, by the Gospel.—The solemnity rests upon this fact, that though God thus speaks—man may refuse to listen to his voice, and this refusal involves his everlasting condemnation.

To those who deliver this message, there is the responsibility of office connected with the faithful discharge of their duty, so distinctly set forth by the prophet Ezekiel, (chap. xxxiii.) in those well-known words, “ So thou, O son of man, I have set thee a watchman to the house of Israel ; therefore thou shalt hear the word at my mouth and warn them from me. When I say unto the wicked, O wicked man, thou shalt surely die ; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity ; but his blood will I require at thine hand.” The apostle Paul places both parties in the correct position, in these words—“ Now, then, *we are* ambassadors for Christ, and as though God did beseech *you* by us, we pray you in Christ's stead, be ye reconciled to God.”

Amidst these responsibilities, at the very point where the mind of the Christian Minister would sink and fail under the incumbent weight of accountability, we can see the Great High-priest of our profession,—we can trace his footsteps,—mark his example,—and hear his voice saying, “Lo I am with you always, even to the end of the world.”

Indeed, there was a charm in the ministrations, and a power connected with the public acts of our Lord, which carried conviction and astonishment to his hearers' minds: and though we have so fearful a proof of the heart's depravity, in the general rejection of the Messiah by the Jewish people; yet, those who heard him were compelled to exclaim—“Whence hath this man this wisdom and these mighty works?”

The Evangelist St. Luke, in the iv. chap. verses 16-22, gives a more detailed account of this portion of our Lord's history,—it affords an additional illustration of the facts connected with the text,—from which we propose to notice,

I. The claims of our Lord's ministrations to attention and success.

II. Some peculiarities requisite to ensure similar effects in the administration of the same truths in this our day.

III. The secret source of success on which such a ministry must depend, and by which it will be effectually sustained.

I. It is scarcely necessary to remark, that our Lord and Saviour Jesus Christ was in himself the concentration of all that is excellent or attractive in the Christian Ministry,—his was the perfection of ministerial science, and himself the model for our imitation and example.

It was not the popularity of a single address, or the charm of one occasion only, from which a general acknowledgment of his power was advanced. There are numerous instances on record, which abundantly testify that a natural, or rather a superhuman, force accompanied his addresses, which compelled those who harboured bitter enmity in their minds to exclaim—“Never man spake like this man”: while his miracles caused infidelity to admit, “We never saw it before on this fashion”; it will, therefore, become an interesting inquiry—In what did the charm of our Lord's successful ministry consist? The answer to which enquiry is obvious,—that it arose from causes, some of which are peculiar to our Saviour, and to him alone; while there are other points, in connection with these, which

may adorn and distinguish a ministry, necessarily inferior to his.

The two points in the enquiry of the Jews, found in our text, refer to the first position—they asked him, “Whence hath this man *this wisdom* and these *mighty works*?”

*The wisdom*, which our Saviour shewed, was not the mere flash of intellectual acquirement, lighting up for a moment the horizon of thought; but it was the steady brilliancy of divine illumination. In him dwelt all the fulness of the Godhead, bodily,—a fulness of wisdom which, when brought to bear upon his public ministry, shewed that he was intimately acquainted with all the secret springs of feeling in the human heart; and while there was a superior faculty of discernment, a fertility of illustration accompanied the same. How strikingly is this illustrated, in the case of Simon the Pharisee and the woman which was a sinner.—(See Luke vii. 36, ad finem.)

Again:—*the mighty works*, thus alluded to, were peculiar to himself, and to him alone.—No man could perform the miracles which he did, unless the omnipotence of God were with him.—In him this was no delegated power: he was God himself; he framed and he could support the mysterious laws of nature:—at his word,—the tempest was hushed to a calm,—diseases were healed,—devils were cast out,—the dead were raised to life,—and it was the same voice which, on the morning of Creation, commanded Let there be light, and there was light.—Here he himself rested his claim to Messiahship. “Believe me that I am in the Father, and the Father in me, or else believe me for the very works’ sake.” John announced his superior claim, when he said, “I indeed baptize you with water, unto repentance, but He that cometh after me is mightier than I, whose shoes I am not worthy to bear, he shall baptize you with the Holy Ghost and with fire.” While he himself assumed the authority divine—when, in the synagogue of Nazareth, he exclaimed, after reading the prophecy of Isaiah, pertinent to himself, “This day is the Scripture fulfilled in your ears.”

But from the elevated platform on which we have called your attention to the Great Teacher, and where he stands pre-eminent and alone, we descend to examine some of those features connected with his ministry; which are not peculiar to his Deity, but which may, at a proper distance, become the objects of imitation and example to his successors in the sacred office.

Our text says, "He taught them in their synagogues."

Examine critically the manner of his teaching.

*The novelty* of the doctrines which he taught, commanded attention. It was not an exhibition of the mysteries of the Jewish doctrines, or the florid fables of Rabbinical tradition.—The novelty consisted in the plainness of the truths taught, as well as in the truths themselves.—"Repent ye, for the kingdom of heaven is at hand."—"For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life."

*The style*, or manner of teaching these doctrines, was peculiar to himself. He selected subjects, suited to the interests of his hearers, illustrated in a manner familiar to their understandings; yet, there was the keen edge of conviction, accompanying all that he said,—he not only employed familiar illustrations, but the utmost simplicity of language,—he was, in fact, a spiritual anatomist: he dissected the hearts of his auditors—exposed layer after layer of obduracy and impenitence—laid open the finer nerves and tender feelings—and touched upon those feelings, like one that playeth well upon an instrument, until they were compelled to exclaim, "Whence hath this man this wisdom and these mighty works?"

*The graciousness* of the truths he taught increased the interest. He spake to them as sinners, it is true, but he unfolded glorious hopes; he spoke of mourners, but also of Gilead's balm; of guilt, but of forgiveness too; of pollution, but also of purity; of the fountain of sin in the human heart, and the fountain for sin in the provision of God's mercy; of everlasting death, but also of everlasting life.

Wherever he went, he published the glad tidings of salvation; in one word, if we take up the Sermon on the Mount, and examine the same with reference to the points herein named, we shall no longer be surprised that the common people heard him gladly, or that all were astonished and said—"Whence hath this man this wisdom, and these mighty works." We proceed to notice,

*Secondly*, Some peculiarities requisite to ensure similar effects in the administration of the same truths in this our day. Nothing can be more desirable, to every one interested in the progress of the Redeemer's Kingdom, than that the Gospel should still be successful in enlarging the boundaries of that

kingdom, and retaining its hold upon the hearts of men,—not that we claim popularity for the pulpit or its occupant, but, for those blessed truths, which are able to make us wise unto salvation.

We cannot, therefore, expect that these effects shall be produced by arrogating undue claims for the office itself, apart from the life-giving nature of the doctrines taught in connexion with that office. What! shall we leave the mass of mankind, who are famishing for the bread of life, and whose eternal interests are at stake, to contend for peculiar rights, attaching to a succession of men, by whom that life-giving bread shall be dispensed? God forbid. A succession of doctrines has been provided—and a succession of faithful men, also, in the providence of God, called and qualified, by his grace, with all the tokens of success attending their efforts; which success never could have attended ordinances of human institution, without the divine sanction and blessing: and a succession like this—uninterrupted and successful—shall mark the glorious era, dawning upon the world at large;—the faith of the Church beholds it in that promise, “And my spirit that I have put upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and for ever.”

The truths of Christianity, therefore, which are taught in connection with the sacred office which we hold, must be inculcated, not so that from the inculcation of duties it may be inferred that there are doctrinal truths on which those duties rest, but the doctrines themselves must be exhibited with a perspicuity which all may appreciate, and with a solicitude for their reception which all must feel.

The great doctrines of the cross must be pre-eminent in these ministrations—the Gospel exhibited as a remedial provision for sin; its source traced back to the unsolicited love of God; its grand centre—the meritorious and vicarious sacrifice of Christ; its object and design—your salvation.

There should be no views of Christian truth given but the cross should form some part of its perspective. As the sun in the firmament, the fixed centre of a system, round which worlds of light revolve, so should the cross be made the centre of the

Christian scheme, that, wherever thought may wander or design extend, we may never lose sight of this.

To borrow the ideas of an elegant writer on this subject—We must begin with Christ—'twill lead us to the cross—this will lead us to the throne from whence he came—to the manger to which he came—to the altar of the cross where he expiated our sins, and thence to the throne above—where faith beholds him as the Lamb newly slain—where he ever liveth to make intercession for us—and where he waits to receive us to that Glory which he had with the Father before the foundation of the world.

Here, then, is the circle complete—the sinner's refuge—the believer's only hope. Christ—made of God, unto us wisdom and righteousness, sanctification and redemption. It includes the world's necessity—the Saviour's power—the privileges of the saints on earth, and of the Church with Christ in heaven.

If Christ be thus preached, Socinianism can never rob him of the crown of his Divinity; Antinomianism will not prostitute his seamless robe; Solifidianism shall not be able to remove our obligation to "glorify God in our bodies and spirits, which are his"; Romanism will not be able to introduce its intercessions and indulgences—its Gods many and Lords many—seeing that "there is one God and one Mediator between God and men, the man Christ Jesus"; Restrictions will not be laid upon God's design, "who willeth that all men should be saved and come to the knowledge of the truth"; and Latitudinarianism will not be able to open the door wider than the precept—"By grace are ye saved, through faith, and that not of yourselves, it is the gift of God."

Here, then, is the glorious design of these ministrations—"We preach not ourselves, but Christ Jesus the Lord, and ourselves your servants for Jesus' sake."

The system is already in successful operation—"Their line is gone forth into all the earth and their words unto the end of the world." The desired effects are already being produced—the Apocalyptic consummation is rapidly hastening—the first vibrations of the universal song are heard—the concert is commenced, in which, ere long, all shall join—and from a redeemed world shall sound, with melody prolonged and still increasing power, Hallelujah! for the Lord God omnipotent reigneth—the kingdoms of this world are become the kingdoms of our

God and of his Christ, and he shall reign for ever and ever.—  
Amen.

Our faith has anticipated a consummation to which we are approximating, but which we have not yet reached. Many around us are yet in darkness, enemies to God, by reason of wicked works—we pray and labour for their conversion;—and in order that we may be encouraged to continue faithful in these duties, we shall proceed to notice,

*Thirdly*, The secret source of success on which such a ministry must depend, and by which it will be effectually sustained. The enquiry of the Jews at Nazareth may become our's—“Whence hath this man this wisdom and these mighty works.”

Here we come at once to the need of Divine Influence in connection with the ministry of the word; it is this alone by which our efforts will be effectually sustained.

Let us look at our great example: he entered not upon the exercise of his ministry until he had received the anointing from above; then he could say—the Spirit of the Lord is upon me. Let us look at the Apostles of our Lord: they waited in Jerusalem until they were endued with power from on high; then mark their success,—thousands converted by their instrumentality—Jerusalem filled with their doctrines—their word extending from thence until whole continents felt the flame—and the people that walked in darkness saw the glorious light.

Look-once more on the Fathers of the Church—men of unyielding courage, inflexible integrity, and stern morality, but above all, on whom rested the unction of the Holy One; trace in the annals of the Church its most illustrious and successful sons, and you will find their usefulness has been in proportion, not to their acquirements in learning merely, but to the influences of the Holy Spirit, which have rested upon them and accompanied their efforts; and do we ask, my beloved brethren in the ministry, what we need to render our ministry more successful than ever? We need the Baptism of the Holy Ghost; where is the promise of his coming, and on what condition?—“If ye then being evil, know how to give good gifts unto your children, how much more shall your Heavenly Father give the Holy Spirit unto *them* THAT ASK HIM.” Let us ask and receive, that our joy may be full.

In conclusion; to return to our first position—the responsibility rests upon those who speak, and also those who hear;—

let me urge upon you, my brethren, who are the subjects to whom these ministrations are addressed, and upon whom the responsibility of hearing aright rests, three portions of advice, which may become subjects for profitable meditation in your retirement from this service,—Hear for yourselves—Stand on the Lord's side—Seek the extension of his kingdom. So shall your hearts be filled with peace and joy. Divine direction shall be your's and our's; God will be merciful unto us and bless us; his way shall be known upon earth and his saving health among all nations. Amen and Amen.

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### MISCELLANEOUS.

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[From the American Methodist Magazine and Quarterly Review.]

#### PASTORAL VISITING.

THE following remarks are more particularly applicable to junior preachers, and as such respectfully addressed to them.—The agency which stands forth as at once the most important and responsible in the world is beyond all question the gospel ministry. If there be any thing calculated to lead to fidelity in motives of the highest character and the widest range, then may we expect it in those to whom is committed the ministry of reconciliation, and who stand in the high character of *ambassadors for God*. Their work is the most sacred, their vows are the most solemn, their success is the most glorious, and their failures the most awful; and as for themselves as individuals, "their stake is for a higher heaven or a deeper hell." Well may we exclaim in reference to such a work, "Who is sufficient for these things?" and well may we expect God's chosen instruments will be "cautious, diffident, and slow," in entering upon it. This work, at once so glorious and so awful, divides itself into two distinct branches, public preaching and pastoral labour; and the apostle has given an excellent summary of ministerial duty in affirming what he himself had done: "I have taught you *publicly and from house to house.*" To the latter of these divisions of the work I desire to invite the attention of



the junior members of the ministry in the Methodist Episcopal Church. The necessity of keeping alive so important a subject is my only apology, and I proceed.

I. To notice the necessity and advantages of faithful pastoral labour, particularly visiting from house to house.

1. The first reason I shall offer for the necessity of prompt and faithful pastoral labour, is one growing out of the fact that our ministry is itinerant. The connection between pastor and people, *at the best, must be sufficiently slight* when a regular change takes place once in two years. If, therefore, a minister who goes to serve a particular congregation, which he must leave in two years, and may leave in one, delay the commencement of his pastoral work, or if, indeed, he does not commence at once, and prosecute it with diligence, he will be called away before a proper pastoral connection is even formed at all. From the people of his charge he will go as he came, a stranger, or at best be known to them but as a preacher; and he will leave a flock over whom "the Holy Ghost had made him overseer," and to whom this most weighty charge had been given, "Take heed unto [thyself] and to all the flock," with the sin of guilty omission upon his head.

2. Pastoral visiting is essential to a minister's influence.—There may be a few, very few exceptions to this remark. There may be persons, who, by a combination of rare pulpit abilities, gain and maintain considerable ministerial influence without performing much pastoral labour. But such instances will be rare. And even such preachers (ministers they should not be called) are far less influential and useful than they might be did they follow the example of the very first of ministers, the Apostle Paul, and teach not only "publicly, but from house to house." The influence of ministers is generally in proportion to the interest which they show for the souls committed to their care. It is an influence which is gained by watching with interest over the spiritual condition of each member of the flock—an influence acquired by the fire-side, in the parlour, and at the bed of sickness. An affectionate solicitude for souls manifested by looking after the aged and infirm, by counselling the tempted, solving the difficulties of the perplexed, instructing the inquiring, encouraging the desponding, and exercising a parental care and kind regard for the young and inexperienced—this is what makes the sight of a faithful pastor welcome as

the visits of an angel of mercy, and gives him a sway over his people which adds double weight to every word dropping from his lips in his pulpit exercises.

3. Pastoral visiting is a most efficient agency in keeping up and increasing an attendance on public and social religious exercises. A visit from a pastor is generally considered as expressive of his solicitude for the welfare of those he visits. It is taken as a token of his interest in the people of his charge. Now it is a law of human nature that interest should be reciprocal. We are interested for those who are interested for us. Love is the loan for love. True, sin may often be found to contravene every law of nature; and such is the opposition of the human heart to religion, that men sometimes affect to consider those their enemies who tell them the truth, and endeavour to do them good. Yet it is equally true that even such persons will reproach the man who neglects them, and will be much more likely to be found in the House of God on the Sabbath, if they have received an affectionate pastoral visit during the week.— The very sight of a pastor coming to inquire after the condition of his people awakens in their minds a sense of obligation to attend on his ministry, the fruits of which you will often discover in the excuses which seem spontaneously to be called up if they have been absent for any length of time from the House of God. But if a pastor neglects his people, a sort of estrangement grows up between them. They feel the neglect as a kind of indignity, and are disposed to repay him in his own coin.— There is a feeling which, if clothed in language, would say,— “It is well enough for you to preach to empty walls who neglect to look after your people.”

4. In pastoral visiting the best materials are gained for the pulpit. Without freely mingling with the people of his charge, it is difficult, if not impossible, for a minister to adapt his preaching to the state of his hearers. One great reason why sermons are often heard without interest is because of their deficiency in practical adaptation to the wants of the hearers. The matter, however excellent in itself, is out of place. It does not touch the point. Let a minister closet himself up in his library from month to month, or keep aloof from his people from one end of the year to the other, and there is no community of feeling between them. He dwells in another region; his thoughts flow in another channel; and when he enters the pulpit perchance

he succeeds in interesting himself, while those who should be his hearers go to sleep. On the contrary, the man who freely associates with his people becomes acquainted with their wants, their prepossessions, and their modes of thinking. He learns the obstacles which stand opposed to his success; discovers the favourable omens that appear; sees the image of his own labours reflected back upon himself, so that he may remedy defects or pursue his successes. In short, he becomes more and more a practical man, while at the same time he has far more variety than he could possibly gather from any other field than the interesting field of human nature, which his pastoral visits have led him daily to explore. "You must recommend this [pastoral visiting] to Henry, [his son]" said the incomparable Leigh Richmond, "as the very best preparation for the ministry. Try, my dear F., to keep him up to it. Tell him his poor father learned his most valuable lessons for the ministry, and his most useful experience in religion, in the poor man's cottage."

5. Pastoral visiting may be considered the practical application of pulpit discourses. In thousands of instances, we cannot bring important truth to an individual bearing, and a practical result, by any other means than following our hearers home. An impression may have been made, but it may be still faint. Conviction may in part be produced, but some difficulty may be still in the way, which can only be learned and removed by a personal interview; or, if the seed be fairly sown, there may be many fowls of the air ready to devour it. It may even have already sprung up, but the thorns may have arisen also to choke and render it unfruitful, unless the skilful husbandman arrive in season to root them out. Let any faithful minister set down the number of cases that occur, in even two or three years, where pastoral efforts have been the means of removing formidable difficulties—where persons had, to all appearance, come to a crisis, and were trembling in the balances between life and death, and the scale has been turned; or when they have been brought under some powerful temptation, which has been removed, or when they had backslidden, and have been reclaimed, or where convictions have been brought to result in conversion—where, in one word, a principal instrumentality in saving a soul was pastoral visiting, and it is apprehended he will be astonished at the result.

6. Pastoral visiting is indispensable to gathering the fruits of a revival, and discharging the duties due to young Christians. When God has made a minister instrumental in the conversion of a soul, it is, without doubt, the duty of that minister to watch over that soul, as one that must give account. That soul is eminently one over which the Holy Ghost has made *him* overseer. It is no work of proselytism, for a minister to look after that soul, and gather the fruits of his own labours. There is an obligation resting upon him to do so—an obligation from which he can be free only when that person voluntarily leaves his pastoral care, or when he himself removes to another field of labour, or an unavoidable separation takes place. For want of proper effort in taking care of those God has given us, we have been oftentimes bereaved of our children, and many, very many, awakened and converted to God in Methodist churches, and who are to this day Methodist in sentiment, are gathered into other churches, while scarce a person of another faith is to be found in our churches. If persons who are converted among us change their sentiments, uninfluenced, and leave us for conscience' sake, we have no reason to complain; but where they continue one with us in sentiment, and yet are taken from us, verily there is a great fault somewhere. Now is it not a fact that our ministry is much more successful in the awakening and conversion of souls, than in nurturing them after they are converted? \* Is it not a fact that, through culpable negligence, we have allowed many to be alienated from us, while we have, from the same cause, allowed many to backslide from God, who, with faithful watch-care, might have now been useful members of the church? The apostle has appropriately likened the young Christian to a little child; and how much care and effort is required for raising a little child to maturity, yea, and how many would perish without that care, and how culpable

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\* However applicable this may be to the American Episcopal Methodist Ministry, it does not apply to us, either at home or abroad. From our own experience we have known many who have sought our communion, not so much from any particular predilection for any individual ministry, as from the suitable *Ordinances* which are ceaselessly accessible to penitents and Christian believers; affording direction and encouragement in every stage of religious growth, not excelled by any other section of the Catholic Church. Occasionally we have defections among us, but rarely indeed of those whose "life is hid with Christ in God;" and never have we known any instances of persons being awakened and going elsewhere for instruction, unless separated from us on some doctrinal question.—ED.

would those be deemed who were guilty of the neglect through which they perish? And can Christian Ministers, to whom God has given the especial charge of those converted under their ministry, be otherwise than highly culpable if they refuse to exercise that care which is requisite in the infancy of their spiritual life?

7. Pastoral visiting is essential to secure a pastoral connection with the youth and children of our charge. We are under the obligation imposed by the solemnity of a religious oath, (the most sacred of all oaths,) contained in our ordination vows, "to instruct the youth." As to the advantages of a general connection between the ministry and the youth of their charge, a volume would scarcely be sufficient to trace them. The fairest field for ministerial labour is among the young. There, if any where, may we look for the absence of fixed sinful habits, and strong sinful passions. There, if any where, are to be found minds open to conviction, and among the converts from the ranks of the young we are to look for the materials for useful servants of the church. If the aged are converted, the days of their activity have gone by, and the time of their service is short. The young are the hope of the church, and the hope of the world. Their peculiar dangers also call for the faithful services of the ministry. It is their misfortune that their passions come to maturity much sooner than their understandings. Unlearned in the school of experience, buoyant and active, they are indeed in "slippery paths," and need a most zealous and affectionate inculcation of the lessons of the Bible. They are also exposed when, like wax to the seal, they are peculiarly susceptible of impression to the efforts of the abettors of error. Under these circumstances, the duties of the ministry to the youthful portion of the community, have become extremely important and arduous; and it becomes every minister, as he regards the interests of religion and the welfare of the present and future generations, to seek to establish and keep up a close connection with the youth of his flock. He should watch over the Sunday-school, meet with the superintendents and teachers, address the school, labour with the parents, establish and superintend Bible classes, and visit the children and youth, with affectionate solicitude. Unless this be done, and done in good earnest, we may expect to see our young people carried away in a flood from us, if not to see them whelmed in the gulf of infidelity and licentiousness.

## THE STUDENT.

[From the Church of England Magazine.]

Alas! for those by drooping sickness worn,  
 Who now come forth to meet the gladsome ray,  
 And feel the fragrance of the tepid morn  
 Round their torn breast and throbbing temples play;  
 Yet oft, as sadly threnging dreams arise,  
 Awhile forgetful of their pain and gaze,  
 A transient lustre lights their faded eyes,  
 And e'er their cheek the tender hectic strays.

THERE are few scenes more painfully distressing than that which presents itself on a bright spring day in one of those towns in the southwest of England, whither the afflicted with pulmonary disease have been recommended to remove, in the (alas! too often fallacious) hope that change of air and a milder climate may arrest the progress of that disease, so fearfully prevalent in our beloved island, and the eradication of which has so often baffled the skill of the most eminent medical men. There is a solemnity reigning in such places which cannot fail to impress the heart.—The gradual disappearance of faces once familiar, when little doubt remains that the emaciated frame has at length given way; the frequent tolling of the passing or funeral bell; the church-yard, crowded with the remains of those who have found a grave far from the homes of their childhood; more especially the invalids to be met with at almost every step, and on whose wasting cheek the fearful hectic flush is so prominently marked;—these are all calculated to engender painful feelings; and much to be pitied is that man, who can sojourn amidst such mementos of the evanescence of earthly joys, without being awakened to serious reflection.

Walking in the streets of one of the towns referred to, and struck with the solemn scene which now for the first time presented itself, I met an old college acquaintance, on whose arm was leaning a young man of peculiarly elegant and prepossessing appearance, but on whose frame it was obvious that disease was working its ravages. How touching the descriptive language of one of our most elegant Christian poets—

“Where time has rent the lordly tower,  
 And moss entwines the arches gray,  
 Springs many a light and lovely flower,  
 That lends a lustre to decay.

“ Thus, while existence wanes away,  
Consumption's fevered cheek will bloom;  
And beauty's brightest beams will play,  
In mournful glory o'er the tomb.”

*Dale's Widow of Nain.*

He appeared exceedingly languid, yet very cheerful. He was introduced by my acquaintance as a cousin; and, by a look which I could not misunderstand, signifying that I should not notice his sickly state, I was invited to spend the evening at their lodgings, which I accepted with mingled feelings of pain and pleasure, for our walk had exceedingly interested me in the young man's state. He was a member of the University of Oxford, of an old family in the northern country, and had been reading for honors, with good prospect of success, when disease first manifested itself in an alarming form. His family was decidedly consumptive; two sisters had fallen victims; an only brother, in the army, died at Madeira, whither he had gone in hopes of recovery; his mother, by the same disease, had found an early grave; and a paralytic father, who resided at the family mansion, too enfeebled to accompany this frail prop of his declining years, was, save himself, the only one who remained of a once joyful circle. He had been strongly urged to try a change of climate for the winter; and, accompanied by his cousin, a barrister, and an old faithful domestic, he had taken up his residence at —. The cousin did everything in his power to add to the comfort of the invalid; paid him the most unremitting attention, and would, I am sure, have made any personal sacrifice to obtain alleviation of his complaint; but he could not be regarded as living under the influence of vital religious principle. Though a pleasant, he was not a fit companion for an invalid. It is, indeed, of the utmost importance that such a companion should be a person of decidedly serious views; should delight to converse on those grand truths which he himself has received, and of that land,

“ Where graves are not, nor blights of changeful time.”

The evening was spent pleasantly, though not with much edification: stories of by-gone years were vividly recalled. The invalid joined at times in the conversation, to which I was most anxious, if possible, to give a religious turn; but every attempt to do so proved fruitless; any remark of such a tendency was received with the most marked repulse. He talked

of his future plans and prospects—of his expected examination—of his probability of obtaining honours. Little did he seem aware that death could not be far distant, and that long before the period when he proposed to return to college, his remains would be mouldering in the sepulchre!

The invalid retired—not to rest, for an incessant cough, which no anodynes could remove, prevented the possibility—but for one of those long and weary nights, which, though frequently unattended with actual suffering, generally attend consumptive cases. On his departure, I asked his cousin, if he was at all aware of his danger. The reply was, “I do not think he is; I am anxious, if possible, to conceal it from him. The medical men in the country begged that he might, as much as possible, be kept in darkness as to his real state; that his mind should be cheered, and that he should not be suffered to dwell on the subject of death.” “But he must be aware,” I added “that his mother, brother, and sisters died of decline; and he cannot be ignorant that it is wasting his frame.” “It might be thought so,” was the reply, “but somehow or other, the fact does not appear to impress him; he frequently speaks of what he will do when he leaves college, and I make it a point never to check him.” I could not but express my regret that he should thus be allowed to remain in ignorance, and should not be counselled as to his danger; but my acquaintance seemed anxious to change the subject, and I found it vain to urge any further remarks. I had no opportunity of seeing the patient alone. I was obliged to leave at a very early hour the following morning; I intended to visit it, however, in the course of a few weeks, and I trusted to make such arrangements as might enable me to have some serious conversation with the interesting invalid.

There is something peculiarly affecting in the hoping even against hope, which is usually discoverable in consumptive cases. How powerfully does it remind us of the ignorance too often testified by the sinner, in the certain ruin of his soul's eternal welfare, from his indulgence in some of the lusts of the natural man! He fancies danger is far distant, whilst it may be at the very door.

On my return, on calling at the lodgings, I found that, three days before, the invalid had been removed from his earthly trials. His decline had been exceedingly rapid at last: much



more so than his medical attendant had expected. He had died, I was told, apparently without any severe struggle; nature was too much exhausted to contend against the last enemy, and he gently fell asleep.

At the request of the cousin I attended the funeral. The corpse was followed by a small band of mourners—the cousin, the old domestic, and myself. I have seldom felt more than on that solemn occasion: for I had then little evidence that the young man had been brought to build his hopes of acceptance on the only true foundation. Amiable and estimable, he yet appeared, as far as I could judge, to lack a principle of vital godliness. As remarkable for the natural disposition, as for his intellectual acquirements, he yet seemed a stranger to the “wisdom which is from above;” and deeply did I regret that I had not been permitted to have some conversation with him, in the hope that God might have blessed it. There are few objects more painfully interesting than that of a young person testifying, in an eminent degree, the various aimabilities of the natural character, which may excite our esteem and admiration, not brought under the impression of vital religion. How much is that interest increased, when disease has marked the victim as its own. I would not undervalue the honours which this young man aspired to attain; I would not check that lawful ambition which stimulates to the acquirement of mental and intellectual rank. It is delightful to witness energy and activity in youth; but then only will it produce unalloyed satisfaction on the mind of the true Christian, when it is accompanied by deep religious feeling, and when every intellectual requirement is regarded as wholly valueless when brought in competition with the soul’s growth in grace, and aimed at as a means whereby the glory of God and the good of fellow creatures may be advanced.

I was truly grateful to be afterwards informed that the young person in question had, before his removal, been led to clearer views as to the plan of salvation, and to an unreserved acquiescence in the Divine will. Life’s brief day speedily drew to a close; but at eventime there was light—light, not emanating from the earthly lore, in which he was no mean scholar, but from the eternal Spirit, the source of heavenly wisdom. The old domestic was a man of deep religious feeling, and had been made acquainted with the truth as it is in Jesus. Many

had been his efforts to arouse his young master to a sense of his salvation: he had been with him from his birth; had ministered to the amusements of his boyhood; had watched with anxiety the sure progress of his disease. Others had hoped he might recover, but hope had never entered his bosom; he foresaw what would be the result, and often had ventured to throw in a word of counsel, when it was met with apathy, and even with unkind rebuke. He found, however, that by degrees his words were not without effect. Many were the weary hours he watched by the invalid's bed, with God's word in his hand, eager to catch the favorable opportunity to read some little portion for the young master's comfort. Often, amidst the restlessness of a weary night, would he bring forward some passage leading to patience and acquiescence in the Divine will. Many were the prayers he offered; and they were not offered in vain. It was his satisfaction to believe that a good work was begun in the young man's soul; that as the outward man perished, the inner was renewed and strengthened, day by day; and that the last convulsive sob of that dear young master, as the drooping head leaned upon his aged bosom, was the signal of the release of the ransomed spirit from its worn-out tabernacle, that it might flee away and be at rest in the bosom of its Saviour and its God.

And yet what a veil of uncertainty hangs over the fate of this young man! Reader, beware that you do not delay your repentance till a dying hour. For though you then knock long and hard, you may find the *door shut*. Beware! Beware!

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### REMARKABLE DREAMS.

*Communicated by the Rev. T. E. BOND, senior Editor of the New York Christian Advocate, &c.*

METHODISM was planted in Bridgeport by that faithful minister of God, the Rev. Jesse Lee. Of his first coming to the place, I have received, on the spot, the following well-authenticated account:—Mrs. Mary Wells, who lived at that time in what is now the city of Bridgeport, but not then

known by this name, was, on a certain afternoon, taking tea with her neighbour, Mrs. Wheeler; and observed, that, during the preceding night, she had dreamed that a man rode up to a house in which she was, got off his horse, took his saddle-bags on his arm, and walking directly into the house,

said, "I am a minister of the Gospel of Jesus Christ, and I have come to preach to the people of this place. If you will call your neighbours together, I will preach to them to-night." She moreover said, that she retained so vivid and perfect a recollection of the man's face and general appearance, that she should certainly know him, if she should ever see him. Then she went on to describe the preacher particularly. While she was yet speaking, she looked through the window and exclaimed, "Why, there is the very man now!" And it was so. Jesse Lee rode up, dismounted, took his saddle-bags on his arm, entered the house; and, addressing himself to the women, said, "I am a minister of the Gospel of Jesus Christ. I have come to preach to the people of this place. If you will call your neighbours together, I will preach to them to-night." He was welcomed, and that night preached the first sermon which was ever delivered, in that part of Connecticut, by a Methodist preacher. It is believed that the sermon was preached in the house of Mrs. Wheeler; but afterward the preaching place was at Mrs. Wells' house, close by. The first-named house is no longer standing. It has been supplanted by another of more modern construction. But the latter still remains; and I have been in the little room where all the Methodist meetings were held for a long time, and where the little flock were first gathered. Even the quarterly meetings were held there. Surely we

ought not to despise the day of small things. The room is, I think, not more than fifteen feet square; but I suppose all the doors of the adjoining rooms were thrown open, and it was no difficult matter for Jesse Lee to make people hear him in any part of the house, and in the yard, too. Our Baltimore friends will rejoice, who listened to the urgent applications of the Rev. Mr. H., some years ago, for aid in building a house of worship for this little flock. They have now a very neat, and sufficiently commodious house of prayer.

But what think you of the dream? What says philosophy? The facts stated are undeniable; but will the philosophers allow us to believe there was any thing supernatural in the matter? It will not be a sufficient answer to show that dreams ordinarily are produced by natural causes; because it is equally true that they are the confused reminiscences of events and things previously impressed upon the memory, but grouped together by the imagination, without the aid or controul of the judgment; and are therefore often presented in the most unnatural and impossible relations and combinations. But as our ideas are all received through the medium of our senses, how did Mrs. Wells' imagination summon the image of a man whom she had never seen, and so engrave this image upon her mind as to enable her to describe his person accurately to another, and immediately to recognize the likeness to this image when Jesse Lee appear-

ed in propria persona? Add to this, that she had told the very language he had used, and which corresponded exactly with that which he did use when he entered Mrs. Wheeler's house. We suspect this is among the things which "was never dreamed of in our philosophy."

But when the skeptic has disposed of the above facts, here is another; for the truth of which, substantially, I pledge my word—and can, if necessary, sustain its truth by several other witnesses.

While I was practising physic, I was called to see a lady, lately from the country, but then residing in Baltimore, whose disease was strongly marked with the indications of a rapidly progressing consumption of the lungs—or, as the doctors call it, phthisis pulmonalis.

After a few visits, she inquired what her prospects were? Her danger was not concealed; but she was told that no certain opinion could be given, until the effect of the course of means employed should be better ascertained. She requested that when the trial was made, if the consulting physician who attended with me, and myself, should come to the conclusion that she could not recover, we should frankly and honestly declare such opinion to her.—This was promised, and too soon there was occasion to fulfil the promise. Accordingly the melancholy result of an evening's consultation was imparted to her sister, and the sister of her husband, with the

request that they would communicate it to the patient.—This was declined, and it became the painful duty of the family physician to do it himself. The ladies were informed that it would be done on the following morning.

The next morning I went to see my patient with an aching heart. She was a very interesting woman, the idol of her husband, and greatly beloved, not only by her relations, but by a large circle of acquaintances. There was every thing around her to make life desirable; for, besides the husband she so tenderly loved, and relatives who were greatly endeared to her, she enjoyed all the worldly comforts which affluence could supply. And then all she knew of happiness was confined to this world.—She knew nothing of the hopes beyond the grave. She had never had a foretaste of heavenly joy—that joy which is unspeakable and full of glory. I met her husband in the beautiful grounds which surrounded his residence; "a wilderness of sweets," where wealth and taste had contributed to create a little paradise. He straightly questioned me as to my purpose of communicating to his wife the hopelessness of her condition: and this being avowed, he peremptorily forbade it. In vain did I plead, that it was essential to her future happiness to apprise her of her danger. He would not admit the necessity. His wife, he said, was good enough to die. He only wished he might be half as well prepared when his time came. Besides, he

said, he had employed me as a physician, not as a clergyman; and I had no right to take the privileges of a clergyman in his family, without his consent. He still retained undiminished confidence, he said, in my professional qualifications, and most earnestly desired that his wife should have my services to the last, if only to mitigate her sufferings; but, unless he could have an assurance that I would make no such communication, he should be under the painful necessity of depriving her of my attentions. I reminded him of my solemn promise; but this, he said, I had no right to make, and, therefore, was not bound to fulfil.

There was now no alternative but to abandon my patient, or to submit to the prohibition. I submitted, and entered the house with the hope that the patient would learn the truth from the gloom on the countenances of the family, and press her inquiries so as not to be evaded. The day passed, and at the first visit on the succeeding day I found the disclosure had been made without our leave. Upon seating myself by the bed-side, and taking the patient's hand, she told me she had dreamed a very singular dream during the preceding night. "I dreamed," said she, "that Mrs. C. M. came to see me, and told me that the doctors said I could not recover. I asked her whether she had been directed to tell me of it—or whether she was a volunteer? She said, she had volunteered. I cannot believe it, I said; Doctor B. is a religious man, and he promised to tell me

honestly if he found I could not get well. I love him as well as if he were my brother, and I am sure he would not let me die without apprising me of my danger. She replied, that the Doctor was very anxious to let me know my hopeless situation; but Mr. J. would not permit it. Why then, I asked, do not my sisters tell me?—Surely they would not be so unkind? They too, said Mrs. M., are prohibited!—Now, Doctor," said the dear sufferer, "is not this a strange dream?"

At this moment Mr. J. opened the door of an adjoining room, and silently beckoned me to come to him. Upon entering the room, he said, "You may do as you purposed. I had heard the dream before you came, and had made up my mind not to oppose your wishes any longer, though I fear the consequences. I had wished her to live as long as possible, and fear the tidings will kill her at once. I had wished her to be as happy as possible while she lived, and I dread to see her deprived of all hope. But it must be so.—I can resist no longer." Re-entering the room of my patient, and taking her emaciated hand, I told her that her heavenly Father loved her better than her physician, or her sisters, and even better than her husband; for it was all true which Mrs. M. had told her in her dream. The shock was severe, but it was momentary. She thanked me for the information; and said she was afraid that too little time remained for the great work she had to do.

At her request we engaged in prayer; and afterward had some conversation on the nature of that preparation for eternity which the gospel requires, and has provided. She had, afterward, other and better religious instructors, and in a few days obtained a clear manifestation of the forgiveness of sin, and during the remainder of her short sojourn on earth, rejoiced in the assurance of her acceptance in Christ, her Lord.

Her husband said to me one day, "How I have been disappointed! I thought she would die upon hearing the opinion of her physicians, which was to deprive her of all hope of life; or, at least, that she would be melancholy and miserable, while she lived: but I have never seen her so happy as she is now."

Let others account for all this by human systems of philosophy, if they please. I find the philosophy of it in the Bible.

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## RELIGIOUS INTELLIGENCE.

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### OPENING OF THE ENGLISH CONFERENCE.

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WEDNESDAY, JULY 27.

LAST month, we reported the opening of the Conference, and its preliminary proceedings, in filling up the vacancies in the "Legal Hundred," choosing the Rev. JOHN HANNAH, D. D., as President, and the Rev. ROBERT NEWTON, as Secretary. From twelve to one o'clock, a Public Prayer-meeting was held in the Conference Chapel, (City-road) which was very numerously attended; after which the business of the Conference proceeded in the usual manner.

On the motion of the ex-President, the Rev. JAMES DIXON, seconded by the Rev. ROBERT NEWTON, a dutiful and loyal address was voted to Her Majesty the Queen, on her recent escape from assassination. Addresses on the same subject were also voted to Prince Albert and the Duchess of Kent.

The Rev. WILLIAM BARTON was re-appointed Journal-Secretary, and the Rev. ISAAC KEELING, Sub-secretary.—The Rev. JOHN BOWERS not being able to attend at the beginning of the Conference through indisposition, the Rev. JOHN FARRAR was chosen to be Sub-secretary in his place. The Rev. RICH-

ARD WADDY and the Rev. SAMUEL JACKSON, were re-appointed Official-Letter-writers, and the Rev. ABRAHAM E. FARRAR was appointed to the same office in the place of the Rev. JOHN FARRAR.

On motion of the Rev. GEORGE MARDEN, seconded by the Rev. RICHARD REECE, the thanks of the Conference were voted to the Rev. JAMES DIXON, the ex-President, for the able and judicious manner in which he had discharged the duties of his office. The thanks of the Conference were also given to the late Secretary, to the Sub-secretaries, and the Journal-Secretary, and to the Official-Letter-Writers.

The Rev. Messrs. WILLIAM STEWART, THOMAS WAUGH, and FOSSEY TACKABERRY, were introduced to the Conference by the Rev. ROBERT NEWTON, as the representatives of the Irish Conference. He also stated that they were accompanied by "their old and valued friend, the Rev. WILLIAM FERGUSON."—They were affectionately welcomed, in the name of the Conference, by the President, to whom the Rev. THOMAS WAUGH replied, on behalf of himself and brethren.....The Address of the Irish to

the British Conference was then read. As this interesting document will be published, as usual, in the Annual Minutes of the Conference, we offer no remarks upon it at present. In our account of the Irish Conference, we have already stated that the Wesleyan Societies in Ireland have during the year lost no fewer than *Eight hundred and Sixty-nine* members by Emigration; though these, it is hoped, will be found to the general cause of Wesleyan Methodism, or at least, to that of a sound Protestant Christianity, in other parts of the world.

The Rev. JOHN SCOTT and the Rev. PETER MCOWAN were appointed as a Committee to prepare an answer to this Address, to be laid before the Conference.

The Conference then proceeded to the usual business, according to the order observed in the Questions and Answers of the printed Minutes; the first question being—"What Preachers are this year ADMITTED INTO FULL CONNEXION WITH THE CONFERENCE?" The different districts were then called over, and the names taken down. The same method was observed in relation to the question immediately succeeding, viz.—"What Preachers REMAIN ON TRIAL?"—as having travelled respectively, three years,—two,—or one.—For each year, the districts were called over, and the names taken down. The third question was—"What Preachers are NOW RECEIVED ON TRIAL?"—in reference to which the same method was observed. These inquiries—with what may be termed one or two intervening casualties—occupied the Conference from WEDNESDAY afternoon till the close of the SATURDAY'S sitting.

In the course of Thursday, the Rev. RICHARD REECE introduced to the Conference the Rev. JOSHUA SOULE, D. D., one of the Bishops of the Wesleyan Episcopal Church in the United States, as representative of the General Wesleyan Conference in America, together with his Travelling Companion, the Rev. THOMAS SARGENT. After Dr. HANNAH had bid the Bishop and his esteemed companion welcome, on behalf of the Conference, as well as for himself, Bishop SOULE spoke at some length, thanking the Conference for the affectionate welcome which he had received, and giving a general statistical account of the Methodist Episcopal Church in the United States, and also of their domestic and missionary operations. The Conference was likewise

briefly addressed by the Rev. Thomas Sargent.

#### MONDAY.

The Conference did not sit on Monday, in consequence of the public religious service held on the forenoon of that day in the City-road Chapel,—the preachers sitting in their usual places, and the remaining portions of that Chapel being occupied by a very large congregation which attended. The Ex-President, (according to the regulation of a former Conference,) preached on the occasion. The Public Examination of the Young Men, of which we shall give some account, commenced in the evening.

#### TUESDAY.

On Tuesday morning, before the business of the day was commenced, the President was requested by an unanimous vote, to publish the sermon which he preached at City-road Chapel on Sunday forenoon; the ex-President was likewise, by a similar vote, requested to publish the one which he delivered on Monday.

The Conference then entered upon the business which came next before it in point of order, and which is always felt by the assembled ministers to be one of a very melancholy interest. The question was—"What Preachers have DIED since the last Conference?" The names of the several districts being called over, it appeared that *Twenty-three* have died in Great Britain, and *Eight* upon Foreign Missionary Stations.

Of these ministers, the usual obituary memorials were furnished by their respective District Committees for insertion in the Conference Journal. They will be found, also, in the "Annual Minutes" published immediately after Conference.

This record of mortality being completed, the Conference entered on the regular and annually-made enquiry touching the character of the ministers in connexion with it, or on trial for such connexion. For this purpose the name of every minister is read by the Secretary, in relation to the Question, found annually in the published Minutes,—*"Are there any objections to any of our Preachers?"*

#### WEDNESDAY, AUGUST 3.

The earlier part of the session was devoted to the continuation of the usual annual inquiry concerning the character

of the Wesleyan Ministers. Soon after this was concluded, a Prussian clergyman, (from Potsdam,) the Rev. Mr. Sydow, together with the Rev. Dr. Steinkoff, were introduced to the Conference by the Rev. Dr. Bunting. The President received and welcomed them in the name of the Conference.

Dr. Steinkoff then addressed the Conference for a short time. He said that he had, of course, been long acquainted with the labours and operations of the Wesleyan Societies in various parts of the world, and that he had often rejoiced in spirit on noticing, or hearing of, the benefits which those operations had been made instrumental in producing, through the blessing of their common Lord and Saviour. The Doctor adverted to the change that had taken place in this country, within the last century, in regard to religion, and to the fact, that in effecting that change, it had pleased God to raise up and employ that great and good man, John Wesley, with his excellent brother. The Doctor likewise remarked that, though the Continent had long lingered behind, yet that a movement had at length taken place, and that true religion, though it had many opponents, and great hindrances, was nevertheless advancing. The Doctor trusted that it would advance yet more and more; and that Christians would increase in love towards each other, and to all men, so that brotherly love might abound in the church, healing all its divisions, and true religion spread in the world, remedying all its evils. The Doctor's address was characterised by genuine Christian simplicity and feeling, and great spirituality. He concluded by adopting the solemn prayer of St. Paul, (Ephes. iii. 14, 19,) applying it to his auditors—"I pray 'the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man: that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.'"

On the conclusion of Dr. Steinkoff's address,—which evidently produced a deep and pleasing impression on all who heard it,—the President, turning

to Mr. Sydow, said that he was sure the Conference would be glad to listen to him, as they had listened to the venerable, and much esteemed minister who had just sat down. He added, that both himself and his brethren would be the more gratified to receive accounts of the state and progress of religion on the Continent generally, but especially in Germany, because they could not forget that it had pleased Almighty God to make certain Germans the instruments of spiritual good to Mr. Wesley on his voyage to Georgia; and likewise that after his return to England, a German minister—Peter Bohler,—greatly instructed him as to the true nature and results of justifying faith; that, indeed, it was while "*one was reading Luther's preface to the Epistle to the Romans,*" at a religious meeting in Aldersgate street, London, that Mr. Wesley was made, personally, a partaker of the pardoning mercy of God, being enabled to "trust in Christ, Christ alone, for salvation." What Mr. Wesley had thus learned and experienced, he preached to others; and by means of this preaching, the Wesleyan Societies had been gathered and united. He repeated that they therefore naturally looked towards Germany with great interest, and that they would thankfully receive any information concerning its religious condition and prospects which Mr. Sydow might be able to communicate to them.

Mr. Sydow then addressed the Conference. He said that he should be the more willing to speak, if his knowledge of the English language were more accurate and extensive. He feared that he might not be able to make himself understood, and that he might feel at loss sometimes, in regard to the words which he ought to use for the purpose of conveying to them exactly what he wanted to say. He would, however, do his best, and he was sure they would excuse the unavoidable deficiencies of his address. Mr. Sydow then adverted to what had been the condition of Germany in regard to religion and morals, especially during the past century. Error, under almost every form, had generally prevailed, and through many of them, men lived without God in the world. There were the *Naturalists*, who saw nothing but that which was obvious to their senses, or, as they considered, directly to be inferred from it. Others talked indeed of a God, but were not less atheistical than the others. The *Pantheists* proposed a sort of universal life,



as composed of the countless multitudes of individual lives; but they acknowledged no living, personal God, distinct from his creatures, preserving and governing them. Then they had the *Rationalists*, who strangely connected themselves with the religion of whose foundation they undermined. From the Bible they took away all inspiration, and from its recorded facts, everything supernatural and miraculous. And in this way had infidelity spread most widely, while very little was known of spiritual religion, even where all belief in Christianity had not been cast away. But, (proceeded Mr. Sydow,) within the last twenty or thirty years particularly, a very different, and a much happier, state of things, had been growing up. The principles of religion had been revived. Religious belief was more common. The seats of learning were not abandoned to Rationalism. Men of learning were not ashamed of Christianity, and of Christianity as a supernatural religion. Nor was this all. He was happy to say, that the change of which he had spoken not only included religious belief, but what was truly and properly spiritual religion. And it was a remarkable circumstance, that this had taken place very decidedly among the more educated classes. Infidelity was sinking very low. He did not mean that there was merely a profession of Christianity; there was the true fear of God. The late King of Prussia, he said, had been very desirous of erecting a barrier against Infidelity, Neology, and Popery. And so was their present Sovereign, who was himself very anxious to witness the prosperity of true religion,—the religion, he meant, of faith and hope. And he did witness it,—he saw it spreading among single persons,—and among the younger ministers, a great change was perceptible. Mr. Sydow said that he could, with great truth, use the expression—*our pious king*; that the present monarch of Prussia wished to see the spread of personal religion as having himself experienced its influence. He trusted that the churches on the Continent would become increasingly spiritual. He said that the President had kindly referred to the beneficial influence of a German clergyman on the mind of Mr. Wesley in an early stage of his religious proceedings. He could assure the Conference that both in Germany and in Prussia *their* proceedings were in their turn exerting a beneficial influence. They, too,

he said, had their religious institutions and societies. Their eyes were fixed on the excellent pattern furnished them by English Christians, and he hoped that they, too, were labouring to promote the kingdom of Christ, and the glory of God among men. He might add that they were neither ignorant of the proceedings of the Wesleyans, nor unmindful of them: that they had translations of some of Mr. Wesley's works, and likewise of the volume which had been published on the occasion of their Centenary, and that these had not been in vain. He had heard the piety of some called Methodistical piety, because they had laid stress on Justification and Regeneration, and asserted the necessity of the work of the Holy Spirit. For this he desired to thank God;—he likewise thanked those to whom he was speaking. He trusted that religion would prosper more and more. He again thanked the Conference for their kind attention to him, and said that could he have addressed them more readily, he should have been glad to have entered upon many particulars for the purpose of showing them that the work of God had revived, and was still going on.

Mr. Sydow's address was listened to with marked attention, and evidently occasioned much pleasure.

Afterwards, a few Committees were appointed, and at the usual hour, the Conference adjourned.

#### THURSDAY, AUGUST 4.

The Conference received the reports of some Committees, and entered upon the inquiries respecting "Alterations in Circuits," and "the Appointment of additional Ministers." After the various cases had been decided which these inquiries brought out, in consequence of the change rendered necessary in the editorial department by the removal of the Rev. Thomas Jackson, who had so long and ably discharged the duties of the office, to the Theological Tutorship in one branch of the Theological Institution, the Conference inquired whether the Editorship at present required the appointment of an Assistant, as well as a principal Editor. The hour of adjournment arrived before the examination was concluded.

#### FRIDAY, AUGUST 5.

After the session had been opened in the usual way, the Reports of several Committees were presented, and the business arising out of them respectively

was discussed and decided, the question relating to the editorial department was resumed, and after various explanations and remarks, it was unanimously agreed that it was necessary that there should be an Assistant Editor. Subsequently the Committee which had been named for the purpose of considering what minister should be appointed, reported that they had agreed to the recommendation passed in the course of the year by the London Book Committee,—that the Rev. George Cubitt, who for the last six years had been Assistant Editor, should now, in consequence of Mr. Jackson's removal to another office, be appointed Editor; and that the Rev. John S. Stamp, (of Hull,) should be Assistant Editor.

In the course of this sitting it was unanimously resolved that the Ex-President, the Rev. James Dixon, should be requested to publish the excellent and impressive Charge that he had addressed the previous evening, to the newly ordained ministers. The Rev. Bishop Soule was likewise unanimously requested to publish the Sermon preached by him in City-road Chapel.

Before the Conference proceeded to their usual business this morning, the ministers assembled together at City-road Chapel, at eight o'clock, for the purpose of uniting together in receiving the Sacrament of the Lord's Supper. The usual liturgical service was read by the President; by whom, likewise, assisted by the Rev. Robert Newton, the Secretary,—the Rev. Bishop Soule,—the Rev. Richard Reece, and the Rev. George Marsden,—the Sacrament was administered to the members of the Conference. These are seasons which they who witness them, and join in them, will not easily forget. It is at any time an impressive sight to see a Christian congregation assembled to receive the sacred emblems and memorials of the dying love of their Saviour and Lord; but still more impressive to behold a large number of Christian ministers, all preaching the same doctrine, and observing the same discipline, "perfectly joined together in the same mind and in the same judgment," and united by a fraternal knowledge and affection which their Annual Conferences tend to increase and strengthen, gathered together on as solemn an occasion.—Such a body, it may be easily conceived, will be not only one in profession, but one in heart.

#### SATURDAY, AUGUST 6.

During the former part of the day, the STATIONING COMMITTEE met, for the purpose of revising the Plan of Stations which in their first meetings, they had drawn up, and which, when revised, was to be brought into the Conference for final consideration and adoption. The Conference, therefore, did not assemble till two o'clock in the afternoon, when the whole Plan of Stations was read by the Secretary, no remarks being made on any separate appointments. This first reading of the Stations being concluded, the Conference adjourned.

#### MONDAY AND TUESDAY, AUGUST 8 AND 9.

On Monday, the Conference commenced sitting in the evening at six, in addition to the usual session from seven o'clock to three. In the morning, after some Committee Reports had been received, and the matter arising from them decided, the second reading of the Stations commenced. This occupied the morning and evening sittings on Monday, as well as on Tuesday,—in addition to the cases arising out of the Reports of Committees on the different matters given them in charge.

#### WEDNESDAY, AUGUST 10.—SATURDAY, AUGUST 13.

AFTER the Examination of the Junior Ministers, as preparatory to their Ordination on Wednesday evening, the Conference proceeded in its regular routine of business. The "Stations," as they were read in the usual order, led to many incidental questions which called for settlement. The Reports of the different Committees, likewise, to whom, in the intervals between successive Conferences, is intrusted the management of the institutions of the Connexion, were presented and considered, and such Resolutions taken upon them as were judged proper. In this manner, the Reports of the General Missionary Committee, the Committee of Management of the Theological Institution, &c. &c., were presented and received. But nothing occurred, during this part of the usual business of the Conference, furnishing any matter for particular notice: Perhaps the principal feature of the recently-concluded Conference, may be said to be its peaceful uniformity. The usual business had to be transacted, and scarcely any circumstance occurred to interfere with

the accustomed proceedings. A letter was received from the Moderator of the General Assembly of the Church of Scotland, in pursuance of a Resolution of the last General Assembly, that they would open, and keep up, a friendly intercourse and correspondence with other branches of the Christian Church; thus seeking both to manifest and strengthen that true scriptural affection which rejects not from Christian brotherhood those who "hold the head, which is Christ." The Conference received this Communication with much pleasure, as well as with thankfulness to "the God of peace," who, in this day of eager controversy, when they who profess and call themselves Christians, seem almost to have fallen into the habit of distance and reserve, had brought about such an example of Brotherly Affection. A Committee was appointed, to whom was entrusted the preparation of a reply to this interesting and valuable document.

On adding up the number of Members in Society in the different Circuits, it was found that, on the Mission Stations, there had been an Increase, during the past year, of 4801, but that, in

the Home Stations, the Decrease this year had been 2065. As there has been an Increase this year in Ireland, (notwithstanding their losses by emigration,) of 362,—the Nett Increase of Members, under the care of the British Conference, is only 2378.

This circumstance led to some serious conversations, which, we doubt not, will, by God's blessing, produce very useful results during the ensuing year.

The Conference met for a short time on Saturday forenoon, and then adjourned to the evening, for the purpose of giving the Secretary, and Sub-Secretaries, together with the Journal Secretary, the opportunity of having their various documents all ready for the Signatures of the President and Secretary, in the presence of the Conference. These were affixed between seven and eight.

Dr. HANNAH then briefly and affectionately addressed the Conference; and afterwards called on the Rev. Richard Reece, and the Rev. Thomas Jackson, to engage in prayer. When they had concluded, the President pronounced the benediction, and the Conference was closed.

## SALE OF LADIES' WORK, &c.

FOR THE BENEFIT OF THE WESLEYAN MISSIONS.

It has not often been our lot to record feelings of pleasure and gratification such as we experienced upon visiting the sale of Ladies' Work and other articles, at the Centenary Hall, for the benefit of the Wesleyan Missions, during the last few days. Our readers are doubtless aware, that several Christian Ladies, animated by a desire to promote the Missionary cause, have been, for several months past, zealously devoting their time, money, and influence, to procure articles for sale on this occasion. The sale commenced on Friday, and was continued on Saturday, Mouday, and yesterday. Our expectations, though raised beforehand to a high pitch, were more—far more—than realized. We never saw, upon any similar occasion, so many specimens of rare, useful, and beautiful workmanship, as were presented on visiting this scene of true zeal and benevolence. Nor can we refrain from expressing our entire and

unqualified approbation of the courtesy and deportment displayed by the ladies who undertook the fatiguing task of presiding at the different stalls. The gentlemen assisting them were also exceedingly attentive and polite to the numerous customers.

Where all was excellent, and where even the most fastidious could find nothing to censure, it may appear invidious to select any stalls for particular notice; but, for the information of our country friends, we will mention those which, to us, appeared to furnish the most splendid and striking display. On entering the room, the stall presided over by Mrs. Farmer and Mrs. Hall, struck our attention from the splendour and beautiful workmanship displayed in different articles, especially in those made of German wools. Great taste was also shewn in the display and arrangement of many valuable Indian productions, by Mrs. Gaultier and Mrs. Ow-

en. At the stall of Mrs. Chubb and Mrs. Hoole, we noticed (amidst much that was elegant) a wax-doll, dressed with great taste, which seemed to excite the unqualified admiration of the younger portion of the visitors. Mrs. Alder's department was rich in useful articles, both of home and foreign manufacture. The lady of the President of the Conference, and Mrs. Townsend, displayed many useful things, and of excellent workmanship. The stall of Mrs. Bunting and Mrs. Beecham was exceedingly rich in goods of foreign manufacture, besides many natural and curious productions. Amongst others, we noticed gold rings and necklaces from Ashanti, valuable shells, a curious Chinese globe, cases of varied coloured butterflies, a variety of shells, &c. &c. In short, there seemed to be supplied, by the forethought of the ladies, every thing which is required from infancy to old age. The following ladies also presided at tables:—Lady Ellis and Mrs. Elliott; Mrs. Kneeling and Mrs. Uring; Mrs. W. H. Smith; Mrs. Osborn; Mrs. Thornton, Mrs. C. Harrison, and Mrs. Newstead; Mrs. Vanner and Mrs. Williams; Mrs. Day and Mrs. James; Mrs. R. Wood and Mrs. Hall; Mrs. Lidgett and Mrs. Vaughan; Mrs. John Scott; Mrs. Jobson and Mrs. Farrar; Mrs. Perkins and Mrs. Jeremiah Smith; Mrs. Rouse; with several whose names we could not at the time learn.

To the ladies, who are ever foremost when any good work is to be performed, we feel that the especial gratitude of the supporters of the Wesleyan Missions is due for their praiseworthy exertions in this substantial expression of their good-will. We are exceedingly glad to announce that the receipts last night amounted to FIFTEEN HUNDRED AND SIXTY POUNDS.

This sale has excited extraordinary interest. We have conversed with many persons, who agree with us, that they have met with nothing equal to it. The rare and valuable curiosities from the stations of the Wesleyan Missionary Society have excited uncommon interest.

Among the number of distinguished visitors, we have ascertained that the following were present:—The Lady Mayoress; the Hon. William and Mrs. Ashley and family; Lady Caroline Laclles and family; Generals Osbourne and Ramsay; E. N. Buxton, H. Pownall, James Thornton, Thomas Farmer; Jas. Heald, and John Martin, Esquires; Frank Swanzy, and Henry Smith, Es-

quires, (from the Gold Coast,) the latter of whom accompanied the Rev. T. B. Freeman and the Ashanti Princes to Kumasi, for the purpose of establishing the Wesleyan Mission in that capital.—At the missionary table of Mrs. Bunting and Mrs. Beecham, great interest was excited by the exhibition of a rich gold and silver pipe, a present from the King of Ashanti to the Wesleyan Missionary Committee, as an expression of friendship and regard, which resembles one sent at the same time, as a present from His Majesty to the Queen of England. We understand that the King expressed great gratification at the present of a splendid carriage, (made by Mr. Sims, of Queen-street, and which, previous to leaving this country, received the approbation of Her Majesty the Queen and Prince Albert,) by the Committee of the Wesleyan Missionary Society.—It is especially gratifying to learn that the mission in Kumasi has been commenced under the most favourable auspices; the King having given land for the erection of a place of worship, and allowed a mission school to be established for the instruction of the people.

Such has been the liberality displayed in contributing goods for sale,—and a large quantity of valuable articles, intended for exhibition at the Missionary Table, having arrived only yesterday, which, consequently, have not yet been displayed,—it has been resolved to afford additional gratification to the friends of Missions by re-opening the sale on Monday and Tuesday. The Ladies, whose exertions in this matter are beyond all praise, have kindly consented to give their attendance on the days above mentioned.

We hope, that those who are interested in Missions generally, and especially in one of the most promising missions undertaken in modern days, we mean the Mission in Ashanti, will, by their presence, and by employing their influence to obtain the attendance of their friends upon the occasion, contribute to the success of this philanthropic effort, and thereby increase the missionary fund.

THE Ladies' Missionary Sale, at the Wesleyan Centenary Hall, closed last evening; and we are glad to learn that the result is most honourable to the Ladies who furnished the tables, and far beyond the most sanguine expectations of the Missionary Committee. The whole has been conducted in a manner

consistent with the religious character of the Institution, the interests of which it was designed to promote; and satisfactory even to the most scrupulous visitor. The moneys already received amount to a sum larger than was originally anticipated; and from the ar-

rangements contemplated for the disposal of the unsold articles, it is confidently expected that more than two THOUSAND POUNDS will be realised towards the liquidation of the remaining debt of the Missionary Society.—*London Watchman*.

### THE BISHOP AND THE BLACKSMITH.

At the last ordination in Auckland Castle, one of the successful candidates was Mr. Blythe Hurst, till lately a blacksmith, in the village of Winlaton, Durham.—How this humble artisan has come to be an ordained clergyman of the Church of England, will be best understood by the perusal of an extract from the *Gateshead Observer*, of Saturday week. Our contemporary reports the proceedings of a dinner given at Stella, on the 12th inst., to M. W. Dunn, Esq., of Hedgefield, on his resignation of the office of agent to Peregrine Edward Townley, Esq., (both gentlemen being members of the Roman Catholic Church;) and in the report we find the following:—

Mr. Joseph Laycock, of Winlaton, received a warm welcome in rising to propose "The Bishop and Clergy of the Diocese of Durham." Many of them, he said, might conscientiously differ on the subject of bishops, and their large incomes, but he was sure they were all agreed that the Bishop of Durham faithfully discharged the duties of his stewardship; and, however much some of them might dispute the propriety of a system which placed great wealth in the hands of the Church of England prelates, there was not one of them but would admit that Dr. Maltby used his princely revenues as a sacred trust, to be applied in works of charity and religion. (Applause.) His desire, his sole desire, was to do good. There was now, in the village of Winlaton, a striking and interesting proof of the bishop's benevolence—a man whom the right reverend prelate had raised from the lowest ranks of the workmen of Winlaton, to the station of an ordained clergyman of the Church of England. (Applause.) The individual to whom he referred was a native of Winlaton, and was put to the trade of a blacksmith at the early age of seven years. At that time he had received little education. He could read the scriptures, but could write only imperfectly. After he went to trade, he attended a

Sunday-school, (Archdeacon Thorp's,) where he made some progress. Writing, however, was not taught in the school. When he had entered his teens, his mind was directed to the study of languages, beginning with his own. Afterwards he acquired six others, viz., Latin, Greek, Hebrew, Arabic, Syriac, and French. A few years ago, a missionary made his appearance in the village, to disseminate the damnable doctrines of Socialism, trusting, no doubt, to the well-known readiness of the villagers to patronise whatever was new and good.—(Laughter.) The friends of the learned blacksmith, Mr. Blythe Hurst, pressed him to deliver lectures in reply to the Socialist. This he declined, but he wrote a book, entitled *Christianity no Priestcraft*, and had it printed and published. The worthy rector of Winlaton, Mr. Wardell, enclosed a copy of the pamphlet to the Bishop of Durham, as the work of a common man, a labouring blacksmith. The bishop wrote back, expressing the great satisfaction with which he had read the book, and observed, that it might be written by a common man, but it was the production of no common mind, and he was anxious to receive some further particulars of the author's life. These were not mere words of compliment. The bishop was in earnest, and wrote to Mr. Douglas, the rector of Wickham, wishing him to see Mr. Hurst, and ascertain his ability to make a ready application of his acquirements. Mr. Douglas visited him and found him toiling the whole day long to support his family. He pursued his studies while at work, having his lessons on his "flame stone"—(a stone suspended before the eyes of the workman to protect them from the flames.) Mr. Douglas conversed with him, and subsequently made a report to the bishop. His lordship next wrote to Mr. Davies, the rector of Gateshead, on the subject of Mr. Hurst. Mr. Davies visited Mr. H. at Winlaton, and stated the result in a letter to the

bishop. Dr. Maltby afterwards corresponded with Mr. Hurst, and advised him as to his course of reading, recommending to his attention the most suitable books. His lordship (mark his liberality!) did more than this: he enclosed Mr. Hurst the means of following out his recommendations. (Loud Applause.) He also wrote to Mr. Collinson, the late rector of Gateshead, who, like the "Good Samaritan," as he had always been, invited Mr. Hurst to his house, and also Mr. Hurst's daughter.—Mr. Collinson saw that the blacksmith was about to rise from his obscure station, and he was kindly anxious to prepare both him and his family for the new sphere of life on which they were shortly to enter. Some time afterwards, the bishop having occasion to visit Newcastle, had a personal interview with Mr. Hurst, and arrangements were then made for his ordination. When the time for this ceremony was at hand, Mr. Hurst received a kind letter from Auckland Castle, intimating that apartments had been provided for his accommodation. His lordship also presented him with a silk gown, through Mr. Wardell. On Thursday, the 9th instant, Mr. Hurst proceeded to Auckland; and he (Mr. Laycock) had received a letter, communicating some particulars of his reception. From this letter he would read an extract:—

"Mr. Hurst passed his examination, with great credit to himself, and much to the satisfaction of his examiner.

"The bishop was particularly kind, and took especial notice of Mr. Hurst. On Saturday, as is customary, all those to be ordained dined with the bishop.—The bishop, on looking round the drawing-room for Mr. H., found that he was at the opposite end. He asked him to come to him, and went and met him—took his arm—and introduced him to Mrs. Maltby and all the ladies. When they met in the dining-room, he said, 'You must come and sit beside me.'—Then he was sat with the bishop on one side, and Archdeacon Raymond on the other; and the same way on Sunday, at lunch."

Thus honourably and pleasantly did Mr. Hurst pass his examination, and the bishop's kindness extended also to paying the fee. (Applause.) On this very day, (Tuesday), Mr. Hurst had returned to his native village an ordained clergyman of the Church of England; and he would shortly, through the bishop's patronage, enter upon his ministerial duties as curate of Garrigill, near Alston. (Cheers.) The villagers, as a farewell token of their esteem and respect, were now providing a purse of gold, to be presented to Mr. Hurst on his removal to his curacy.

#### THE DUTCHMAN'S EXPERIENCE.

THE testimonies of our brethren, who have tasted that God is merciful and good, as I have often heard them in our love-feasts, are not only instructive, but also always animate and cheer my soul. And although some of our Dutch brethren cannot speak English correctly, yet to hear them relate the means of their conversion, as I have heard some, at once evinces their sincerity, and is an evidence of the work of God's grace in their hearts. I wish I could relate one as it was spoken in a love-feast more than thirty years ago, when the Methodists first began to preach in the northern part of the state of New-York. I have forgot his name, but the substance of his testimony was as follows. He said, "Mine dear brethren, I want to tell you some mine experience. When de Methodists first came into dese parts, I tot I was doing bery well; for mine wife and I had two sons, Ned and Jim; and we had a good farm dat Neddy and I could

work berry well, so I let Jim go out to work about fourteen miles off from home. But de Metodists come into our parts, and Neddy went to dare meeting, and he got converted, and I tot we should be all undone; so I told Ned he must not go to dese Metodist meetings, for so much praying and so much going to meeting would ruin us all. But Neddy said, 'O fader, I must serve de Lord and save my soul.' But, I said, you must do de work too. So I gave him a hard stint on de day of dare meeting; but he work so hard dat he got his stint done, and went to de meeting after all. While I set on mine stoop and smoked mine pipe, I see him go up over de hill to de Metodist meeting, and I said to my wife Elizabet, We shall be undone, for our Ned will go to dese meetings; and she said, 'What can we do?' Well, I said, den I will stint him harder; and so I did several times when de meeting come. But Neddy worked hard, and

sometimes he got some boys to help him, so dat he would go off to de meeting, while I set on mine stoop and smoked mine pipe. I could see Ned go over de hill. I said one day, O mine Got, what can I do—dis boy will go to dese meetings after all I can do. So when Ned come home I said, Ned, you must leave off going to dese meetings, or I will send for Jim to come home, and turn you away. But Neddy said, 'O fader I must serve de Lord, and save my soul.' Well den I will send for Jim; so I sent for Jim; and when he come home, den I heard he had been to de Methodist meeting where he had lived, and he was converted too. And Ned and Jim both said, 'O fader, we must serve de Lord, and save our souls.' But I said to mine wife, Dese Methodists must be wrong, da will mæde us all, for da have got Ned and Jim both; I wish you would go to dare meeting, and you can see what is wrong; but Ned and Jim can't see it. So de next meeting-day de old woman went wid Ned and Jim. But I set on mine stoop, and smoked mine pipe. But I said to mine self, I gess dese Methodists have got dar match to git de old woman, and she will see what's wrong. So I smoked mine pipe, and lookt to see dem come back. By and by I see dem coming; and when da come near I see de tears run down mine wife's face. Den I said, O mine Got, da have got old woman too. I tot I am undone, for da have got Ned, and Jim, and de old woman, and when da come on de stoop mine wife said, 'O we must not speak against dis people, for da are da people of Got.' But I said noting, for I had not been to any of de meetings, so I was in great trouble. But in a few days after I heard dat dere was a Presbyterian missionary going to preach a little ways off; so I tot I would go, for I tot it would not hurt any body to go to his meeting; and I went wid Ned, and Jim, and mine wife, and he preacht, but dere was noting done till after de meeting was over, and den dar was two young men in de toder room dat sung and prayed so good as any bo-

dy; and da prayed for dar old fader too. And many cried, and I tot da prayed very well. After dis I was going out of de door to go home, and a woman said to me, 'Mr. —, you must be a happy man to have two such young men as dem dat prayed.' I said, Was dat Ned and Jim? She said, 'Yes.' O I felt so mad to tink da had prayed for me, and exposed me before all de people. But I said noting, but went home, and I went right to bed. But now mine mind was more troubled dan ever before, for I began to tink how wicked I was to stint poor Neddy so hard, and try to hinder him from saving his soul—but I said noting, and mine wife said noting; so I tried to go to sleep; but as soon as I shut mine eyes I could see Neddy going over de hill to go to his meeting, after he had done his hard stint, so tired and weary. Den I felt worse and worse; and by and by I groaned out, and mine wife axt me what's de matter. I said, I believe I am dying. She said, 'Shall I call up Ned and Jim?' I said, Yes. And Jim come to de bed, and said, 'O fater, what is de matter?' I said, I believe I am dying. And he said, 'Fader, shall I pray for you?' I said, O yes, and Neddy too. And glory be to Got, I believe he heard prayer; for tough I felt mine sins like a mountain load to sink me down to hell, I cried, O God, have mercy on me, a poor sinner; and by and by I feel some ting ruu all over me, and split mine heart all to pieces; and I felt so humble and so loving dat I rejoice and praise Got; and now I am resolved to serve Got wit Ned, and Jim, and mine wife, and dese Methodists."

This was the substance of his testimony, and his words too, as near as my memory serves. If you think proper to insert it in the *Christian Advocate and Journal*, it may be satisfactory to many to know what effect the Methodist preaching had on some when we first broke up new circuits in the north part of this state.

I am, with due respect, your's,  
New York. B. HIBBARD.

## WESLEYAN MISSIONS IN CEYLON.

PROGRESS OF CHRISTIANITY AMONG THE VEDDAHs, OR "WILD MEN OF THE JUNGLE."

We have the pleasure of conveying to our Readers some recent intelligence concerning this interesting portion of the

work in which the Society has been led to engage. It is favourable and encouraging. The Letter which we publish will be read with much satisfaction by all who have marked the rise and progress of this good work; particularly, if they will refer to a very affecting "Account of the Veddahs," by the Rev. Joseph Roberts, which appeared in the "Notices" for January, 1823, page 9; but which we here re-print, for the greater convenience of consultation, and for the sake of those who do not possess the earlier Volumes. It is as follows:—

IN the interior of Ceylon, a race of wild and independent savages are found, who have never been subjected either to the native Cinghalese or the European Government, nor indeed, in their present state, do they appear capable of civil government at all. Dr. Davey, in his account of Ceylon, mentions this degraded body of people, and we have received some notices of them in the following letter from the Rev. Joseph Roberts:—

IN the course of my journey to Trincomalee in the month of January last, I only saw one Vedah; the reason for this, I suppose, was, that the waters being much out near the coast, they had retired farther than they usually do into the interior. But on my return to Batticaloa, I met with nine of these wretched sons of Adam, three men, four women, and two boys. They were exceedingly shy; and, had it not been for an old Vedah, who informed me that he had several times seen Europeans before, they would have been altogether inaccessible. Without any hesitation he accompanied me to the shed where I had to spend the night, and seemed much gratified with the attentions he received. After some conversation, I inquired if he had any family; he replied in the affirmative.—Where are they? "In the jungle."—Here I observed he was a little discomposed, but his fears were soon silenced. I wish you would bring your family here. "They will not come." Why? "They have never seen a white man; they are much afraid; and besides this they are at a great distance." But after using many persuasions, and the promise of a gift, he set off into the jungle with a promise soon to return.

After the lapse of a considerable time, I heard some loud shrieks, apparently made by persons in great distress. On inquiring of the coolies as to the cause of the noise, they said the Vedah was bringing his family, and they were much afraid. I immediately went into the jungle in the direction of the noise; but the poor distracted creatures no sooner saw me than they gave a dreadful scream, and again rushed into the thicket. The Vedah said I must remain in the hovel,

or they would never come near; upon my promising to remain in the place, he set off again after his distracted family. For a considerable time I heard him call aloud in the forest without receiving any reply; at last they answered, and begged he would not take them again; he answered, that they would not receive any harm, and that the great man had promised to give them some good thing. At last they consented to come, on condition that he walked first, and that they were allowed to remain at a distance.

I, of course, remained in the Bungalow, and the family, consisting of the father, mother, son, and daughter, stood before me. A short time after this, another family made its appearance, who had probably heard the noise. They, however, on seeing some of their tribe so near, appeared less timid, and joined themselves, though not without caution, to the group. I have often heard it asserted that they have a language of their own: differing materially from Malabar or Singhalese. I called the old man, and asked him what language they used: he replied, "Singhalese and Tamul." Have you no other? "No." But in what language were those people conversing? "Singhalese." I found, upon examination, it was nothing more than corrupted Singhalese, which my boy in the first instance could not understand. I suppose the difference does not amount to more than that which exists betwixt the dialects of the northern and southern counties of Britain.

Their Tamul was equally barbarous. They pronounced it very short, and made one word serve for many purposes.—But thinking they still might have a language peculiar to themselves, I re-



quested the old man to tell me the names of different things in all the languages they knew; these I found agreed invariably either with Tamul or Singhalese.

I observed one little boy apparently much agitated, and succeeded, through his father, in quieting his fears; but in putting out my hand to take hold of him, he cried out and ran into the jungle with the swiftness of a deer; upon inquiring the cause of his alarm, the father replied that the Moormen sometimes stole their children, and they were seldom heard of again: two of his children had been taken from him in this way, but they had died of grief. I asked him to place one under my care, assuring him I would be the child's father, and give him plenty of rice and curry and good clothes. "Alas!" said the father, "what can I do; two are gone, and if you were to take one, he would die as the others did, and I should see him no more."

I was much surprised to see them have some tattered clothes about their bodies, as I had heard they were in a complete state of nudity. I asked where they procured the cloth: the answer was, that the inhabitants of distant villages gave it in exchange for honey, wax, and elephant's teeth. Some of them had a quantity of glass beads about their necks, which had been acquired in the same way. I offered the old Vedah a piece of bread which I had brought from Trincomalee, which he ate without any hesitation; but the others refused to taste, stating they were much afraid. On pulling out my watch, I observed that it excited considerable attention, and I prevailed on them to come near to hear the beating, and they were much astonished and afraid; particularly so when they observed the rapid revolution of the seconds hand; this led them to retire to their former place.

I inquired of the old Vedah, where they slept. "On the trees." But where do your wives and children sleep? "On the trees." But how can they climb? "It is their nature." Do you marry? "We do not marry: we take

a woman, and when we are tired of each other, we part and seek another." What do you eat? "Such things as we can get." And what are they? "Roots, deer's flesh, honey, and fish, when we can catch it." Do you ever catch elephants? "Yes." How? "We shoot them with the bow and arrow, and follow them till they fall." Of what religion are you? "I do not know what you mean." Where do people go after death? "We do not know." How many Vedahs are there in those forests? "We cannot tell." Are there five hundred? "Yes, more." Are there a thousand? "We cannot tell."

It was now become quite dark; and observing some of them very impatient, I began to think what would be the most acceptable as a present: I had neither beads nor knives with me, so I ordered the boy to bring a large cotton sheet, and divide it into pieces, and present them to the two oldest women; this, I saw, was a most acceptable present. The rest of the group began to look rather anxious, but I gave to them some fanams with which they were also pleased, as they could purchase salt and other articles to be had only for money. Upon my telling them they might go, they immediately retired into their much-loved jungle.

I shall not soon forget the wildness of expression in their features, particularly in the eye; their hair was disordered, and brown with the sun. I could think of no comparison to mark the difference betwixt them and my coolies, than that which exists between a wild beast just brought from the forest, and one that has been tamed. Their state is alike calculated to excite the attention of the Philosopher and the Divine. By comparing the poor Vedah with the Malabars who live in villages, he sinks almost to the brute. For his subsistence he has to depend upon the productions of the jungle, such as roots, plants, and fruits, or the uncertainties of the chase; and lives and dies like his shaggy companions of the forest.

That among such a people, the simple preaching of the Gospel, in connexion with these means of general improvement and civilization which the Government of Ceylon have so benevolently and laudably begun to employ, should, at this early period, have produced effects so promising of blessing and success, is a fact which ought to silence the impatient complainings of some uninformed objectors to the prosecution of Eastern Missions, while it affords lessons of instruction and encouragement to those who have not been "weary in well-doing," believing that "in due season" they "shall reap, if they faint not."

*Extract of a Letter from the Rev. Ralph Stott, dated Batticaloa, January 4th, 1842.*

A FEW days ago I received your very kind and encouraging letter, and was glad to hear that the Committee and other friends took so much interest in the work of God connected with this Station. I am truly thankful for the kindness of the Committee in allowing me to draw upon them for £50, if required, to carry on the work amongst the Veddahs, &c. It will lend me considerable assistance in prosecuting those plans which the increasing desire of the people to know the truth make it vastly important to adopt. I trust that in carrying on the work of God, I desire to follow the openings of Providence; and I have always found that when I have asked counsel of God he has shown me, either directly or indirectly, what he would have me to do. Taking this view of the subject, I do not like to look too far forward, but ask the question, What appears necessary to be done *now*?

In order that you may judge of the plans which I may propose, I will give you a statement of what has been done since I last wrote, that is, on July 29th, and what are our present prospects.—The number of Heathens baptized from the 1st of August to the end of the year, in Batticaloa and the neighbourhood, is twenty-seven. The number baptized since that date in Bintenne is sixty-eight. So that we have had ninety-five baptisms of Heathens; and five Romanists also have renounced Popery, and joined us.

In my last I mentioned that I had just been in Bintenne, and intended to go again after the District-Meeting. On the 13th of October I left home, and was away nine days. The journey was rather an unpleasant one. We had heavy rain, rivers full of water, abundance of leeches, and swarms of elephant flies. However, I saw a considerable number of people, and baptized sixty-eight, mostly the wives and children of those Veddahs who had been baptized before. I was glad to find that they were living in the houses which, Government had assisted them in building, and were applying themselves to cultivation. As they had been addicted to devil-dancing before they embraced Christianity, I made strict inquiry if any of those who had been baptized kept up the custom. They all replied, "No, we have now no communion with devils. When we are sick we take medicine, if we can get it; and if we cannot, we do nothing, but let the disease take its course." I endeavoured to impress upon their minds the neces-

sity of observing the Sabbath, and was assured that they ceased from all work on that day, and prayed to God through Christ. I may say that, on the whole, they have exceeded my expectations. I think I stated to you in my last the difficulty we found in giving them regular instruction, partly from the want of suitable men who understood Singalese, and partly from their being scattered in the mountains or roving in the jungle in search of honey, fruit, yams, &c. The difficulty, I trust, is nearly obviated. Fifty-three families have settled in two villages, and, to all appearance, permanently; and we have just appointed two Christians as Schoolmasters under favourable circumstances: one is a Singalese man, and the other a Tamul man, who reads and writes Singalese; the latter is a man who renounced Romanism some time ago, and has since been uncommonly active in his village. These men are to hold services on the Sabbath, and also pray with the people and instruct them on week-days. And from the character of the men, I have reason to expect much good will be done by them. Mr. Atherton has also made them Constables in their respective villages, that they may have power to protect the Veddahs from ill-disposed Moormen who go to barter with them. I am happy to say that both the Government and Mr. Atherton, the Government Agent and District Judge, are taking great interest in the welfare of these poor wanderers. I stated before that the Government had granted £200 for settling them. This year they have granted £200 more; and Mr. Atherton is applying himself with great diligence to its proper appropriation. The two schools I have mentioned are not Mission-schools, but "Mackenzie schools." I think I told you that our late Governor, (the Hon. Stewart Mackenzie,) before leaving Ceylon, empowered Mr. Atherton and myself to draw £25 a year from his son-in-law, the Hon. P. Anstruther, for the support of a school amongst the Veddahs; and I am glad to say we shall be able to keep two with the sum. This relieves the Mission considerably. Our prospects in the jungle are still encouraging. I understand that nine or ten families of village Veddahs wish to embrace Christianity, and to settle with some others that have already been baptized. We shall, therefore, probably have another nice village in a few months.

## OBITUARY.

DIED, at St. John, N. B., South Circuit, on Thursday the 7th of July, 1842, in the 45th year of his age, Mr. WILLIAM ROBINSON, formerly of Windsor, N. S. He removed to St. John about six years ago, with his family, pursuing his mechanical employment successfully, and maintaining his intercourse with the Wesleyan Society, as a disciple of Christ. The demands of a rising family, added to an enterprising and active mind, induced him to labour most diligently for "the bread that perisheth." Some of his friends have thought that undue attention to his worldly concerns, with the vexations incident to an embarrassed community, assisted greatly to hasten his removal. In the relations of life he was affectionate and attentive, interesting himself in whatever bore upon the happiness of the members of his household, and often sacrificing his own ease to promote their comfort.—While in this City, his aged mother passed through a long and tediously-painful affliction; to her wants he paid ceaseless regard, until the closing scene of her stay on earth.

Though occasionally complaining of indisposition he steadily pursued his labour until about three weeks of his death. In conversation occasionally about spiritual things, it was evident

his affections were being weaned from the world; in his class, he spoke confidently of the hope he had laid up in heaven; and now, many pleasing evidences occur to the minds of his friends of his growing meekness for the heavenly world. Throughout his affliction he maintained a firm hold of the promises of God, and though surrounded by his afflicted partner and six children, he never for a moment lost his confidence in Jesus as his Saviour; even when nature was completely prostrated, and he lay in a state of utter helplessness and weakness, when aroused by a sudden question as to his perception and rationality, he gave by signs what he failed to give by voice:—in his last moments, we saw realized, what we sometimes declare in health—

"When death o'er nature shall prevail,  
And all the powers of language fail,  
Joy through my swimming eyes shall  
break,  
And mean the thanks I cannot speak."

The religious services connected with his interment were deeply affecting and profitable. A large and respectable funeral procession testified the esteem in which he was held, and the sympathy manifested by his unexpected removal.

E. W.

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## POETRY.

"THE LORD IS GOOD."—*Nahum, 1 chapter, 7 verse.*

[From a Young Lady's Album.]

The hour may come, when o'er thy brow  
Sorrow (although a stranger now),  
Will cast his veil;—and on thy face,  
The lines of Sadness deeply trace;  
And, stealing inward, with his dart  
Shall rudely, sorely, pierce thy heart.

Should this unwelcome guest draw nigh,  
You may not hide, you may not fly;  
Yet you may conquer: yes;—you may  
Turn to that unfrequented way,  
That path the Man of Sorrow trod,  
Which leads to Victory and to God.

Oh! it is sweet, when worn with grief,  
And earth cannot afford relief,  
To go to Heaven, and pour the prayer  
Which always finds acceptance there:  
To wash in the atoning blood,  
And know, and feel,—"The Lord is  
good."

Frederickton.

"The Lord is good," the prophet cries:  
"The Lord is good,"—the soul replies,  
Which—long in Satan's fetters bound—  
Hath mercy and deliv'rance found:  
And stands erect at Christ's command,  
And feels the virtue of His hand.

The woman thus, who eighteen years  
Was bowed with grief, and bathed in  
tears;

At length, when suddenly set free,  
And loosed from her infirmity,  
In sight of all the wondering crowd,  
She sang, and praised the Lord aloud.

To her it seem'd, that mountains then,  
And hills and valleys caught the strain;  
That gladness floated in the breeze,  
And waved with joy the forest trees:  
And earth and skies together strove  
To honour Him, whose name is Love.

J. G.

[For the British North American Wesleyan Magazine.]

### STANZAS.

'Tis sweet to behold how the sun, brightly shining,  
Disperses the mists that hang over the sea :  
But when my weak heart is dispos'd to repining—  
My love growing cold, and faith's fervour declining—  
The presence of Jesus is sweeter to me.

'Tis lovely to gaze, when the daylight is closing,  
On the moon's gentle beams and the evening star :  
But when faith on the Saviour is firmly reposing—  
Each promise his glorious provision's disclosing—  
Both sunlight and sunset are lovelier far.

Then I read a new language of love on each flower,  
For grace sheds a glory before unrevealed,  
All creation's a record which speaks of his power,  
And my heart, thus directed, can learn every hour  
Of the wonders of God from a volume unsealed.

I love from the rill to trace onward the river,  
Thought floats on its stream till it meets with the sea ;  
It reminds me thy mercy and faithfulness never  
Fails ought thou hast promised, and mercy shall ever  
Safe guide me through time till in glory with thee.

Through nature my thoughts thus are constantly mounting  
To Nature's Great Architect, whom I adore :  
I trace up joy's river, to drink at its fountain,  
I rise from the plain till I dwell on the mountain,  
And live in the valley of shadows no more.

Yarmouth, N. S.

C. C.

### RECENT INTELLIGENCE.

The Rev. WILLIAM TEMPLE, Chairman of the New-Brunswick District, arrived safe in London, a few days before the conclusion of the Conference. —He was in good health, and, though solicited to remain some months, purposes embarking again early for Saint John.

After two years' superintendency of the Helston Circuit, Cornwall, England, the Rev. RICHARD WILLIAMS has been again appointed to labour in the New-Brunswick District.

The Rev. M. RICHEY, A. M., has been appointed Chairman of Canada Western District.

One of the Members of the New-Brunswick District has been appointed to that of Antigua, West Indies ;—the Rev. WILLIAM M. LEGGETT, to Montserrat.

*The Church of Scotland and the Wesleyan-Methodists.*—In pursuance of a Resolution of the last General Assembly of the Church of Scotland, the Moderator forwarded a letter to the last English Conference, expressive of a desire to open, and keep up, a friendly intercourse and correspondence. A Committee was appointed to prepare a reply to this interesting and valuable document.





REV<sup>D</sup> BARNABAS SHAW.

*Missionary to South Africa.*

Engraved by J. JACKSON. R.A. Transposed by W. T. FRY.

*Author of a History of the Church in the Cape of Good Hope.*

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**BRITISH NORTH AMERICAN**  
**WESLEYAN-METHODIST MAGAZINE,**  
FOR OCTOBER, 1842.

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**BIOGRAPHY.**

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**MEMOIR OF A VICTIM OF PROCRASTINATION,**

BY MR. GEORGE THOMPSON, OF MIRAMICHI, N. B.

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To those whose faces are turned Zionward, there is no one department of Religious Reading, apart from the Word of God, so directly profitable as Christian Biography. There, as in a moral mirror, believers in Christ behold much that is, as it were, a true reflection of their own trials, toils, and troubles; therein they learn that "the same afflictions were accomplished in their brethren," from all of which they reached a happy issue; and hence they feel encouraged to patience in their own troubles, knowing that the same God "is good to all," and that "He knoweth them that put their trust in Him." Nor is this all, they are stimulated by such reading to persevere in the path-way of life, content alike whether it conducts them "mid scenes of sorrow,"—where much suffering may be felt, or whether it leads them upward across the mount of rejoicing; in either case, having their conversation ordered aright, they shall be brought to behold the "Salvation of God." They are content that God should order their steps as well as appoint their paths, for He hath said "that all things shall work together for good to them that love God."

To such Biographical Reading your numbers afford their monthly contributions. But are there not many of your readers who have neither joy nor sympathy in common with those who are truly seeking a city out of sight? And are there not those who may be fondly flattering themselves, that there is

time enough yet to give attention to "the things which make for peace?" Those who are saying that "at a convenient season" they will seek the Lord? The attention of all such is asked, to a careful perusal and consideration of the following brief history of an unhappy victim to procrastination.

Many of the facts in this history were gathered directly from the unfortunate man himself, and others obtained from persons who were familiar with his life, and who are yet the "living witnesses of these things." The expressions in which he delivered himself are not given from memory, nor is his case wrought up by the imagination; although the former could never forget, nor the latter reach up to a case so painfully remote from all hope;—the facts now appearing for the first time were recorded on the days in which the writer visited him.—His name, and the locality in which he resided, are withheld, merely in regard to the feelings of surviving relatives, who it is to be hoped are being profited by his exhortations and end; suffice to say that he belonged within the Province, and died within a year. I know not the exact date of his birth; he was, at the time I first became acquainted with him, past the meridian of life. The earlier years of his life passed, so far as I have ascertained, without the occurrence of any remarkable incident worthy of narration. His early religious prejudices were strongly in favour of the Church of England, and for some years after he had commenced life for himself, as it is termed, and had a family growing up about him, he scrupulously observed the reading of prayers in his family; but not being devoted to God in his heart, nor decided in his christian career, he at length gave up this show of worship, in the employment of which he had for some years acknowledged it "meet, right, and his bounden duty, to pray unto the God of Heaven, and give thanks unto the giver of every good"; ere he fully gave up this show of will-worship, he was conscious of becoming more and more attached in thought and desire, to the "things that perish in the using"; and when he had thrown off the semblance of godliness which he had been wont to observe, it could not be expected that he would become less worldly-minded than as previously acting; and he acted, as though all that he needed to make him truly happy would be found in adding "house to house and barn to barn"; of him it was now to be said—"he loved the world and the things that



are in the world.—He went forward to prove that “there is a way that seemeth right unto a man, but the end thereof are the ways of death.” In his dealings with his fellow-men, he was ever considered upright; but was, as the sequel but too clearly testifies, always dealing dishonestly and unjustly with himself: “for what shall it profit a man, if he gain the whole world, and lose his own soul.” He was what might be termed “*a moralist*,” nevertheless he had no hope, and in point of truth was “without God in the world.” Some years since, he and his wife, in common with many others, were, by the faithful preaching and pointed exhortations of a truly pious clergyman, whose name is at the present day as “ointment poured forth,” awakened to the necessity of the new birth, by which they should pass from darkness into light, and be made new creatures in Christ. He, while favoured with the ministry of this good man, (who laboured not to prove himself, by unbroken line, an official descendant of the Apostles, but as men anointed by God, are wont to labour—for souls,) was powerfully striven with by the Spirit of God begetting within him desires to “flee from the wrath to come”; but which desires, he, alas! unhappily discouraged rather than encouraged: he grieved the Holy Spirit of God, by refusing to yield fully to his convictions. During this time in his history, he frequently wept under the preaching of the word, and seemed at times near “the kingdom.” He was satisfied that the “Lord He is the God,” and He unto whom he for years intended at some *future day* to consecrate his service; but not giving at once his heart to God, he would turn aside, and forget “what manner of man he was,” and losing sight of what he ought to be, passed away many years of his life, sinning against light and acknowledged conviction—“therefore to him that knoweth to do good and doeth it not, to him it is sin.” The love of the world and the things thereof was perhaps his besetting sin; this passion grew upon him as his years grew, till it reigned and took almost unchallenged possession of that which should have been yielded cheerfully to God. He sought to bind an awakened conscience over to keep the peace yet a little longer with the world, promising bye and bye, to give his heart to God; by this course of conduct he dimmed the light that had shone into the darkness of his mind. “No one ever resists the Holy Spirit, or suppresses the convictions of his own heart, without a great increase of sinfulness.”

Toward the latter years of his life, the sun of prosperity did not shine upon his path as it had shone in other years,—sickness came upon his family, and death followed closely after, by which some of his earthly comforts were taken away. “God saw,” said he, “that I was very worldly-minded and had given my mind to the things of this world, and he afflicted me, to shew me my folly: he took some of my children, yet I did not seek unto him; he then removed my wife by death, yet I did not give him my heart.” After these rapidly repeated and loud calls to be found in readiness were made upon him without immediate effect, he became still more careless about the salvation of his soul, to which he for many years promised God and himself to give his serious attention “at some convenient season.”

He now gave himself up to speculations, wholly for this world’s pleasures with the determination to form new connections, and seek for happiness in “this short-enduring life.”—For about a year he acted in true accordance with this foolishly sad determination. His whole mind seemed bent upon these schemes for “present good,” careless alike of the weal or woe of his future state—taking no thought for eternity—the claims of his soul—or the law of God, that calleth into judgment “every secret thing.” About this time, he was taken sick; when he appeared to waken as from a dream, and became alive to the folly of his life, particularly so in reference to that portion (a year,) that had elapsed after his wife’s death. He thought about the state of his soul, and the concerns of eternity. “But now,” said he “it is too late! The Holy Spirit left me about the time of my wife’s death, and has never striven with me since, as He used to do in other years. Now I would work out my salvation ‘with fear and trembling’; but it is too late! God does not work in me, ‘to will nor do of his good pleasure.’”

Upon this he presently gave up all as lost to all eternity. A spirit of despondency took fast hold of him, leading his mind forth in most fearful apprehensions of a future—long and interminable—a future on which no ray of hope should ever rest—a future all hung in the darkness of despair.

In this sad state he lingered out about eight months, in which his flesh appeared to have dried off his bones, while his eyes fell backward in their sockets “and looked unutterable woe.” During the early part of this last period of his history he de-

stroyed considerable property; (his sickness not confining him to his bed;) this strange feature in his conduct led some to think him partially insane; but upon being threatened with imprisonment, he gave up such strange conduct, stoutly declaring that he was not at all deranged, but was at all times conscious of what he had done or was doing, alleging that when he would think about or look upon those things after which he had given his desire and mind, to the loss of his soul, that they seemed to increase his suffering, and taunt him for his folly; therefore he sought to destroy them from before his eyes. Did he not think them to be tormenting him before the time? Had not those very objects that "pass away in the using, which had estranged his mind from God" now become cursed upon his hands? And is not all this in direct accordance with that prophetic declaration which saith "If ye will not hear, and if ye will not lay it to heart, to give glory unto my name, saith the Lord of Hosts, I will even send a curse upon you, and I will curse your blessings; yea, I have cursed them already because ye do not lay it to heart." While in this despairing state of mind he was in the main wholly indifferent about the visits of those who sought to yield him encouragement still to seek after God, generally replying alike to all that conversed with him upon such subjects, "it is no use, mercy is clean gone forever."

As I approached his bed-side, for the first time, (a few days before his death,) he gave me his hand, exclaiming at the same time, "I shall die, Sir, in a few minutes, perhaps ten, or may be twenty; then I shall be in HELL. Oh my poor soul! Oh my poor body!" I endeavoured to dissuade him from giving himself up, as beyond the compass of mercy.—I spoke to him of the object of the Redemption by Christ—He having come to seek and to save "the lost", that now a way "was opened up"—and sought, by quoting Scriptures, to prove the power and shew the willingness of God to "save unto the uttermost," as well as some of those truths that lead the mind forth to large conceptions of the greatness of the mercy and plenteousness of the redemption there was with HIM; to all of which he listened attentively, and replied, "that I believe all these Scriptures, but now with me mercy is clean gone for ever. Oh my poor soul! God would once have had mercy on me, but now it is too late! I have set at naught His counsel, and would none of

His reproof,—now He laugheth at my fear, and mocketh at my calamity.” After much entreaty and persuasion to the end that if he perished, to do so calling for mercy, he would faintly say, “Lord have mercy on me, the greatest sinner in the world!”—Directly upon which he would break forth most piteously, “It is now too late!” He would occasionally upbraid the Almighty, for having created him; capable of enjoying himself, or being miserable without him: directly upon which he would check himself, and indulge in self-reproach, which to some might seem extravagant; such as, “Fool that I have been! madman that I have been!! The Lord waited to be gracious: yea, for years He waited,—giving me his Holy Spirit, to convince me of sin; from my youth I was convinced of sin, and have always thought till now that I should be saved; but I quenched the Spirit.—I loved the world.—I grieved the Holy Spirit of God.—Now, I must die. I have no hope—it is too late!—Oh my poor soul! Oh my poor body! God called me in many ways—particularly by the preaching of his word—I knew my duty, but I neglected the salvation of the Gospel, when I doubt not but God would have had mercy upon me.”

On my second visit, I found him about as I had parted with him, “having no hope.” As I drew near the house this time, I heard his piteous moanings, the burthen of which still were, “Oh my poor soul! Oh my poor body!” While conversing with him, or rather talking to him, he fixed his eyes upon me, and said, in deeply sorrowful accents—accents never to be forgotten—“Oh Sir, if I could but feel one desire of going to heaven, I might then cry for mercy. Could I feel as desirous of going to heaven as I believe you are that I should get there, then I might have some hope—but the very desire is taken away from me—I am lost!—I must go to hell!” Thus he would keep exclaiming, “God took his Spirit from me twenty months ago; He does not and has not striven with me since that time, and now I cannot be saved—I have no hope—I have no desire of heaven.—Oh my poor soul! Oh my poor body!” This was my last visit to him. His Spirit had fled ere I could see him again. At the time of his death, there were some pious folk present, from one of whom—a truly good old man—I learned the manner of his death. He retained his reason till the last pulse was told; unequivocally declaring, that he had no hope.

In this solemn hour, when those around his bed-side were expecting each breath to be his last; one of his children, in the anguish of her soul, enquired, "Oh dear father, tell me if you have any hope?" To which he distinctly replied, "No! I have *no hope!*" These were the last words he uttered. As his spirit passed away, he gave two fearfully distinct gnashes of his teeth; loud enough to be heard throughout the house.—As I stood at his bed-side, both before and after his death, I thought, could the worldling witness, see and hear, what I, in this case, had witnessed, seen and heard, he would no longer make his soul the costly forfeiture for those things which "wax old as doth a garment."—I thought, could the careless—the halting and the procrastinating, who are swiftly passing toward eternity, but witness, see and hear all that this case presented as a warning; they would, without delay, respectively "do with their might, whatsoever their hand found to do."

Reader, art thou a procrastinator?—a neglecter of thy soul's salvation? If so, be entreated unto an immediate consideration of your ways,—no longer tamper with the life of thy soul; but seek directly unto the Lord, while He may be found—ere the days come, in the which thou shalt say, "I have no pleasure,"—seek unto Him with all thy heart; nor rest till thou knowest that He is thy REDEEMER. Then—press untiringly forward in the pathway of obedience unto holiness. And when thou approachest the dark valley and the shadow of death, thou shalt neither be left hopeless nor alone;—for the Lord that saith, "The wicked shall be driven away in his wickedness," hath also said, "That the righteous hath hope in his death." May the Lord in mercy grant unto us that hope, as the anchor of our souls, both sure and steadfast.

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## D I V I N I T Y.

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### CONSOLATION TO BEREAVED PARENTS,

ON THE DEATH OF THEIR PIOUS OFFSPRING.

[From the Evangelical Magazine.]

I HAVE lived long in the world, and experienced many of its vicissitudes. I am a parent, but never, till I became a bereaved

one, could I understand all the beauty or feel all the desolation of heart conveyed in the well-known eloquent passage of Mr. Burke, when alluding to the loss of an only son, and the cheerless gloom which in consequence darkened the evening of his life, he exclaims, "The storm has gone over me, and I lie like one of those old oaks which the late hurricane has scattered about me. I am stripped of all my honours; I am torn up by the roots, and lie prostrate on the earth. There, and prostrate there, I must unfeignedly recognise the divine *justice*, and, in some degree, submit to it." These are the natural feelings of a father, and they came home to my heart, but did not relieve it of its burthen. I wanted consolation under a sense of the divine mercy, in order to enable me to bow with submission to the inexorable stroke of the divine justice; I therefore turned to the Book of God, and my eye soon rested on the page which records the affecting story of the widow of Nain, and I was powerfully struck with the words,—“When the Lord saw her, he had compassion on her, and said unto her, Weep not.” At first I envied the widow, whose only son the compassionate power of Jesus so miraculously restored to her arms. But my mind gradually awakened to thought. Meditation and prayer led to a train of soothing reflection; and, if the reader pleases, I will furnish him with the result.

Fully appreciating the compassion of our Lord in this instance, and thankful for a miracle of kindness which showed to his enemies and to his followers that he was the Resurrection and the Life, and thus afforded an irrefragable evidence of the divinity of his mission, I felt persuaded that every Christian parent, called upon to follow a Christian child to the grave from which he shall not arise till the last day, is placed in far more favourable circumstances than the widow of Nain, even at the happy moment when she received her only son from the dead; and that whatever compassion was displayed towards her, a greater degree has been exercised towards him; and I at length arrived at the conclusion, that a premature resurrection, in all such instances, is not only to be deprecated, on account of the serious evils which it would involve, but that the death, from which it would only prove a transitory deliverance, however it may approach in the form of a calamity, contains a positive and rich infusion of the divine mercy, which we should not only meet with submission, but receive with gratitude. Of the particular instance before us, ignorant as we are of all the circumstances of the case, we cannot form a satisfactory judgment. We are quite sure that kindness to the parent involved no injustice to the child. If the young man thus miraculously summoned back from the invisible world had entered that world as a state of punishment; and if, by this exercise of the divine power, he became at once the subject of a natural and a spiritual resurrection, his exposure

by the one to the evils of life, and his consequent obligation of enduring a second time the agonies of death, would be infinitely compensated by that immortality of sinless blessedness, of which the other was the pledge and the assurance. But if, on the other hand, the world from which he was recalled was a state of happiness, then unquestionably what was most gratifying to the heart of his mother, must have been the greatest possible sacrifice to himself: and as it is to the pious only, to those who "die in the Lord," that the present argument is applicable, the assumption on which it rests may be fairly admitted.

According to the enlightened views of the Christian faith, an early death, where the heart is right with God, is not to be deprecated as an evil, but rather hailed as a good both by the departing individual and the surviving relatives.

This will be evident, if we reflect upon the *evils which it prevents*. The struggles which every Christian, while upon earth, is called to maintain with Satan, with sin, and with the world, are always painful, often hazardous, and sometimes fatal to his peace. The innumerable ills that flesh is heir to,—disease, depression; the loss of friends, of fortune, of reputation; insidious malignity, open violence; corroding care, perplexing anxiety; the bitterness of the heart, which is known to itself alone; fears of the future, and sorrowful remembrances of the past,—these are the concomitants of protracted life. When we pass the line which separates youth from maturity, we leave the regions of vanity for those of vexation of spirit. Life is a dangerous ocean to navigate, as the thousand wrecks which float on its surface, or lie scattered on its shores, sufficiently attest. What matter of thankfulness, then, and of congratulation, when favourable gales and felicitous circumstances transport the youthful voyager, without let or accident, to the haven of eternal repose!

Let it also be remembered that those to whom is vouchsafed the privilege of an early departure, are removed by *the express appointment of that same Jesus*, whose compassion led him to restore the widow's son. For "he has the keys of death and of hades;" he opens and shuts, at his pleasure, the gates of the invisible world. This is his sole prerogative; nor is there a spirit summoned from the body into eternity, that does not receive the mandate from him. Now, who shall presume to imagine that compassion does not triumph in his bosom, whenever he calls a youthful pilgrim from his earthly sojourn to dwell with him for ever in "his blest kingdom meek, of joy and love?" To his glance the future is unveiled. He sees the train of evil, the entire array of all the calamities and sorrows that threatens to surprise and crush the yet unconscious heart of that fragile and susceptible being, and he opens for it an asylum in his own pavilion; and of many a daughter of

heaven, whose sudden and premature removal from this scene of woes, excited the deepest anguish of surviving relatives, it is recorded in the annals of eternity, "And when the Lord saw her, he had compassion on her, and said unto her, Weep not."

An early death is desirable *on account of what it confers*. Where there is a genuine, vital, and glorious hope of immortality, can that hope be realised too soon? To live indeed is Christ: Important purposes are to be answered by the long continuance of many Christians upon earth. The interests of the church, of the world, of the divine glory,—all demand that multitudes should remain to bear the heat and burden of the day, to toil on through much tribulation, and for many years, before they can enter the kingdom, and become meet for the inheritance of the saints in light. And God has "set one thing over against another." The old disciple shall receive his appropriate reward. His future station in heaven will correspond with his present character. "Behold we count them happy that endure." Those that persevere to the end, and that overcome, shall wear diadems of victory. But there is a favoured band in glory, the infants of our race, a multitude which no man can number,

"Innocent souls! thus set so early free  
From sin, and sorrow, and mortality;  
Their spotless spirits all-creating love  
Receives into its universal breast."

Next to these, the virgin souls of chastity, "the king's daughters all glorious within," the evening and morning stars of this world's hemisphere, who rose in their brightness only to pass into other regions, where they are to shine for ever, encircle the throne of Immanuel, or sparkle like so many lustrous in his crown. What is *our* time, is *their* eternity. They began with us the sojourn of earth, but they have found their heaven, while we toil on in doubt and darkness, wearied with conjecture and oppressed with woe. Truth, which by us is dimly seen, reveals all her glories to them. We see through a glass darkly; they know even as they are known;—with us the fear of death interposes and gives a sudden damp to our joyous anticipations; with them, the bitterness of death is past. We are praying and agonising at the footstool of that throne whose seat is in the highest heavens, and which unutterable glory conceals from our view; they, encircled by that glory, and undazzled by its splendour, pour forth their strains of adoring gratitude, in its immediate presence, "where there is fullness of joy and pleasures for evermore."

An early death is desirable, and ought to be a subject of gratulation rather than of regret, *on account of what it secures*; or, in other words, on account of the alluring and attractive form with which it invests the example of departed excellence, and which can never be impaired by the temptations of the evil one



or the accidents of time. Alas! how many have outlived their character, or survived long enough to disappoint the hopes which were inspired by their early promise. The bloom of youthful piety is too delicate for the tainting atmosphere and rude tempests of the world. It is often like the first rose of summer, the most beautiful of its tribe, but the most transient. Of few comparatively can it be truly affirmed, that their "path is as the shining light, shining more and more unto the perfect day." During their course something happens to obscure their splendour; they emit a fitful rather than a steady lustre; and resemble a taper glimmering in darkness, and every moment ready to expire, rather than the orb of heaven, which brightens as it advances, and enlarges its sphere with its progress. The Scriptures exhibit but few instances of a uniformly consistent excellence; and its best characters shone brightest in their youth. If David had died before he had treacherously seduced Bathsheba and slain Uriah, the church would have been spared her regrets, and the infidel his taunts; and the man after God's own heart would have been held forth through all time as his purest representative upon earth. While heaven is enriched by the accession of a youthful heir of glory to its blest society, earth is signally benefitted by the influence of the unsullied example which remains after the spirit is fled, and which ever and anon rises, like a beauteous vision, before the memory of relatives and friends, uttering, with all the solemnity of death, the brief injunction, "Follow me." Such a departure, preceded by such an example, is like one of those clouds of evening,

"The pure offspring of the sun,  
Flung from his orb to show us here,  
What clouds adorn his hemisphere."

It is glorious in its loveliness, and instead of melting away or fading into air, floats along the ether into higher and invisible spheres, growing more and more beautiful as it departs, and then vanishing at the moment of its highest splendour. Or it may be compared to the magic of unbroken melody, not arrested by a sudden gust of wind, nor marred by dissonance, nor falling in a dying cadence into silence, but carrying us upward, and charming the delighted sense, till imagination feels itself in heaven, entranced in the raptures of immortality. Death sets the seal of eternity upon the youthful example, before it becomes visibly sullied by the pollutions of our depraved nature, or mixed up with the evil habits of a sinful world.

The advantages of an early death will be further manifested by a consideration of *its probable influence upon surviving relatives and friends*. You may now dismiss your fears and apprehensions. The beloved one, for whom you cherished such deep solicitude, whose happiness was dearer unto you than your own, is placed at an everlasting distance beyond the temptations, the sins, the sorrows, the calamities of this state of trial. Dis-

ease shall never again throw its sickening veil over that beautiful spirit; its lustre cannot now be dimmed by the tears of this world. Temptation has made its last effort; the prince of darkness, baffled and confounded, will haunt his intended victim no more; the schemes of earth, which were fondly cherished, but which might have proved the snares of innocence, and the destroyers of the very happiness they seemed to promise, are superseded by an economy of blessedness, which is subject to no contingency, and which is as perfect as it is perpetual. The last enemy has fled from the field of conflict in disgrace; where he looked for an easy prey, he found a triumphant conqueror.

Again; such a departure is peculiarly beneficial to survivors, *on account of the virtues and graces which, when sanctified, it improves, refines, and invigorates.* The virtues which are assigned to the superintendence of affliction, and which she is commissioned especially to nurture and improve, are submission to the divine will, and grateful adoration of the divine sovereignty. And these virtues are never more seasonable, and they never reflect more glory upon the holy religion of which they are the offspring, than when they are elicited by those bereavements which are the most agonising to human nature.

To survivors, such an event as that we have been contemplating is desirable, *on account of the holy and heavenly aspirations which it inspires.* The heaven which we anticipate is enriched with another treasure. Our best friends are there. We shall soon be with them and at rest. They are gone a little while before us. They have lost nothing by the change, but the imperfections and sorrows which excited our sympathy and regret when they were with us; their love to us is not diminished. Heaven is not a place where hearts grow cold. Their affection is purified, not extinguished. How soothing is this reflection! and how sweetly does it encourage and sustain that love to the departed, which it is so natural for us to cherish; and which never fails to follow them into the world of spirits.

This mutual affection, subsisting between the dwellers in heaven and their former associates upon earth, cannot be without its sympathies; and these sympathies, refined and exalted by religion, must invest our future inheritance with one of its most powerful attractions. This attraction, too, is wonderfully increased when the youthful precede the aged, and children, instead of following their parents, are their precursors in the path of glory. If the heart of the patriarch was warmed with unusual delight when he exclaimed, "Joseph, my son, is yet alive; I will go and see him before I die;" what a magnificent thing death must appear to those who know that their children live "high in salvation and the climes of bliss;" and that all that is necessary to enable them to rejoin their society and dwell with them for ever, is the dissolution of the body; in one word, their departure.

Thus it must, I think, be admitted, on the clearest principles of reason and piety, that an early death possesses various advantages, which, when it is preceded by decisive evidence of the formation of religious character, render it an event to be desired rather than deprecated. And we might easily show that the thing really to be deprecated would be a temporary resurrection. This would, indeed, be a calamity—to the individual, because such a resurrection would suspend the joys of immortality, retard the progress of the spirit, subject it again to all the temptations, pollutions, and dangers incident to a probationary state, and lead to another separation, perhaps more painful than the former; while it would deprive survivors of all those benefits which the death of their youthful and pious relatives cannot fail to bestow, and which I have thus endeavoured to enumerate. It is sufficient for us to know that our friends departed, and that we survive, believers of a general resurrection, and expectants of a blessed immortality; that they now enjoy what we shall shortly realise, and that the hour is coming “when all that are in their graves shall hear the voice of the Son of God, and shall come forth;” when what is sown in corruption shall be raised in incorruption; when what is sown in dishonour shall be raised in glory; when that which is sown in weakness shall be raised in power; when that which is sown a natural body shall be raised a spiritual and immortal body. “He that testifieth these things, saith, Surely, I come quickly. Amen. Even so, come, Lord Jesus.”

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## MISCELLANEOUS.

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### THE PEOPLE'S RECIPROICATION OF THE PASTOR'S VISITS.

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THE last month's Magazine contained an article on the importance of pastoral visitation, but as two parties must consent in order to secure all the profit which may result from this, we now give another article, written by Dr. MORRISON, describing the temper of mind which ought to obtain, among those who receive pastoral visitation.

1. *It should be a temper of moderation.*

Extravagant expectations will necessarily lay the foundation of severe and painful disappointment. When individuals or families look for a disproportionate share of the pastor's attention, they thereby evince a selfish indifference to the privileges

and rights of others. Some there are who think too little of the extent of those claims which are made upon a minister's time, and too much of what they deem their own title to a share of it. His health, his preparations for the Christian pulpit, the number of cases he is called to visit, and the overwhelming demands of Public Institutions in this age of restless and benevolent effort, ought all assuredly to be taken into account. Many look for too much from their pastors, just because they have not well considered the matter; but a little candid reflection would compel them to retrace their erroneous views, and to be satisfied with a much smaller share of their personal attention. It is always a dangerous state of mind to be thinking too much of "our own things" and too little of "the things of others. Consistent and humble-minded Christians will wish to see their pastors taking the whole range of their flocks; they will often think of others who may have stronger claims on their notice than themselves; they will feel such an interest in their success and happiness as to forego a measure of their own personal gratification, with a view to their more general acceptance and credit in the church of God; they will be ready to form excuses, rather than to pronounce censures; and thus will they endeavour to moderate, and to confine within reasonable limits, their expectations of their pastor's individual notice. Abundantly thankful for the public ministrations of the word, they will be ready to receive his private visits and instructions as he is able to render them consistently with the innumerable claims which press upon him; and they will always rather relinquish their admitted privilege, than enjoy it at the expense of their minister's health, or at the risk of his neglecting the poor, the afflicted, or the dying.

It is unnecessary to add here, that a large measure of humility will be required on the part of those who hope thus to reason, and thus to feel. But how important is the cultivation of a grace by which we shall be enabled to estimate our own comforts at a comparatively low rate, while we habituate ourselves, in an equal proportion, to set a high value on the privileges of others!

*2. It should be a temper of mind suitably expectant.*

There is much in the way of preparation which may be made for the wisely arranged visits of a Christian pastor. Where stress is laid upon such visits there will be a wish to stand in readiness for them; and, when the pastor arrives, every thing will be done to facilitate his "work of faith and labour of love." When he shows a readiness to enter into Christian conversation, there will be a disposition to reciprocate his devout solicitude. Business and domestic duties will be, as much as possible, subordinated to higher interests; and the entire arrangements of the house will proclaim the fact, that the man

of God is there. Where such a feeling is cherished, in reference to the visits of a Christian pastor, they cannot fail to be productive of good. They will render instruction more effective, by bringing it into closer contact with our social and domestic feelings; and will augment the influence of the servant of God, by arraying him in all the tender sympathies and kind affections of human nature. When parents and children, masters and servants, are all taught to look upon the pastor's visit as an ordinance of God for the good of their souls, and are all in a state of readiness to receive it and to turn it to the best possible account, it is impossible that it should prove in vain in the Lord. It will call forth strong feelings of respect to the minister of Christ; it will take off from the distance and awe of the Christian pulpit; it will draw the hearts of individuals and families to the house of God; it will prove an ever-growing source of national piety. Let all, then, who attend upon a particular ministry, be prepared to receive the pastor's visit with sentiments of high expectation. This will induce them to stand in readiness for it, and to take heed that no obstacle is thrown in the way of its proving a real help to the instructions of the pulpit.

*3. It should be a temper kind and inviting.*

There are few active and faithful ministers who have not been discouraged, in their pastoral visits, by the querulous and peevish manner in which they have been received by certain of their flock. Instead of finding their ears open to instruction, and their hearts beating high to sentiments of devotion, they have been chilled and horrified by a long tale of grievances, the chief burden of which has been the sad neglect of the unhappy pastor. Now these good people should remember that they do the very thing, above all things, which makes a pastoral visit hopeless of every good result. They should bear in mind, moreover, that they do the very thing which tends to exhibit a minister to the greatest possible disadvantage. He comes to instruct them; but how can he instruct a reprob? He comes to comfort them; but how can he do this when they have made him sad? He comes in the name of Jesus Christ to them; but they have put him on a level with any private person, and have ventured on an ungenerous liberty, which they would never have dared to take with any other Christian gentleman in the same rank of life. He comes to speak about their own immediate spiritual concerns; but they are disposed to dwell chiefly on the circumstances and defects of others.

How delightful the contrast between the pastoral visit paid to such a person, and that which is reciprocated with warm expressions of regard and grateful obligation; where the eye beams kindness, and where the whole deportment indicates the line of conduct which is suitable to intercourse with the man

of God! Who has not felt a warmer glow in the discharge of duty under such auspices? Who has not felt an augmented determination to multiply the number of his pastoral visits, when he has had such proof of the value set upon them? Let heads of families exert their kind and habitual influence with a view to elevate the pastoral claims in the estimate of their children and domestics; and thereby may they hope to realize a fulfilment of the Saviour's promise—"He that receiveth a prophet in the name of a prophet shall receive a prophet's reward."

*4. It should be a temper of submission to Christ's institute.*

As the pastoral office itself is from Christ, so all its acts derive their validity from the relation which they bear to his honour, and the good of immortal souls. Upon this principle the minister of Christ dare not content himself with the mere reception of courteous treatment. Of the value and comfort of such treatment he will ever desire to be deeply sensible; but he feels that he must be received in the name of his Lord and Master ere he can feel that his people are truly benefited by any, even the most private, functions of his solemn embassy. He claims to be heard, by his dear people, in reference to the high interests of eternity, and he cannot sit down in cruel and selfish ease, while his message is neglected, and their souls are not saved.

Let all Gospel hearers then realize the merciful design of Christ, in constituting the intimate and endearing relation between a pastor and his flock; and when he repairs to their habitations, in his own proper character as Christ's servant, for the purpose of following up the ministrations of the pulpit, and giving effect to the message of reconciliation, let them receive him with that hearty and prayerful welcome which will be the sure presage of his spiritual success, and the precursor of invaluable blessings to themselves and the families to which they belong.

*5. It should be in a temper of prayer.*

This is the frame of mind which will prove an equal blessing to pastor and flock. If nothing is expected and nothing asked of God, in connexion with pastoral visits, it need be no matter of surprize if nothing is realized. But if the heart is poured out in prayer to God that he would make the pastoral relation the medium of great and manifold benefits to the soul, we may assure ourselves that God will fulfil our heart's desire, and give us to feel the wisdom and the mercy of that economy which has placed one over us who watches for our best interests, as one that must give account. It is this spirit of prayer that will hallow all the intercourses between a pastor and his flock; it is this which will give due effect to their reciprocal obligations;

it is this which will dispose the mind of its possessor, on all occasions, to the most charitable constructions ; it is this which will bring returning prosperity on the churches of Christ ; it is this which will realize a more faithful and devoted ministry ; and, at the same time, a state of Christian society more worthy of the claims of him who loved us to death,—even the accursed death of the cross.

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## OLD MARY.

BY MRS. FRYE.

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She for her humble sphere by nature fit,  
 Has little understanding, and no wit,  
 Receives no praise ; but though her lot be such,  
 Toilsome and indigent, she renders much—  
 Just knows, and knows no more, her Bible true.

COWPER.

ALL who enter on the world are in pursuit of happiness ; each one questions of another where it is, or fancies he perceives it from afar ; but very few confess that they have found it. The young, starting into life, with sanguine hopes and spirits gay, expect it every where ; the more experienced, having sought it long and found it not, decide that it is nowhere. The moralist tells us that there is no such thing ; and the historian almost proves it by the miseries he details. Poverty says, it is not with me ; and wealth says, not with me. Splendour dashes by the cottage door, heaves the rich jewel on her bosom with a sigh, and says the dwellers there are happier than she is. Penury looks out upon her as she passes, loathes her own portion, and silently envies what she must not share. Ignorance, with dazzled and misjudging eye, admires the learned, and esteems them happy. Learning decides that "ignorance is bliss," and bewails the enlargement of capacity it cannot find enough to fill. Wherever we ask, the answer is still, "Seek further." Is it so, then, that there is no happiness on earth ? Or if it does exist, is it a thing of circumstance, confined to certain states, dependent on rank or station ; here to-day and gone to-morrow, in miserable dependence on the casualties of life ? We are often asked the question by those by whom the world is yet untried, who, even in the spring-time of their mirth, are used to hear the complaints of all around them, and well may wonder what they mean. We affect not to answer questions which never were answered yet ; but we can tell a story of something that our ear has heard, and our eye has seen, and that many besides can testify to be the truth. And well may we, who so often listen to what we like not, be allowed for once to tell a pleasant tale.

Distant something more than a mile from the village of Desford, in Leicestershire, at the lower extremity of a steep and rugged lane, was seen an obscure and melancholy hovel. The door stood not wide to invite observation; the cheerful fire gleamed not through the casement to excite attention from the passenger. The low roof and outer wall were but just perceived among the branches of the hedge row, uncultured and untrimmed, that ran between it and the road. As if there were nothing there that any one might seek; no way of access presented itself, and the step of curiosity that would persist in finding entrance, must pass over mud and briars to obtain it.— Having reached the door with difficulty, a sight presented itself such as the eye of delicacy is not used to look upon. It was not the gay contentedness of peasant life, that poets tell of, and prosperity stoops to envy. It was not the labourer resting from his toil, the ruddy child exulting in its hard, scant meal, the housewife singing blithely at her wheel, the repose of health and fearlessness; pictures that so often persuade us happiness has her dwelling in the cabins of the poor.

The room was dark and dirty:—there was nothing on the walls but the bare beams, too ill-joined to exclude the weather, with crevices in vain attempted to be stopped by torn and moulded paper. A few broken utensils hung about the room; a table and some broken chairs were all the furniture, except what seemed intended for a bed, yet promised little repose.— The close and smoky atmosphere of the apartment, gave to it the last colouring of discomfort and disease. Within there sat a figure such as the pencil well might choose for the portrait of wretchedness. Quite gray, and very old, and scarcely clothed, a woman was seen sitting by the fire-place, seemingly unconscious of all that passed around her. Her features were remarkably large, and in expression harsh: her white hair turned back from her forehead, hung uncombed from her shoulders; her withered arm stretched without motion on her knee, in form and colouring seeming nothing that had lived—her eye was fixed on the wall before her—an expression of suffering, and a faint movement of the lip, alone gave token of existence.

Placed with her back towards the door, she perceived not the intrusion, and while I paused to listen and to gaze, I might have determined that here, at least, was a spot where happiness could not dwell; one being, at least, to whom enjoyment upon earth must be forbidden by external circumstances—with whom to live was of necessity to be wretched. Well might the listener, in such a scene as this, be startled by expressions of delight, strangely contrasted with the murmurs we are used to hear amid the world's abundance. But it was even so. From the pale, shrivelled lips of this poor woman, we heard a whispering expression of enjoyment, scarcely articulate, yet not so



low but that we could distinguish the words "Delightful," "Happy."

As we advanced with the hesitation of disgust into the unsightly hovel, the old woman looked at us with kindness, but without emotion, bade us be seated, and, till questioned, shewed very little inclination to speak. Being asked how she did, she at first replied, "Very ill," then hastily added, "My body is ill—but I am well, very well." And then she laid her head upon a cold, black stone, projecting from the wall beside the fireplace, as if unable to support it longer. We remarked that it was bad weather. "Yes," she answered—then hastily correcting herself—"No, not bad—it is God Almighty's weather, and cannot be bad." "Are you in pain?" we asked—a question scarcely necessary, so plainly did her movements betray it.—"Yes, always in pain—but not such pain as my Saviour suffered for me; his pain was far worse than mine—mine is nothing to it." Some remark being made on the wretchedness of her dwelling, her stern features almost relaxed into a smile, and she said she did not think it so; and wished us all as happy as herself.

As she shewed little disposition to talk, and never made any remark till asked for it, and then in words as few and simple as might express her meaning, it was slowly and by repeated questions that we could draw from her a simple tale. Being asked if that was all the bed she had on which to sleep, she said she seldom slept, and it was now a long time since she had been able to undress herself; but it was on that straw she passed the night. We asked her if the night seemed not very long. "No, not long," she answered—"never long—I think of God all night, and, when the cock crows, am surprised that the morning has come so soon. "And the days—you sit here all day, in pain and unable to move—are the days not long?" How can they be long? is not He with me? Is it not all up—up?" an expression she frequently made use of to describe the joyful elevation of her mind. On saying she passed much time in prayer, she was asked for what she prayed? To this she always answered, "Oh! to go, you know—to go—when He pleases." To express the felicity which she found in prayer, she once said, it seemed as if her prayers were all laid out ready for her in her bed. But time would fail us to repeat the words, brief as they were, in which this aged saint expressed her gratitude to the Saviour who died for her; her enjoyment of the God who abode with her; her expectations of the heaven to which she was hastening, and perfect contentedness with her earthly portion. It proved on inquiry, to be worse than it appeared. The outline of her history, as gathered at different times from her own lips, was this:—

Her husband's name was Peg; her own, Mary; she had been long remembered in the village, as living in extreme po-

verty, and going about to beg bacon at Christmas time. Her youth had been spent in services of various kinds; and though she did not know her age, it appeared, from public events which she remembered to have passed when she was a girl, that she could not be less than eighty. Later in life, she had kept sheep upon the forest hills, and, in the simplicity of her heart, would speak of her days of prosperity when she had two sheep of her own.—She could not read, but from attending divine service had become familiar with the language of scripture. We know nothing of her previous character; that of her husband and family was very bad; but we are not informed that her's was so. The first earnest religious feeling she related of herself, was felt when walking alone in the fields; she bethought herself of her hard fate—a youth of toil, an old age of want and misery—and if she must go to hell at last, how dreadful was her portion! Struck with the appalling thought, she knelt down beneath the hedge to pray—the first time, perhaps, that heart-felt and earnest prayer had gone up to heaven from her lips.

Not very long after this, as we understood, the old woman was taken ill, and unable to move from the straw, at that time her only bed, in a loft over the apartment we have described; where, little sheltered by the broken roof, and less by the rags that scarcely covered her, she lay exposed to the inclemencies of the weather, without money to support or friend to comfort her. It was in this situation that her mind, dwelling probably on the things that in health passed by her unregarded, received the strong and lasting impression of a vision she thought she beheld, probably in a dream, though she herself believed that she was waking. In idea, she saw the broad road and the narrow, as described in scripture. In the broad road, to use her own expressions, there were many walking; it was smooth and pleasant, and they got on fast; but the end of it was dark. On the narrow road she herself was treading, and some few others; but the way was rugged: some turned back, and others sat down unable to proceed. She herself advanced till she reached a place more beautiful, she said, than any thing to which she could compare it. When asked what it was like, she could not say, but that it was very bright, and that there were many sitting there. Being questioned who these were, she said they were like men and women, but larger and far more beautiful, and all dressed in glitterings; such was her expression—and one was more beautiful than the rest, whom she knew to be the Saviour, because of his readiness and kindness in receiving her. But the most pleasing impression seemed to be left by the hallelujahs this company were singing. She was told by Him she knew to be the Saviour, that she must go back for a little time, and then she should come again to dwell with them for ever.

Thus ended her vision, but not so the impression it made.—The recollection of the scene she had witnessed, and of the bliss that had been promised her, seemed to lead her to the source of all her happiness. Turning her eye from earth to heaven, and fixing all her thoughts to that eternity to which she was hastening, it left her, not what she before had been, wretched on earth, and unmindful of any thing beyond; but with a heart deeply impressed with the love and mercy of God; fully and undoubtedly relying on her Saviour's promise, and proving the reality of those feelings by earnest devotion, and most cheerful acquiescence in her Maker's will. It was not the fervor of a first impression—the enthusiasm of an excited imagination.—She survived six or seven years, but time made no change in her feelings. She passed those years in the extreme of poverty, dependent on the alms of some few persons who knew and visited her: she passed them in pain and helplessness; mocked and ill-treated by her husband and her sons, and insulted often by her unfeeling neighbours, who came to laugh at her devotion and ridicule her hopes.

For these, as well as for some who visited her for kinder purposes, she had but one answer—she wished them all like her; prayed that they might only be as happy as herself. When told what she had seen was a mere dream and a delusion, she said it did not signify to tell her that—she had seen it, and it was the recollection of it that made her nights so short and her days so happy. “And what does it signify,” she added, “that they swear at me, and tell me I am a foolish old woman—don't I know how happy I am?” During the many years that she survived, the minister of the parish saw her constantly, and found little variation in her feelings, none in her firm adherence to the tale she at first had told, and the persuasion that what she had seen was a blessed reality, sufficient to make her happy in every extreme of earthly wretchedness. And he saw her die as she had lived, in holy, calm, and confident reliance on her Saviour's promise.

To what I have written, I could find much to add, having taken notes of all that passed during the protracted years of this devoted woman's life. But my purpose is not to make a story. I have witnessed only to what I saw, and repeated only what my ear has listened to. And I have repeated it but to prove that the happiness which all men seek, and most complain they find not, has sometimes an abode where we should least expect to find it. This is an extreme case: extreme in mental enjoyment, as in external misery. But it is true. And if it be so, that a being debarred the most common comforts of life, almost of the light and air of heaven, suffering, and incapable even to clothe herself or cleanse her unsightly dwelling, could yet pass years of so much happiness, that her warmest expressions of gratitude to her benefactors was to wish them a

portion as happy as her own; what are we to say to those, who, amid the overflow of earthly good, make the wide world resound with their complainings? How are we to understand it, that while blessings are showered around us as the summer rain, there is so little real happiness on earth? Because we seek it not aright—we seek it where it is not, in outward circumstances and external good, and neglect to seek it where alone it dwells, in the close chambers of the bosom. We would have a happiness in time, independent of eternity; we would have it independent of the Being whose it is to give: and so we go forth, each one as best we may, to seek out the rich possession for ourselves. Those who think they are succeeding, will not listen to our tale. But if there be any, who, having made a trial of the world, are disposed to disbelieve the existence of what they seek—if there be any among the young, who start at the report, and shrink from the aspect of their already clouded prospects, we would have them hear a brighter tale. There is happiness upon earth. There is happiness for the poor and for the rich; for the most prosperous and the most desolate. There is happiness, but we will not seek it where alone it can be found.

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#### ANECDOTE OF BISHOP ASBURY.

[From the Southern Christian Advocate.]

In the year 1788, as Bishop Asbury was on his way to the city of Charleston, S. C., in passing through the parish of St. —'s he chanced to fall in with a colored man, belonging to Col. W——, whose name was Punch. When the Bishop drove up, he was sitting on the bank of a creek, fishing, and carelessly whistling a jig tune. His character had been bad; he was wholly irreligious, probably not knowing what the term irreligion meant. The Bishop stopped his horse when he reached him, and entered into conversation with him. He immediately asked Punch if he ever *prayed*. To this, the reply was, "No, sir." With that the Bishop alighted, secured his horse, and seated himself beside him, who was by this time considerably alarmed, and commenced speaking kindly and earnestly to him on the subject of his soul's salvation. He told him of the dangers of sin; of the shortness of life; of the dreadful judgment day; pointed out to him, in a few words, the Gospel way of salvation by faith in Jesus Christ; and entreated him to repent and call upon God for mercy. By this time Punch became greatly affected. Tears, one after another, began to steal down his swarthy cheeks. The Bishop then sang the verses of that beautiful hymn, commencing with the words

"Plunged in a gulf of dark despair;—"

prayed with Punch ; bade him an affectionate farewell ; and saw and heard no more of Punch for twenty or twenty-five years. After this time, Punch obtained leave to visit him, and came sixty or seventy miles on foot to Charleston during Bishop A.'s last visit to the city. What a meeting that must have been !

But to resume the thread of our narrative. After the Bishop left him, Punch, filled with a new and soul-stirring train of thoughts, drew up his fishing line, and set out homeward. The Spirit of all grace was at work in the depth of this poor black man's soul ; and to use his own language when afterwards relating the scene, " I been tink 'fore I got home Punch be gone to hell." However, he faithfully followed the directions of his spiritual instructor, and gave himself to earnest and continual prayer for the pardon of sins, until after a few days he was brought happily to " the knowledge of salvation by the remission of sins through faith in Christ." Blessed economy of Gospel salvation, which reaches in its adaptations to human nature, the lowest, the farthest gone from light and life :—which, by the accompanying energies of its spiritual power, render vital and efficacious the passing words of Christian instruction by which this benighted child of Africa was pointed to the " Lamb of God that taketh away the sin of the world !"

No man could be expected to keep all these things concealed in his bosom. Forthwith Punch began to talk about the soul, and salvation, and the hope of heaven, to his fellow-servants. It was a strange tale to them, but not an idle tale. Many became thoughtful about their souls ; resorted frequently to Punch for instruction as to what they should do to be saved. The little leaven worked. One and another, praying to God for light and mercy, was brought to know Christ in the manifestation of the Spirit ; the circle widened until crowds would gather around the cabin-doors of Punch for religious conversation and prayers.

All this of course could not pass without the notice of the overseer ; who felt himself called on to put down " this way." Being thus restricted, Punch could only speak privately and in his own house to a few of his friends who were awakened to the interests of their souls. One night, he heard the overseer call him. As a few had met in his house for prayer, he went out, anticipating rough consequences, but to his astonishment he found the overseer prostrate on the ground, crying to God for mercy on his soul. " Punch," said he, " will you pray for me ?" Punch did so ; and as he used to relate the circumstance afterward, he said,—" I cry, I pray, I shout, I beg ; de Lord hear ; presently de obersheer he rise ; he trow he arms round me ; he tank God, and den he tank Punch !" This overseer shortly afterwards joined the church ; became an exhorter, and after some time—a preacher !

Thus the way of this faithful negro was opened to more extensive usefulness among his fellows, and for several years he continued as he had begun, exhorting and encouraging all around him, to serve God. After some years, his master died. In the settlement of the estate, Punch passed to Colonel A., of the parish of A——. Thus he was thrown into a new field; and into it, he carried the same "blameless walk and conversation," and the same desire to do good to the souls of his fellow-servants. In 1836, at the special solicitation of planters of that particular section of country, a missionary was sent to their plantations from the South Carolina Conference. The writer of this article was honoured with the appointment. On my reaching the plantation where Punch lived, I found between two and three hundred persons under his spiritual supervision, who had been gathered into a kind of society; many of whom, upon further acquaintance, I found to be truly pious and consistent. I was much interested, on my first visit to the old veteran. Just before I reached his house, I met a herdsman, and asked him, if there was any preacher on the plantation? "O yes, Massa, de old Bushup lib here!" Said I, is he a good preacher? "O yes," was the reply, "he word burn we heart." He showed me the house. I knocked at the door, and heard approaching footsteps, and the sound of a cane upon the floor. The door opened, and I saw before me, leaning upon a staff, a hoary-headed black man, with palsied limbs, but a smiling face. He looked at me for a moment in silence; then, raising his hands and eyes to heaven, he said—"Now Lord lettest thou thy servant depart in peace, for mine eyes have seen thy salvation!" I was confused. He asked me to take a seat, and I found in the following remarks the reason of his exclamation. Said he—"I have many children in this place. I have felt for some time past that my end was nigh. I have looked round to see who might take my place when I am gone. I could find none. I felt unwilling to die and leave them so, and have been praying to God to send some one to take care of them. The Lord has sent you, my child; I am now ready to go." Tears coursed freely down his time-shrivelled, yet smiling face. I was overwhelmed.

This interview gave me much encouragement. He had heard of the application for a missionary; and only wanted to live long enough to see his face. After this I had several interviews with him, from which I learned his early history. I always found him contented and happy. In the lapse of a short time afterwards, he was taken ill and lingered a few days.—On Sabbath morning he told me he should die that day. He addressed affecting words to the people who crowded around his dying bed; the burden of his remarks—the theme of his soul, was—"Now, Lord, lettest thou thy servant depart in peace!" He applied these words to himself, and continued

his address to the last moment ; and death gently stole his spirit away, while saying—" Let thy servant depart in peace—let—let—le !"

His mistress sent for me to preach his funeral sermon. The corpse was decently shrouded, and the coffin was carried to the house of worship. I looked upon the face of the cold clay. The departed spirit had left the impress of heaven upon it. Could I be at a loss for a text? I read out of the Gospel, "Now, Lord, lettest thou thy servant depart in peace."

What a field of reflection does this account open before the mind ! How all-comprising, world-redeeming are the energies of Gospel grace. Here was a poor unlettered, out-cast negro, of bad character, dug up out of the ruins of sin ; washed, redeemed, disenthralled ; made respectable ; made an instrument of good to hundreds,—is it saying too much, looking to remote consequences, to add—thousands : and at last gathering up his feet in peaceful death, and carried from the lowly condition of a rice-field slave, "by the angels into Abraham's bosom !" Is any achievement in the world too difficult for such a Gospel ?

Again : what a lesson does this whole history afford to Asbury's sons ! Calumny has attempted to blacken the character of that good and great man. But behold him, a *true* successor of the apostles, "instant in season and out of season ;" halting on his journey to converse with, and pray for, an unknown black man ; preaching, with what glorious success, let the foregoing account attest : "Jesus and him crucified," in the highways and hedges !—What a glorious harvest sprung up from that handful of seed, dropped casually by the way side.

May we, to whom the providence of God has so signally opened a door to the coloured population of this country, "be instant in season and out of season ;" ready to improve every occasion of doing good to the souls of our fellow-men, bought with the precious blood of Christ, and on their way to the doom of an endless eternity.

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#### CHRISTIAN PERFECTION.

THE co-equal extent of Gospel duty and privilege has, for a great length of time, been either unnoticed or denied by a large proportion of the Christian Church. About a century ago Mr. WESLEY was led, by the prayerful study of the Bible, to the discovery of the fact that it was equally his duty and privilege "to love the Lord his God with all his heart ;" and he, being thus taught of God, conscientiously devoted his life to the work of spreading the important experimental knowledge of scriptural holiness through the world. And the insisting upon the duty, privilege, and importance of being *sanctified wholly*, has been a constant characteristic of Methodist preaching. For this the Wesleyan Ministers have had

to suffer much reproach, and to meet much opposition from those professing to belong to Christ's fold. The doctrine which affirms the possibility of being, on earth, as God would have us—holy—although beautifully accordant with gospel precept and promise, has been denounced as dangerously heretical. The pulpit and the religious press have been dishonorably employed in sending forth earnest and humanly authoritative pleas for the necessary continuance of in-dwelling sin until death. A brighter day seems now to be dawning upon some other branches of the Church. In the United States many have been induced to search the Scriptures to see whether what is taught by the Methodists respecting this subject might not be true; and the result is already apparent: many witnesses that "the blood of Christ cleanseth from all sin" may now be found in the Presbyterian, Congregationalist, and Baptist Churches. Among these who "tell with confidence what they have felt and seen," is Professor UPHAM, of Bowdoin College, one of the most distinguished metaphysicians of the age. He is the reputed author of a series of very valuable articles, in the Guide to Christian Perfection, entitled, "Principles of the Interior or Hidden Life." The last article consists of the following very interesting "Illustrations from Personal Experience," for which we would bespeak an attentive perusal.—Ed.

In the spring of 1815, in connection with a remarkable revival, which took place in Dartmouth College, I suppose that I experienced religion. About three years afterwards, I made a profession of religion in the Congregational Church.—Accordingly, I have been a public professor of religion for more than twenty years. During the greater part of that long period, I believe that I have strove earnestly for high religious attainments. For various reasons, however, and particularly the discouraging influence of the prevalent doctrine that personal sanctification cannot fully take place till death, I did not permanently attain the object of my desires. Sometimes, it is true, I advanced much, and then again was thrown back—living what may be called the common Christian life of sinning and repenting, of alternate walking with God and devotedness to the world. This method of living was highly unsatisfactory to me, as it has often been to others. It seemed exceedingly dangerous to risk my soul in eternity in such a state as this. In this state of mind I was led, early in the summer of 1839, by a series of special providences, which it is here unnecessary to detail, to examine the subject of personal holiness as a matter of personal realization. I examined the subject, as I thought, prayerfully, candidly, and faithfully—looking at the various objections as well as the multiplied evidences—and came, ultimately, to the undoubting conclusion that God required me to be holy, that he had made provision for it, and that it was

both my duty and my privilege to be so. The establishment of my belief in this great doctrine was followed by a number of pleasing and important results.

1. As soon as I had become established in the belief of the doctrine of present holiness, I felt a great increase of obligation to be holy. Many secret excuses for sin, which had formerly paralyzed my efforts, now lost their power. The logic in the case was very simple. God requires me to be holy now; and as he can require nothing unreasonable, I am under obligation to be holy now. I could not turn to the right hand nor to the left. I knew instinctively and most certainly that God did not and could not require impossibilities. I considered his command as involving an implied promise to help me to fulfil it. I felt, moreover, that every moment's delay was adding transgression to transgression, and was exceedingly offensive in the sight of God. Accordingly, within a few days after rejecting the common doctrine, that sanctification is fully attainable only in the article of death, and receiving the doctrine of the possibility and duty of present holiness, I consecrated myself to God, body and spirit, deliberately, voluntarily, and for ever. I had communicated my purpose to no human being. There was nothing said; nothing written. It was a simple volition; a calm and unchangeable resolution of mind; a purpose silently but irrevocably made, and such as any Christian is capable of making. But simple as it was, I regard it as a crisis in my me-



ral being which has, perhaps, affected my eternal destiny. I acknowledge that I took this important step in comparative darkness; that is to say, clouds were round about me, and I went by faith rather than by sight; but I had an unwavering confidence in God, that he would in his own time and way carry me through and give me the victory. This important decision was made in the summer of 1839, and about the middle of July. Two almost immediate and marked results followed this act of consecration. The one was an immediate removal of that sense of condemnation which had followed me for many years and had filled my heart with sorrow.—The other result, which also almost immediately followed, was a great increased value and love of the Bible. It required no great effort of reasoning to perceive that, in doing the whole will of God, which had become the fixed purpose of my life, I must take the Bible for my guide. As I opened and read its pages from day to day, its great truths disclosed themselves to my mind with an impressiveness and beauty unknown before. And this result, independently of the aid implied in the biblical promise that those who do the will of God shall understand his communications, was what might have naturally and reasonably been expected. Before this time, reading every where my own condemnation, I had insensibly but voluntarily closed my eyes to the doctrine of present holiness, which shines forth so brightly and continually from the sacred pages. But now I found holiness every where, and I felt that I began to love it.

2. I now proceed to mention some other changes of mind which I soon passed through. In December of this year, 1839, I visited the city of New York on business, which brought me into communication with certain persons who belonged to the Methodist denomination. I was providentially led to form an acquaintance also with other pious Methodists, and was exceedingly happy in attending a number of meetings which had exclusive reference to the doctrine of holiness and to personal holy experience. In these meetings I took the liberty, although comparatively a stranger, to profess myself a believer in the doctrine of holiness and a seeker after it. And I found myself greatly encouraged and aided by the judicious remarks, the prayers, and the sympathies of a number of beloved Christian friends. As I now perceive, the great difficulty at this

time in the way of my victorious progress was my ignorance of the important principle, that SANCTIFICATION, as well as justification, is by FAITH. By consecrating myself to God, I had put myself into a favorable condition to exercise faith; but I had never understood and felt the imperative necessity of this exercise, viz., of FAITH as a sanctifying instrumentality. My Methodist friends, to whom this view was familiar, gave me, in the spirit of Christian kindness, much instruction and assistance here, for which I desire to be grateful to them. I found that I must give up the system, already too long cherished, of walking by signs, and manifestations, and sensible experiences, and must commit every thing, in light and in darkness, in joy and in sorrow, into the hands of God. Realizing, accordingly, that I must have greater faith in God as the fulfiller of his promises, and as the pledged and everlasting portion of those who put their trust in him, and aided by the kindness and supplications of Christian friends, I in some degree (and perhaps I may say in a very considerable degree) gained the victory. I shall ever recollect the time. It was early on Friday morning, the 27th December. The evening previous had been spent in deeply interesting conversation and in prayer on the subject of holiness, and with particular reference to myself. Soon after I awoke in the morning, I found that my mind, without having experienced any very remarkable manifestations or ecstasies, had, nevertheless, undergone a great moral revolution. I was removed from the condition of a SERVANT, and adopted into that of a son. I believed and felt, in a sense which I had never experienced before, that my sins were all blotted out, were wholly forgiven; and that Christ was not only the Saviour of mankind in general, but my Christ, my Saviour in particular, and that God was my Father. As I have observed, I had no ecstasy, but great and abiding peace and consolation.

3. I mark here another step in the progress of this important contest. Under the influence of the feelings which I have just described, I consecrated myself anew to God in a more specific and solemn manner. I now made a written record of my consecration, which I had not done before. But while it seemed to me that I sincerely endeavoured to give up all, I was unable as yet, in consequence probably of some lingering remains of unbelief, or because God, in his

wise sovereignty, was pleased to try a little longer the faith which he had given me, to speak confidently of my SANCTIFICATION. I would take the liberty to say here, that I do not consider CONSECRATION and SANCTIFICATION the same thing. Consecration is the incipient, the prerequisite act. It is the laying of ourselves upon the altar; but it is not till God has accepted the sacrifice, and wrought upon us by the consuming and restoring work of the Holy Spirit, that we can be said to be sanctified. It is true that the one may immediately and almost simultaneously follow the other; and this will be the case where faith in God is perfect. But this was not the case with me. But I was now, however, by the grace of God, in a position where I had new strength, and could plead the promises with much greater confidence than formerly. God had given me great blessings, such as a new sense of forgiveness, increased love, a clear evidence of adoption and sonship, closer and deeper communion with himself, but I felt there was something remaining to be experienced.

In this state of mind, not having fully attained the object of my expectations and wishes, but still greatly in advance of my former Christian experience, and with a fixed determination to persevere, I left the City of New-York about the middle of January, 1840. Immediately after my arrival at my residence in the State of Maine, I united with some Methodist brethren in establishing a meeting similar to those which had benefited me so much in New-York, for the purpose of promoting personal godliness, and which was designed to be open to persons of all denominations of Christians. This meeting was very encouraging to me and others. Nevertheless, I was not able for about two weeks to profess the personal experience and realization of the great blessing of holiness as it seemed to be experienced and realized in others. The principal difficulty, as I daily examined my heart to see how the case stood between my soul and God, seemed to be a consciousness, while other evils were greatly or entirely removed, of the remains of SELFISHNESS. Indeed, at this particular time, the selfish principle, or rather the principle of self-love, in its inordinate and unholy exercise, seemed to be stimulated to unwonted activity. The remains of every form of internal opposition to God appeared to be centred in one point and to be presented in one aspect. I do not

know that I was ever more troubled, during so short a space of time, with feelings of this nature. I do not mean to say that I was more selfish at this time than ever before; by no means.— But the existence and horrible nature of this state of mind were more fully brought to view. I took this encouragement, however, that God was perhaps now showing me, as he often does when he is about to bless with entire holiness of heart, the very root of evil. And I was sincerely desirous to see it and to know it, that it might be slain in his presence. The good hand of the Lord was pleased to sustain my faith in this sharp contest. My continual prayer to God was that he would enable me to love him with all my heart. I knew not fully what the nature of perfect love was; but my prayer was that this love, whatever might be its nature and its inward manifestations, might in God's time and way be realized within me. And in the answer to this prayer, whenever it should be given, I confidently foresaw the termination of this internal conflict. For selfishness can never exist in union with perfect love.

On Sabbath evening, the 2d of February, I was greatly afflicted in mind; tossed to and fro as in a tempest; and it seemed to me that I could not easily stand where I was, but must either advance or retreat. But God's grace was sufficient. My faith remained unshaken; and, on Monday morning, I thought I could say with great calmness and assurance, thou hast given me the victory. I was never able before that time to say with sincerity and confidence, that I loved my heavenly Father with all my soul and with all my strength. But, aided by divine grace, I have been enabled to use this language, which involves, as I understand it, the true idea of Christian perfection or holiness, both then and ever since. There was no intellectual excitement, no very marked joy, when I reached this great rock of practical salvation. The soul seemed to have gathered strength from the storm which it had passed through on the previous night; and, aided by a power from on high, it leaped forward, as it were by a bound, to the great and decisive mark. I was distinctly conscious when I reached it. The selfish exercises which had recently, and, as it were, by a concentrated and spasmodic effort, troubled me so much, seemed to be at once removed; and I believed, and had reason to believe, that my heart, presumptuous as it

may appear to some to say it, was now purified by the Holy Spirit and made right with God. I was thus, if I was not mistaken in my feelings, no longer an offering to the world, but SACRIFICED UNTO THE LORD; given to him to be his, and no longer my own; redeemed by a mighty power, and filled with the blessings of "perfect love."

4. The enemy might now be said to be cast out of the interior of the castle. Nevertheless, he has never ceased his hostility. He has laid his snares and presented his temptations. It would be presumptuous to assert positively that I have never in any case, nor for any length of time, yielded to his power. But I can testify abundantly to the goodness of God's grace, that he has heard the voice of my prayer, and in a wonderful manner preserved me. Certain it is that my spiritual life has been a new life. There is calm sunshine upon the soul. The praise of God is continually upon my lips.

I have continually what seems to me to be the witness of the Holy Spirit; that is to say, I have a firm and abiding conviction that I am wholly the Lord's; which does not seem to be introduced into the mind by reasoning nor by any methods whatever of forced and self-made reflection, and which I can ascribe only to the Spirit of God. It is a sort of interior voice, which speaks silently but effectively to the soul, and bids me be of good cheer. At times, especially on the 14th February, 1840, I experienced some remarkable operations on my mind, which made a profound and lasting impression. Language would be but a feeble instrument in detailing them, and I will not attempt it. Indeed I do not know but I must say with the apostle, "whether in the body or out of the body I cannot tell." But in view of what I then experienced and have experienced at other times, I cannot help saying with the apostle, "God hath also sealed us, and given us the earnest of the Spirit in our hearts."

I could speak of many remarkable deliverances and supports in time of mental trial. God has ever been with me,

in time of trouble, a "faithful God." But these and many other things which have called forth the deep gratitude of my heart, I am compelled to omit. I cannot refrain from saying, however, that almost from the very moment of my obtaining the victory over those selfish feelings which have been spoken of, I was distinctly conscious of a new but powerful and delightful attraction towards the divine mind. This, I believe, is a common form of interior experience among those who have enjoyed the blessing of sanctification. I perceived and felt very distinctly that there was a central existence, full of all glory, towards which the Spirit was tending. I could realize the meaning of the psalmist, "As the hart panteth after the waterbrooks, so panteth my soul after thee, O God." I felt like an imprisoned bird when the string is cut that bound it to the earth, and which soars upward and spreads its wings to the skies. So conscious have I been that inordinate self-love has been the great cause of the separation between my soul and God, that the very idea of self as distinct from God is almost painful to me. When self is destroyed, the divine union, which sanctified hearts only know, takes place. If I know any thing, I know most certainly that the true resting place of my soul is and must be in the infinite mind; that it is not and cannot be any where else. Perhaps no part of the Scriptures, during the more recent periods of my experience has more affected me than the prayer of the Saviour for his disciples, "That they all may be one, as thou, Father, art in me, and I in thee, that they also may be ONE IN US." It is difficult for me to conceive of any heaven but God's presence; of any hell but his absence. I realize that the cup of my happiness is full, whatever may be my personal trials and sorrows, whenever and wherever my heavenly Father is glorified in me. Accordingly it is my earnest and constant prayer that my will may be wholly and for ever lost in the will of God, and that I may never know self any more, except as the instrument of the divine glory.

#### WHICH OF THE TWO IS MAD?

Were a man every day to throw a purse of money, or even a single guinea, into the sea, he would be looked upon as a madman, and his friends would soon confine him for such. But a man who throws away that which is of more value than gold,—than mines,—than the whole world,—even his health, his peace, his time and his soul; such an one is admired, esteemed, and applauded by the greater part of mankind.

## RELIGIOUS INTELLIGENCE.

## CANADA EAST DISTRICT.

[From the Wesleyan.]

Odell Town, La Colle, July 7, 1842.

Reverend and Dear Sir,

During our recent District Meeting, most of the Missionaries were called upon to preach either in the Odell Town Chapel or the adjoining settlements; and the recollection of their useful labours is very gratefully cherished by us.

The Missionary Meeting for the District was held on *Tuesday Evening*, May 24th, the Rev. ROBERT L. LUSKER in the Chair. An interesting Annual Report of our Missions, prepared by the Rev. R. COONEY, was read, and directed to be printed for circulation in the District.

On the *Wednesday Evening* the Preachers partook of the Holy Sacrament of the Lord's Supper together, and were joined in the sacred service by a considerable number of the members of our Society, together with several pious people of other Churches, and some from the neighbouring Republic, who, I doubt not, were "strengthened and refreshed" by the favourable opportunity of Christian communion in that Divine ordinance.

On *Monday* the 23d, in the evening, a valued young Brother, the Rev. MALCOLM McDONALD, was regularly ordained to the office of the Christian Ministry, according to our truly apostolical order, "by the laying on of the hands of the presbytery."

The candidate had previously exercised as a probationer for nearly five years, and had passed through his preparatory studies, together with the prescribed theological examinations, to the satisfaction of the District Meeting.

As usual on such an occasion, he was deaired to give an account, before the congregation, of his conversion and present Christian experience, together with the circumstances of his call to the Ministry: with which he complied, in a manner and spirit most clear, scriptural and affecting. One pleasing feature of his case was, that he had been "born of the Spirit," in the same consecrated edifice in which we were assembled to

"ordain" him to the sacred office. He felt himself happy that, at his ordination, he was able to point the listening auditory to the precise spot on which, as a mourning penitent, he was first enabled to believe in Christ and to "JOY ~~in~~ God." This circumstance was well remembered by many pious and intelligent persons who were present with us, and to whom the natural allusion could not fail to be touching in a high degree; knowing as they well did, that, by the grace of God, his subsequent conduct had been such as to confirm the profession of conversion with which he had originally commenced his Christian career.

It was gratifying also to know that "THE HOLY GHOST," by whom he had been 'inwardly moved' to take upon him "this office and ministry," had made him instrumental in the conversion of others, to whom he could appeal agreeably to apostolical usage as "the seals of his ministry in the Lord." This is a point on which the Wesleyan Body have from the beginning always required the most satisfactory evidence relative to all candidates for the ministry among them.

The conversion of sinners to God was the primary object of the institution of the Christian Ministry; and the accomplishment of that object the primary and primitive proof of a Divine commission to preach the Gospel. Such *accomplishments* demonstrated a Divine *accompaniment*. To this the following Scriptures bear the strongest testimony:—Acts xxvi. 16, 17, 18;—2 Cor. v. 18, 19, 20;—2 Cor. vi. 1;—1 Cor. iv. 14, 15;—1 Cor. ix. 1, 2;—Mark xvi. 20.

The Wesleyans DEPRECATE a ministry to which the *Holy Ghost* affords no confirming "seals," in the conversion of sinners to God! and I trust they will ever continue so to do, "even to the end." A ministry which is DIVINELY SAVING, they recognise to be DIVINELY SEALED; and they conclude that a ministry which is DIVINELY SEALED, is, without a doubt, DIVINELY SENT.

To me it appears to look fearfully toward "the blasphemy against the Holy Ghost," to attribute the "seals" of a CONVERTED and SOUL-CONVERTING Ministry

to anything short of a Divine call! For those who think otherwise, and who "lose the substance in the shade" of this "great acquirement," my heart prays—*"Father, forgive them; for they know not what they do!"*

But, to resume my narrative: the introductory sermon, by the Rev. WILLIAM SQUIRE, of Montreal, was very appropriate, as was the address by the Rev. M. LANG, of Quebec. The former made a happy and significant allusion to the old mistaken notion which has been dignified with the name of "Apostolical Succession," and which Mr. Wesley has shewn to be, (to use his own words on the subject,) "A FABLE WHICH NO MAN EVER DID OR CAN PROVE." This fable some who believe in it regard as the chief, "glory" of their several churches. We are thankful we "have not so learned Christ." A people like ourselves, who have a Ministry which God has himself converted, and himself successfully employed in the conversion of thousands—we indeed have reason to be thankful to the gracious Head of the Church, that in this respect, we possess "the glory that excelleth."

In the language of the Royal Preacher we would supplicate the Divine throne, and say, "THE LORD our God be with us as he was with our fathers: let him not leave us nor forsake us; that he may incline our hearts unto him, to walk in all his ways, and to keep his commandments, and his statutes, and his judgments, which he commanded our fathers." (1 Kings viii. 57, 58.)

STATIONS OF THE WESLEYAN MINISTERS  
IN CANADA EAST.

Quebec.....	Matthew Lang, James Brook.
Montreal.....	William Squire, John Borland.
Three Rivers.....	Robert L. Lusher.
Wesleyville.....	Malcolm McDonald.
St. John's.....	Benjamin Slight.
Russelton.....	John Rain, Rufus A. Flanders, Assistant Missionary.
Odell Town.....	William M. Harvard.
St. Armand.....	Richard Hutchinson, Hugh Montgomery.
Dunham.....	John Brownell.
Shefford.....	Edmund S. Ingalls.
Stanstead.....	Robert Cooney.
Hatley & Compton.....	John Tomkins.
Melbourne.....	Edmund Botterell.
New Ireland.....	Thomas Campbell.

WILLIAM M. HARVARD,  
Chairman of the District.

OPENING OF A NEW CHAPEL IN  
WHITBY.

Whitby, July 5, 1842.

Reverend and Dear Sir,

I transmit to you, for insertion in the *Wesleyan*, an account of the opening of the British Wesleyan-Methodist Chapel in Whitby. On Sunday, the 3d of July, the solemn and interesting services appropriate to the occasion were conducted by the Rev. M. Richey, A. M., who in two excellent sermons, directed the attention of the congregation to the foundation, structure and glory of the Christian Church, and to the necessity of strictly adhering to those doctrines which were first delivered to the saints.

The forenoon sermon was taken from Ephesians, 2d chapter, and the 20th and two following verses:—

"And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together, groweth unto an holy temple in the Lord; in whom ye also are builded together for an habitation of God through the Spirit."

The Rev. gentleman, during the progress of this discourse, insisted in strong and emphatic terms, that in order to become lively stones in this spiritual edifice, it was essentially necessary to build upon the true corner stone—the living foundation—"Jesus Christ himself;" he contended that there was no mediator between God and man but the man Christ Jesus, and that the apostles themselves were but instruments, Divinely inspired indeed, but at the same time they were only instruments in the promulgation of Gospel truth.

After exhorting the congregation to examine themselves whether they could lay any claim to the character of living and constituent portions of the Church of Christ, he concluded an admirable discourse, by observing that the person who built upon any other foundation, was like the man who built his house upon the sand, who when the rain descended, and the winds blew and beat upon that house, it fell, and great was the fall of it.

The sermon in the afternoon was a practical continuation of the one delivered in the morning; it was founded on the 2d chapter of Acts, and 42d verse—"And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers."

The chapel, both in the morning and afternoon, was densely crowded, and the congregation seemed to listen with deep interest to the word of truth.—After the close of each sermon, a collection was made to assist in defraying the expenses of the chapel; a small portion of debt only, we are happy to state, remaining unpaid.

The opening of this chapel under such auspicious circumstances, forms a striking and delightful contrast to the state of the society in this place a year ago. At that period, there was no regular service at all, and but four individuals were united with us in Church fellowship, who attended divine service as often as practicable, at Mr. Long's chapel, four miles distant. But they were a faithful and united few; and though to all human appearance feeble in influence, as well as in numbers, yet they had power with Him who rules the universe. Often did they meet together and talk of the goodness of God, and unite in prayer for the Spirit's influence upon the neighbourhood, and for a revival of the work of God. And in an especial manner did they pray, that believers might be watered by the refreshing showers of divine grace. God heard their prayers, and granted to them their hearts' desire. Preaching was established once a fortnight, first in a barn, and then in a dwelling house. Numbers attended the ministry of the word, many of whom were brought to see the necessity of applying to Christ for pardon and remission of sins. It was indeed a lovely scene to witness those who had not only stood aloof from the cause of Christ, but had also persecuted and opposed us, presenting their broken, but fervent petitions before the throne of God, and crying in the language of the Publican,

"God be merciful to me a sinner." It was truly delightful to see them stand before the faithful followers of Christ, acknowledge that God of a truth was among them, and say—"This people shall be my people, and their God my God." During the month of February, of the present year, a protracted meeting was commenced, when there was a general turning to the Lord among all classes of the community, and numbers were they who for the purpose of ridicule "came to mock, but remained to pray." The meeting continued between two and three weeks; and during the whole of that period, in that inclement season of the year, and despite of the badness of the roads, night after night, the house was crowded to excess, and the people listened with profound interest to the messengers of truth. At the conclusion of the meeting, between thirty and forty persons united with the society. Some of them, indeed, have lost their first love, and have turned back again to the beggarly elements of the world, but the greater part are rejoicing in the liberty wherewith Christ hath made them free—are walking under the smiles of his countenance, and pressing towards the heavenly Canaan with their faces thitherward. May Almighty God preserve them, and "add unto the Church daily such as shall be saved."—It is highly gratifying to be able to state, that we are to have a regular service in the new chapel every Sunday, and that several neighborhoods, both in Pickering and Whitby, are supplied with our Preaching. "Not unto us, O Lord, not unto us, but unto thy name be all the glory."

I remain, respectfully your's,

GEORGE FLINT.

#### LETTER FROM PRESIDENT DURBIN.

From the Christian Advocate and Journal.

London, August 5, 1842.

Reverend Dr. Bond;

*Dear Brother*—I have been in this city a few days, much of which time I have spent in the conference, and with great pleasure and some profit. The general appearance of the conference is very interesting. It is remarkable for the prevalent expression of strong, common, practical sense, of fine health, and great

vigour of persons. Their average age is much greater than with us. There are many venerable men around me.—The tone of conversation and religious exercises is eminently pious. There is a seriousness and an ardour in their prayers and in their addresses which are very commendable.

The class of young men, fifty-three in number, who have travelled four years, were received and ordained evening before last. I was struck with their average age and appearance. They

are about 26, of good health, and are fine-looking young men; and, judging from their experience expressed publicly in the chapel, they give evidence of deep piety, and strong, clear judgment in Divine things. They were ordained on the evening of the 3d instant, in the presence of a great crowd, and the forms used were precisely the same as we use in the ordination of elders; and the authority for ordination is the same, being derived, in both cases, from Mr. Wesley as a presbyter, and the ordination in both countries is presbyterial.

Most of the young men admitted have been residents in the Theological Institution, and have received instruction in the classics, the sciences, and in theology. They spoke expressly of their residence in the institution as exceedingly beneficial to their piety. There are two branches of the institution; one at Richmond, near London, and one near Manchester. Dr. Bunting is President, Dr. Hannah has been Theological Tutor to the branch in London but is to go to the branch near Manchester; and Dr. Jackson, former editor, and author of the *Lives of Watson and Charles Wesley*, is to take Dr. Hannah's place as Theological Tutor in the branch at Richmond. In each branch there is a governor, who has charge of the conduct of the young men, meets them in class, and has a general oversight of the school. There is also a classical and mathematical teacher in each. Men of age and experience, and members of conference, are appointed to the chief offices.

The young men are received in the school after they have been examined by the conference touching their call to the ministry; and this being settled, they are then sent to the institution, for the instruction they need, at the expense of the Church. It is not necessary that they should go to the school after they have been adjudged to be called to the work of the ministry. They may be sent immediately into the work, if they have previously had the necessary instruction; and they are subject to be called from the school by the conference, and put into the work, at any time. My inquiries and observations have satisfied me that the Theological Institution is of immense value to the Wesleyan connection.

There are some remarkable men in the conference. Mr. James Dixon, who was president of the conference last year, last evening delivered the charge to the

young men who had been ordained the evening before. It was remarkable for clearness and power, and must exercise a good influence over them for many years to come. The conference has ordered it to be published. This brings to my recollection one or two customs here which I commend strongly to your notice. The president of this year is required to preach a sermon before the conference next year, at, or shortly after, its opening. Would it not be desirable to open or close our conferences with this solemn service? I should prefer the opening of the conference.— I observe also that the plan of appointments for preaching during conference is made out and printed before the conference commences. This is worthy our consideration, as it would prevent the inconvenience of sudden appointments, announced unexpectedly every day at the close of the session.

I had the pleasure of dining with Mr. Turner, the governor of the Theological Institution, (for the present in the Hoxton Academy, until the buildings at Richmond are finished,) in company with Dr. Bunting, Dr. Alder, Mr. Dixon, Mr. Beecham, and others; and must long remember the Christian courtesy and temper which prevailed, and the interesting topics of conversation. Some of these gentlemen I had the good fortune to meet next day at dinner at Dr. Camplin's, where I heard Dr. Bunting speak of his mother and Mr. Boardman, in connection with his own name.

At the Leeds conference, shortly after Methodism was introduced into America, Mr. Wesley asked in open conference, Who will go, and help our brethren in America? Mr. Pillmore and Mr. Boardman said, "If you will send us, we will go." Mr. Wesley accepted their offer, and they departed in two days, on horseback, for Bristol. In this early day of Methodism, Dr. Bunting remarked, the preachers preached their way. Mr. Boardman reached the village where Mr. Bunting, the father, resided; and having put up his horse at an inn, he proposed to preach in the evening, when Mrs. Bunting, the mother of Dr. B., attended, and was deeply awakened, which led to her sound conversion. Upon the birth of her next child she insisted his name should be *Jabez*, as the text of Mr. Boardman had been *Jabez's* prayer. Mr. Bunting wished the child to be named William, after himself, but Mrs. B. prevailed, and the child was called *Jabez*, who, under

God, has become the venerable man now before me—perhaps the master spirit of the connection.

Some time after Mr. Boardman returned from America in bad health, and came to the house of a Mr. Coles, of Cork, Ireland, and said "I have come, to die in your house, if you will permit me. I have nothing to give in return for your kindness." Mr. Coles gave this man of God a home, and he died a few days after. Just before he died he called Mr. Coles to his bed-side, and said, "All I have to give in return for your kindness is this staff, with which I have travelled in America. If your son should become a Methodist preacher, give him this staff, and tell him its history." Mr. Coles lost his son; and many years after, meeting Dr. Bunting, he said to him, "Here is Mr. Boardman's staff: he said to me, 'Give it to your son in case he should become a Methodist preacher. If he does not, then give it to some worthy Methodist preacher.' I have determined to present it to you, as the most worthy to possess it," not knowing at the time the connection of Mr. Boardman with the Christian name of Dr. Bunting. Dr. B. still possesses this staff, and prizes it highly.

There are some peculiarities of Methodism which will appear to us in America very strange. On Saturday, at three o'clock, the appointments for the next year were read out in open conference, as they had been prepared by the "stationing committee." This stationing committee is constituted in the following manner: The whole work is divided into districts; toward the close of the year, the preachers in each district meet together, and appoint one of their number to be their representative for the preachers and people of the district. These representatives, together with one to represent the young men in the Theological Institution, and one to represent the missions, meet together

at the place of the ensuing conference, about ten days before it sits, and constitute the "stationing committee," of which the president of the last conference is chairman, and the secretary of conference is secretary. The committee proceeds to station the preachers, according to their judgment, after receiving all the information they can get. As soon as the list is prepared, the information is transmitted by each representative to the circuits and stations, so that the people may know who is proposed to serve them next year. If they have any objection to make, they transmit it to the representative of their district, who lays it before the committee. The people and the preachers both communicate, through their representative. With these aids the committee prepares a list of the appointments, which is read in the conference about ten days after its commencement, and the conference proceeds to revise the list, during which each preacher may object to his appointment, or may express his desire to go elsewhere, and assign his reasons in either case; the people also may object, by their representatives, and the whole is settled by the general sense of the conference. They are now in the act of revising the appointments, in which great freedom of speech is used, and sometimes much personality, which appears to be calculated to produce much irritation: but upon inquiry I learn that the irritation is inconsiderable, and what there is soon passes away, and general satisfaction is attained. To me this system at first seemed impracticable, yet the more I see of it in England, the more I am convinced it is adapted to the preachers and people. But it is entirely at variance with the theory and practice of Methodism among us. The momentary confusion and cross-firing in their conversations about the appointments seem to threaten an explosion, but all quickly becomes quiet, and courtesy and good feeling reign.

#### LETTER FROM THE CHAIRMAN OF THE NEW-BRUNSWICK DISTRICT.

*London, August 29, 1842.*

MR. EDITOR,—

I find it much more easy to promise than to perform, and particularly so when one's anticipations, which is generally the case, outrun subsequent realities. I need not philosophize on this.

Our passage, on the whole, was a pleasant one. The ship was a fine sailer—the captain a good navigator—the passengers polite, and the crew civil. On the first Sabbath of getting to sea I read prayers in the forenoon, and distributed religious tracts in the afternoon; on the succeeding Sabbath I read pray-



ers and preached;—but I much lament that, although my services were received kindly, they did not appear to produce the effect I wished: sadly propense is man to rest in the form to the denial of spiritual godliness.

The incidents of a trans-Atlantic passage are in some considerable measure very similar—calms and breezes—head winds and fair winds, generally make up the passage—this was our case; but I had the gratification of seeing, at a safe distance, some splendid icebergs. In the night of 18th July, we struck a piece so fairly that it separated and passed on each side of us, doing no material damage; and, although the weather was thick, the Captain descried a berg of considerable dimensions on our leeward quarter. During the next forenoon, we saw an elegant mass of ice, composed of two promontories, the highest of which I judged to be full one hundred and fifty feet high; and a second whose height and form was like unto the Isle Haute, in the Bay of Fundy. Doubtless we had passed many during the thick weather we had had; but a merciful Providence directed our way, and we were graciously preserved. We overtook a barque from Quebec, timber laden, which had come in contact with an iceberg whose summit so overhung its base that her top-gallant yards struck first, and her foremast and bowsprit were carried away, and although she had received considerable injury, she had succeeded in coming within three or

four days' sail of her port when we passed her.

It is in the wonders of the mighty deep that the great power of our God is exhibited, and if it be there more than elsewhere that the utmost physical strength of human beings is perfectly powerless and insignificant, it is there also that the dignity and value of the human intellect is perhaps the most demonstrable in the skill, the aptitude and forethought of an intelligent navigator. I could not but admire the ease with which our large ship, heavily laden, could be put into "stays," or made to wear—or when, thrown aback by a sudden squall, she was brought again to the wind, riding over the most turbulent seas with all the buoyancy of a water-fowl. Were men but as rational as they are endued with intelligence, scriptural piety would prevail, while men acknowledging God in all things, would be graciously directed in their ways.

I spent only a few days at Conference, as I arrived in London but two or three days before its close; and as yet have been unable to transact any business respecting our District, as the Secretaries are out of town.

Trusting that our good Lord is continuing to bless our District, with love to our brethren and friends,

I am, my dear Brother,

Your's, truly,

WILLIAM TEMPLE.

## THE METHODIST EPISCOPAL CHURCH.

There are in this Church, six bishops, presiding over 34 annual conferences, including the Liberia Mission Conference, comprising 913,901 members; 3776 itinerant ministers, and 7144 ministers who are local in their relations to the Church. Of these 913,901 members, 803,988 are white, the remainder are coloured people and Indians. There were admitted on trial in the several annual conferences during the past year, 407 preachers, and into full membership in those conferences during the same time, 260; 44 had died, and 113 had become local ministers.

The total increase of members during the last year was 60,983, and of itinerant ministers, 189. Our increase has been very large, and we think it probable it

will be still *larger* the next year, as there have been very extensive revivals west, east, and indeed in *many* parts of the country, since the conferences were held which reported the numbers here published.

If our adorable Saviour shall continue to prosper the Church as he has done, before the General Conference in 1844, there will be included in the Methodist Episcopal Church the round number of *one million*, whom her sons have gathered out of the world, beside the thousands who have gained their *heavenly inheritance*.

God grant that the leaven of holiness may continue to leaven the whole lump!  
—*Christian Repository*.

## TRACT OPERATIONS.

[From the Wesleyan Tract Reporter,  
March, 1842.]

Since the publication of our last number, several most interesting Anniversaries of Tract Societies have taken place. Of the operations of those held in *Southwark* and *Great Queen-Street Chapel*, we hope to give some account as soon as their Reports are issued: meanwhile, we are glad to notice one held in the *Third Manchester Circuit*, at which it was reported that 290 active Distributors are engaged in that important district. They have circulated during the last year about 49,000 Religious Tracts among the poor and the ignorant in their neighbourhoods. This is a truly cheering statement; and such labours must stand commended with a vast amount of good to the souls of men.

The General Committee have continued to receive from different writers a pleasing variety of Tracts, which are in course of preparation, and will, we trust, serve to keep alive the interest which has been awakened in the good work of Tract-distribution. They pursue their labours in the full assurance that they are not in vain in the Lord, in preparing a supply of publications of such a character as may, by the Divine favour, become a blessing to thousands, embracing generally, in an interesting and attractive form, the doctrines and principles of a pure Christianity, and showing the way of a sinner's reconciliation to God through Jesus Christ our Lord.

The following Tracts have been published since our last number; viz.

"The Burning Lake." 4 pages.  
Price 1s. 4d. per 100.

"The Drunkard's Grave." 8 pages.  
Price 2s. 8d. per 100.

"The Treasure and the Heart." 8 pages. Price 2s. 8d. per 100.

"The Best Friend in the Worst Times." 12 pages. Price 4s. per 100.

"The Text." 4 pages. Price 1s. 4d. per 100.

"The Death of the Wicked." 4 pages. Price 1s. 4d. per 100.

And the following Missionary Tracts; viz.

"Sketch of the Wesleyan Mission on the Negombo Station. 8 pages. Price 2s. 8d. per 100.

"Account of the Wesleyan Mission to the Bechuanas, in South Africa." 12 pages. Price 4s. per 100.

With twelve of Mr. Wesley's Sermons; making in all twenty Tracts.

The subjects of most of the above Tracts are very well described by the titles they bear. The first is a most striking and awakening narrative of the visit of a benevolent person to a dying man. It can hardly fail to impress the mind. The fourth Tract on the list is well adapted to give support and encouragement to the mind under the existing aspect of the times; and we trust its perusal will prove a blessing to many a poor man struggling with the difficulties of poverty and affliction.

We invite attention to the following notice of a very interesting Tract, issued by the Committee; it is from the recent Report of an active and efficient Society:—

"It is with no little gratification that the Committee refer their friends to a Tract recently published by the Wesleyan Tract Committee, entitled, 'THE OUTCAST RECLAIMED,' which details the beneficial effects of the humble labours of one of the Distributors connected with this Society. This Tract will perpetuate for years to come the remembrance of a small portion of the benefits conferred on this neighbourhood through the existence of the Wilderness-Row Tract Society; and it will also undoubtedly encourage numbers engaged in the good work."

From the same Report the following instances of usefulness are extracted for the encouragement of our Distributors all over the kingdom: the first is from two Distributors, who visited in company:—

"During one of our visits to the district, we were called upon to see a person who appeared to have but a short time to stay in this world. At our first interview, he appeared to care little or nothing about the importance of eternal things, merely expressing permission for us to leave a Tract. We, however, continued our weekly visits, and for some time could perceive no change in him for the better; but in the course of two months he began to manifest some anxiety about his never-dying soul, and also to show some marks of penitence for his past offences; often confessing

that he was a great sinner, and stating his desire to obtain pardon from God. He continued about two or three months seeking that peace which God alone can bestow; and although he was not able to give so clear and distinct a statement of experience as we desired, he evidently became a subject of saving grace two or three weeks before his death; for all his guilty fears were removed, and he could contemplate his dissolution with composure. He often spoke of the goodness of the Lord in supplying his temporal wants. His trials in this respect were heavy, as he had a wife and four children to support, and his income for the purpose did not exceed five shillings per week. But the Lord raised him up friends, who in some measure relieved his necessities, and verified that promise to his comfort, 'They that trust in the Lord shall not want any good thing.' About a week before his death, he was called to experience another trial; viz., the death of one of his sons, who was suddenly taken ill, and died in a few days. But the power of that grace, of which he was the happy possessor, enabled him to triumph over this affliction also, and he was kept in perfect peace. It was really delightful to see the calmness and serenity of his countenance, and to hear what confidence he had in the promise of God.—He was removed from this state of trial, as we trust, to mingle in the songs of those before the throne."

The following is from a Tract-Distributor of the same Society, whose narration will illustrate another mode of making Tracts useful:—

"Knowing the power of God to forgive sins, and his willingness also to pardon the vilest of sinners, inasmuch as he has pardoned me, I thought I would send some Tracts to a very worldly friend. They were for a time carelessly put aside, and lay neglected in his box; until one Sunday morning his eye rested upon one entitled 'ERRATA.' He took it up, and read it; and the truths it contained were carried with power to his heart. It was the means of inducing him to attend the house of God; and the result is, he is now, I believe, a true follower of the meek and lowly Jesus; he is a member of the Wesleyan Society, and a Teacher in a Sunday School. May God give all his servants like success!"

This may be appropriately connected with another beautiful instance of Christian zeal and success:—

"The following account is given by a Distributor, who was formerly living as a servant in a gentleman's family, but has since, in consequence of the death of his master, left the neighbourhood, which is now supplied with Tracts from the Hinds-street Society. The excellent individual alluded to writes thus — 'About two years ago, while residing in St. James' Place, my mind was much impressed by considering the awful state in which multitudes were living around me; and I felt an earnest desire to make some effort to check the sin and iniquity which every where prevailed, especially Sabbath-breaking. For this purpose, I purchased from the Depository at different times, Tracts to the amount of £8, of a character calculated to awaken and alarm those who were dead in trespasses and sins; and I rejoice to be able to state that I was amply repaid in the conversion of one soul to God, and in witnessing the beneficial effects which followed their distribution throughout the neighbourhood,—effects not confined to the lower classes of society, but extending itself in many cases to those who move in more elevated spheres, but who are not less interested in the blessings connected with the Gospel, or less in need of its transforming power.'"

We are sure our readers will be both instructed and edified by the following delightful instance of the power of the Gospel, and will be rejoiced that such devoted labourers are found in the often unmarked path of Christian usefulness which Tract-distribution furnishes:—

"Among others in my district," observes a Distributor, "who have been called out of time into eternity, was a man between forty and fifty years of age. I called one morning, as usual, and his wife informed me that her husband was not well. I embraced the opportunity of speaking to him concerning his soul and his eternal welfare. At first he listened to my tale with a careless indifference, as though religion did not belong to him; but every time I saw him, I took occasion to press upon his attention the great necessity there was of his preparing to meet his God, as I always had an impression on my mind that he would not long be an inhabitant of this world. Going for a short time into the country, I was prevented from paying my regular weekly visits at his dwelling; but the first Sabbath after my return, I went to him, and found that during my short absence disease had made rapid progress in his frame, and he was now

confined to his bed. I understood from his wife that he had made frequent inquiries after me since I was last there.— I was encouraged to hear this, as at first he took no interest in what I said to him. I therefore began most earnestly to persuade and beseech him to fly to Christ for salvation. He seemed to listen with much attention, and appeared affected. I then prayed with him; and on the following Sunday called with another pious friend, when we found him an humble penitent at the foot of the cross, and earnestly longing for an assurance in his own conscience that God's anger was turned away from him. This was the last Sabbath he ever spent in this world. I went home, but the case of the poor man was continually in my mind; and on the following Thursday I called to

see him for the last time; but no sooner had I entered his room, than by his very countenance I saw a great and happy change had passed upon him. I told him how I rejoiced to see him brought out of darkness into God's marvellous light. He said, 'O yes! I am happy: I know my sins are forgiven; I feel that I am a new creature. O! how can I praise God? I cannot express the happiness I feel.' I then joined with him in prayer and thanksgiving to God for his great mercy, in thus stooping and rescuing a soul upon the verge of eternity, as a brand from the everlasting burning. He continued rejoicing in God till Saturday, when his happy spirit quitted this earthly tabernacle, to enter into the paradise of God."

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## MISSIONARY INTELLIGENCE.

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### EARTHQUAKE IN SAINT DOMINGO.

*Extract of a Letter from the Rev. WILLIAM TOWLER, dated Port-au-Plaat, Hayti, May 18th, 1842.*

You will most likely have learned, by a more direct conveyance than I can now avail myself of, the awful visitation which this island has just experienced. On Saturday, May 7th, about five o'clock in the afternoon, we had three violent shocks of an earthquake, the two last of which were the most powerful. The surrounding mountains and trees, and the houses of this city, reeled to and fro like a drunken man; "the earth trembled at the presence of the Lord, at the presence of the God of Jacob." Even whilst thinking and writing of it, it makes me dizzy. The Mission-house rolled so much, as to throw over the chairs and water-jars; the books and bottles of medicine in my study were cast from the shelves to the floor; and most of the houses of the city were affected in the same manner. A range of stone and brick buildings, consisting of dwelling-houses and stores, were in a moment laid in ruins; but the greater part of the houses, and all our lives, have been mercifully spared. Glory be to God, for his great goodness to us!

It has not been thus with some of the neighbouring cities. Santiago, sixty miles in the interior, is in ruins: many were

killed at the time, and many are now suffering from want of the necessaries of life. Cape-Haytien, built of stone, was overtaken with sudden destruction.— Whilst all were occupied in their usual business, their houses shook and fell, burying many of the inhabitants in the ruins, maiming others, and in a moment sending many into eternity. In a wonderful manner, (for such it must have been,) our brother Bird and his family were saved. I have not had a letter from him; but I have received a verbal message from a friend. "God is our refuge and strength, a very present help in trouble." We have heard that some of the smaller towns on the coast are sunk, and overwhelmed with water.— How terrible is He in his doings toward the children of men!

At Porte au Plaat we had another shock, but not so violent, on Saturday night, and again very early on Sunday morning. During divine service we had another, which caused the chapel to rock, and the timbers to creak. We have also had several slight ones since. The inhabitants of the place were thrown into the greatest alarm and confusion; they ran from their houses, and fell upon their knees; and even those who call themselves infidels were compelled to acknowledge God, and prayed to him.

to have mercy upon them at that awful moment. The Spanish Priest had all his people out in a short time, who walked in procession through the town, headed by a wooden figure of St. Philip, dressed as a Bishop, borne on the shoulders of men, before which were candles burning, and incense waving. Many of the American part of the population came to our chapel, and spent some time in prayer. On Sunday morning our place of worship was filled before the usual hour. There was a solemnity of expression upon every countenance: all seemed to feel that God had spoken to them. At the close of the service many cried aloud to God to have mercy upon their souls: they felt unprepared to die, and great was their lamentation. In the afternoon the chapel was crowded, and again in the evening at the French service. Nearly all the stores were closed on the Sunday, as also on the last Sunday: until now this has been the greatest day of commerce. The natives regard the earthquake as a visitation from God for their sins, and seem to be reminded and impressed particularly about their Sabbath-breaking. Most of the females have habited themselves in dresses of brown linen, as a token of penitence. O that it were a rearing of the heart, and not merely a change of the garments!

We have had religious services at our chapel once and twice every day since: we have been led to examine our own hearts and lives, and to humble ourselves before God, beseeching him to avert further calamity. Many have come forward and declared their resolution to forsake sin, and enter into the service of God; some have already felt the truth of our Saviour's words, "Blessed are they that mourn: for they shall be comforted." "Being justified by faith, they have peace with God." One instance I will mention, which is peculiarly gratifying,—that of a young lady from the country, who is on a visit to our house. She is a native of France, and a Roman Catholic by baptism and education.—She had been reading the Scriptures for some time, and had many doubts in her mind as to the profession in which she was baptized. During or shortly after the earthquake, on Sunday morning, whilst she was in the chapel, her bodily fears were drowned in alarm for her immortal soul: she felt herself to be a miserable sinner, and unprepared to die: she wept much about her condition: we

encouraged her to go direct to Jesus Christ in earnest prayer, seeking no other mediation. She did so; and poured out her soul in supplication to Him who has said, "Him that cometh unto me I will in no wise cast out." On the Tuesday afternoon following, she observed that she thought there was no mercy for her. We conversed with her for some time, encouraging her to put her trust in the merits of Christ, and placed in her hands Miss Thayer's Letters, directing her to the one containing an account of Miss T.'s conversion. This seemed to encourage her, in some measure, and she went out to the sea side, engaging her mind in prayer and meditation on the promises of God. On returning, she still felt her burden to be almost intolerable. She sat down, and took up the Bible, still praying; and, in a moment, on her exercising faith in the Lord Jesus, her load was all taken away, and she rejoiced in the favour of God, and in the sense of sins forgiven. She gave us a clear testimony that she had obtained peace with God, and has been very useful since in encouraging others to look to Christ, and believe on him. Now, she says, she sees that the Bible-way of seeking God, through the mediation of Christ alone, is the only true way.

I have made the alarm caused by the earthquake an occasion of visiting the houses of many of the natives, and conversing with them, giving them tracts and books to read.

May God grant that any good impressions that are made may not quickly wear away. My dear wife, myself, and family, are in tolerable health, thank God. We have not heard from Samana, nor from the brethren at the other Stations; but we trust that He who has preserved us here, and Mr. Bird and his family at Cape-Haytien, in so wonderful a manner, has also preserved them.

[The next month's Magazine will contain an extract of a letter from Rev. W. B. Bird, giving a graphic description of the awful scene which he had witnessed in the destruction of Cape Haytien by the earthquake, and the particulars of the providential escape of himself and family. This, we are certain, will be very interesting to all, as it contains a very well-written account of an impressive manifestation of the strength of God, and the weakness of man. We are sorry that we have not room for it in the present number.]—Ed.

## POETRY.

For the British North American Wesleyan Magazine.

## NAOMI AND RUTH.

From Lehem in Moab three widows are taking  
Their final farewell of a scene of distress,  
'Neath the garments of mourning their spirits are breaking,  
As they take a last look at a desolate place.

To Bethlehem in Judah the three are retreating,  
Yet linger as though each had somewhat to say,  
Some deep controversy—some painful entreating—  
Which they who are listening to, seem loath to obey.

Yet the strife is of love, 'tis Naomi the mourner  
Beseeching her daughters-in-law to return—  
To leave her in sorrow a lonely sojourner,  
Her loss to deplore—her bereavements to mourn.

The kiss of affection to each has been given,  
The salt tears of sorrow been suffered to fall,  
And Orpah is gone—that one bond has been riven,  
Her Gods and her kindred she claims as her all.

But the younger still clings with devoted affection,  
Nor tears nor entreaties will force her to part:  
Ruth hesitates still to take love's fond direction,  
And thus she unburdens her agonized heart.

“Entreat me not, Mother, to leave thee thus lonely,  
For thee and thy comfort, I gladly forego  
All pleasures which others might wish, and ask only  
From thy side and thy hearth do not force me to go.

“Oh think not my wish either thoughtless or hurried,  
'Tis the prompting of love and affection divine;  
Where thou diest, I die—and I there will be buried;  
Thy God shall be my God—thy people are mine.”

The heart is unburdened—the wish has been granted,—  
Superior to pain and bereavement they rise,  
Nothing earthly is coveted—nothing is wanted,  
But together to seek for a home in the skies.

Thrice happy the souls thus in holy communion  
With those who would sacrifice temporal gain,  
They realize here the advantage of union,  
And in glory eternal enjoyment obtain.

God himself is their God—and his people their treasure,  
In life and in death one in mind, one in heart,  
Their union is one which no limit nor measure,  
Nor time, nor eternity ever can part.



**BRITISH NORTH AMERICAN**  
**WESLEYAN-METHODIST MAGAZINE,**  
FOR NOVEMBER, 1842.

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**BIOGRAPHY.**

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**MEMOIR OF MRS. JAMES HALE,**

*Late of Fredericton, New-Brunswick.*

BY THE REV. WILLIAM M. LEGGETT.

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IF a pen that has not been dipped in the fount of inspiration, may instrumentally convey alarm to the sinner and consolation to the saint,—then that which is piously employed in augmenting the pages of Christian biography, will certainly be directed to such desirable results by the God of Christianity, whose grace it develops and whose triumphs it records.

While the attention of the reader is arrested by the practical solution of experimental truths,—while the heart dilates and the eyes swim with sympathetic emotion,—humanity, divested of its stoicism, happily presents an avenue to the heart for the entrance of that pure spirit whose office it is to “convince of sin, of righteousness, and of judgment.” And thus *feeling* becomes the pathway of the Almighty—the vestibule that conducts to the inner-temple of the soul! Reason is startled from its inglorious slumber,—conscience trembles at the Divine approach,—self-will grounds its hostile weapons in mute suspense, and the imperishable tablets of memory are emblazoned with a memorial of the creature’s impotence and guilt—of the Creator’s omnipotence and grace!

MARY ANN RISTEEN, in after life Mrs. HALE, was born in Clements, County of Annapolis, Province of Nova-Scotia, the 14th March, 1814. In July, 1818, her parents with their family removed to Fredericton, New-Brunswick. Here, like the gay

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lambkin that heeds only its own sunny gambols, she drank in the freshness of life, nor cared for the future, nor sighed o'er the past! Until after the attainment of her fifteenth year, she pursued the phantasma that "leads to bewilder, and dazzles to blind!"

Alas, that her juvenile mind was not earlier imbued with what would have left no sorrowing trace behind! Alas, that by the false buoyancy of a romantic and volatile spirit, the precious years of her youth were hurried so recklessly onward in the career of folly! But so it was, and bitterly at length she mourned by the wave of penitence, wishing in vain for oblivion to engulf the record of her sins!

During the time of the District-sitting at Fredericton in 1829, she first realized her guilt, her poverty, her wretchedness. One Friday evening she attended a public prayer-meeting in which several of the Missionaries were vocally engaged. The peculiar solemnity of their devotion arrested her attention; but when the Rev. Arthur McNutt knelt in audible supplication, his words fell upon her heart as coals of fire. Her spirit burned with indescribable agony; for its moral deformity was exhibited, in such striking contrast with the Christian character, that she shudderingly recoiled from the fearful development as from a vision of hell!

On her return to the family circle, her smitten heart sank within her, and her feverish lips could scarcely articulate a reply to the anxious inquiries of her parents.

She was discovered the day following in an unfrequented apartment dismantling her habiliments of the emblems of vanity. Her countenance was sad, and her eyes were red with weeping. She had been taught to feel the incomprehensible value of a moment, and dared not to breathe without the accompanying voice of prayer.

Her altered demeanour, and punctual attendance on the public worship of God, were soon noted by those who had been her companions, and while serious reflection was induced in the minds of some, others shrank from her approach, as from a deadly contagion, apprehensive that, like her, they also might be constrained to relinquish their haunts of gaiety, and turn with disgust from their darling sins. Fallen humanity, how inaccessible to reason,—how wonderful thy love of ruin!

The next Sabbath was to her soul a day of sore anguish. At the close of the evening service, she repaired to the family altar,



where her parents alternately prayed with and for their poor despairing child until long after midnight. In compliance with her agonized entreaties, they then sent for a Mrs. Taylor, who lived in the vicinage of their dwelling. This excellent woman immediately obeyed the summons, and was soon mingling her entreaties with the sighings of the contrite one. Within half an hour the latter fell suddenly from her knees in apparently lifeless prostration. For twenty minutes she continued insensible and motionless, but, when restored to a consciousness of her state, it was a restoration indeed, never to be forgotten! Her look was no longer expressive of guilty forebodings, nor her voice burdened with "lamentation, mourning, and woe!" Devotional joy was in her smile, and gratitude on her lips, as she cried out, in an ecstasy of emotion, "*The Lord has pardoned! O yes, He has pardoned all my sins! Glory, glory, glory!*"

Subsequently to this memorable era of her soul's new existence, she was permitted to participate with the saints in the peculiar privileges of one our Feasts of Love. Here she was again visited by the "overflowing power of saving grace," and, as soon as her wrapt spirit could find utterance, the melodious voice of the young convert was heard in the midst of the assembly, exclaiming,

"My God is reconciled;  
 "His pardoning voice I hear;  
 "He owns me for his child;  
 "I can no longer fear:  
 "With confidence I now draw nigh,  
 "And 'Father, Abba, Father,' cry!"

On the 10th September, 1831, she was united by earth's holiest tie to one who feared God and pursued the path of piety. For this propitious union, her gratitude to Heaven was frequently expressed even in after years. Their views were congenial; their hearts, one in Jesus; and hand in hand they walked with our sacramental host, having "one Lord, one faith, one baptism!"

Although hers was one of the most affectionate and the kindest of husbands, possessing the ability as well as the willingness to gratify her every wish in life, her constitution was shaken by disastrous events, and her sorrows were numerous. To say nothing of her thrice slain hopes by premature affliction, what mother that has had five lovely infants plucked by the hand of death from her heaving bosom, is ignorant of sorrow?

Ah, my departed friend, I have ministered to thy soul when the gloomy waterfloods threatened to overwhelm them! I have contrasted the tremulous form of the bereft mother, with the pious resignation of the confiding Christian! I have stood by, a weeping spectator, when those lips, now pale in death, were bent o'er the little coffin to imprint the last fond seal of maternal love, ere the beauteous clay, resigned to the angel of death, should be veiled forever from the gaze of mortals! And my heart has been filled with unutterable emotion as my attentive ear caught the devotional whisperings of those lips, receding from the cold embrace; for oh, how touchingly sublime, amid the thrilling influence of such a scene, was the inspired enunciation, "*The Lord gave, and the Lord hath taken away; blessed be the name of the Lord!*"

Last January, our respected sister was taken alarmingly ill. Inflammation of the windpipe, and a most distressing and perpetual cough, together with her then peculiar circumstances, rendered the speedy termination of her earthly career almost inevitable. Though her physician hoped that, after a certain crisis, she would again prove convalescent, her own thoughts and expectations alone concentrated in-eternity.

About a month after her *accouchement*, which occurred in April, she was more than ever persuaded of the immediate continuity of death, and deeply felt her need of a full salvation. For this she earnestly panted and incessantly prayed, until her robes were washed and made white in the Blood of the Lamb! To the inquiries of her husband she could then respond, in the language of our inimitable poet,

" Now I have found the ground wherein  
 " Sure my soul's anchor may remain :  
 " The wounds of Jesus, for my sin  
 " Before the world's foundation slain ;  
 " Whose mercy shall unshaken stay,  
 " When heaven and earth are fled away !"

From that time she triumphed over the severest bodily pain with " joy unspeakable and full of glory!" Her solemn exhortations to holiness of heart and life, will never be forgotten by many who visited her. Her glowing theme was sanctification by the Spirit, and a longing desire to flee away and to be paradised with Jesus!

A day or two preceding that on which she fell asleep in the Lord, it was my privilege to administer to this departing saint the

sacramental bread and wine. Several of the sisterhood were present, and sweetly, though weeping, their voices swelled the anthem of the dying, as we sang,

“ Come, let us join our friends above,  
 “ That have obtained the prize ;  
 “ And, on the eagle-wings of love,  
 “ To joys celestial rise !  
 “ Let all the saints terrestrial sing,  
 “ With those to glory gone ;  
 “ For all the servants of our King,  
 “ In earth and heaven, are one !  
 “ One family we dwell in Him,  
 “ One church above, beneath,  
 “ Though now divided by the stream,  
 “ The narrow stream of death :  
 “ One army of the living God,  
 “ To his command we bow ;  
 “ Part of His Hosts have cross'd the flood,  
 “ And part are crossing *now* ! ”

Meanwhile she lay, blessed be the Holy One of Israel ! patiently awaiting her momentarily expected change, and fearing no evil ! To my pastoral inquiries, she faintly but fervently replied,

“ Not a cloud does arise,  
 “ To darken my skies,  
 “ Or to hide, for one moment, my God from my eyes ! ”

“ Blessed Jesus ! All is well ! O Grave, where is thy victory ?  
 O Death, where is thy sting ? ”

Her final struggle with the last enemy was a noble display of the triumphs of Christianity. There lay the young, the weak, the once irresolute female, with the shadows of death fast gathering around her ; and yet she unwaveringly confided in her God ! Breathing an affectionate adieu unto those that wept around her, the last words that quivered on her dying lips were,

“ Angels beckon me away,  
 “ And Jesus bids me Come ! ”

Early on the morn of the 16th June, 1842, the watchers drew nigh, but she heeded not ! They spake, but she answered not ! Her spirit was with God !

By special request, her funeral sermon was the next evening preached by the writer of this memoir ; the text, selected for the occasion by herself, being, “ Set thine house in order ; for thou shalt die, and not live ! ”

We close this simple narrative, reassured that, to the humble believer, Death is disarmed of his sting, and the Grave dismantled of its gloom !

[From the Episcopal Recorder.]

## A SKETCH OF THE REV. JOHN HARRIS.

PERHAPS there is no man in England attracting more attention at this moment among the Dissenters than the Rev. John Harris. —His early writings, such as the "Great Teacher," and some other smaller pieces, while he was yet in comparative obscurity, attained for him many golden opinions. But it was his prize essay, entitled "Mammon," that drew him out into full public view, and turned all eyes towards the young pastor of Epsom. —Not only the intrinsic value of "Mammon," to which was awarded the prize of one hundred guineas, but the fact that he had one hundred and fifty competitors contending with him for that prize, imparted increased eclat to his rising fame. — Since that period Mr. Harris has, by his successive writings, and especially by his last work on missions, entitled "The Great Commission," which is also a prize essay, been drawing all eyes towards himself.

His history is quite romantic, and shows how genius and talent, when guided by religion, will ultimately emerge from obscurity, and make itself felt through the world. Mr. Harris was a poor boy, the son of pious parents, who lived in obscurity in a small village near Madbury, in the county of Devon, England. Ugborough was the name of the little hamlet where Mr. H. was born, in 1804. Afterwards his parents removed to Bristol, where he was introduced to a Sunday-school. Though young, he at this period gave evidence of brilliant genius. — Means were provided for his education. His heart became interested in divine things, and his attention drawn to the ministry. He was educated at Hoxton College, and, after completing his studies, became the pastor of a small congregation of Independents at Epsom, Surrey. Here he sought to be useful, and studied to improve both his heart and intellect. For eight or nine years he was scarcely known beyond a very limited circle around Epsom. In his retirement in this little village he wrote the "Great Teacher," and laid the foundation of that high reputation which he has since acquired. In the year 1838, Mr. Harris received from one of the colleges in this country the degree of doctor of divinity, and was also appointed to the theological chair of Cheshunt College, England, to the duties of which his labours are still devoted. When in England we had the pleasure of meeting Mr. H. and hearing him preach. His appearance in the pulpit is most interesting. Small, pale, and delicate in appearance, with an eye soft and mild, yet capable of kindling, when animated, into an expression almost seraphic, he seems, when filled with his subject, and pouring forth the sentiments of his own brilliant and powerful mind, ethereal and unearthly. There is something so chastened and

holy, and yet so earnest and melting, in his manner, that his pulpit exercises give you a far higher idea of his power than his writings.

The sermon was delivered at Surrey Chapel, where every pew and pillar reminded one of Rowland Hill, to whose voice the walls of this sanctuary had so often resounded. The sermon was preached before the London Missionary Society, and listened to with breathless attention by assembled thousands.— We never heard so long a discourse as the one to which we refer, nor one where the interest and attention were so completely sustained to the last. Dr. Harris has the magic power of awakening and riveting the attention of his audience to an extent very seldom witnessed. His text on the occasion was, "*None of us liveth to himself.*" We took notes of the discourse at the time, and perhaps our readers may be interested in a brief outline of the manner in which the eloquent preacher illustrated his text. We fear, however, our notes will reflect only here and there a gleam of that heavenly radiance which the preacher poured around his audience.

He remarked that there was nothing in the universe *alone*.— There was nothing that stood by itself, separate from a system. On the contrary every thing belonged to a system, and there was every where a mutual dependence of one thing upon another, and a reciprocal influence between them all. This was beautifully and eloquently illustrated by a reference to the material universe.

The preacher then proceeded to remark that this principle held equally true in relation to the moral universe of God's intelligent creatures. To have made man thus was a part of the divine plan by which God intended to elevate human creatures to a glorious assimilation with himself. He made them necessary to each other, that they might delight in each other's happiness, and thus become in benevolence like their Creator.

Next, the preacher showed how, under such a constitution of things, one mind and being would act upon another. Every word, every action, would of itself be a new point from which there would go forth a moral influence, that would not cease, but act, and continue to act on forever. Every relation in society constituted a line, or channel, along which flowed a stream of moral influence that would roll on, and never stop. He then drew a picture of the responsibility of a being placed under such a constitution of things, and made that responsibility appear really tremendous. The audience were next shown what an engine for good this principle of reciprocal influence may be made, and, in the event of its perversion, evil being once introduced, how tremendous it would become for working and spreading evil. If the poison were taken up by a single individual, it would, in the very working of this principle of reciprocal influence, be likely to be circulated through the

universe. The first sin ever committed would be felt by the entire population of that planet on which it was committed, and be felt forever. Such, in truth, was the fact as illustrated in our world. The first man's sin was still in all his posterity,—was still felt, and would continue to be felt through all eternity.—By this principle of reciprocal influence, that first sin in paradise will go on vibrating through the whole moral universe forever.

The second class of remarks were intended to illustrate the idea that Satan, by perverting this principle, accomplished his purposes of destruction. The first development of this perverted principle is seen in the effort the sinner makes to *live to himself*. He becomes a purely selfish being; he would detach himself from the system in which he is placed, that he may live to himself. Now men may separate themselves from a centre of holy influence, but they are still indissolubly linked to the universe, and can never break away from their connection with it. Their influence will be felt: *no one lives to himself*. The sinner's life spreads a long train of deadly evil; and, though he touch society only in one point, he would send, by means of that point, the subtle evil through the entire system. And thus this machinery becomes, under the existing state of things, mightier for evil than for good.

A third idea strongly presented was, that the cross is the great antagonist force which Christ employs to break up Satan's power, and recover lost man. The divine Redeemer sees Satan on the throne of this world drawing all to him. He sets up the cross, that, by its magnetic power, he might lay hold of these moral agencies, and wrest them out of the adversary's hands.—“*And I, if I be lifted up, will draw all men unto me.*” In this connection the preacher presented a beautiful analysis of the elements of moral influence which the cross possessed, and showed how admirably it was adapted to lay hold of man,—to draw him away from a system of evil, and attract him towards a centre of holy influence.

A fourth class of remarks showed how this theory of influence could be used for the conversion of the world. This first grand element of influence was the cross. The cross does not find ready made, but has to create, instrumentalities. Iron does not attract iron till it has become magnetized. So the sinner must become converted, be magnetized by the power of the cross, before he can become an instrument of extensive good. A picture was drawn in relation to the change wrought by the power of the cross that was most thrilling. Where this change was real and thorough, the man was ready to act for his divine Master, and for the rescue of his fellow-men, as though he were the only individual in the world that had been saved, and who was not still under the blight and curse of sin,—yea, as though he were a second Adam, and all the future generations of earth

were to feel his influence, and that forever. Such an one would be ready to act as one *alive from the dead*,—as one whose body had, in fact, been bereft of life—had putrefied in the grave—as one whose soul had actually sunk down into the fiery gulph of wo, and then had been brought back again by the power of Christ to life, with the certain prospect of everlasting blessedness in heaven. Would not the heart of such an one be full of fervent gratitude? Suppose all this had happened. The dead man has come back to life; all that he once possessed is by Christ given back to him separately; the vital principle, activity, speech, property, friends, influence,—would he not, as he received each one of them, say, *this is to be used for Christ?* I have been bought with a price; I dare not live unto myself.—Such an one is magnetized by the cross. What zeal, what prayerfulness, what devotedness, now characterizes him!—He can and will act upon others. Such a man is one of the instrumentalities that Christ employs for the conversion of others: he has become a centre of holy influence. A number of such men joined together are the elements that form a church, which sends forth a broader circle of influence upon the world. *Visible union* among Christians is an important element of influence.—The effusion of the Holy Spirit gives efficacy to all these instrumentalities.

A fifth class of remarks related to the inquiry whether professed Christians were actually what had been described,—magnetized with the power of the cross. If so, why was not the world converted? Such appeals as in the conclusion of his discourse were addressed to Christians we never before listened to. “What has Christ,” said he, “done for you? What were you, before his grace found you out? What an ocean of evil influence were you sending forth through the world! The stream of that influence still flows on: you cannot stop it. It will flow on forever. Some may this moment be feeling the influence of your sin in hell, and will continue to do so through all eternity. What can you do? Give yourself up wholly to Christ; bring every thing you have and lay them at his feet,—your property, your time, your talents, your children, your all,—and say, they are all henceforth to be used for thy glory.—Have you brought all?”

The state of the heathen world was delineated with great vividness. The long procession of millions of souls was made to move before us; the dark thunder-cloud of divine wrath that hung over them pointed out; the awful gulph into which they were about to plunge was revealed. “That dark cloud,” said the impassioned speaker, “already flashes, and emits flames of vengeance. See that procession! What millions mingle in the train! They move on! They have already reached the fatal brink—they sink down—down to perdition! They are lost! Christian! what have you done to save them?”

We cannot follow out the burst of impassioned sentiment. All that we have set down is tame, compared with the animated and masterly strain which, on this occasion, fell from the preacher's lips.

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## DIVINITY.

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[From the Wesleyan.]

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EFFECTS WHICH THE SENTENCE TO BE PRONOUNCED IN THE DAY OF JUDGMENT WILL HAVE UPON THE REDEEMED.

BY THE REV R. COONEY.

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THE irrevocable decisions which shall terminate this last general assize of mankind, are described by our Lord himself; and the anticipation of them will devoutly and profitably exercise the heart.

*This sentence will give the just admission into the Church triumphant.*

Now, in order to set this advantage before you in a clear light: to shew you its importance; and to exhibit it as "a city set upon a hill, and which cannot be hid," let me suppose that there is a church, or society of Christians, established in a given part of this Province;—this church, let it be granted, is venerable, for its antiquity; and beautiful, on account of its holiness. Several, who were formerly in its communion, were the "salt of the earth"; the evangelical lustre of many shone like the brightness of the firmament; and a very large number received the "crown of martyrdom." Further,—this church is now in a very palmy and flourishing condition—like a tree planted by the rivers of waters, its leaf is always green; and it bears the fruit every season. The members are all highly gifted and eminently pious; the sanctity of the Minister is proverbial; his preaching is "in demonstration of the spirit, and in much assurance"—and the conversation of both Pastor and people is a praise in all the earth.

Now, admission into a church like this, would be a very great distinction; how much greater is the moral and spiritual elevation to which the just shall be raised, when Christ shall say to them, "Come, ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world." There they shall be admitted into that "Glorious church, which has



neither spot, nor wrinkle, nor blemish, nor any such thing.”— This church consists of Patriarchs who believed the promises; Prophets who foretold what should come to pass in the latter days; Apostles who were cotemporary with Jesus Christ; and Evangelists who composed his sacred memoirs. The glorious army of martyrs also form a part of it: and within its pale likewise, are all “the spirits of the just made perfect, and the innumerable company of angels.” All the members of this church are “clothed with white robes and have palms in their hands.” Their altar is “the throne of God and the Lamb.”— “Psalms and hymns and spiritual songs,” constitute their liturgy; the hidden manna, and water from the well of Bethlehem, form their sacraments: “they hunger no more, neither thirst any more; the Lamb which is in the midst of the throne feedeth them; all tears are wiped away from their eyes”—and JESUS himself, who opened the book with the seven seals, is their PRIEST and PREACHER forever and ever. O my Brethren, let us—

“Lift our eyes of faith, and see  
Saints and angels joined in one;  
What a countless company  
Stand before yon dazzling throne!

“Each before his Saviour stands,  
All in milk-white robes arrayed;  
Palms they carry in their hands,  
Crowns of glory on their heads.”

*It will also transform them into the likeness of Christ.*

Come, spirit of burning, come, and quicken our conceptions, that we may, like Hosea, the son of Beeri, rightly use similitudes. If any individual, among our acquaintances, bore a very strong resemblance to a great and powerful King, would not the coincidence render him very remarkable? This monarch, we'll suppose, is the *beau ideal* of regal perfection.— He is munificently endowed with all the graces necessary to adorn a throne; his mental accomplishments are numerous and profound; and his personal attractions are the theme of universal admiration. The suavity of his manners endears him to all who enjoy his intercourse; and the wisdom and virtue which characterise his administration, make him a pattern of true statesmanship. His subjects revere him for his piety and benevolence; and foreigners number his friendship among their distinctions. In a word,—in this King are concentrated the antiquity of MELCHEZIDECK—the poetry of DAVID—the wisdom of SOLOMON—the zeal of JOSIAH—and the renown of AUGUSTUS: Now, to be in person and accomplishments, the counter-part of so celebrated a potentate, would be very honourable. But Jesus Christ is “KING OF KINGS AND LORD OF LORDS.” “His throne is in the heavens, and his Kingdom ruleth over all.—Principalities, powers, and dominions, are made subject unto

him." "He is the high and lofty one that inhabiteth eternity." "He is the King eternal, immortal, and invisible"; "By him Kings reign and Princes decree Justice." Yea, He is "The blessed and only potentate," for He "ruleth in the Kingdom of men, and giveth it to whomsoever he will." And all the just, even those who had been disfigured by the ravages of sickness; wasted by poverty; mutilated by war; and dismembered by the executioner—all of them, shall, as a part of their reward, through grace, be transformed into the likeness of Jesus Christ, so that they shall, through all eternity, be so many uniform and beautiful editions of the wisdom, goodness, holiness, and omnipotence of their God. "*For our conversation is in heaven; from whence also we look for the 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 all things unto himself.*"

*But this sentence will also bestow on the just an everlasting inheritance in Heaven,*

In this sin-disordered world, where there is "no continuing city," the most indefeasible possessions are held by very doubtful tenures; and, at best, the short time which the proprietors are allowed to occupy them, considerably impairs their value. Besides—some are cheated out of their property, by swindlers and sharpers—frequently a large inheritance is swallowed up by expensive litigation; vast estates are often forfeited by treasonable practices; immense fortunes are sometimes suspended upon the turning up of a card; and the fluctuations to which commerce is liable, repeatedly produce disastrous consequences to the holders of property. The avarice of despotic Kings, political changes, and various other causes, issue in raising up needy adventurers to rank and opulence; and in bringing down the rich and powerful to poverty and destitution. Again,—volcanic eruptions, hurricanes, earthquakes, &c., produce effects, which declare, with a loud voice, "*The fashion of this world passeth away*"—but in the Day of Judgment, every individual soul of the Redeemed will receive "the Kingdom which cannot be moved;" "An inheritance incorruptible, undefiled, and that fadeth not away," reserved in heaven for THEM. As the Lord liveth, every one of his people, even those who, like Lazarus, would have gladly received the crumbs that fall from the tables of the rich; or that begged upon the public highways, like the blind man of Jericho—ALL of them shall receive an everlasting inheritance in heaven. He that had "*not where to lay his head,*" shall be the grantor; and the title to this celestial estate, as well as the meetness to enjoy it, will be conveyed in these benign and gracious terms:—"Come, ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world."

[From Sutcliffe's Commentary.]

## NOTE ON ACTS I. 6TH.

*Wilt thou at this time restore again the kingdom to Israel?*

The kingdom described in the prophets, and in the general reflections at the end of Isaiah. So the disciples had no thought of his ascension. Our Lord's caveat against a too curious inquiry into the "time" of the accomplishment of prophecy, and his telling them what were their previous duties, implied a positive promise of the kingdom; but the time and the manner he reserved as a secret of Providence.

No wonder then that the numerous calculators of the time when certain prophecies are to be accomplished, should have committed themselves in the eyes of all the church. It is not for Apostles themselves to know these things. Our Lord would not tell them the exact year when Jerusalem should be destroyed, but gave them the signs only, because the safety of their lives so required.

Peter Jurien, Robert Flemming, and James Bicheno, whose calculations have apparently come near some recent occurrences in France, and in the hierarchy of Rome, have only happened to guess pretty well; and the guessers being so many, some one could not easily fail to guess aright. God will not lift up the veil of futurity far, nor expose his secrets either to angels or men. The exposure would interfere with our moral liberty, and with all the arrangements of a contingent Providence. Hence also the French, the German, and the English prophets are to be regarded as in a state of religious error and insanity. They understand every passage of Scripture which the holy prophets spake with awful deference; and the most rational arguments to reclaim them are requited by slander. They modestly tell us we are cold, dead, blind, and accursed.

I have never known but three arguments have a good effect on this generation of men. The first was, the emperor's sword, when the prophets of Munster were modestly seizing the lands and riches of the unbelievers; the second was the lunatic asylum; and the third, hunger. About forty years ago, two or three thousand people assembled on a mountain in Scotland, to meet the Lord, who had promised, it would seem, several of the more illuminated, to come on a certain day. But as, though through mistake of the time, he did not appear, their faith held out against appetite till the third day, when they walked very quietly to their own homes.

## MISCELLANEOUS.

[For the British North American Wesleyan Magazine.]

## A LETTER

TO WESLEYAN-METHODISTS, ON MILLENARIANISM, &c.

We are frequently told, that the ages in which we live constitute the "eve of some important crisis,"—that our dispensation is about to close, or to give birth to one of greater glory,—one in which Jehovah's Son shall come again,—gather, to a certain spot of this green earth, his faithful people, and then, as an earthly king, receive, through a thousand years, the praises of His followers.

Opinions akin to these have been held by some in almost every period of the world's history; and that those who preach them now, or have promulgated them in former times, are among the most dogmatical of its inhabitants, may be seen, by a moment's reference to an able article in your Magazine for May, of the present year: or in the silly efforts of modern Millenarians to narrow the influence, to impugn the character, and depreciate the talents and labours of those who, from principle, declare the plain, and, what they believe to be, the unsophisticated truths of God.

The writer but very lately fell into the hands of men, who, though professing the name of Christ, were evidently fired with a spirit similar to that which dwelt in some of former times;—who, vexed with a few, differing from themselves in faith and practice, wished fire from heaven to chastise their guilt: and from the tone in which they deprecated sentiments opposite to their own,—from the contempt with which they treated others, obviously their superiors either in literary tournaments, or as religious polemicks,—and, from the manifested want of subordination to a majority of their brethren, who had already given their votes against the opinions which in that place have agitated our societies to a fearful extent; I was more than ever convinced, that whatever may be possessed by Millenarians to justify their claim to superior light, to give them a disrelish to earthly things, or to animate them with a longing to see the person, and to gaze for ever on the glorious humanity of our risen Lord,—they have little, very little of his spirit, who said, "The Scribes and Pharisees sit in Moses' seat: all therefore whatsoever they bid you observe, that observe and do;" and very little to purify the heart, to rectify the will, or prepare them for God and for glory in the future state.

If I mistake not, our standard of doctrine is to be found in the sermons and notes of our apostolic founder; and the reason

why we have espoused the cause, and sought to advance the interests of Methodism, is because that system, or some of its adherents, had, under God, proved the instruments in our conversion;—then, from a principle of honest preference, we looked with pleasure upon the agency employed, and exclaimed, with holy rapture, “Their people shall be my people, and their God my God.” And in what has Methodism changed its character?—are its doctrines, in our days, different from those which were preached by its earlier advocates?—have we cast some into the shade, and brought out into undue prominence others, which, though within the compass of its creed, were unimportant in the estimation of its founder?—We answer, no: and in our answer we express the sentiments of more than nineteen-twentieths of those within our borders. Upon what principle, then, can we account for the change which is evident in the views of some? To this question, those who have embraced these novel sentiments are eager to reply, “We have been brought to change our creed on account of superior light.” We readily admit that man, by a review of his former life, may discover various things to justify a change in his creed and practices; but knowing that wild enthusiasts and blood-thirsty persecutors have professedly acted under the inspiration of God the Spirit, we are not disposed to receive as true, all the fine-fangled doctrines, palmed upon the world in this our day. But, proceeding upon the supposition that they have this *boasted light*, we ask, through what medium has it been obtained? Some assure us that it came from God,—others, that it was brought within the compass of their possessions, in consequence of a closer attention to certain prophecies in the inspired book, or communicated to them when reflecting upon select passages in the writings of holy men. That God has prepared the world by previous dispensations for the one beneath which we live, is allowed by all who recognise the genuineness and authenticity of the canon Scriptures: but that he will divulge his purposes to men not pre-eminent for religious attainment, nor distinguished by zeal for the salvation of men, is, we conceive, exceedingly doubtful; and such individuals, instead of contending for the personal reign on earth, should be thankful that they have “an Intercessor at His right hand;”—and till they are freed from foible and defect, with all uncharitableness, let them pray, that he who was raised from the dead, full of the efficacy of a complete and satisfactory atonement, may retain his throne of mediatorship, and there continue to present the merits of his passion and blood, as an equivalent for that grace and blessing, which, as sinners, we individually need, to prepare us, while on earth, for the joys which flow at his right hand.

As to the other position which some have assumed, and to which we have already referred, we stop merely to say, that, though some may attach a wrong meaning, or give an undue

importance to particular passages in the Book of God, or to those in the writings of fallible men, "no Scripture is of private interpretation;" and we warn our brethren against indulging in far-fetched analogies, and inaccurate reasonings, lest an error in creed should lead to practices the opposite of those enjoined in that book which is to us an infallible rule of life.

We allow that some of the sayings of men inspired involve our proximity to a day when all shall know the Lord: but in the opinion of devoted men, and of men the most intelligent, no one passage in the sacred volume has reference to a time, when, as some contend, the risen Jesus shall sit on earth, as the tangible representative of the Godhead, to receive in person that adoration with which in our solemn assemblies we now approach the King of Kings. And we also know, that some of the writings of our fathers in Christ have been borne away to strengthen at its base, and to swell the volume of that pyramid which shall tell to nations yet unborn the fanaticism of some in the nineteenth century; and which, though it may serve to lure the wicked, and win the credulous to its shade, will be ultimately destroyed by the light of truth, and by the burning of conviction.

Passages from the Bible, and from books intended to illustrate its important truths, we have often heard quoted to establish the fact assumed: but no passage should be torn from its connection to subserve our purpose; and while we remember that that which is hard to be understood, is to be explained by what the Spirit has placed in the region of unclouded narrative, let us never forget, that by taking a single saying, regardless of what precedes, or follows after, we may prove, or rather attempt to prove, any doctrine, though ridiculous and false, as it may be singular and abstracted.

I speak to Wesleyans, and to some who were in Christ ere this form began to breathe, and who will, perhaps, remain in him when it is withered by the blast of mortality: "And judge ye what I say!" Would it not be better for you to come back to the good old path in which Wesley trod, than to produce, by means of a creed in which there is nothing peculiarly essential to salvation, a schism in the body? Our father believed that the end for which Almighty God had raised him up, was to "spread scriptural holiness throughout the land." And did the lamp of religion ever shine so brightly from the time in which it was kindled by the breath of Heaven, as it did during the century which is now past? It is true the malignant spirit of the world came forth to hiss at his efforts, — the hierarchy denounced him as an evil pestilence, and he was persecuted nearly unto the death; by those among whom he spent his substance, and preached the Gospel of God; but the cause, which in other hands was but a languid thing, assumed in his

an unmitigated urgency, and by his untiring efforts, and those of his successors, the banners of victory are floating in the breezes of heaven on both sides of the Atlantic, and shall continue to float till the "the kingdom is given up to the Father, and God be all in all." Animated by "a spirit which defies scorn," we care not for the persecution of the times, nor will we quail, in the midst of our adversaries, though in our day there may come upon us the "great apostacy." All we ask for is union of sentiment and action,—and the thing we most cordially deprecate is a division in the host of the Lord—a division occasioned not by a relinquishment of some cardinal point in Wesleyan theology, but by an unsanctified wish in some to know the secrets of the Eternal's mind, accompanied with a laborious and mad endeavour to rend the drapery of that impenetrable curtain with which God, in his mysterious wisdom, has been pleased to hide, from the gaze of mortals, various things, connected with himself and us, with earth and heaven.

The spirit we chide has led to many of those doctrinal as well as practical errors, recorded in ecclesiastical history;—errors which have turned many, who once bid fair to become blessings to the world and pillars in the church, to the miserable ranks of infidelity. Without mentioning those of ancient times, we remind you of one of recent date, which, we hope, may serve as a beacon to keep you off the rocks, on which the talented Irving make shipwreck of his faith. He, while a country schoolmaster, fixed his ambition high, and entered upon the pursuit of that popularity, to which he attained in after years. As an assistant to Dr. Chalmers, he was regarded merely as a passable preacher—perhaps because the Doctor was so admired by the worshippers at Tron Church, that they could not appreciate talent, when it appeared in a second person. He left Glasgow for the British metropolis, with nothing more than an ordinary reputation; but here, from fifty, his congregation increased to a great multitude, and though his hearers at first were gathered from the lower walks of life, he could, at the zenith of his celebrity, look on princes and nobles among his audience. Having reached the summit of that reputation for which he had panted, his head became dizzy, and his understanding darkened, through an undue attention to certain vagaries concerning the Millenium,—vagaries which he adopted as axioms of Scripture doctrine, and which, in his case, were but the *ignis fatuus* tempting him to a maze of confusion and error, in which he got a broken heart and an early grave. No man, acquainted with the history of the lamented Irving, will say, that his intellect was not of the loftiest character. "This," says the Rev. S. Cummings, who preached a sermon on the occasion of his death, "he felt too well,—this made him fancy that he could penetrate the arcana of eternity, and gather to his bosom flowers which bloom not for man. Like the eagle, he soared too near

the sun, and was struck blind. He was misled by sparks of his own kindling. He became giddy from the eminence to which he was raised, and after staggering awhile, he fell—a warning to all who lose the thread that leads through the mazy labyrinth of human life. The whole Church of Scotland decided, through her General Assembly, that the views of Mr. Irving were unscriptural, and yet he persisted in his adherence to his former statements, and pitched his own judgment against that of the most venerable, and learned, and holy fathers of the Scottish Church.”

The strong conviction of some, with whom I have lately conversed, justify these pretensions (so they tell us) to the spirit of prophecy. This was also professed by the followers of Irving, and but a few days before his death, some of these deluded creatures, supposing him to be inspired, exclaimed, “he will not die!”—and when the miserable deception was brought home to the prophets in Newman-Street, they answered, “Jeremiah prophesied falsehoods, and, if he erred, we have a right to do likewise.”

A case of a similar character but lately occurred among the advocates of the Millenarian scheme, and that within the writer’s knowledge. The person alluded to smote the table with vehemence, and exclaimed, “If he does not come within the space of a year, I shall then reject the existence of God!”—“So infatuated are these fanatics, that rather than humble themselves to see the absurdity of their views, they will let go their belief in the inspiration of the word of the living God, and shake the very foundations of all our Christianity. O let the lying prophecies they utter, prove to these deluded mortals that their system is a refuge of lies; and with a few sincere and holy exceptions, a sanctuary for hypocrisy, fanaticism, and sin.”

The above quotation from a living preacher may appear inapplicable to those who favourably regard the vagaries at which it is aimed, and certainly it is, if the notions they have imbibed are incentives to a life of holiness, and increasing diligence in the things of God. Such an effect they may have produced in some solitary instance; but I am persuaded that the majority of those with whom I have conversed, who adhere to these objectionable views, are declining from the paths of righteousness; and, from their conduct, we need not the eyes of an eagle to discover an unusual coldness in their conversation and general deportment.

To undo the bands of the family compact, in which, as Wesleyans, our strength consists, may be pleasing to him, whose object it is, first, to *disband*, and then *destroy*; and if he can achieve the first, he will find it comparatively easy to effect our ruin. On this, therefore, the object of his present working, let us fix a steady gaze, and to prevent this, which is deprecated by more than a thousand voices in earth and heaven, let us work



out our sublime distinction, and spread the light of truth to the utmost verge of this our world.

But the adversary may seek to effect his object by means of others. The position in which we stand at present is one of RESPONSIBILITY, and one of PERIL:—of RESPONSIBILITY, because idolatry is falling before our Missionaries in every part of the habitable earth; if we therefore relax our efforts, or cease to act in one unity of movement, we lose the confidence of men and angels,—for the one are watching our actions, confident of the glorious issue, and the other are beckoning us on, over fields of light and victory; while both are exciting us upwards, to the orbit of our wish. The Macedonian cry, from every nation, is falling upon our ears, and He who is worshipped by the “spirits of just men,” as well as those by whom He is worshipped, expect us to act with an energy in which there shall be nothing defective, nothing irregular, and nothing redundant. I say not only responsible, but PERILOUS—for we are left comparatively alone to struggle and to conquer. Rome, by enslaving the mental energies, has palmed upon the dupes of papal tyranny a tissue of ridiculous rites, adroitly woven into a garment of righteousness, as contrary to that which the Saviour purchased as light is to darkness or error to truth:—she has brought to the conflict all her powers, and is determined to hold her possessions like as the oak holds beneath its grasp the yielding soil. Our venerable and Protestant establishment acts in her presence like a conquered enemy, and out of fifteen thousand of her clergy, eleven thousand have embraced openly the doctrines contained in the Oxford Tracts. And look at all the other great divisions of the Christian Church, and then you will find that each in its turn has persecuted and opposed that system which we believe God has put in motion for the subjugation of the world to Messiah’s sway.

Our expectations of foreign support are actually withered, and if we conquer it must be separate and alone: and though we gladly hail the friendly spirit manifested by one of the churches, and to which reference was made on the last page of the September number of the Magazine, yet we fear that this friendship is confined to the land which gave it birth, and to those Ministers who were present in that assembly. Or why that insane effort on the part of some to destroy our influence and narrow our dominion? Why circulate among our people a tract\* which has been answered again and again, and which contains, among its earliest announcements, charges which no man, nor number of men, can possibly prove. Those sly and insidious attacks are more dangerous than open hostilities; and while we tell the gentlemen who make them, that they are the emanations of mind actuated by other principles than those

\* Walker’s Address to the Methodists.

enjoined by our blessed Lord, we bid them leave other churches alone, and turn their attention to some desperate cases of inconsistency among themselves.

Brethren, the church in her collective capacity, is destined to conquer all her foes.—“Built on a sure foundation, even that of the Prophets and Apostles, Jesus Christ himself being the chief corner stone,” she is a barrier to resist the aggressions of sin, and the only instrument with which our God intends to bless and to save a guilty world. He, who has put into her hands the map of the earth, and sent her forth to publish in every nation the blessings purchased by price of blood, may dispense with us if we resolve to slumber at the post of duty, for as He must have the “Heathen for his inheritance,” and “the utmost parts of the earth for his possession,” he will, if we refuse the distinguished honour, raise up others, who, like the early Christians, shall bring all their powers to the vigorous enterprise, and light up the world with that radiance which shall ultimately spread from its rivers, even to its ends.

Why, if such puny doings as those which have characterised our former history, could thin the opposers’ ranks, and if they could awaken to life and spirituality those who were dead in trespasses and sins, what should we have done or rather what is there within the compass of possibility that we should not have done, had we trod in the path of our Apostolic leader, and, like him, have gone “out of the camp daring to bear the reproach of Christ.”

Let us, Brethren, be united in all our operations, and humbly relying on the promised Spirit for infallible direction, and you know the sequel, “The barren waste shall become a fruitful field and the fruitful field the garden of the Lord.”

*Richibucto, Sept. 27, 1842,*

F. S.

## LETTERS ON THE EXTENSION OF WESLEYAN MISSIONS

IN THE NOVA-SCOTIA AND NEW-BRUNSWICK DISTRICTS.

No. I.

MR. EDITOR,—

As many an anxious question is answered, and as many anxious thoughts set at rest, or excited, (as the facts are agreeable, or disagreeable,) by the arrival of Conference news and “station-sheet”; I make use of my privilege to express a few thoughts: not to arraign the Conference at the bar of my or

another man’s opinion; but to look at things as they are, and as the decisions bear upon our concerns in these Provinces.

The union of two or three stations under one preacher—the “one wanted”—and the non-reception of some who were recommended to travel—as they come under consideration, awaken the inquiry, Why

thus? in the minds of those who think before they judge; while the circuits and persons interested, who may not take time to consider, may condemn what seems to be injustice. That there are persons qualified for the charge of circuits, and the care of souls, is generally known; and that these are desirous of being so employed, is evident, from the number who have been proposed here and "at home." That there are numerous openings and pressing calls for labourers, is a pleasing, and yet, under present circumstances, painful fact. As there are men, and fields of labour, why are not, then, the fields occupied, and the men employed? This is the question, which we design answering; and to which the attention of all who are in any wise connected with Methodism in these Districts is called: and in order that we may be understood, we begin with the Ministry, and its dependence on the Committee and British Conference.

When a man is recommended to the British Conference, as proper to be employed in the Missionary work, if the recommendation be sustained, and the person appointed to a station, he then becomes identified with the Conference as "on trial." During the period of four years, his salary (£30 per annum,) is quite easily raised. If he pass the time of his probation so as to meet the approval of the District Meeting, he is recommended to be received into "full connection," and, if received,

is so placed on the minutes, and there stands a member of the Conference, and is allowed privileges according to his standing. At ordination, he receives the "instructions" of the Committee, with the declaration that so long as he attends to them he will be acknowledged as a fellow labourer, and that an affectionate attention shall be paid to all his wants. The person who is received into "full connection", has a right to marry; and when he avails himself of this right, an increase of salary is guaranteed to him, proportioned to the expensiveness of stations, &c., according to fixed principles which have been acted upon for years. Definite sums are voted from the funds of the Missionary Society, to meet the deficiencies of these Districts; and these sums are, from year to year, apportioned to the various Circuits, in proportion to the extent of the respective Mission families, and other circumstances. These sums, the Committee assure us, cannot be increased, without doing injustice to other portions of the Mission work;—and yet they are not large enough, when added to the amounts raised on the several Circuits, to meet the claims, authorized by connexional usage, of the Preachers already employed. It must be evident, to every candid mind, that the Committee and Conference cannot, consistently with their obligations, employ men beyond their ability to provide support for those so employed. —To receive persons, and ap-

point them to stations, when the Committee have not means to pay deficiencies, would be an injustice to those thus received; because, as they devote the *whole* of their time to the work of the Ministry, they and their families must be supported—the law of Conference being such, that no Methodist Preacher may follow any secular calling. If, therefore, men are recommended to travel, and there are Circuits that imperatively require their labours, and under these circumstances they are not received, and the stations are unsupplied, the Committee are *clear*, according to the principles of *justice, prudence, and Christianity*. If the question be asked, Where lies the guilt? we answer, In ourselves, and all the wonder is that the Committee have not refused to extend the work before.—It lies with the Congregations who attend the Wesleyan Ministry, to remove the barriers to the extension of the work. A reference to the July and August numbers of the Magazine will shew that there were heavy deficiencies, which were borne by the Preachers in both Districts, and which they are *not able to bear*, which they cannot bear—so close are the allowances—so wire drawn—that they cannot bear the *least* reduction. The Committee's grant cannot be increased: So stands the work: souls are perishing within our hearing, crying for help, which, for want of financial means, we cannot afford. The blood of souls crieth, and in whose skirts is it? In theirs, who

having the blessing of competency, or wealth, will not dispense it for the advancement of the Kingdom of Christ.

In these Districts there are many Circuits which ought not, in justice, to receive any aid toward the support of their Preacher; and yet there is not a married station which supports its own Preacher, or rather which is not allowed to draw from the Mission Fund, except Saint John, Fredericton, and Milltown.—Not *one* in Nova Scotia. Sackville ought not to receive any help;—Bridgetown but a moiety of what it now receives: indeed, we need not individualise.—Milltown has set a noble example, which, if followed, would soon relieve the embarrassed state of our funds. That Halifax, and Charlotte Town, Horton, and some others, do not support their own Preachers, is strange, to say the least of it. If the receipts of many stations were laid before the public Congregations, there would be a general exclamation of surprise extorted, because of the small amounts.—If some of the wealthier Circuits were to support their own Preachers, then the funds which they now receive would be available for the extension of the work,—then young men could be received, and stations supplied which are not *now* able to support their Preachers, but which require their labours. It is to be hoped, if any persons find fault with the doings of the Committee and Conference, that they will remember that *they themselves*

have obliged them to this course of action; and if we all wish the extension of the work of God, in these Colonies, we must put our shoulders to the work.—Rich men must give of their wealth, and men in humble circumstances must give according to their ability.

If I am spared, you and your readers shall hear from me again, respecting the causes which have operated to prevent that support being given to our Ministry on our several Circuits, which is required.

PHILOS KOSMOU.

*Nova-Scotia, 3d Sept. 1842.*

[From the Churchman's Monthly Review.]

### MOFFATT'S MISSIONARY LABOURS.

It was about two years ago, that, at one of the religious meetings in Exeter Hall, a resolution was put into the hands of one who had been long a stranger to his native land.—He was a man of middle age, whose sun-burnt countenance and foreign air bore witness to his abode in the scorching deserts of Southern Africa. And when he stood up before the thousands of his countrymen, he could not help, he told them, calling to mind how, for many years, his audience had been hundreds and thousands of sable countenances, and he was often at a loss for English words to express himself; for he had forgotten, and even tried to forget his native language, that he might make himself more intelligible to the people among whom he laboured. He had tried, he said, to speak and to think in their language, that he might plead more powerfully his Master's cause, and entreat them, for that Lord and Master's sake, to believe and be saved. Nothing could be more plain,

than his statements, or more natural, than his affecting eloquence; reality was stamped on every expression, and he evidently spoke out of the abundance of a heart overflowing with kind and warm affections for the whole human race. He had come unexpectedly to England; he had never thought to return, and it had not occurred to him that he should ever be called upon to give an account of his various labours in Southern Africa. Those who heard him speak, felt that his statements carried with them the internal evidence of their truth. This remarkable man was Robert Moffatt, who had gone forth as a missionary some three and twenty years before, and the principal sphere of whose labours had been among the Bechuanas.—He would have returned to his work in the autumn of last year, but it was thought advisable that some account of his missionary life should be drawn up by his own hand, and published before he left England. His book is now before us; it

is full of interest : but he might have given it tenfold greater interest. He has rightly preferred, however, in this, his first volume, commencing with a sketch of the history of the Gospel Mission in Southern Africa, which, though but a sketch, takes up several chapters of the volume, and necessarily keeps us back from more affecting details. The book is a thick volume, containing above six hundred pages; but, thick as it is, we know that he has been compelled to keep back whole chapters from the over-abundance of his materials. We miss statement after statement which we have listened to with rapt and delighted attention from his lips; and when we feel that we have at length arrived at that portion of the narrative which is full of the most sustained interest, the volume itself comes suddenly to a close. We may venture to express our hope, that at no very distant period, those journals of Mr. Moffatt which have not yet been printed, may also be given to the public.

It was at first intended that Mr. Moffatt should be appointed to labour in the islands of the South Seas, as the companion of the martyred Williams; but, though they went forth at the same time, and received their parting address from the venerable Dr. Waugh on one and the same occasion, Moffatt's destination was changed, and he was sent to Southern Africa. "Brother," said Williams to him, as they bade one another farewell, "I had hoped

that we were to labour together, but God has appointed you to Africa, and me to the South Seas. We shall meet in Heaven." "Yes," replied Moffatt, "we shall meet in Heaven."— And on earth they never met again.

"In Namaqua Land, the country extending from the limits of the desert to the West Coast, Moffatt commenced his labours; and it is with painful interest that we read his graphic descriptions of that scorched and dreary region.

"As an inhabited country, it is scarcely possible to conceive of one more destitute and miserable, and it is impossible to traverse its extensive plains, its rugged, undulating surface, and to descend to the beds of its waterless rivers, without viewing it as emphatically 'a land of droughts,' bearing the heavy curse of man's first disobedience upon it.

"Meeting with an individual on my journey thither, who had spent years in that country," says Mr. Moffatt, "I asked what was its character and appearance. 'Sir,' he replied, 'you will find plenty of sand and stones, a thinly-scattered population always suffering from want of water on plains and hills, roasted like a burnt loaf under the scorching rays of a cloudless sun.' Of the truth of this description," he adds, "I soon had ample demonstration."

Who, that knows any thing of missionary stories, does not know the story of Africaner? It is known, or rather remembered, that Mr. Moffatt was pro-

bably a chief instrument, under God, of his conversion.

In the sermon preached by him, May, 1840, we find him saying :

"The stern, the fierce, the implacable Africaner, once the terror of the border-colonists, and the dread of the neighbouring tribes, was softened down by the Gospel into the image of Him who was 'meek and lowly in heart,' and instead of being a firebrand to his neighbours, the love of Christ transformed him into an humble messenger of peace ; and the lonely hamlets, instead of being abandoned at his approach, rejoiced and were glad for him, when he would take from his pocket his well-worn Testament, and tell his countrymen of the love of Jesus, and appeal with tears to his own circumstances and experience as a demonstration of the grace of God to the chief of sinners. Instead of feeding and gratifying himself at the expense of others, he became, under the influence of the Gospel, a father to the fatherless, and a succourer of the distressed to such an extent, that he considerably diminished his own flocks and herds. Instead of maintaining his rights with the prowess which had stamped his character, he would cheerfully suffer wrong, and appeal to the New Testament, meekly saying, 'I cannot suffer harm when I imitate my dear Redeemer.'—He loved the word of God. It was his daily companion ; and often has he sat with me at the door of my hut from night till dawn of day, eagerly listening

to my answers to his numerous inquiries on the great subjects of creation, providence, and redemption ; and, lastly, instead of dying in hopeless sorrow, when he found his end drawing near, he called his eldest son, and said, 'Write to my far-distant teacher, and tell him that I die, but I die in the faith of the Gospel, and in the full assurance of hope of a blessed immortality. I shall no more behold his face on earth, but tell him I shall wait for him in that world of peace, and joy, and love, of which we so often talked when we sat together on the great stone.' Soon after this deeply-affecting but cheering message he fell asleep in Jesus.'—(Pp. 34-36.)

The very name of Africaner had been at one time a terror to those who heard it, not only to the colony on the South, but also to the tribes on the North, who fled at his approach. His name carried dismay even to the solitary isles :—

"As I was standing with a Namaqua chief," says Mr. Moffatt, "looking at Africaner in a supplicating attitude, entreating parties ripe for battle to live at peace with each other: 'Look,' said the wondering chief, pointing to Africaner, 'there is the man, once the lion, at whose roar even the inhabitants of distant hamlets fled from their homes! : Yes, and I,' (patting his chest with his hand,) 'have, for fear of his approach, fled with my people, our wives, and our babes, to the mountain glen, or to the wilderness, and spent nights, among beasts of prey, rather than gaze on the eyes of

this lion or hear his roar.'—  
(Pp. 77, 78.)

It might be said of Africaner, that he 'wept with those that wept'; wherever he heard of a case of distress, thither his sympathies were directed.—How beautiful, too, the missionary's account:—

"One day, when seated together, I happened to be gazing steadfastly on him. His attention was arrested, and he modestly inquired the cause. I replied, I was trying to picture to myself your carrying fire and sword through the country, and I could not think how eyes like yours could smile at human wo! He answered not, but shed a flood of tears."—(P. 3.)

Yes! here, indeed, were the tears of a genuine repentance: the fruit of the Spirit in one born from above. Here is conversion seen in its effects. The Spirit of God alone, no outward reformation, could have done this. "The wind bloweth where it listeth," said our blessed Lord, "and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit."

But it is impossible for us, within our limits, to dwell upon the early chapters of Mr. Moffatt's book, the account of the introduction of the Gospel into Southern Africa, the sketches given of the Hottentots, the Bushmen, the Corannas, and the Bechuanas; the touching history of Dr. Vanderkemp, and of the Albrechts. Of all these, Mr. Moffatt says, with a truly modest spirit, "We can-

not take a minute survey of the lives and labours of some of our missionaries whose names have become, like their voices, silent in death, without concluding that 'there were giants in those days.'"

We are not at home in the volume, nor is Mr. Moffatt, till we are with him among the Bechuana tribes.

The Bechuana country lies to the North-east of the Cape. The people are distinct, and, in many respects, superior to the Hottentots, the Bushmen, and the other neighbouring tribes; their noble language is rich in vowels, and full of soft and melodious accents, utterly different from the clicking and almost ludicrous sounds of Hottentot speech. There is good reason to believe that the language of the Bechuanas may be traced all along the interior of that part of Africa, behind Mozambique and Zanzibar to the Straits of Babelmandel, and from thence to the children of Ishmael in Arabia. The Bechuanas exhibit also very few of the peculiarities of the negro race. Their features approach more to the European or Asiatic model. Many of them are well-informed and athletic, and some exceedingly handsome, though their hair is woolly, and their colour dark brown. Mr. Moffatt could trace no similarity whatever between any of the negro languages on the West Coast and the Bechuana language. He believes, however, that there is no language in Africa so extensively spoken as that of the Bechuana. Wide and vast is the



field thus opened to the missionary who can preach the Gospel in this beautiful language.

It was among this remarkable people that Mr. Moffatt, with his wife and his fellow-labourer, Mr. Hamilton, toiled for many a weary year, and saw no fruit of their labours.—They met with discouragements, we might almost say of every kind, and sometimes the natives gave them to understand, that if it was indeed true that the country and the people from whom they had come were what they represented them to be, then it was plain enough that they must have committed some crime, and been driven away from their own nation, as it was not likely they would come away from any other cause. “They were utterly unable to comprehend the motive which constrained us,” says Mr. Moffatt.—“It was in vain that we appealed to the injunctions of Jesus, our Lord and Master; every argument of that description was met with vehemently savage vociferations of ‘Maka hela,’ lies only.”

The situation of the missionary among the Bechuanas is unlike what it would be in perhaps any other nation of the earth. There are no traces of any ancient superstition whatever, to which he could make his appeal; no idol, altar, or idol-worship of any kind.—“They looked on the sun,” said Mr. Campbell, “with the eyes of an ox: Satan had too fatally succeeded in erasing every vestige of religious im-

pression from their minds.”—A profound silence reigns on this awful subject. How deeply affecting, and how extraordinary the testimony of Mr. Moffatt in his sermon:—“I stand here as a living witness to testify that my ears have been hundreds of times stunned with roars of laughter when I have been labouring to inform their darkened minds, and convince them that there was one mightier than man, even the mighty God, the creator of the ends of the earth; and my eyes have often beheld their derision and scorn when reasoning with them on creation, providence and redemption.—Our labours might well be compared to the attempts of a child to grasp the surface of a polished mirror; and to add to all other discouragements and difficulties, such was the subtlety of this extraordinary people that they would even pretend to be convinced by the statements of their teachers, in order to obtain favour or some little present from them, and they would then make their success a subject of merriment in their own circles.” Some individuals who carried on this deception afterward boasted how expert they had been in gulling the missionaries.

In this state Mr. Moffatt found the Bechuanas; in this state they appeared to remain, and for thirteen long years the missionaries laboured without seeing any fruit; but they went on meekly, patiently, in faith and courage undaunted; they continued instant in prayer, faint yet pursuing—knowing

that the duty of the present day was theirs—the event of the work must always rest with God. Every thing, for a time, —and a long, long time it was, —seemed to go against them; but the little party ceased not to meet at the close of the day to take counsel from the word of God, and to seek in his promises the ground of their encouragement. At length it appeared that things were coming to a crisis. The aspect of their affairs grew darker and darker; the unusual and long-continued drought of the country was ascribed to the missionaries; and after having been long exposed to threatening, reproaches, and scorn, the thunder cloud which had so long hung over them at length burst:—

“One day, about noon, a chief man, and a dozen of his attendants, came and seated themselves under the shadow of a large tree near my house. A secret council had been held, as is usual, in the field, under pretence of a hunt, and the present party was a deputation to apprise us of the results. I happened at that moment to be engaged in repairing my wagon near at hand. Being informed that something of importance was to be communicated, Mr. Hamilton was called. We stood patiently to hear the message, being always ready to face the worst. The principal speaker informed us that it was the determination of the chiefs of the people that we should leave the country; and referring to our disregard of threatenings, added what was tantamount to the assurance

that measures of a violent kind would be resorted to, to carry their measures into effect, in case of our disobeying the order. While the chief was speaking he stood in a rather imposing, I will not say threatening, attitude, quivering his spear in his right hand. Mrs. M. was at the door of our cottage, with the babe in her arms, watching the crisis, for such it was. We replied, We have indeed felt most reluctant to leave, and we are now more than ever resolved to abide by our post. We pity you, for you know not what you do; we have suffered, it is true; and He whose servants we are has directed us in His word, ‘When they persecute you in one city, flee ye to another;’ but, although we have suffered, we do not consider all that has been done to us by the people amounts to persecution; we are prepared to expect it from such as know no better. If you are resolved to rid yourselves of us, you must resort to stronger measures, for our hearts are with you. You may shed blood or burn us out. We know you will not touch our wives and children. Then shall they who sent us know, and God, who now sees and hears what we do, shall know, that we have been persecuted indeed. At these words the chief man looked at his companions, remarking, with a significant shake of the head, ‘These men must have ten lives, when they are so fearless of death; there must be something in immortality.’ The meeting broke up, and they left us, no

doubt fully impressed with the idea that we were impracticable men."—(Pp. 327–329.)

This appears to have been the turning-point in the mission. From this time the word of God grew and prevailed, and the seed—precious indeed it was, which had been literally sown in tears—began to spring up on every side, and yield a joyful and abundant harvest. The Gospel had hitherto been preached through interpreters; Mr. Moffatt now determined to speak to this people in their own tongue.—His difficulties were great, but he took the best way of overcoming them, in order that the least possible time might be lost. Leaving the station, and his wife and family, to the care of Mr. Hamilton, he went to take up his abode among the Barolongs, a Bechuana tribe. "Unmindful of their filth," says one who knows him, "and fearless of their ferocity, he went and lived for a period entirely among them;—he walked, he slept, he wandered, he hunted, he rested, he ate, he drank with them, till he thoroughly mastered their language. He then began to preach to them the Gospel of Jesus Christ;".... but we must not dwell on the details of this season. What is the state of the Bechuana now?—The awakening breath of the Holy Spirit has breathed upon this moral wilderness. Mr. Moffatt thus records the delightful change:—

"Sable cheeks bedewed with tears attracted our observation. To see females weep was nothing extraordinary: it was, ac-

ording to Bechuana notions, their province, and theirs alone. Men would not weep. After having by the right of circumcision become men, they scorned to shed a tear. In family or national affliction it was the woman's work to weep and wail: the man's to sit in sullen silence, often brooding deeds of revenge and death. The simple Gospel now melted their flinty hearts; and eyes now wept which never before shed the tear of hallowed sorrow. Notwithstanding our earnest desires and fervent prayers, we were taken by surprise. We had so long been accustomed to indifference, that we felt unprepared to look on a scene which perfectly overwhelmed our minds. Our temporary little chapel became a Bochim; and the sympathy of feeling spread from heart to heart, so that even infants wept."—(P. 496.)

For three and twenty years Mr. Moffatt laboured among this people; and he tells us that during the years 1837 and 1838, a rich blessing descended on the labours of the brethren at home, at the out stations, and, indeed, at every place where the Gospel was read and preached. Gladly would we dwell on the marvellous stories of this deeply interesting volume, on the touching narratives and anecdotes with which it abounds; but we purposely abstain—why should not our readers procure the book and judge of its value for themselves?

And now, after the perusal of Mr. Moffatt's book, shall any

one put it down and say, "There has been no blessing here. This is not God's work! The missionary has not received Episcopal ordination."—We do not say this in lightness of mind; we love and prefer, with all our heart, our own venerable Church of England. But, O! it is sad to think that in an age like the present, when so much is said of the superior attainments of intellect, a narrowness and littleness of mind should be so evident in many quarters; and this with regard to that subject which is calculated, above all others, to give high and noble ideas, and real enlargement. We cannot but regard these errors as peculiarly the errors of little minds, and as calculated, notwithstanding all the mysterious and high-flown pretensions of a too conspicuous party in our Church, not only to lower the tones of real religion, but to produce that for which we can find no better term than sectarianism.

It seems to be the effort of the Tractarian party, for we mean them, not "to bring into captivity every thought to the obedience of Christ," which is, in fact, the only real way of enlarging the heart, but to bring into subjection every thought and every feeling to the obedience of a Church (we do not allow their view of our own beloved Church of England,) in which we do not recognise the noble features and the majestic proportions of the chosen spouse of the Christ of God. Feeling this, we say, without disguise, that we turn, among many disappointments, to the writings of men like Shuttleworth and Benson, or the two brothers who alike justify their appointment to the Episcopal bench, by not only showing themselves in practice a pattern of good works, but by showing in doctrine, uncorruptness, gravity, sincerity, and that sound speech which cannot be condemned.

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## RELIGIOUS INTELLIGENCE.

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### PROVINCIAL.

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#### DEATH OF THE REV. SAMUEL McMASTERS.

Two months have not passed since we were called to record the unexpected death of the Rev. PETER SLEEP, and now we must announce a similar event in itself equally sad and, as preceded so recently by the first named bereavement, doubly distressing. Another Watchman has fallen from the walls of our Zion! And it is one whose prospects for an *extended* course of toil and usefulness were even more encouraging,—one who was younger and far more robust. **THE REV. SAMUEL McMASTERS** is dead! Yes, our Brother who stood so *firmly* at his post of earthly duty has been suddenly removed therefrom!

Until the commencement of the sickness which ended in death, our deceased Brother had scarcely had one day's severe sickness in his life. He had what is termed an iron constitution, and his manner and habits of life, as well before as after his entrance upon "the Itinerancy," were those most likely to conduce to health,—they were active and regular.

He performed the labours of his Circuit until Tuesday the 21st September, on which day he attended an appointment in a new Settlement about twelve miles from Fredericton. On Wednesday he returned to Fredericton, but instead of proceeding to Sheffield according to his previous intention, he determined, in consequence of a very severe pain in his head, and other premonitions of approaching sickness, to hurry home to his residence on the Nashwaak. His friends, Mr. and Mrs. PICKARD, earnestly pressed him to remain in town until the next morning at least, but he said—"I am going to be sick, and home is the best place for a sick man." His feelings drew him homeward, and although it was about sunset when he crossed the Ferry, he pressed onward, but did not reach home until ten o'clock, P. M. When he entered the house, a high fever was raging in his system, and he said "I do not know how I have got along—I had no power to manage my horse, and was sometimes at one side of the carriage and sometimes at the other." The fever continued to rage during the night and thenceforward until it had consummated the work of destruction, in spite of all the efforts of friends, guided by the medical attendants who were soon called.

On Friday evening, Brother RICE visited him and found "him confined to his bed, but apparently a little better, the pain having almost entirely ceased. During the previous evening, he had been favoured with a full and delightful revelation of the love of God, so that for some time he lay exulting in the manifestations of the Divine goodness. On account of this, his anxious wife was much alarmed, regarding such full manifestations to the soul as generally premonitory of death." In a few hours after this interview with Brother RICE, the fever had advanced so as to cause delirium, but still he thought and talked about his work, and matters immediately connected therewith. At one time he told Mr. BUSBY, who was unremitting in his attentions to his afflicted colleague, that he had preached three times on board the Steam Boat the day before. Sometimes he seemed to be engaged in the ministry of the word of life, at other times to be contending against the powers of darkness.

On the 4th of October he began to sink rapidly, so that all became apprehensive of the worst; but he was blessed with several lucid intervals, so that he was able to make all necessary arrangements for the settlement of his affairs, and to advise his beloved wife very particularly how to act after he should be taken from her; and also to give most satisfactory assurance of his safety through the mercy of God in Christ Jesus.

Not very many hours before his death, he said to Mr. BUSBY, "I am very dull, but the thoughts of eternity rouse me!" And again, "The love of God to me is inexpressible, it is like the rain coming down from heaven to my soul." He exhorted all his friends to move forward in the divine life. "Come!" said he, "leave all your trials and let us go on to heaven,—these trials will soon be over." He anticipated death as the probable result of his sickness, and thought and talked of it not only calmly free from all alarm, but also with joyful delight. About noon on Thursday the 6th of October his sufferings ended,—soul and body were sundered after a union of about thirty-six years—between five and six of which had been spent very usefully in the itinerant ministry.

On Saturday, after singing and prayer at the house, the corpse was removed to Fredericton, where a very large and respectable funeral procession was formed at the ferry landing in Phoenix Square, which proceeded thence to the Wesleyan Chapel; here the hymn which begins, "I the good fight have fought," was sung, and the Rev. M. PICKLES prayed, and read the beautifully appropriate portions of the Scriptures selected for such occasions; after which the procession passed to the burial ground, where, the Rev. S. BUSBY having conducted the usual religious services, we left the body resting side by side with the remains of the Rev. A. C. AVARD, awaiting the voice which shall bid the dead arise. As we turned to leave the silent resting place of these dead, the sun was going down to leave us for a time in darkness, and our hope for the light of another day was not stronger than our "sure and certain hope of a blissful resurrection, for those we then left, to eternal life through our Lord and Saviour Jesus Christ."

Funeral Sermons were preached on the following Sabbath,—in the morning at Nashwaak by the Rev. H. PICKARD, and in the evening at Fredericton by the Rev. S. D. RICE.

Why the removal of Brother McMasters should have been ordered or permitted, we cannot now discern, but *we shall know hereafter*. This much we know, that *as to live, with him, was Christ, so to die has been gain*, and that there are important lessons of Divine truth, having a direct bearing upon our own interests, character, labours and destiny, which may be most impressively studied in the light of such providential visitations. May the widow, who, after only one brief year's happy association with the departed in the most endearing relationship of this life, is left alone, experience most perfectly that *God is an all sufficient and an all satisfying portion!* May congregations, when assembled to listen to those who stand as Ambassadors for God, *take more diligent heed how they hear*, remembering that the voices to which they listen *will soon, and may suddenly*, be hushed in death! May his Brethren in this District, as they mourn the removal of another faithful and much esteemed fellow-labourer and sadly reflect on this second vacancy which will be painfully manifest at our next annual gathering, more deeply feel the necessity of doing quickly what they have to do, knowing that they too must *gather up their feet and die their Brethren's God to meet!*

#### RE-OPENING OF THE SACKVILLE CHAPEL.

To the Editor of the B. N. A. Wesleyan  
Methodist Magazine.

St. John, N. B. Oct. 19, 1842.

DEAR BROTHER,—

Having engaged to attend the re-opening of the Sackville Chapel, I left the City between six and seven o'clock on the morning of the 12th instant, per Victoria Coach, and arrived in Dorchester at half-past ten the same night, a distance of 125 miles, tolerable good travelling for New-Brunswick: before the commencement of this line we consumed two days and a half in going the same distance.—

This conveyance is therefore a great public accommodation, and as such, all who are interested in the prosperity of the Province should give it such countenance and support as may be in their power to bestow. Travelling at this season of the year, when the weather is clear, is both healthy and interesting; passing as we did through a fine section of the Province, the scenery was diversified, occasionally enchanting;—the gentle visitations of what will ere long change the whole face of nature into stern winter were apparent on every hand:—

"The fading many coloured woods,  
Shade deepening over shade, the coun-  
try round  
Imbrown; a crowded umbrage, dusk  
and dun,  
Of every hue, from wan declining green  
To sooty dark."—THOMPSON.

To one whose lot has been for the last few years to be confined to the city, a change of this description is not unacceptable. The next morning I took the mail for Sackville, where in little more than an hour I reached the end of my journey. This place is improving very much; as the increase of the population goes on, the upland will be more extensively brought into cultivation, and consequently give to it a more neat and rurally-interesting caste. The nakedness of the Parish is very striking to a stranger; a little taste in the distribution of ornamental trees would add greatly to its beauty. The want of observing this in the clearance of the wilderness is not only offensive to the eye, but it deprives cattle grazing in the fields of that protection from our burning suns, which would otherwise screen them from the fiery rays which cause them to pant under almost insupportable heat. When the ornamental and the useful can be united, let no man put them asunder. Near thirteen years have passed since I first visited this part of New-Brunswick.—Then we had a small brick chapel, nearly opposite where the present one stands. The new one was commenced under the superintendency of the Rev. J. B. Strong, at that time Chairman of the District. His design was a great improvement in chapel building, and was much to his credit both in taste and judgment. Some think that an improvement might have been made then in the relative size of the spire; but this is a matter of opinion; his visit to England prevented him from finishing what he had begun; and this fell to the lot of the Rev. R. Williams; it was opened in the fall of 1838;—size 60 feet by 40 feet. The work of the Lord steadily advanced, until the winter of 1841, when a gracious revival of religion took place under the ministry of brother Shepherd, the present laborious superintendent; most of the new converts continue steadfast and exemplary! May they be "everlasting signs" of redeeming grace through all eternity! A steady demand for pews, and the prospect of the Academy soon going into operation seemed to join in calling

upon the trustees so soon to enlarge the building. It is now 65 feet long, with a gallery on three sides: behind the chapel, is a room, intended for a Sabbath School and Vestry; over this are several excellent class-rooms, without which no Wesleyan premises, however spacious or beautiful, can be as efficient as they ought to be. It is impossible we can have finer specimens of chapel architecture than what the connexion possesses at home. I would respectfully say to my brethren who are engaged in building or enlarging chapels, copy the home designs. Some few years ago, the building committee intimated their intention to make a collection of such designs as we have among us, of different sized chapels, the most admired and useful, and publish the same. I presume not to say how far such a work might be useful in England, certain I am among the missionaries of our society it would be a valuable guide. Of course these would not be mere pictures "to look very well on paper," but plans drawn to a scale for general utility. To the tower of this chapel is affixed a good bell, I think the gift of our excellent friend Mr. Boltenhouse, and kindly ordered by the Hon. William Crane, in one of his visits to London. Though not more than four or five cwt. it is heard at a considerable distance, being of clear and musical tone.

Sabbath morning broke fine and cheering, after a violent gale and rain-storm from the south-east. This wind comes with amazing strength across the broad marsh between the Bay of Fundy and Bay-de-Verte: had the Academy presented its broadside to so formidable a visitor whose sweeping flight is not unfrequent here, it must have suffered considerably in the concussion; though less sunny in some of its rooms, I think the students generally will be enabled to prosecute their intellectual engagements much more advantageously than if it looked directly east. It was very animating to see the carriages and horses traversing the roads from all directions, bearing the people to this enlarged temple of the Most High God:—

"Thither the tribes repair,  
Where all are wont to meet,  
And, joyful in the house of prayer,  
Bend at the mercy-seat."

The congregations were large and deeply attentive. To this interesting people I preached twice with much comfort to

my own mind, and I humbly hope with some profit to them. Some of our friends who filled the singing gallery, had paid considerable attention to sacred music; there were no less than three bass viols played with taste and judgment. A few additional female voices would be an improvement; the singing was general through the whole congregation; but the time was too slow. A little attention to this by the leading singers would soon cure this evil; for aided by the still powerful voice of our venerable father Avar, now in his 82d year, at the pulpit, or west end of the chapel, the congregational singing would be easily managed. I was delighted with their tunes; they were suited to the words, and such as I had mingled with thousands in singing both in England and the West Indies. Some of the professors of music of this day will probably smile when I say they were Methodistical; and what *to us* is so good a recommendation; we want *such* tunes to *such* hymns. Of this fine commodious premises many will join me in the wish;—

“ May it before the world appear,  
That crowds were born to glory here.”

With very agreeable and intelligent companions in the coach, my journey

home was rendered most pleasant.— Among them were two honourable members of Her Majesty's Legislative Council, and a Reverend Pastor of a French Roman Catholic Church.— Though a Canadian, he spoke the English language very well, and seemed anxious to catch at any improvement in accentuation, to which a fine musical ear gave him great inclination. A variety of pleasing and instructive subjects were debated with great vivacity, intelligence, and courtesy, which caused the hours to pass very quickly. Having to take up my quarters upon the floor of friend Ichabod Lewis' parlour, in Petiscodiac, for two or three hours' rest, by the front door being left open I caught a severe cold; otherwise I should have done very well. While our valued and esteemed brethren are falling one after another, young and active as they were, I feel thankful to God for strength to labour, and rejoice in sharing the toil and honours with my brethren in consolidating and extending institutions, which shall exert an influence upon the destinies of this Province long after our work is completed.

Your's affectionately,

ENOCH WOOD.

### WESLEYAN SABBATH SCHOOL ANNIVERSARY.

St. Andrews, Oct. 17, 1842.

To the Editor of the Wesleyan Methodist Magazine.

DEAR BROTHER,—

When we make a communication on the subject of our labours in the Mission field, we wish to be able to state, that those labours are, in a very especial manner, succeeded with the Divine blessing—that we witness the conviction and conversion of sinners, and additions to the church of such as shall be saved; but I am far from being of opinion, that, as Wesleyan Missionaries, we should never correspond with you, as conductor of the Wesleyan Magazine, because we have no very cheering intelligence to communicate.

At present I would only observe, that we here have (blessed be God,) peace within our borders. I cannot report any positive increase in our number, since the District Meeting—my congregations are

large, and appear deeply serious, and we are looking for the fulfilment of the promise, “ I will pour out my spirit on all flesh,” &c.

In a former communication I gave you an account of the Sabbath School, as connected with our congregation in this Town: this School, I am happy to say, is still in a prosperous state; its interests are well sustained, and the efforts of the Teachers continue to be acknowledged by the great Head of the Church. Mr. and Mrs. F. A. Babcock are still indefatigable in their attention to the institution, and have presented us with a second supply of Books for the Library. Since the establishment of the School in 1840, three of the children have died, leaving most satisfactory evidence of a change of heart; at present the number of scholars is upwards of one hundred.

On the 23d ultimo, the Anniversary of the School was held, on which occasion, a number of friends of other denominations were present. I had previously



invited the Rev. Dr. McLean, of the Scotch Church in this Town—the Rev. A. D. Thompson, of the Baptist Church, and also the Rev. Messrs. Keillor and Sewell, of the Congregational Church on the American side, to favor us with their company; but in reference to the two latter friends we were disappointed—one of them was prevented from attending through affliction—the other, by the strong wind which blew at the time, making it unsafe for the Robbinston ferry boat to cross. At half past two o'clock the children assembled in the Chapel, and were addressed by the Rev. W. Smithson—the Rev. A. D. Thompson concluding the service with prayer. The children were then marched in classes, with their respective teachers, to the Town Hall, where they were met by a large number of friends, desirous of ascertaining what progress they had made in the acquisition of religious knowledge, and their ability in reciting Scripture, Hymns, &c. Here the service was opened by singing that admirable Hymn for the Queen, on the 433d page of our Hymn-Book—“*Sovereign of all whose will ordains,*” &c., in which all heartily joined—the Divine Blessing was then invoked by the Rev. Dr. McLean, in a very appropriate prayer; a number of children, whose delivery was the most distinct and audible, were then called up by their respected Superintendent, Mr. Ingram, and recited verses of Scripture and Hymns, very much to the satisfaction of the audience. Tea, cakes, and oranges were then handed round by the Teachers to the young party; and when sufficiently regaled, they withdrew in a becoming manner to their respective homes. The friends of the Institution

now took tea together, among whom were the Honorable Harris Hatch, and Lady, and Doctor Frye. The Honorable Harris Hatch, the Rev. Mr. Thompson, and the Rev. Mr. Smithson addressed the meeting, through the Chairman, on the subject of the benefits of Sunday School instruction, and between seven and eight o'clock the meeting separated, all apparently much gratified.

Since then I have met with an article in the London Watchman, which I very much wish I had previously seen, that it might have been read at the Anniversary. Its insertion in the Magazine, doubtless, will be pleasing to many of your readers. It is headed, “*The best mode of preventing crime.*” The late General Harrison, President of the United States, appears from the following anecdote, to have considered that the moral improvement of the young is of greater value, in preventing crime, than the ordinary penal checks which are interposed. In his last out-of-door exercise, the General was engaged in assisting the gardener to adjust some grape-vines. The gardener remarked, that there would be but little use in trailing the vines, so far as any fruit was concerned, as the boys would come on the Sabbath, while the family were at church, and steal all the grapes, and suggested to the General, as a guard against such a loss, that he should purchase an active watch-dog. “*Better,*” said the General, “*to employ an active Sabbath-School teacher; a dog may take care of the grapes, but a good Sabbath-School Teacher will take care of them and the boys too.*”

I am, your's sincerely,

A. DESBRISAY.

## REVIVAL AT SAMBRO, NOVA-SCOTIA.

HALIFAX, Sept. 28, 1842.

To the Editor of the *B. N. A. Wesleyan Magazine.*

MY DEAR SIR,—

As it is always interesting and encouraging to the friends of vital religion, and especially to those who are actively engaged in promoting its interests, to hear of its extension, either by copious outpourings of the Holy Spirit, or by his more gentle drawings; I forward to you a short account of a Revival which has recently taken place at Sambro, in

the Halifax Circuit, for insertion in your valuable Magazine.

There are in this revival several interesting features, in which will be seen, on the one side, the various workings of that principle of alienation from God, which is so deeply rooted in the heart, and so fully developed in the experience of the unconverted; and on the other side we will also discover that it is the same Divine agent that works in all religious movements in his various and saving operations. Sambro is one of those places that are most likely to be

overlooked in our Missionary arrangements, the people not being able, of themselves, to support a Preacher, and being at too great a distance from Halifax to come within the range of the local agency, consequently it has been for some years past almost destitute of any kind of religious instruction, until last year, when the Rev. Messrs. Crocombe and DeWolfe came to the Halifax Circuit, by whom arrangements were made for employing a young man, to supply Sambro once a fortnight regularly with preaching. The appearance of a Preacher in the neighbourhood, excited, at first, no little surprise; and to people who had been accustomed to spend their Sabbaths in idleness, amusement, or labour, and more frequently in the latter, it was a task to sit in the house of God long enough to hear a sermon. We would suppose, did not our experience convince us to the contrary, that people who had been nearly ten years destitute of the "word of life," would have received it with as much avidity as the parched ground drinks up the falling showers; yet, instead of receiving the word with joy, many refused to hear it: while others manifested an almost open hostility to the ordinances. However, the word of God soon began to show its mighty efficacy, proving itself to be "quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and a discerner of the thoughts and intents of the heart." Penitents could be seen in several parts of their little place of worship, and in a short space of time, the same word used by the Spirit to shew them their utter sinfulness and helplessness, became the power of God to their salvation. From Sabbath to Sabbath the poor captives were seen "going and weeping, seeking the Lord their God, with their faces Zionward, inquiring the way thither." To one or two God-fearing souls, who were anxiously looking for brighter days, these were cheering times, as well as to myself, who at times felt the deepest anxiety for their spiritual welfare. The continuation of this good work still affords increasing encouragement, and all must acknowledge it to be a work of God, from the signal effects that have followed. In a short time the voice of prayer was heard ascending from many of the houses in the settlement, and this did not fail to have its effect upon those who were still

unconverted. The blameless and consistent lives of those who professed faith in Jesus Christ, had a direct tendency to stop the mouth of the reviler; and even he, attending their social meetings for prayer, which were instituted among them as soon as they were brought to feel their need of prayer, "was convinced of all and judged of all, and thus were the secrets of his heart made manifest, and so falling down on his face, he worshipped God, and reported that God was in them of a truth." Reformation of life was the immediate result of this blessed revival. As soon as the love of God was shed abroad in the heart, the love of his commandments and ordinances became manifest. The Sabbath was no longer profaned, either by amusement or labour; but was consecrated to the Lord, and to his service. Upwards of seventy persons now meet regularly in class, and almost every fortnight we have some new members. Several dozen Bibles and Hymn-books have been distributed among them, and they now evidently appear to be growing in grace and in the knowledge of our Lord and Saviour Jesus Christ. The congregation increased so rapidly as to require the enlargement of the Chapel. This was no sooner suggested, than a subscription list was circulated, and upwards of £30 collected: and now their place of worship is considerably enlarged, paid for, and filled with devout worshippers.—To God be all the glory.

Several interesting cases might be mentioned connected with this revival; but I will mention only one at present, (as I do not wish to occupy too much space,) which will tend to illustrate the utility of publishing the experience and biography of religious persons. A woman who at the commencement of the revival was brought into distress of mind, and being some time in that state, and apparently ignorant of the plan of salvation, was assailed by a temptation of the enemy, that because she had lived so long in sin, the day of grace had passed, and that she was doomed to feel the consciousness of guilt, without having it cancelled;—she gave way to the temptation, and for some time despaired of salvation,—she thought "every verse in the Bible condemned her." While in this state of mind, she providentially met with one of the numbers of the Methodist Magazine. She commenced reading the experience of one who, in a similar state of mind, was assailed by the same

temptation, and had obtained a happy deliverance. She cried out, "it is a temptation!—here is one who had my feelings, and obtained forgiveness: why cannot I? God is the same—He changes not. Lord I believe,—help thou mine unbelief!"—And instantly she was enabled to sing—

"No condemnation now I dread;  
Jesus and all in him is mine!"

Thus is exhibited the glory of our beloved Methodism,—by her Missionary enterprise the Gospel is sent to the poor,—through the medium of her ordinances light shines upon the dark places,—the neglected are sought out by her, and while her gates are open to all, the poor

particularly are invited to drink from her "wells of salvation." While we are not disposed arrogantly to claim for her exclusively the character of evangelical holiness and usefulness; and gladly hail as allies in the great work of Christianizing the world "all that love the Lord Jesus Christ in sincerity;" yet feeling our souls united to her as a branch of Christ's visible church by bonds stronger than death—for our brethren and companions' sake we would say, Peace be within her! may her walls be salvation! her gates be praise! may God be her light, and her God, her glory!—Amen and Amen.

Your's truly,  
J. ALLISON.

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## MISSIONARY INTELLIGENCE.

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### EARTHQUAKE IN SAINT DOMINGO.

*Extract of a Letter from the Rev. M. B. Bird, dated on board the "Active" Brig, in the Harbour of Cape Haytien, May 12th, 1842.*

I avail myself of the first opportunity to inform you, that, about five o'clock in the afternoon of the 7th instant, the entire of Cape-Haytien was in a few seconds involved in one common ruin by an earthquake. The escape of myself and family from the general destruction is such an instance of the interference of Divine Providence, as neither time nor eternity will be able to obliterate from my memory.

At the time of this awful catastrophe, I was sitting reading in the balcony of our house, which projected into the street; Mrs. Bird was in a room three stories high, with our youngest and eldest child. Our servant was in the kitchen with our second child; and a young person living with us, was in the act of walking from one part of the house to the other. At the moment I felt the shock, I started from my chair, and soon became confounded, not knowing whether to run backward or forward; and in this moment of inconceivable agitation, the entire wall from which the balcony was projected, where I was sitting, fell, and I was precipitated with it into the

general ruin; the height from which I was thrown might have been eighteen or twenty feet, but I scarcely felt the fall; and, when down, was astonished to find myself in existence, although almost suffocated with the dust which arose from this fearful and general crash. In this condition I remained for some seconds; during which time the earth continued to tremble, and, having no idea but that a beam, or some falling wall, would soon send me into eternity, I commended my spirit to God my Saviour; but his great mercy suffered me to live.—When the dense cloud of dust had passed over, I arose, and beheld nothing but one vast scene of ruin, which extended to the utmost limits of the fine city of Cape-Haytien, with here and there one emerging from the ruins, which I could compare to nothing but a resurrection. But an intense anxiety soon seized me for my wife and children; and knowing that my beloved wife was in the upper rooms previous to the event, I rushed to the place, and on my way met our servant at the kitchen-door with our second child in her arms quite safe. My ascent to my dear wife and children was partly over the ruins of our house, and partly up two staircases which had been dreadfully shaken, and were quite unsafe; but my intense anxiety overcame all sense of

danger, and I soon reached the room, where I found Mrs. Bird and the two children on the floor, having been violently thrown from their seats by the shock. My joy at finding them safe was such as no language could express. My next anxiety was for the young person who was living with us, and who was in the act of walking from one part of the house to the other at the time the house fell. Not seeing her, I concluded she must be dead; but I afterwards found her alive and unharmed. Thus, by divine goodness and mercy, our whole household has been suffered to escape from one of the most awful visitations of God, that has ever been recorded on the page of history.

Having got my family together, we hastened over the ruins—for there were no longer any streets, no, not even one street, that was not filled up with the ruins of the houses from both sides—to the sea-side; but we had no sooner got there than we were terrified with the idea, that we should be overwhelmed by the sea, which, for a few moments, rushed towards the town; but our heavenly Father saved us from this. As soon as it was possible, I got into one of the boats in the harbour, and, with many more, went off to a German brig, the *Active*, commanded by Mr. J. Beckman, whose unbounded hospitality and kindness have rendered him worthy of our sincerest gratitude. Thank God, whose mercy has thus found an asylum for my dear wife, who had not been confined three weeks when this overwhelming event took place, and who had not ventured out of the house since her confinement, until she had to climb over the ruins of this fallen city; but hitherto neither she nor the dear infant has been at all the worse.

To give you anything like an adequate description of this awful calamity, would be utterly impossible. It is one of those events which overwhelm the imagination, and baffle all description. Picture to yourselves, dear Sirs, the suddenness of the visitation, literally, "as a thief in the night,"—the groans of the dying, the cries of those who were imploring help from under the ruins, without any possibility of being rescued, the continuance of the shocks, the rush of the sea towards the ruined city; in fine, think of one of the finest and most strongly built cities in the West Indies, with a population of about nine thousand cast down in a moment by Omnipotence, and two-

thirds of the population buried in an instant in one common grave, and you will have some faint idea of a scene which it wrings my heart with anguish to think of. In the night which succeeded the earthquake, the fallen timbers among the ruins took fire, caused, no doubt, by the fire of the different kitchens, which must have been an awful addition to the agonies of those whose death was not instantaneous.

But, as though this guilty people had not filled up the measure of their iniquities, this awful judgment of God had no sooner taken place, than the work of plunder commenced by the people who soon came in from the interior; so that each one who sought his own among the ruins, considered it necessary to arm himself with pistol and sword; and thus every man's hand seemed to be turned against his fellow. This can the more easily be imagined as taking place, when it is considered that so many of the authorities had fallen victims; and that, consequently, all rule and order were necessarily suspended.—The towns and villages in the neighbourhood of the Cape are all prostrate; but we have not yet heard what the fate of the capital is.

We are, as you will necessarily suppose, in a state of destitution; having only escaped with our lives, and simply the clothes we had on. My library, clothes for myself and family, together with a considerable sum of the Committee's money, are lost; and whether I shall ever be able to recover them is exceedingly doubtful; for as our house did not completely fall, its ruins are very dangerous to approach. But a slight shock would be required, to bring the whole down upon whoever might attempt to rescue anything; and these shocks have been repeated many times since the fall of the town.

I am, at present, at a loss to know which way to turn; but if I hear that Port au Prince is in existence, it is my intention to proceed thither the first opportunity. Or, if it should prove that Port au Plat is still standing, I shall perhaps make my way thither. In fact, I have no idea of leaving Port-Hayne, if it be at all possible to remain at it. I may, however, be necessitated, for the time being, to go to Turk's Island, and remain there until I can ascertain what is the real condition of Hayti. But I have unbounded confidence in the Providence of God; and believe that our path will be made plain.

My dear fathers and brethren, how shall I ever be able sufficiently to praise God for this remarkable, this wonderful deliverance from such a danger as one cannot think of without shuddering! Ever since it has been my honour to be a Mis-

sionary, I have been enabled to say, "I count not my life dear unto me;" but now, I am dumb with astonishment.

"Take my body, spirit, soul;  
Only thou possess the whole."

### MISSIONARY TRIUMPHS.

Dr. Scudder, lately from the East, in his address before the late meeting of the American Board, said, "But, blessed be God, there are also bright spots on the dark landscape—spots made radiant and beautiful by Christianity. There is the district of Tinnevali, where are 15,000 native Christians. There is another luminous point at Travancore, where are 6000 Christians, and at Tanjore and at

Madras are also many who love the Lord. I could point you also to Bengal, where thousands have been baptized, and to Ceylon, where are other thousands—converts from among the wild men of the forests, who have lived among the rocks, and fed upon berries—these tamed, clothed, and in their right mind, are praising Jesus."

### A STRANGE MEDLEY.

The Hindoo gods congregate in the heaven of India to the number of 330,000,000! They are of all colors, some black, some white, some red, some blue, and so through all the blending shades of the rainbow. They exhibit all sorts of shape, size and figure, in forms wholly human or half human, wholly brutal or variously compounded, with four, or ten, or a hundred eyes, heads and arms.

They ride through the regions of space on all sorts of animals—elephants, buffaloes, lions, deers, sheep, goats, peacocks, vultures, geese, serpents, and rats! They hold forth in their multitudinous arms all manner of offensive and defensive weapons—thunderbolts, scimitars, javelins, spears, clubs, bows, arrows, shields, flags, and shells.—India and India Missions.

## POETRY.

### HYMN,

*Composed for the opening of the Sunday School Room, under the New Methodist Chapel, Halifax—October 17th, 1842.*

Father in Heav'n, whose throne of grace  
Is still to supplication free,  
Oh! let thy presence fill the place  
Which now we dedicate to Thee!

We ask thy Spirit's power to rest  
On those who here shall learn thy  
ways,

That they may with Thy love be blest,  
And in thy service spend their days.

In vain the precious seed we sow,  
And water it with many a tear,—

Halifax, N. S.

If Thou do not Thine aid bestow,  
To make the gracious fruit appear.

Pour down Thy grace in copious streams,  
May signs of harvest bless our eyes,  
And let on us, Thy cheering beams,  
Great Sun of Righteousness, arise!

O! Father, grant that all, at last,  
Who here have shown and learned  
Thy love,

Meeting, where grief and fear are past,  
May shout unceasing praise above!

SARAH

[For the British North American Wesleyan Magazine.]

## THE TEMPLE.

Our God is everywhere! yet who hath knelt,  
At his long 'stablished altar, and hath felt  
No special presence solemnize the scene,  
Where through forgotten years his stately steps have been?

Who treads the hallow'd Temple, grey with years,  
Dead to the holiness its silence wears?  
Stirs its hushed echoes, with a step profane,  
Hastes through its aisles, and heedless seeks the world again?

Who hears no voiceless whispers, on the wings  
Of the lull'd air;—like solemn communings  
Of viewless spirits floating strangely there,  
And warning the forgetful heart to earnest prayer?

O! chilled and frozen truly! let the ice  
Gird his drear heart, and seal his sympathies,  
In such a place, if no warm mem'ries move,  
Alien his barren breast, of every power to love.

But we with our feet bared and eyes subdued,  
Ent'ring the holy place where God hath stood;  
With meek submission and a holy fear  
Reverently breathe the solemn atmosphere.

Yes, God is everywhere! to hear and bless,  
To chasten, counsel, sooth, support, caress;  
But still as to His more peculiar home,  
To his known fane,—with warmer joy His children come:

For here the holy satisfaction fills  
Our human hearts;—here deep devotion thrills:  
We worship *where* and *as* our fathers did,  
And drink from the same chalice,—their dim graves amid.

Thus human loves, with human mem'ries twine  
Round our long cherished altars, (as the vine  
Clings to the oak) and with the aid thus given,  
Struggle with animated strength toward their heaven.

Fredericton, October, 1842.

SENEC.

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## RECENT INTELLIGENCE.

We have much pleasure in noticing the safe arrival, in this City, of the Rev. Messrs. Temple and Williams, on the morning of the 22d Oct. They came passengers in the last Mail Steamer from England to Halifax. The former returns, after only a short visit to his native land, with reinvigorated system, to resume the duties of his important offices, as Superintendent of the St. John South Circuit, and Chairman of the New Brunswick District. The latter has had a longer sojourn "at home," having acted, two years, as Superintendent of a very important Circuit in Cornwall, which has been blessed during this time with an extraordinary revival of religion, in which seven or eight hundred souls have been converted. He now resumes the labours of a Missionary in this District.





THE LIFE OF GEORGE THOMSON, ESQ. BY HIS SON, GEORGE THOMSON, ESQ. VOL. I. LONDON: PRINTED BY RICHARD CLAY AND COMPANY, LTD. 1910.

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**BRITISH NORTH AMERICAN**  
**WESLEYAN-METHODIST MAGAZINE,**  
FOR DECEMBER, 1842.

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**BIOGRAPHY.**

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REMINISCENCES OF THE REV. ADAM CLARKE AVARD.

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It is a pleasing and delightful employment to contemplate the operations of Divine grace, in the experience, and labours, and successes, of those "*servants of the Most High God,*" who have shown unto us "*the way of salvation,*" and who, having finished as "*hirelings their day,*" have gone to their glorious reward. Their memorial has perished from the earth, but their record is on high. The Spirit hath declared them "blest unutterably blest," for "*they rest from their labours and their works do follow them.*" Yet sweet is the savour of their names, long after their heads lie low, and their tongues are silent in death. Our memories will instinctively go back to the days when they lived and moved among us; the precious words we then heard from their lips, are still as ointment poured forth; and we cannot dissociate ourselves from the apprehension, that even in their disembodied existence, they linger among the scenes of their former labours, and sympathize with the joys and sorrows of our checkered pilgrimage. Delightful thought! We are all one family in Christ Jesus,

"One church above beneath."

To spiritual communion the body presents but a feeble barrier, whether joining in the song of Moses the servant of God around the Eternal Throne, or mingling still with the choirs of earth, the employment is the same,

"The kingdoms are but one."

The subject of this sketch was a faithful, and devoted Minister of the Gospel, who, in the bloom of life, and in the midst of his usefulness, was unexpectedly removed from a "suffering" to a "reigning" church. It is not the intention of the writer to furnish a full memoir, nor is he possessed of the necessary materials for such a work—his principal object is to rescue from oblivion a *few* circumstances connected with his last labours and death, which are not generally known, and which cannot but be interesting to many of the readers of this periodical in both Provinces.

Mr. Avar was converted to God under the ministry of the Rev. John Hick, at Charlotte Town, P. E. Island, in the year 1815. A full account of this important circumstance, furnished by the Rev. Albert Desbrisay, to which the attention of the reader is particularly directed, will be found in another place.\* The following brief statement of the commencement of his ministerial labours is given by the Rev. S. Busby.

"I became acquainted with brother Avar shortly after my arrival in Prince Edward Island from Newfoundland, in November, 1816. He then resided in Charlotte Town, and was studying law with a gentleman who had gone to England on business. The absence of his principal left him for a season unemployed, and becoming acquainted with the state of his mind, I urged him to go with me to Murray Harbour, where there was an opening for a school, and as soon as we reached there he was engaged. We resided together in the same house, occupied the same apartment, and slept in the same bed. The house in which we lived was built of logs, and I recollect our bed room where my books, &c. were kept had no window, and we were compelled to do our reading in an outer room, which served both for parlour, dining room, and kitchen. The only chair on the premises was made by myself, assisted by my landlord, Mr. Dejersey, who was a cooper. But although thus circumscribed as to luxuries, the people were kind, and I look back to this as one of the happiest periods of my life. Brother Avar soon began to exhort, and during the winter frequently preached. Believing him to possess talents and qualifications for our work, I took him with me to our District Meeting,

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\* Mr. Desbrisay's statement is too voluminous to be incorporated into the above, and it is too valuable to be at all abridged; it is given at the conclusion of this article.

which was held in the spring of 1817, at Halifax. The brethren highly approved of him, and he was at once received and appointed to Newport Circuit, where many souls were the fruits of his ministry. During the succeeding year I laboured on the Annapolis Circuit, and held, in conjunction with several of my brethren, what was then called the 'Great Meeting,' in Wilmot.\* Mr. Avard attended, and a sermon preached by him from 'I have a message from God unto thee,' was instrumental in the conversion of one with whom it has been my providential lot to be associated ever since. Subsequently Mr. Avard laboured in Shelburn and Annapolis, and was then sent to Fredericton. The following extract of a letter which I received from him shortly after his removal to the latter place, will furnish some idea of his disposition and character.

Fredericton, N. B., August 20, 1820.

DEAR BROTHER BUSBY,

\* \* \* \*

I hope God will direct and guide me : I wish to do his will. I bless God I can tear every idol from my heart, and say "Thy will be done." I do not wish to have part with the world, or Belial; if God has all my heart, he will give me all I need. Come to Saint John next year if you are spared, as I think you would be useful, and probably near me, for I believe the Society here will try to get me back again to them. I would not say this to any other Preacher. I have crowded congregations. God is adding to his people. The Devil is very busy; I am trying to be busy too. God knows I love and prize you all highly. Give my kind regards to your dear wife, and all dwelling under your happy roof.

Your affectionate Brother,

A. C. AVARD.

I never saw him afterwards. The British Conference of 1820 had appointed him to open a Mission on the Labrador Coast, a work for which he was eminently qualified, but his death occurred before he could commence it."

Mr. Avard came to Fredericton in June, 1820. This station included at that time what are now called the *Fredericton*, *Nashwaak* and *Sheffield* Circuits, and as Methodism was then in its infancy in these places, there was scarcely any local help, and the principal burden fell upon the preacher, whose field of labour exten-

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\* I mention this particularly as it was the first Protracted Meeting ever held in these Provinces, and continued several days. The Preachers present were Rev. Messrs. Bennett, Ansley, (Baptist,) Priestléy, Busby, Alder, Avard, and Miller. The meeting was held on Nicotux Plains;—there were crowded congregations, and many souls were saved.

ded over a large surface of country. There had been a blessed revival of religion under the ministry of the Rev. Mr. Bent two years previously, but the *reaction* which too generally follows these seasons of extraordinary excitement, had brought the societies into a low state, and Mr. Avaré began his work under some circumstances of discouragement. His plain and pointed addresses, for he was a preacher of the law, and his diligent attention to his ministerial duties, soon produced a sensible improvement. A number were converted to God, some of whom have fallen asleep, and others remain to this day.

Mr. A. continued his labours alone until the fall, when the unexpected arrival of a new missionary from England, the Rev. Mr. Temple, materially improved the prospect of extensive good, which now presented itself on every hand. There was something singularly providential in Mr. Temple's arrival at this juncture, as it favoured Mr. Avaré with the kind and affectionate attention of a brother missionary, when he was laid on a bed of death, a privilege of which he must then otherwise have been altogether deprived, and it secured for the work on the Circuit a continued and effective supply when he was taken away. Both preachers laboured together, until Mr. A. was seized with the illness which terminated in his death.— One of his last sermons was addressed to the rising generation, and was founded upon Jeremiah 3 : 4—“*Will thou not from this time cry unto me, my Father, thou art the guide of my youth.*” It is well remembered with what earnestness he exhorted the congregation, and especially the young, to cry unto *their* father as the guide of *their* youth.

His health was constantly good, until a fortnight before his death.\* He had caught a severe cold while preaching in a hot

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\* Here is some mistake : for in November when Mr. Avaré came to Saint John to solicit my assistance during the remainder of our ecclesiastical year, he complained of the effects of a severe cold he had taken by exposure to a heavy rain storm on his return a short time before from Saint Mary's above, (now called Douglas,) after evening preaching. From the effects of that cold I think he never recovered, and subsequent exposures only aggravated the complaint.

On Monday March 6th, after his return with Mr. Eckard from Nashua, having in his study heated to a high temperature, written a letter to an intimate friend and brother in Nova-Scotia, he passed through an unfinished part of the house to read it to the excellent matron with whom he lodged. The very sudden

room near an open window, but having an appointment to preach on the Nashwaak, he determined, contrary to the request of his friends, to fulfil it. Mr. Thomas Pickard, with whom he lived, in consequence of his being unwell accompanied him. Mr. A. preached, and then visited and prayed with several families. Two days after his return home, he became seriously ill; his cold had terminated in inflammation of the chest, which baffled all medical skill, and within ten days he died. A pious female leader who saw him frequently during this brief period, has given the following particulars :

“ On my first visit to him in his illness he said, ‘ I am apparently on my way home—God only knows :’ he was happy and composed, like an infant resting in the arms of a tender parent. Entering his room the next day, I found him heavily oppressed

transition from heat to cold was the accelerating cause of his disease, for when he entered the sitting room he was seized with excessive shivering and vomiting. Medical aid was called in, but bleeding was not resorted to until the following Thursday, when it was too late to be of service ; consequently inflammation drove on, in a naturally plethoric habit, until the whole substance of the lungs was irrecoverably brought under its power.

During Mr. Avar's illness, my time was divided between him and Mrs. Temple; who then lay in a hopeless condition of pleurisy ; while our infant child, then at nurse with a kind friend, was suffering from a tumour which had to be submitted to the lancet, and from the effects of which in two months it died. The enemy fiercely assaulted our brother in the commencement of his illness ; but on Sabbath morning, 14th, while I was praying with him, the Lord so blessed him that in holy confidence and triumph he exclaimed, “ O no ! he shall no more assail—he shall no more assail ! I have the victory through our Lord Jesus Christ. Blessed be his name !” Nor was Satan afterwards permitted to harass him. I had several conversations with him subsequently ; and, during the few lucid intervals the nature of his disease allowed, his whole soul appeared to be engaged with his God and Father. The last time I saw him was on Wednesday, the day preceding that of his death. Then in a lethargy, which betokened the last attack of death, he was unconscious of every thing around him. By the request of friends, some of whom still survive, I, with feelings I could scarcely controul, prayed with him, and earnestly entreated God to allow him once more consciously to testify of his goodness ; and ere I had well ceased, Mr. A. making emotions indicative of returning life, and his eyes, which a second before was sealed with all the glassiness of death, beaming with intelligence, inquired, “ What have you been praying for ?” and I told him, and he replied, “ That is the blessing of eternity—the blessing of eternity !” He then relapsed into a state of unconsciousness until a short time of his death. Then, however, his mind brightened up, like the last flickering of a sleeping taper ; and his testimony was to his own personal interest in that salvation to the publishing of which he had devoted his life, *and* delightful

W. TEMPLE

with the disease, and being assailed by the enemy of souls, he said, 'Pray for me.' I assured him we did remember him in our prayers, and should continue so to do. 'But now,' he replied. While we engaged in prayer he broke out in praise, and as Satan cannot withstand praise to God, he quit the field, and the happy sufferer, heaven beaming in his countenance, pointing upwards exclaimed with peculiar emphasis, 'Oh yes!

There is my house and portion fair,  
My treasure and my heart are there,  
And my abiding home.'

"Speaking afterwards of the Christian privilege of enjoying the constant witness of the Holy Spirit, taking my hand, he said, 'Never, Oh never for one moment lose sight of your daughtership in Christ;' 'the love of God in the heart should be a chain from earth to heaven.'

"In a few days he became delirious, but even then his mind was frequently occupied with divine subjects. Once when it was thought that his spirit was about departing, several Christian friends kneeling around his bed, one after another commended his spirit to God: although he had not spoken for some time, when the voice of prayer ceased, he said with a loud voice, 'pray on'—these were his last words. Soon after his happy spirit took its flight to the paradise of God, to join the song of the redeemed around the throne, where, he often remarked, he believed new glories would be unfolding themselves to the glorified saint through all eternity. He died on Thursday, March 18, 1821."

The funeral took place on the following Sunday. The service was conducted in the old chapel. At ten o'clock, a sermon was preached on "*Weep not for me, but weep for yourselves,*" and at one o'clock, the resident Missionary at Saint John, who had been sent for by Mr. Temple, preached an eloquent and impressive discourse from 1st Cor. 15: 26—"*The last enemy that shall be destroyed is death.*" Never can the writer forget the deep solemnity which sat upon every countenance, while the preacher dwelt upon the universal liability to death, the fact that death itself, now so terrible, should ultimately be destroyed; and then in the application of his subject gradually arose from the pangs of death to the raptures of the risen spirits, when freed from this ambrosious clay it mingles with the joys, the blessedness, the hallelujahs of heaven, and through all eter-



get his looks, his attitudes, when under one of his powerful sermons, I was awakened to a concern for my soul, and when, after some hours of deep anguish, I found rest in Jesus. He seemed all on fire, and full to overflowing with the love of God. Walking from room to room in my father's house, he sang in what in that glad hour seemed to me an angel's voice,

What a mercy is this. What a heaven of bliss,  
How unspeakably happy am I,  
Gathered into thy fold. With thy people enrolled,  
With thy people to live and to die."

*As a Preacher Mr. Avar was characterized by spirituality. He represented religion not merely as a system of duties, but as including the most blessed privileges—the highest enjoyments. The doctrine of holiness of heart and life—of complete and full salvation from sin, he strongly insisted upon—“Warning every man and teaching every man that he might present every man perfect in Christ Jesus.”*

If Mr. Avar had lived in later times he would probably have been what is popularly called—a *Revivalist*—but not always dwelling upon first principles, although bringing forward the terrors of the law to assist in awakening attention to religion, as has been already observed, *prominently, yet he strove to “feed the flock of Christ, and to build up believers in their most holy faith.”*

*Studiosness and industry were likewise conspicuous in Mr. Avar's character. According to the testimony borne of him during his residence in Fredericton, he constantly obeyed the injunction, “Never be unemployed—never be uselessly employed—never while away time”! In the winter months, he was accustomed to rise at three o'clock in the morning, and spend all the time before breakfast in religious exercises or pulpit preparations. This gave him an opportunity of devoting part of every day to his pastoral duties, “visiting from house to house, teaching and preaching the things pertaining to the Kingdom of God.” What a reproach is this conduct to those ministers who neither strive to *edify* their hearers or to *visit* them.*

One more particular is worthy of record. It is said of him that wherever he moved *his influence was good*, and calculated to promote *peace and good will*, and to *win in love* the affection the people among whom he laboured. When there were combined with these excellent ministerial qualifications, a kind and social disposition—a willingness to



be any thing or nothing, so Christ should be glorified—a desire, above all others, to do good in every family, and to every individual with whom he became associated, is it matter of surprise; that while he yet lived he was not only popular, but beloved, and that even now, after the lapse of so many years, the veneration for his memory is so widely and deeply felt, in the spheres in which he moved ?

Here we bid farewell to this good man—this faithful and successful minister of God. May we follow him as he followed Christ. It would swell this article to an unreasonable length if a full detail were given. But such a detail is unnecessary. Even what has been written may be deemed superfluous by some, but it will be read with interest by others who remember the days of former years. And perhaps nothing is more calculated to excite us to a patient continuance in well doing than such recollections. Our Fathers—where are they? And the Prophets—do they live for ever? The Scripture injunction is still binding upon us—“Remember them who have the rule over you, who have spoken unto you the word of God; whose faith follow, considering the end of their conversation.. Jesus Christ the same yesterday, to-day and forever.”

Mysterious indeed are the ways of Providence: they are above and beyond our minds. In such a dispensation as this we can, however, hear the voice of God speaking to us in language calculated to silence all our vague conjectures;—“What thou knowest not now thou shalt know hereafter.”

Join we then with one accord,

In the new, the joyful song;

Absent from our loving Lord,

We shall not continue long.

We shall quit the house of clay,

We a better lot shall share;

We shall see the realms of day,

Meet our happy Brother there.

He is entered into joy,

Let the unbelievers mourn;

We in songs our lives employ,

Till we all to God return.

The Rev. A. D. thus writes respecting the subject of the above article:

My acquaintance with the late Rev. A. C. A. commenced at Charlotte Town, Prince Edward Island, to which place his

father and family had emigrated from the Island of Guernsey in the year 1806. As boys, we were almost continually associated, but whether he was the subject of very serious impressions in early life, I cannot now recollect. Mr. Avar studied Law in Charlotte Town, and had he continued his studies, would probably have arrived at some eminence in his profession; as, in addition to respectable talents, he possessed an ardent thirst for knowledge, and such a degree of firmness and perseverance as would almost have ensured him success in any pursuit to which he might have turned his attention.

In the year 1815, it became apparent that the Spirit of God was operating on his mind; though much associated with the people of the world, it was very evident that he was losing his relish for that company, and those pursuits, which had previously occupied his attention. One evening, on passing the house of an aged friend of his parents, the late Mr. Benjamin Chappell, he perceived Mrs. C. just going out to attend a weekly prayer meeting: the thought occurred to him, where can Dame Chappell be going?—it must be to a prayer meeting—I also will go. He did so, and the result was, a deep conviction of his lost state as a sinner. Mr. Avar's parents having been for many years accredited and respected members of the Wesleyan Society, and his father being a regular Local Preacher, he, of course, was brought up under the Wesleyan Ministry; but now he became particularly interested in the ministrations of the late Rev. John Hick, the first Wesleyan Missionary who had been regularly sent to Prince Edward Island. I perfectly recollect the appearance of deep concern—of pungent and heartfelt sorrow, manifested in his countenance, accompanied by tears, on one occasion in particular, while the Word of Life was being dispensed; these pleasing indications of penitence were not, as they sometimes prove, evanescent; for within the space of three weeks, Mr. A. became the subject of that great moral change, which, in the Scriptures of Truth, is denominated a new birth. As his convictions were very powerful, his transition from darkness to light—from the condemning power of the law, to a state of justification through faith in the Lord Jesus Christ, was remarkably clear and satisfactory; the evidences of the new creature were indeed very conspicuous; almost immediately he became a faithful reprover of sin, wherever he witnessed it, and his whole soul seemed absorbed in the consti-

deration, that he must strive to promote the glory of God, in the salvation of his fellow creatures. On one occasion, when conversing with me in the street, a person hastily passed us, at the same time uttering a most horrid imprecation; he turned, and with all the authority of one, who had felt himself commissioned by heaven itself, dealt out to the offender a pointed and impressive reproof. The natural ardency of his disposition, and the fearlessness and zeal which he manifested in the cause of truth, connected as they were, with his inexperience, caused some of his friends to fear in reference to his future stability; but his humility kept pace with his zeal, and subsequent events happily proved that their fears were groundless.

About three months previously to Brother Avar's evincing any concern for his soul, I had rather withdrawn myself from his intimacy; having, through the instrumentality of Mr. Hick's ministry, been powerfully convinced of the necessity of beginning a new life, and relinquishing my former worldly associates; but on the happy change which took place in Brother Avar, our friendship was renewed on a much firmer basis; Christian principle assisting to cement it, and which was never again interrupted until by death he was summoned to the eternal world. We now went on mutually assisting each other; the ministration of the word, in connection with the ordinances peculiar to the Wesleyans, proving exceedingly beneficial to us; and Mr. Hick already appeared to recognise in my friend, one whom the Great Head of the Church might at some future day honour, by putting into the ministry.

Though Brother Avar continued some months after his conversion, in the office of the professional gentleman to whom he had been articled, yet he totally abandoned the intention of further prosecuting his studies; indeed from the first his mind was impressed with the idea that God had called him to the work of preaching the Gospel; and this impression became increasingly vivid and powerful. Within a year from his first awakenings, he delivered his first discourse in public, taking as a text, "Suffer me to speak"—Job xxi. 3. Never afterwards did he omit any opportunity of declaring to others, the salvation which he himself enjoyed; and in eighteen months from the commencement of his Christian career, he was recommended to the Committee and Conference as a candidate for the Wesleyan Ministry.

The last interview I had with Brother Avard, was at the District Meeting of 1818. His labours had been greatly blessed, and in every place he was received as an ambassador of the Lord Jesus Christ. He at that time strongly urged the necessity of my attempting the important work of calling sinners to repentance. I had occasionally acted in that way, in a local capacity; but he very much urged the necessity of my giving myself entirely to the work. Little did I then anticipate that his useful career would so soon terminate, or that I should ever be permitted to follow him through so many parts of the Mission-field in these Provinces, as I have done.

### MEMOIR OF THE REV. DUNCAN McCOLL,

*Late of Saint Stephen's, Charlotte County, New-Brunswick.*

(Concluded from page 253.)

MR. McCOLL was now far advanced in life, and at length began to feel the infirmities of old age creeping upon him. He, however, continued to pursue his arduous course of ministerial toil, retaining still the sole charge of the Societies and Congregations which had been gathered through his instrumentality at Saint Stephen's, Saint David's, &c.—We will insert a few more extracts from his very interesting Journal :

February 26th, 1823. My spirit was refreshed and my views greatly brightened while considering the character and offices of our blessed Lord and Saviour; he is the way to the Father—all and in all to the true believer. I was also comforted by a very friendly letter from the Rev. A. Clarke, LL.D., whose observations are truly edifying.

July 24th. I went to bury J. B. at Saint David's, the Meeting House was full; I preached with freedom of spirit from Luke xvi. 12.—First, I gave an explanation of the term Steward; secondly, I took notice of the period when we can be no longer Stewards; thirdly, Of the period when we are to give an account, viz. the Day of Judgment. While describing our stewardship, I took notice of the strength of our bodies, and of the providential fields which God places open before us for im-

provement. Mr. McColl expressed a wish to yield the conclusion of this Memoir has been so long delayed, and that we must now give it so very imperfect a form.

This valuable letter may be found in another place in this Magazine.

provement in spiritual and temporal things. I hope that God will move this people to discharge their duties in a regular Christian-like manner. I never saw better attention paid at Saint David's; how long the impression will remain, time will shew.

July 25th. After some close attention paid to the reasons which induce me to be a Christian, I testify to the world: That it has not been my wish to be blindly hurried into the belief of anything. It is my reason which raises me above the brute creation. Should I lose sight of this, I should be unworthy to have a name among men. But, after using it to the best advantage, I am confirmed in the belief of the Christian religion. Thanks be unto the Lord who has supplied the Christian with what is fully sufficient to keep such in perfect peace as take hold of the truth as it is in the Gospel. My belief is not produced by flights of the imagination, but it is supported by what fully satisfies my own reason. But, above all, the witness of the Spirit, and other internal evidences with which God has favoured me, afford proofs which are indubitable.

Aug. 22d. This morning I am seventy years old: thanks be unto God he has dealt bountifully with me all my days.

January 10th, 1826. I had an appointment at Vance's Mills. The day was rainy, and I took the round back road. We had a good meeting. I found that there were two gentlemen in our congregation who had come up on the ice with their horse and sleigh, and as they intended to go back on the river the same way, I concluded to follow them. We soon saw much danger, especially when we got to a place where the water ran rapidly. I soon saw their horse cracked the ice, but he escaped; my horse broke it more, but got to the strong ice. However, the sleigh broke a large body of the ice, and threw me out, partly on the strong ice, and one side in the water. We drove hard, the ice giving way under the horses' feet, for about fifty rods. This was a singular deliverance to us all, but to me in particular. Happily my mind was calm and without fear, and I hardly knew my danger till I got out of it. O through how many dangers has the Lord conducted me from my youth up. Hitherto he has been my helper. Lord help me to serve and honour thee! I am a wonder to myself and to others, but thou, God, sent me, and thine arm has upheld me. Mr. Vance advised me not to take the ice; but I concluded to venture, because others did so. Alas, how many do so,—following others to their own destruction!

In the summer of this year, (1826,) the Rev. R. Williams, then Chairman of the New-Brunswick District, visited Saint Stephen's, and to him Mr. McColl expressed a wish to yield the care of the Societies, &c. which had hitherto been under his sole supervision, to the Wesleyan Conference, in order that they

might be supplied in the usual way by the labours of the Itinerant Wesleyan Ministers. At the suggestion of Mr. W. he addressed him the following letter which was forwarded to the Wesleyan Missionary Committee :

*Saint Stephen, 24th August, 1826.*

DEAR BROTHER,—

You are desirous of knowing when it was that God began to work by my feeble attempts to bless the people.

It was in the year 1781 God granted unto me the saving knowledge of Jesus Christ; being then with the British Army, many took knowledge of the change they saw in me, and inquired after God; among others, some Romans used to come to me for instruction, and (I believe) were benefited. But it was in the year 1783, I began to publish the word freely. God owned it and blessed it to many. It was in the year 1785 I came to Saint Stephen, where a glorious work began, which continueth to the present hour. I then took charge of this people, according to the law of the Province; nevertheless I extended my labours through the whole of this County, and through the eastern part of the District of Maine. In the year 1791 I visited Halifax, and got acquainted with the Methodist preachers. In the year 1792 I visited the City of Saint John, Fredericton, &c. and did there what I could by forming Societies under the care of the Methodists: I had the chief charge of visiting these places for a number of years. In the year 1795, I spent the summer in company with brother Jesse Lee, forming Societies, and establishing the Methodist cause throughout much of New-England.

I receive no other earthly support but the willing contributions of my hearers, together with my own property which was under the management of Mrs. McColl, but that supplied all my wants.

I now feel incapable of supplying so extensive a Circuit as you see; I therefore feel desirous to give up the charge of it to the Methodist connexion, together with the grounds and chapels, provided that connexion will afford me my necessary support—say not less than seventy pounds annually; and that the friends here will provide some fire wood for me as they have done, I will give all the help I can to the good cause as long as I am able. You can communicate these things to our Committee in London.

I am, dear Brother, yours, &c. D. McCOLL.

To the Rev. Mr. WILLIAMS.

Thus commenced the negotiations which led to the appointment of a Missionary to Saint David's in 1827, and of another to Saint Stephen's in 1829, to whom Mr. McColl surrendered the charge of the Society—continuing, however, himself to do all he could in the service of the Church until his last sickness in December, 1830.

April 5th, 1827. I keep doing all I can to promote peace and good will among men; but I do not see so much fruits of my labours as I long for. The people indeed attend as well, and perhaps better than ever they did, but true awakenings are not seen among us as we used to have them. I am often called to bury the dead, to preach, and to baptize children. I was sent for to see James Bally, who is near his end. He informed me that he was brought up a Roman Catholic, and had attended to their way of worship till he came to this place a few years ago; and although he was a good scholar, he never read his Bible until after he heard me in our Chapel. From that time he be-

came a constant reader of this blessed book, and a worshipper at our Chapel. Some of his countrymen wanted him to send for a Priest, and to request to be buried in consecrated ground. But he said he had such a Priest as he wished for, and that all the earth was the Lord's, and one place was equally good for the reception of his body as another, only he chose to be laid in our ground behind where he used to worship. He was accordingly buried on the 24th April, 1827. I spoke to his countrymen, who attended well, and informed them of what he said, and admonished them to seek and serve God in time. They appeared to receive the word civilly, yet they attend to hear at the Chapel but seldom.

July 25th. Brother R. Williams arrived from Saint John. I got him to preach twice at the Chapel. He went on Saturday, 21st, to Saint David, and preached there on Sunday, 22d, to prepare for the arrival of Brother Smithson, who is come from London at my own request to the Missionary Society.

Saturday, 28th July, 1827. Brother Smithson arrived here: he spent the Sabbath, and preached in the forenoon. I preached and administered the Lord's Supper. We had a good time, and joined two members. On Monday they sent a carriage for Brother Smithson, and carried him to his station at Saint David's, where he is to reside.

The Annual District Meeting was held, in Saint Stephen, in May, 1829. Mr. McColl heartily welcomed the Missionaries, and took part with them in their deliberations. At this meeting, in accordance with his repeatedly expressed wish, a Missionary was appointed to reside at Saint Stephen.

On Thursday, 11th June, 1829, Rev. R. Williams and family arrived at Saint Stephen. I give up the charge of this Church to the Wesleyan Methodist Connexion, and retire on the supernumerary list. Finding my own inability to supply so large a call, I take this step, hoping it will be to the glory of God, and further benefit of this country. For some weeks we were engaged in providing means for the support of this Mission, having now a married and a single Preacher between this and St. David. Mr. Lull preaches as a *Local Preacher*, and I keep doing a little: so now the place is well supplied with Preachers.

Sunday, 11th July, 1830. I had the pleasure of hearing Brother Wood preach twice at the Chapel. He preached with ease and freedom of spirit to a very large congregation.

Monday, 12th. We had the anniversary meetings of the Saint Stephen Wesleyan Missionary Society much better attended than what we anticipated, and much more money was subscribed and collected than might be expected in such dull times. Having had the whole management of the Church in this country for many years, and being now laid on the shelves, I feel

myself useless in the world. I am often led to inquire, whether I have done right? I intended the good of the cause, and therefore rely on the mercies of God for Christ's sake.

Sunday, 5th September. Being requested by Captain March, I went to the Ledge, and preached for the benefit of the seamen in that harbour. I preached twice with good freedom of spirit. I know it was close dealing: such is not pleasing to the carnal mind. God only knows what the effect may be. I was surprised to see so large a congregation: they could not all get in, but the doors and windows afforded them an opportunity of hearing.

Sunday, 28th November. I preached twice with much freedom at the Chapel. Things continue in a dull and languid state all through this country,—iniquity abounds. I ventured to be a bold reprover to-day,—what the fruit will be, time will shew.

Thursday, 2d December. We had a good class at my own house. We have added lately two members to this class—one of these was baptized to-day.

Saturday, 5th. I feel afflicted with a pain in my right thigh, which commenced in the upper joint; it extends through the whole limb: by this I am confined pretty much to the house.

This was the last entry made in his journal: in a very few days after he reached the end of his journey on earth, and his happy spirit was removed to that world where pain and sickness and infirmity are forever unknown. "He died December 17th, 1839, in the seventy-seventh year of his age. He had been a preacher nearly fifty years. He left satisfactory evidence of having departed this life in peace with God through our Lord Jesus Christ."

Those who have thoughtfully read the extracts which have been made from his journal, must have seen that the subject of this memoir was no common-place character, whether regarded as a man, a Christian, or a Minister of Jesus Christ. As a man, he possessed very great native mental independence and energy; as a Christian, his conversion from the love of sin to the love of God was evident, and the manifestation of persevering, determined, well regulated piety, constant; and as a Minister of the Lord Jesus Christ, the demonstrative proofs that he had been called and anointed by God for this important work, were abundant and convincing. His life was, comparatively, long and useful, and not unmarked, as we have seen, by some stirring incidents and remarkable changes. His name will not soon be forgotten, but will continue to be familiar as a household word in the ears of successive generations in one part of this country at least.



## DIVINITY.

### A MEDITATION ON THE NATIVITY OF CHRIST.

BY JOHN MASON GOOD, M. D.

"Let us now go, even unto Bethlehem, and see this thing which is come to pass,  
which the Lord hath made known unto us."— Luke ii. 15.

It is now nearly two thousand years since the great spectacle, to which this invitation relates, was displayed in the sight of men and of angels;—a spectacle beyond all controversy the first in power, in wisdom, and in benevolence, that has ever been exhibited on the theatre of universal being; and which, so to speak, forms the master-piece of the combined attributes of the Godhead. And yet how many millions of human kind, for whose benefit alone it has been performed, have passed into the world and out of it, without ever having heard thereof by the smallest whisper! And what is of far more importance to ourselves, how many millions are there of those who not only hear of it, but to whom the invitation is from year to year, may, from day to day, expressly addressed, and whose everlasting salvation depends upon their compliance; who never once think of accepting it, and who are satisfied with the invitation alone; who have the Bible before them, but suffer it to remain a sealed book: and never open even its first page, with any serious desire of studying its subject matter; who never take a single step in the road to Bethlehem, to examine what God hath there made known unto us! So brutish is the heart of man, so dull its desire after heavenly things, so rooted to the concerns of earth; as though, like the grass, on which we tread, he could only grow from the ground; so intoxicated is he with his temporal interests, the bubble of a moment, that hursts even while he is grasping it, that the great business of an eternal state is forgotten, or rather sacrificed at the shrine of the reigning idol of the hour. The gracious errand of divine love is never listened to, the song of angels is unheard, and the stupendous plan of redemption is suffered to pass by as a pageant.

O the long suffering, the loving-kindness of an offended God! Truly, "thy mercy, O Lord, is in the heavens; thy faithfulness

reacheth unto the clouds." And hence alone it is that, instead of a deluge of water, like that which formerly destroyed the world,—or a consuming fire, like that which is in reserve for it hereafter, the same gracious message is still repeated to us down to the present hour; and we are still, and especially as on this returning festival of the Saviour's nativity, invited to "go even now unto Bethlehem, and see the thing which is come to pass, which the Lord hath made known unto us." Let us, then, **EVEN NOW**, if never before, follow the footsteps of the heavenly host—the track in which their holy harpings guide us. Let us catch the sweet carol of their accordant tongues, "Glory to God in the highest, and on earth peace, good-will toward men!"

And what does Bethlehem unfold to us? The eye of sense perceives nothing but a stable, a mother of humble station, and a babe lying in a manger! Yet this is the sight to which we are directed; this is the spectacle on which Heaven is looking down with intense eagerness; this is the grand event for which time has been travelling onward, and in which all the prophecies and promises of God are concentrated. It is the babe lying in a manger. O paradox of men, and of angels! O stupendous miracle of seeming contradictions! "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!" That manger cradles the Lord of heaven and earth; that feeble babe is "the mighty God, the everlasting Father, the Prince of Peace!" What a prodigy, and what a scene for its development! When man was made of the dust of the earth, a paradise was prepared for his reception; and all creation put on its richest livery. When the Son of God is made man, and descends from heaven upon the gracious errand of man's eternal salvation, he "hath not where to lay his head," and is consigned to "a manger, because there was no room for him in the inn."

What a lesson of humility is here read to us! It is not with the great, or the mighty, or the noble, that the Saviour of the world condescends to take up his abode; to be clothed in scarlet and fine linen, and to fare sumptuously every day; it is not in the courts, or the palaces, or even the temple of Jerusalem, that he chooses to make his blessed entrance into the world: but, as it were, upon all that man calls great and magnificent—making an open mock of the pomp, and the vain;

glory of life, he vouchsafes to dignify the walk of the lowly with his presence; "to fill the hungry with good things, while the rich are sent empty away;" to be born in a stable, instead of under a canopy; in Bethlehem, the city of David, "though little among the thousands of Judah," rather than in the capital of the Jewish monarchy, the citadel of its strength.

And as was the opening too, so was the progress of his career: "Not many wise men after the flesh, not many mighty, not many noble were called;" but it was the *poor* who had the Gospel chiefly preached unto them; and the halt, and the dumb, and the deaf, and the blind, who were selected to be the principal heralds of the Redeemer's praise. Where, then, is boasting under the Gospel? It is utterly excluded, it is anathematized, it is proscribed, by every step of our divine Master's progress, from his mysterious entrance into life to his awful exit, from the manger at Bethlehem to the cross at Calvary.

And as he hallowed the path of humility, so did he that of affliction. It was his daily trial to "endure the contradiction of sinners;" his "visage was marred more than any man's; he bore our griefs and carried our sorrows; was wounded for our transgressions and bruised for our iniquities;" and "was made perfect through suffering."

WHAT A LESSON OF HUMAN WISDOM'S HERE READ TO US! Let philosophy look on, and blush at its own conceits: How little has man's understanding been able, at any time, to fathom the nature and attributes of the Deity, or to dive into his mysterious councils! Every age and nation have had their successive mythologies and theologies; their creeds for the vulgar; and their creeds for the learned. Egypt, India, Persia, and Greece have vied with each other in their respective fancies; and as though for the express purpose of showing us the utter vanity of all the natural powers of the human mind, when pressed to their utmost stretch of elaborate cultivation, the experiment was permitted to be carried on among these nations in succession, through a period little less than four thousand years; and what, in every instance, was the result? Shadows instead of realities, visionary conjectures instead of substantial truths; and when, after this, in the wisdom of God, the world was made to know that he knew not God; it pleased God to give the world a teacher who preached, not of himself, but of the Father who sent him.

great scheme of redemption, by the revelation of his own Son from heaven, to illuminate the darkness of nature, and "to save them that believe."

"Where then is the wise? Where is the disputer of this world? God hath chosen the foolish things of the world to confound the wise; yea, God hath chosen the weak things of the world to confound the things that are mighty; and base things of the world, and things which are despised, hath God chosen; yea, and things which are not, to bring to naught things that are, that no flesh should glory in his presence."

Such was the glowing and triumphant language of St. Paul to the Jews, who were still requiring signs, and to the Greeks, who were still seeking after worldly wisdom. "But we," says he, "preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness; but unto them that are called, Christ, the power of God, and the wisdom of God."

The triumphant language of the apostle has been fulfilled; his prophetic vision has been realized; and Christ has proved most marvelously the power and the wisdom of God, in every age of the world since his own era. Yet how incorrigible is the heart of man when perverted!—how obstinate in its errors!—how blind to the noon day, "the light from heaven, above the brightness of the sun," that shines around it! If the question be still asked, "Where is the disputer of this world?" thousands will, even to the present hour, hold up their heads unabashed, and proudly accept the Scripture challenge. They go to Bethlehem, indeed; but they return as they go there. No heavenly music has sounded in their ears; they have seen neither angel nor Saviour; they went not to worship, and will not believe. "The thing which has come to pass," and which the Lord hath made known to mankind at large, they regard not as matter of implicit faith and holy wonder, but as matter for the tribunal of their own reason. With insufferable arrogance they arraign the Godhead before its impotent bar; they measure the plan of infinite wisdom, the energy of almighty power, the great mystery of godliness, by their own standards, and convict the cause of falsehood or of error, upon the sole ground that reason cannot comprehend it. And hence, "as in the time of the apostles, to some it is, in many parts, a stumbling-block, and to others, altogether foolishness; some sitting in the seat of the hearer, would summarily condemn a law

neral verdict of imposture; while more, perhaps not far off, though openly condemning one half, are yet ready enough, with an affectation of liberality, to acquit the remainder, on being allowed to put their own corrections into the inspired text. Merciful God! great, indeed, was thy long-suffering that waited in the days of Noah! but how much greater is that which waiteth in our own day, overpowered as it is in such a diversity of ways with "the profane and vain babblings, and oppositions of science, falsely so called."

Let, then, the world go where it may, *let us go even unto Beth-lehem.* WHAT A LESSON IS THERE READ TO US ON THE EVIL OF SIN! In the dealings of God's providence there is no waste, and as little in the dealings of his grace. A masterly economy, an exact adjustment of cause to effect is a striking characteristic of both. And hence, if the wickedness of the world could have been expiated at a less price than the sacrifice of the Son of God, never would he have left the throne of his glory to become "a man of sorrows, and acquainted with grief." And what can more forcibly demonstrate to us the intrinsic enormity of sin, the utter abhorrence with which God beholds it, its essential repugnance to the holiness and purity of his own nature, than the stupendous cost of its atonement?

Though armed with almighty power, God has not the power to forgive sin unconditionally; though his mercy is infinite, not a pang due to mankind could be remitted to the Son of his love. Though Christ was God, and "thought it no arrogancy to be equal with God," the severe penalty demanded for human transgression was that of making himself of no reputation, of divesting, or "emptying himself" of his glory, as the passage has been more correctly rendered; of humbling himself to the fashion of a man—nay, "to the form of a servant"—"despised and rejected of men;" and of becoming "obedient unto death, even the death of the cross." O wonderful concentration of harmonising inconsistencies! God becomes man; the ever-lasting Father a feeble babe; essential holiness a sin-offering; the inexhaustible Fount of all blessing and happiness, its maker a curse! Without controversy great is the mystery of godliness," infinite the evil of sin. Let us go, then, to Beth-lehem, and there read the LESSON OF LOVE of the love which God hath so abundantly manifested to man, and the love which man ought to feel toward God. Greater

love hath no man than this, that a man lay down his life for his friends: but God commendeth his love toward us in that, while we were yet enemies, Christ died for us." Let us learn the lesson of love which it so impressively sets before us. Let love beget love; the love of God call forth the love of man; love supreme, uninterrupted, overflowing, to him who first loved us; and love free, unlimited, and universal to our fellow mortals. "By this shall all men know that ye are my disciples, if ye love one another."

## THE ANNUAL ADDRESS OF THE CONFERENCE

TO THE METHODIST SOCIETIES IN GREAT BRITAIN,

IN THE CONNEXION ESTABLISHED BY THE LATE REV. JOHN WESLEY, A. M.

DEARLY BELOVED BRETHREN,

THE occasion of our annual assembling again presents the opportunity of addressing you; and, while we engage in this responsible though pleasing task, let us have the gratification of knowing that our words are not regarded as a matter of usage, but as the expression of deep personal feeling, and as an evidence of that close and inseparable union which subsists between us and you. The present is a season of almost unprecedented anxiety and disquietude. Political affairs seem to promise no repose. Rome is availing herself of every opening and every movement to extend her spiritual despotism and worldly influence. A kindred system, incorrectly called "Anglo-Catholicism," an object of Papal complacency, still prevails in the established Church, and in the literature of the nation. Cold-hearted infidels who are indebted to Christianity for the little vantage ground of intellectual standing which they possess, utter forth their proud disregard of all authority, human and divine. Those who are deprived by general distress of earthly good, and who have not the hopes and consolations of religion to fall back upon, are often willing to listen to, and be led by, these blasphe- mous. Thus a grand contest appears to be formed between unbelief on the one hand, and a corrupted Christianity on the other, to drive rival systems out of the world. In these circumstances, that vast body of Christian Ministers solemnly resolve in the strength of grace to live for no other purpose than to teach and disseminate those doctrines which we have held from the beginning; and which, as being the attested verities of revelation, have been professed and taught by the holiest and best men of all ages. Methodism, as a catholic and evangelical system, we regard to be as necessary now as it was at the commencement of the last century. It shall still be our great aim to bear the current and guilty state of man by nature, forgiveness of sin through genuine faith in the precious blood of Christ, shall open in God through the Holy Ghost, and the Spirit of adoption, holiness of heart, through the power of Christ as the sanctifying

while we still hold evangelical obedience as indispensably necessary to justification in the last day.

We are resolved to maintain and defend that church-position into which divine Providence has irresistibly brought us, not only in order to rebuke and check intolerant brethren, but to discharge a duty of fidelity to Christ, and to guard equally from latitudinarian intrusion, and despotic assumption, that *great work of God*, which was begun by the instrumentality of the first Methodists, and which the established Church was not able, or was not willing, to cherish.

While we wish to stand in a friendly relation to that Church, from which our fathers were compelled to separate, and while we would gladly labour in harmony with her evangelical and spiritually minded sons, we claim, both for our own sakes and yours, all the rights of true scriptural Pastors; a right which the Head of the church has repeatedly sanctioned and sealed. Denying the sacerdotal character of the Christian ministry, we claim no priesthood, because we know, and the New Testament knows, no Priest but the One in heaven: we claim not to offer sacrifice at the altar; for we know of no altar but the cross, and of no atoning or propitiatory sacrifice but the Saviour's blood: but being inwardly moved by the Holy Ghost to take upon us the office and ministry of the Christian eldership, and being outwardly called thereto by those who were in the ministry before us, even from Mr. Wesley's days, and separated unto it from all worldly employments by ordination and prayer, we do claim to be, in all necessary respects, the true apostolic Pastors of the charge which God has committed to our trust, and the successors of those who, in former ages, have been similarly actuated and sanctioned. This involves a right not only to publish the word of God to you, and to provide for its publication in the destitute world around, but also to administer the sacraments—the signs and seals of that covenant of grace of which preaching is the vocal exposition; the administration of the sacraments thus flowing from our pastoral relation by clear and scriptural sequence.

As Ministers, then, of our common Methodist Church, we resolve to do all that we can to provide for the devout and regular observance of all Christian ordinances in our numerous places of worship, and all that we can to secure, by precept and example, that reverence for divine institutions which is one of the evidences of deep, humble, and intelligent piety, and an edifying example of which is sometimes presented by our very opponents. We invite you, on your own parts, to a devout observance of the sacramental ordinances. Neglect not to bring your infant children, as soon as possible, to be baptized, in the presence of God's people, not only that they may receive the merciful seal of the evangelical covenant, and be themselves received into the visible church, but that, by mutual faith and prayer, an effectual blessing from above may be invoked upon them. Neglect not to approach the table of the Lord at the regular opportunity, not only to commemorate his death, and to profess his religion and communion with the people, but in order to seek communion with himself, and thus to become a more vital member of his mystic Body. Regard the sacrament of the Lord's supper as a divinely appointed channel, through which the Spirit may convey to your penitent and believing hearts, pardoning, strengthening, of sanctifying graces; in your official duties may require, remembering that the Gospel way of faith is as remote from a Socinian disregard of things external, as from Pagan superstition. We resolve, beloved brethren, to guard every privilege which you have had from the beginning, and will to provide, according to our ability, as times and seasons shall require, every external institution which shall turn

ter to your edification and growth in grace. To do this, it will be necessary to secure for you and the following generations a succession of gifted and effective ministers. Not that we can do this irrespectively of that divine call which we recognize as essential to every true ministry. We educate and ordain none but those whom we believe God calls; and it is a matter of rejoicing and thankfulness that he is pleased continuously to raise up so large a number of these amongst us. Yet every thing around us tends to make this educational improvement an indispensable condition,—the rapid spread of superficial knowledge, the controversies of the church, the conflict of opinions, and the learning and zeal of Romanizing opposers of experimental godliness.

The rising branches of your families, in particular, will require, in order to their continued, close and affectionate union with us, an influential and well-trained pastorate, (one to which they shall look with deference and respect,) which shall be able to guard them in the moral agitations of society, and which shall be a fair resemblance of that spiritual and watchful oversight which was exercised by the venerated Wesleys. A Minister of an inferior order to this will sink beneath the requirements of the church of God. It is while we advert to this topic that we announce to you the fact, that the northern branch of the Theological Institution, situated near Manchester, is about to be opened. By means of this we shall be able to train a larger number than before of accepted candidates for the ministry.

This added establishment has been provided by a liberal grant from the Centenary Fund; but the annual expenses will be such as to require from all who are able among our people, the most practical proof of their approval of a well-trained ministry; namely, an increased amount of annual subscriptions. This subject we commend to your enlightened and affectionate consideration. The proposed additional appointment to the Theological Tutorship of the Rev. Thomas Jackson, who, by his piety and his acquirements in sacred studies; verified by existing writings, is proved to be eminently fitted for this responsible office, will, we are sure, be hailed by the whole Connexion, and will inspire confidence in the character of the teaching which the candidates will receive.

But, while we are thus led to build up the walls of our Zion, and to fortify the defences against external aggression and internal disunion, we do, above all, humbly and solemnly resolve ourselves to walk more closely with God; and to seek, by constant and believing prayer, for a more fervent, loving, and self-denying piety, only to be realized through a richer effusion of the Divine Spirit upon us. We see how much the character of your piety depends upon ours, and would therefore be jealous over ourselves with a godly jealousy. Holyunction, love to the souls of lost sinners, and an earnest desire for the universal establishment of Christ's kingdom, are qualities above all price. They are not to be bought with gold and silver. No human light or flame can compensate for the loss of that fire which Christ came to bring upon earth. It is holyunction, which, even in the degree in which it now exists, makes Methodism (taking the term in its generic sense) so precious; and the world is waiting in expectation upon us, and upon those evangelical communities which believe in and seek it. And therefore, beloved brethren, in order that you may strengthen our hands in the Lord, and at the same time increase your own spiritual happiness, we earnestly exhort you to seek the same gift for yourselves. If you have found rest to your souls through faith in the precious blood of Christ, the blood of which makes many even religious men of the present day so restless, then seek to rise yet higher into the divine lineage, by pleading for those holy tes-



poss, and heavenly affections, which are not only the proximate cause of obedience, but the soul of Christian energy. With these, it is no bondage to labour for Christ, to deny our own will in order to obey His, to rebuke sin, to win souls, to incur the charge of singularity, to stand alone. Without them, our words are faint, our efforts feeble. With these, the father of every family exercises a sacred and loving authority in his circle, which it is impossible to oppose; the Leader diffuses through his class a sympathy in which the members cannot avoid joining; the Local Preacher affects his village congregation with a serious earnestness, which makes the most careless hearer attend; the Sunday-School Teacher lays hold on the affections of a youthful group by a bond, the power of which they little know; the individual Christian serves his Lord without fear, in righteousness and holiness before him all the days of his life. Without these, every office is a burden, and every duty a task. If you have not found that rest which consists in personal pardon, and the consequent indwelling of the Holy Ghost in you as the Comforter, then make the attainment of this your first and great object. "We which have believed do enter into rest."—(Heb. iv. 3.) Humbly wait before God under every prayer, hymn, sermon, and sacrament, expecting to receive. They who thus "hunger and thirst after righteousness shall be filled."

Whatever may be your attainments in piety, be solemn, and full, and regular in making your applications to God in the closet. It is in the closet that we have the most unclouded view of the present mercy-seat, and the future judgment-seat; and it is the place of appeal between both. In the closet our genuine state is the most apparent to our own consciousness; we are neither soothed by music, nor excited by sympathy. We are alone with God, whose a third party has no place, and a third influence no office. There deplore your unfaithfulness, be minute in your confession of sin; there supplicate repeated pardon. In times of prosperity and blessing, go to the closet to get your heart attuned to what will be the everlasting work of thanksgiving and praise; and in times of trouble and affliction, to obtain grace to suffer cheerfully, and, if it be the Father's will, to suffer yet more. You will, as the season for prayer approaches, often detect in yourself an insensibility of heart, and a tendency to cleave unto the dust, which will appear grievously to militate against the praying spirit. But always disregard such feelings as these. Go to your closet, and force, if it be needful, the words from your lips; the gracious interceding Spirit will make the action gradually more vital, and you will seldom retire till you are filled with sacred rapture, that you were ever backward to approach. Go, if you have no other motive, to the closet as a duty, and you will linger in it as a privilege.

We exhort you, unto this serious and regular observance of family worship. Those who neglect it lay under one of the most general and indispensable badges of the Christian profession, and dishonour God, as if He were the God of the families of the world, and not the God of the church. Domestic holiness cannot be consistent with individual piety. Family prayer is the best means to obtain the sanctification of our mutual relationships, and of our family joys and sorrows. It is a bulwark against sin. And what is more, than all that brings down a path which ought to be the highway to our hearts, the Holy influence which grasps both parents and children for the various places in the church, and which is the aggregate of all household churches. In those cases in which the heads of the family are not present, let the times of "week-near of vision" be employed by the subordinate members to obtain its introduction. In these seasons to which a regular and abundant flow of spiritual gifts shall descend, let the assembly, as it may be through, for the exercise of the Holy

let a form of prayer be used rather than have it omitted, and thus go on until experience and richer grace have set the stammering lips and fettered soul at liberty. Let family prayer be full and copious, not only embracing the wants and interests of the little circle to which it belongs, but, as far as possible, those of the church and the world, and of individuals in special circumstances.

We have, on former occasions, felt it our duty to inculcate upon you the importance of the sanctification of the Sabbath; and so intimately is this blessed institution connected with the purity of our own Christianity, and the salvation of men, that we repeat our earnest admonitions on the subject. We direct your attention to several admirable letters on the Sabbath which have been drawn up by our esteemed brother, the Rev. Peter M'Owan, and published in the Magazine of this year; expressing our full conviction that they form a true exposition of that religious rest on earth which is constituted the type of our final one in heaven. Regarding the minute directions contained in these valuable papers as lessons which the Holy Ghost does not fail to write on every believing heart; and learn that, in proportion as they are not written on our own hearts, we ourselves are not faithful and believing. Let nothing but affliction, or the duty of waiting on the afflicted, keep you from the house of God when this day returns. Seldom would our congregations, even in the coldest morning of the winter months, present a cheerless, diminished, and heartless aspect, if every member of our societies were fully alive to the inexpressible privilege of drawing near to the Almighty's seat, and ordering his cause before him. Seldom would the word preached fail of having signs following, if the Minister's heart and hands were upheld by a believing multitude around him, who, like himself, were longing for the coming of Christ's kingdom, and whose love for spiritual food and for his earthly abode, most fully overcame all sensual tendencies to stay at home and prepare a delicate table.

The poor, in times of distress, often yield to a temptation to absent themselves from their accustomed place in the house of God; because a want of suitable clothing leaves a meanness in their appearance, which is chiefly conspicuous by its being contrasted with that of the more favoured of their brethren. The poor who are among you we affectionately exhort to resist this temptation; and the more, because, from our personal intercourse with you, we knew it to be an evil which is widely spread.

To attend God's house under any circumstances with at least cleanly persons, is a paramount duty; to attend with comfortable and neat clothing, is a sacred propriety; but if it should please God that, through straitened circumstances, our garments are coarser than those of our brethren, and that they are worn by age, we are not thereby absolved from the general duty. Give therefore this additional proof of poverty of spirit, and of hungering and thirsting after righteousness. Go to the sanctuary as long as you are clothed at all, with such garments as you have, though they may be inferior to those of others; as in the case of "the poor man with vile raiment," to which the Apostle James directs attention.—(ii. 2.) Let it be true of all our congregations, that there "the rich and the poor meet together," the Lord being the Maker of them all. Such humble souls shall be exalted. In this way not only is spiritual loss and danger averted; but another great evil is prevented,—the evil of having our poorer brethren kept out of sight and out of mind. Let the more favoured and the rich in our congregations have the objects of their Christian sympathy brought before them, by beholding them worshipping in the same house of prayer, and they are more likely to extend to them the hand and aid of Christian benevolence. In connexion with this subject, too, we ear-

most exhort our poorer brethren, never to deprive themselves of the privilege of meeting in class, in those seasons when extreme privation shall render them unable to present their accustomed contribution; nor to deprive themselves, for similar reasons, of any spiritual privilege whatever. Strongly as we assert the duty of every man to support these institutions of the Gospel, which have been dearer to him than life, we assert, with equal emphasis, that we "desire not yours, but you." When external poverty is your lot, then let poverty of spirit be joined with it, and yours will indeed be "the kingdom of heaven." You will have support in the day of trial, and in God's good time deliverance from it.

In the present season of commercial embarrassment and national distress, when infidels and irreligious men are charging all the sufferings of the community upon the selfish policy of rulers, and upon existing institutions said to be ill-constructed; when the doctrine of a remedial and judicial Providence is scorned, and a general attempt is made to put God far off from the affairs of this world; we entreat you, brethren, to own His hand in all the afflictions you see around you, setting thereby an example to others, that they may do the same, and confessing that sorrow is the result of sin. "When he giveth quietness, who then can give trouble? and when he hideth his face, who then can behold Him, whether it be done to a nation, or to a man only?" Surrounded by fearful evidences of national ungodliness and unfaithfulness, imitate the devout conduct of the first Methodists; and go in crowds, on the appointed Quarterly Fast-days, to the meetings for special intercession; and there fervently plead, in the spirit of Moses and Elijah, that God may be merciful to his land, that He may avert his fierce wrath from our nation, and that He may pour out his Spirit upon our drooping churches. Indeed; this love of prayer, and the love of all ordinances, sacramental or otherwise, will always proceed from a believing and reverent waiting upon God in public, and feeding upon the manna of his word.

There is one subject of great public moment, to which we direct your most serious attention. Much has lately been said in Parliament and elsewhere on bribery at elections. We do not refer to the practice as supposing that any of you can have allowed yourselves to fall into what is so obviously a fearful evil, but as earnestly desiring that your example and influence may be employed in aid of the measures which seek to extinguish it altogether. Nor are we—in thus calling on you to maintain a holy opposition to a practice which could not become general but in consequence of previously-existing and widely-spread moral corruption—without support from the conduct and writings of Mr. Wesley. So early as July, 1747, we find him in his Journal expressing his evidently great pleasure, that the Methodists of Cornwall were steadily refusing to receive bribes for their votes.—He was so deeply impressed with the heinous character of the offence, that he wrote the Tract, "A Word to a Freeholder," for distribution at elections; in which he uses, in his own laconic manner, these forcible expressions:—"Will you sell your country? Will you sell your own soul? Will you sell your God? your Saviour? Nay, God forbid! Rather cut down just now the thirty pieces of silver or gold, and say, Sir, I will not sell heaven: neither you nor all the world is able to pay either purchase. And, not content with this, seeking to influence the public, he required all his Preachers to aid him in his opposition. In the sixth paragraph of the answer to Question XXI. of what are commonly called "The Large Minutes," he says, "Estimate bribery; receiving any thing directly or indirectly for voting at any election. Show no respect of persons herein, but expel all that touch the same." "Show no respect of persons herein, but expel all that touch the same."

accursed thing. Largely show, both in public and private, the wickedness of thus selling our country. And every where read the 'Word to a Freeholder,' and disperse it with both hands."

We call your earnest attention to these quotations from Mr. Wesley, which are as correct in sentiment, as they are forcible in expression. Not only cherish the conviction yourselves, but endeavour to implant it in others, that bribery is a moral evil, to be avoided for conscience' sake, as well as from a fear of the law. We trust that it is not necessary to address you either more largely or more strongly on this subject. We will, therefore, only repeat the "advice" which Mr. Wesley records himself (Journal, Oct. 6th, 1774) to have given the members of society, in prospect of an election. "I met," he says, "those of our society who had votes in the ensuing election, and advised them—1st, To vote, without fee or reward, for the person they judged most worthy; 2d, To speak no evil of the person they voted against; 3d, To take care their spirits were not sharpened against those who voted on the other side."

Let not the youthful members of our congregations forget to "give attendance to reading." Let them seek that enlargement and sanctification of intellect which, in connexion with grace, proceed from searching out the deep harmonies which subsist between those evangelical truths in which they have been instructed, and the whole scope and spirit of the written word. Let them willingly form themselves into classes, or companies, under the guidance and at the call of their Ministers; in order that they may the more successfully prosecute these delightful studies. Nor will the intellect alone reap the advantage. The whole soul will be sanctified through the truth. Piety and humanity will be deeper, the church will be better served, a richer offering will be laid on God's altar, and, instead of the transient excitement which is often produced by the sympathies of others, a spark which, when breathed on, has only just time to glow and die, there will be the steady and unfailing excitement which flows from holy principles, a flame which is as ardent as it is luminous and clear.

We exhort all of you, beloved brethren, in your various stations of duty, to use your utmost efforts and influence to extend the Gospel of Christ, and thus evince yourselves his witnesses. It is with unspeakable thankfulness to God that we recognise the fact, that in the last year of fearful suffering and depression, our enlarged Missionary operations should have been supported by the noble sum of upwards of £101,000; and that, in the last few months, two-thirds of the previously existing debt of £30,000 should have been discharged by efforts of special liberality. Surely this is no doubtful token that "the Lord of hosts is with us, the God of Jacob is our refuge." In behalf of this great cause, we solicit your steady and unwearied efforts. Human appliances have been directed to healing the disorders of human society in vain; and nothing can save a wretched, wrecked, and perishing world, but the dissemination of the Gospel. Go to your various Missionary Meetings as to means of grace: Despise that low and vulgar, as well as sickly and depraved, taste, which craves to be amused, whether with the sparks of wit or with the merely facetious anecdote. Combine to aid us in promoting a better, a more healthy and spiritual taste. Aim at enlarged and clear views of the moral grandeur of the cause, and of its claims upon every Christian's heart. Seek to have the case truthfully presented to your understanding, and then allow it to exert its full power upon your affections. There is something inexorably sublime and affecting in the simple greatness and practical character of the Mis-

monary scheme, considered in itself, and as it really is, than in any illustrative or rhetorical adornment that may be thrown around it in a disquisition.

Endeavour, likewise, to promote the efficiency of your respective Sabbath Schools, as well as the week-day institutions, for the instruction, in Methodist doctrine, of the children of our people of the working classes. You are casting bread upon the waters which shall be found after many days. In endeavouring to extend the kingdom of Christ, in that diligent and self-denying manner which the Gospel requires, it will be absolutely necessary for us to avoid all useless, lavish, and luxurious expenditure. Absolutely bound as Christians are at all times to deny themselves of superfluities, in order that they may have wherewith to give to the poor, and to the varied institutions of the Gospel, it is still more their duty to do this at a time when luxurious ease and voluptuousness are crying national sins.— In this day we are required to study and to imitate the sterner virtues of the regenerate character: it is such men as Samuel, Elijah, John the Baptist, Martin Luther, and John Wesley, who affect the destinies of the church in momentous and troubled times, and not those who are wedded to elegant dwellings, costly furniture, and delicate tables. Suffer us, therefore, in the spirit of affection and sacred jealousy, to exhort those of you who are favoured with this world's good, to rise above pleasing and dangerous indulgences, whether ministering to the eye or to the sensual taste, and to set your affections on the things that are above. In this way you are not only disentangled from the bondage of sense, which itself is a great spiritual privilege, but rendered increasingly able, by influence and contribution, to serve the Redeemer's cause. Of many of our people we may say, with great confidence, "how that, in a great trial of affliction, the abundance of their joy and their deep poverty abounded unto the riches of their liberality; for to their power we bear them record, yea, and beyond their power, they were willing of themselves;" and even among the families of our people which are in a state of competence and comparative affluence, we greatly rejoice in the instances of sanctified benevolence which the last year has afforded.

It is matter, likewise, of devout thankfulness that although other churches around us are excited and agitated with controversy, our own is blessed with general union and peace. Let us improve this to the attainment of greater prosperity. Having no serious questions of doctrine and discipline to settle, let us give ourselves to our great work of acquiring vital holiness, and then spreading it through the land.

Our ecclesiastical situation, peculiar as it may seem to be, especially to the advocates of extreme opinions on either hand, we have always regarded as providential; and the more closely we consider it, the more strongly are we persuaded that we are very favourably situated for promoting that catholic union of all believers, for which, on the eve of his passion, our Redeemer pleaded, and which, according to his own words, is a pre-requisite to the conversion of the world. Of this vantage-ground let us make the utmost use, disregarding the rebukes and scorns of men who assume the absolute and unquestionable truth of their own principles, and who unhesitatingly condemn the least departure from them; let us endeavour, at the same time, by loyalty and good order, to serve the temporal interests of society, and thus in both respects to make good our claim to the designation which we derive from our Founder's name. We greatly rejoice in the fact that, on several late important occasions, evangelical Clergymen of the Church of Scotland have supplied our pulpits. Amid abounding instances of intolerance and bigotry, it is truly delightful to witness this kindly spirit of mutual recognition, and catholic ex-

paniveness of heart. We hail these instances as precursors of that evangelical union of the members of Christ's mystic body, which shall one day deprive both Popery and infidelity of their vaunted arguments.

We have gone through the usual solemnities of our Annual Conference: we have made the usual mournful record of departed brethren, some of whom were eminently "burning and shining lights;" and in their light it has been our lot for a while to rejoice. Now, however, they are extinguished in death, yet only to be rekindled, where they "shall shine as the brightness of the firmament, and as the stars for ever and ever." Nearly all these Ministers that laboured in the days of Mr. Wesley are gone, and the second century of our existence is proceeding under different circumstances, and with a new race of Ministers and agents. Thus do we all fill our appointed sphere, and then pass away; and happy is he who shall be rewarded and accepted "at the end of the days."

A number of young and hopeful Ministers, after completing their probation, have been ordained to the same work and office; while others have been admitted on trial as Candidates. We commend the whole to your prayerful and affectionate recognition.

According to our peculiar usages, none are reported in the documents of the Connexion as being members of the society but those who regularly meet in class; and we regret to state, that in making up the annual statistical account, we find a decrease in the numbers of the home Connexion of 2065: though there is an increase in the foreign department of 4081; and also of 362 in Ireland; making a total, in the societies under the British Conference, of 2378. At the same time it ought to be remarked, that, as twenty thousand persons on trial are reported in the same documents, it is very likely that, had the returns been taken from the June, instead of the March quarter, we should have found an increase. And we rejoice to say that the Methodist Episcopal Church of North America has realized an increase of upwards of 70,000. The decrease in Great Britain is in part accounted for by the prevailing distress, which has led many to emigrate, and others for the present, to neglect meeting in class: we would nevertheless humble ourselves before God, and deplore our own unfaithfulness, and use this fact as an additional incentive to plead with Him for a more copious effusion of his Holy Spirit, that the number of conversions may not only be sufficient to fill up all vacancies, but to swell the ranks of the church with a great increase. Still, however, let us be thankful for a discipline which preserves purity, even should the price be partly a diminution of numbers. Purity and holiness retained, eventual increase is certain. While the present distressing stagnation of trade continues, let our suffering people confide in the wisdom and goodness of God, and make known all their wants unto him by prayer and supplication with thanksgiving. Let them not be led into any rash or violent course of conduct by the representations of exaggerated and turbulent partisans, and thereby engage in schemes which would prove the wreck of all piety, but rather act in accordance with the belief that the 999 hairs of our head are all numbered, and that, when God has tried them, he will lay them forth as gold purified. And now we separate to depart to our several spheres of duty. We do not cease of human weakness, we cast ourselves upon omniscient grace, and a benediction of our Father in heaven. We need your diligent cooperation. We have been refreshed by mutual counsel and intercourse, as well as by the precious blessing in the public ordinances, and by an unanimous conviction, that God is still

with us. "God is our record, how greatly we long after you all in the bowels of Jesus Christ. And this we pray, that your love may abound yet more and more in knowledge and in all judgment; that ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ; being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God."—(Phil. i. 8—11.)

Signed, by order of the Conference,

JOHN HANNAH, PRESIDENT,

ROBERT NEWTON, SECRETARY.

LONDON, August 10th, 1822.

## MISCELLANEOUS.

### ORIGINAL LETTER FROM DR. ADAM CLARKE.

Milbrook, Prescott, Lancashire,  
November 23, 1822.

МѢ ДВА ВЪОТНАР,—

Your letter I received and read with great pleasure, and rejoice in what God has wrought in you, and by you; and that your confidence in him is unshaken; and that you hold on your way rejoicing. God has promised to his upright followers all that they need to make them wise, holy, happy, and useful; and every promise is *yes* in him and *amen* through Christ Jesus. We cannot please him better than by putting him to his word, and asking the fulness of the blessing of the gospel of peace.

The testimony of God is very powerful: where his truth is zealously preached, there is his presence, and there his especial blessing. I am also getting old, and shall if spared, soon be in the climacterical year of my life. I have travelled a good deal—I have seen the Church of God in all its states, but I have never known one instance where the doctrine of *Justification by Faith*, the *Witness of the Spirit*, and *redemption from all sin in this life* were faithfully and zealously preached, that the work of God was not both *deepened and extended*. These are our credentials; and we overcome by the *Blood of the Lamb* and *our Testimony*. You are in the wilderness; but God is in all places; He fills

the heavens and the earth—and wherever He is, he is a fountain of ever flowing benevolence to every part of his intelligent offspring. You can neither ask nor expect too much, when you come unto God by Christ Jesus. Place high things before your people; excite their expectation; shew them the good that God has provided for them; and in all communications from God to man, shew them that now is the accepted time. He who contents himself with expecting salvation *to-morrow*, can scarcely be said to expect it at all. Most certainly such a one is not in earnest for the redemption of his soul.

The Lord is mightily with us in *England*. We may be said to have a universal revival and *deepening* of his work. The brethren in *Ireland* have been greatly distressed, and many have been obliged to leave their own land, and seek bread elsewhere. I believe, however, that a time of refreshing is not at a great distance. The Preachers abide steady and faithful. *Scotland* does but little. Our *Foreign Missions* are generally very prosperous. You may expect more from us in spring. Please to give my best respects to your worthy elders, and believe me, my dear brother, your's affectionately.

ADAM CLARKE.  
The Rev. DUNCAN MCCOLL.

LETTERS ON THE EXTENSION OF WESLEYAN MISSIONS  
IN THE NOVA-SCOTIA AND NEW-BRUNSWICK DISTRICTS.

No. II.

MR. EDITOR,—

My former letter was occupied by a statement of the reasons why the late Conference had not made arrangements for a greater extension of the work of God; in the present, I am to give my view of the causes which have operated to prevent the manifestation of that benevolence which would have saved us from our present *stationary* position in these two Districts. I have been led to the course of thought which I now invite you to trace by my familiarity with the plans and feelings of other Christian bodies, as well as with those of the church to which it is my honour and privilege to belong; and I hope that both you and every other reader will not only forgive me for a degree of prolixity, which is one of my besetments when I attempt the discussion of such a subject, but also attentively consider what I write.

The early settlement of the country by the Loyalists was effected under many serious difficulties, which prevented their doing much for the benefit of others, or the support of the gospel. Their lack of ability and service, in this respect, was generally met by the kindness of the British public and government, manifested in liberal donations and grants of land both for churches and schools, so that very many of the rising settlements were favoured, to a limited extent, *gratuitously* with religious and educational privileges. Both the religious and educational establishments were upheld independently of much effort on the part of those who were expected to be immediately benefited in or by such establishments. Ministers were looked upon as professional men, whose duties were not very arduous, confined, as they practically were, in too many cases, to the mere rites and forms of Sabbath day exercises. And they were generally supposed to attend to these for the purpose of securing "a living," and not because they felt any desire for the good of the souls who might be nominally under their care.

And that the religious affairs of the colony remained for a time;—the forms of religion were partially observed, but in general its power was neither felt nor

acknowledged. But afterwards preachers of another order visited the country who spoke of other forms of religion and spiritual Christianity, and denounced as hirelings those who preached for money, and even condemned all who looked for support to those to whom they preached the gospel. Doctrines which were so favourable to the selfishness of the human heart were gladly received by their hearers, and, expanded to the utmost possible limits, were adopted as gospel axioms by which conduct might be very *saveingly* regulated. "Covetousness which is idolatry," was never attacked by these preachers, but indirectly sanctioned, so that it was allowed to en throne itself securely in the hearts of those who even professed to give up the world and all to and for Christ. The immediate results of such teaching were often painfully distressing to the Preachers, in the destitution of their families, for whom they could not adequately provide while spending their time and strength labouring for the spiritual profit of others. The injurious lessons were soon but too well learned, so that among those thus taught, when any one, however holy and devoted he might be, hinted at the Christian duty of benevolence, and the necessity of giving in support of the gospel, the outcry was soon raised, "he is a carnal, worldly-minded, money-loving preacher." Such became the state of religious affairs very generally in the congregations of the country; on the one hand the feelings of benevolence which might have manifested themselves in the support of the institutions of religion, were checked by the unworthiness of one class of ministers, or by the evidence that they "had their reward"; and on the other hand, the principles of selfishness were so aided and abetted by another class of religious teachers, that very many seemed to regard the benevolence which would manifest itself in "offering support" to the ministers of Christ Jesus as little less than *sin* against God.

And so generally had the people become affected by the one or the other of these causes that very little was in any place done for the support of those who were devoted to the *benefits* of the



Word, except perhaps by a few Presbyterians who had been accustomed in their native land to support their own ministers.

The preceding remarks have no reference to Methodism; to that I now come. I was myself affected by the above-mentioned prevailing opinions when I began to think for myself in religious matters and to learn the doctrines of the Bible under the instruction of Wesleyan ministers: and I soon found that the leaven of error respecting the subject of which I write had spread into this church also. It was, obviously, the strongly-prevailing opinion, in the Methodist societies and congregations, that it was injudicious and unbecoming for a preacher to allude publicly to the necessity of supporting the ministry.—For six years after my acquaintance and connexion with the Methodists I never heard the duty of supporting the cause of God financially, clearly enforced, except occasionally at missionary meetings.

Methodist as well as other congregations are fastidiously sensitive when the subject is at all alluded unto; and the members of society, private and official, are very generally grieved, if not offended at its introduction. A Leader, a most excellent man, once said to me that he thought a Preacher should never touch such subjects in the pulpit. And, while "covetousness has continued to be the sin of the Christian Church," such opinions, very freely expressed, have been too much felt and feared by those who have been placed by God as Watchmen upon the walls of Zion. They have culpably, we believe, kept silence while the evil has taken deeper root and become more strongly fortified.

To be more explicit, we believe that Preachers are guilty for not dwelling faithfully on this point. Let those who bear the vessels of the Lord be devoted, self-denying, zealous men of God, then let them lift up their voices like Trumpets, let them not be afraid, but shew Israel his transgression, and the house of Jacob their sin. How can a Ministry justify itself before God which does not give full prominence to every truth—such prominence as is given in the Bible. But

where are those who can say we are guiltless in this matter—who have faithfully shewn that covetousness is idolatry?

We do not think that Ministers will discharge their duty, by scolding the people constantly or frequently upon this subject, nor yet by harping upon it in the language of complaint, but by taking the subject up and discussing it as they do other parts of Christian truth and duty, in the name and with the authority of their Master. They should speak out fearlessly, as if remembering that the Omniscient eye of Christ surveys their motives, and watches to see whether they keep back any part of the truth, for fear of offending certain members of the Congregations or Societies. I do think that if covetousness were boldly attacked from the sacred desk upon the principles of Christianity, and with Christian zeal, we should not long have to mourn over circuits destitute of Preachers, but we could bid those men, who feel themselves called of God to preach the Gospel, and whose manifested talents promise usefulness, go forward throughout the length and breadth of the land to look after the souls which are scattered in the wilderness;—

“Where o'er desert wastes they err,  
And neither food nor feeder have,  
Nor fold nor place of refuge near;  
For no man cares their souls to save.”

I know men connected with us, worth thousands and tens of thousands, who do not give one thirtieth of their income for religious purposes, and yet the Circuits on which they reside do not meet their current expenses! Have their Ministers said to them plainly and affectionately, that such withholding is inconsistent with Christianity? May God help all to act as we have Christ for an example, who, though he was rich yet for our sakes became poor that we through his poverty might be rich.

As a Methodist I am myself guilty, and if in anything I am severe, the reader will remember that I say “I am,” as well as “thou art the man.”

PHILoS KOSMOU  
October 1842.

RELIGION.  
base of the night, so religion appears in the day of prosperity and in the night of adversity.

## MISSIONARY INTELLIGENCE.

### DEATH OF THE REV. JOHN WATERHOUSE,

GENERAL SUPERINTENDANT OF THE MISSIONS IN AUSTRALASIA AND POLYNESIA.

THIS much lamented event took place at Hobart Town, Van Diemen's Land, on March 30th, 1842. As announced in our number for April, Mr. Waterhouse safely returned from his second series of Polynesian voyages and visitations, in September, 1841. The business which awaited him on his arrival, especially his correspondence, and the public speaking he deemed it right to undertake for the purpose of stating the condition and progress of the Polynesian Missions, made large demands upon his strength, before he had taken time to recover from the exhaustion arising from his long voyages. Yet, under the date of November 2d, Miss Waterhouse, now Mrs. Batters, says, "that my father's health should continue so good, beneath the pressure of perpetual excitement, intense anxiety, and 'labours yet more abundant,' is matter of devout gratitude and wonder."—Within a few days after the last mentioned date, Mr. Waterhouse was exposed to heavy rain, while proceeding on horseback to fulfil an appointment; and from this circumstance proceeded the illness which has deprived the church of God of a much-respected minister, and the Wesleyan Missions of an invaluable agent and superintendent.

This afflictive dispensation of divine Providence is felt as a severe loss to the large and important Missions under the care of Mr. Waterhouse, which had already derived great benefit from his prudent management and wise and Christian counsel. It becomes us, however, to bow with submission, and to acknowledge the unerring wisdom and the undoubted goodness of God. "Precious in the sight of the Lord is the death of his saints." It is worthy of remark that, notwithstanding the extensive range, of the labours of our lamented friend, and his frequent exposure to danger and death, he should have ended his course at his own peaceful home, and amidst the soothing and affectionate attentions of his numerous family. It is a still higher instance of the goodness of God, that his servant should have been graciously supported throughout his painful

affliction, and his last moments should have been honoured with the full assurance of faith and hope. "He knew in whom he had believed," and "did not fear though he passed through the valley of the shadow of death." The following particulars of this mournful event, cannot but be deeply interesting to all our readers, as well as to the personal friends of Mr. Waterhouse.

The Committee received the following letter from Miss Waterhouse, dated January 14th, 1842:—

"The last time I addressed you as my father's amanuensis, I gave an account of his illness, and the circumstances which superinduced it. We had hoped that, long ere this, his health would have been reinstated; but in this we have been painfully disappointed. Some weeks ago, he was able to ride out for the benefit of the air; but a sudden change of weather, a month since, produced a serious relapse, and he has been again confined to his bed. The best medical advice was procured. Dr. Officer deemed it needful and satisfactory to call in a physician, and the most prompt measures were resorted to. I am happy and thankful to state, that, within the last few days, his medical attendants report a marked and very favourable change; but he is not yet even allowed to sit up, being in a state of extreme debility, demanding entire rest and quietness. We are given to understand that he will necessarily be some time in regaining his strength, which has been so completely prostrated; and that such incessant toil, fatigue, and excitement, as he has endured the past two years, cannot but have impaired his constitution. His great anxiety and intense interest about "the infant churches" under his care, have greatly retarded his progress; but we trust, that there will be no further check to his recovery, and that for many years he may be enabled successfully to prosecute his beloved, though arduous and hazardous undertaking.

"It is my father's intention to write to you at length, when his strength will

permit him. He desires me to convey our kindest remembrances to you all, and to our friends generally, who, we trust, continue to pray for us.

"Our excellent friends, Mr. and Mrs. Tucker, have taken their passage by the 'Tasmania,' and expect to sail for England next month."

Nearly a month afterwards Mr. Waterhouse wrote the following letter, the receipt of which strengthened the painful apprehensions which the Committee had begun to entertain:

"My daughter wrote a few lines, (January 14th, 1842,) giving an account of my continued illness. Since then I have been slowly improving, and can walk from one room to another; so that in the day I occupy the sofa, which affords relief; but I must recline. Committing my cause into the hands of Him who does all things well,

"Your afflicted servant,

"JOHN WATERHOUSE.

"N. B.—Dr. Officer paid me unremitting and paternal attention; and when he thought me able to sit up a little, he wished me to ride out in an easy carriage, for which purpose he first sent me his own to try if I could bear it. I have, therefore, under his direction, borrowed a phaeton, as the Doctors say riding out, in a very easy vehicle, is absolutely necessary to my recovery; and that, with every advantage, it will be a work of time.

"J. TUCKER for J. WATERHOUSE."

These apprehensions were realized by the very afflictive intelligence which we have now to communicate. This we shall give in the more brief letter of Mr. Simpson, dated Hobart Town, March 31st, 1842, reserving the interesting and more minute account by Mr. Butters for any memoir which it may be thought right to prepare for more general publication.

"I sit down to address you under feelings of the most painful character. an event having taken place which has thrown a gloom over our society here, and which will be severely felt throughout our important Missions in this part of the world. I refer to the lamented death of our Beloved General Superintendent, who exchanged mortality for life last evening, about a quarter before nine o'clock.

He had been labouring for some time under a complication of disorders, superinduced by excessive fatigue during his last visit to the islands, and by undue

exposure to severe weather after his return to this colony. During a great part of his protracted illness, he suffered so much from nervous debility, that his medical attendant absolutely prohibited his being seen by any person except the members of his own family; in consequence of which, I had not those frequent opportunities of conversing with him on spiritual subjects, which I could have desired. But whilst thus secluded from the visits of his friends, and reduced to a distressing degree of weakness, his heart was still in his Master's work, and he employed himself in dictating to his daughter, letters of advice and instruction to the missionaries on the different stations; and manifested an anxiety about the prosperity of the cause of Christ in the South Seas, which nothing could exceed. Occasionally I have been permitted to see him; and at these times, he seemed to dwell with peculiar pleasure upon the interests of the Church of Christ; and when tidings have reached him of the removal of any of the pillars of that cause,—as, for instance, the late Messrs. Anderson and Lessey, who were his former friends,—his mind has been affected almost beyond measure. Towards the close of his affliction, my visits were more frequent; and though the power of speech was very much impaired, yet he gave me distinctly to understand that his mind was peaceably stayed upon the merits of his crucified but exalted Lord; and when I prayed with him, he would unite with very great fervour in the petitions offered, especially those in behalf of his family, or of the cause of God. For his family he felt a most affectionate solicitude, and seemed to lose sight of himself altogether if their interest was concerned. As a proof and illustration of this, I would just mention, that a union had been projected between Mr. Butters and Miss Waterhouse, and the day for celebrating their nuptials was fixed; but, in consequence of his illness, they thought it might be well to postpone it. He, however, gave them to understand, that he should be much grieved if they allowed his affliction to interfere with their arrangements, and wished them to proceed in the matter according to their original purpose, and did not seem satisfied until assured they would do so. Hence, for some days before his death, he was deprived of the tender and affectionate attention of his much-loved daughter.

"About two hours before his departure, I joined his family by his bedside, and

they informed him that I was there, when he immediately called out, "pray, pray," I at once knelt down, and felt considerable liberty in praying that he might be supported in his passage through the dark valley of the shadow of death, and referred particularly to the preciousness of Christ to the soul of the dying believer. When we arose from our knees, he cried out in broken accents—"he is precious! he is precious! he is precious!" Shortly after this he wished to be raised up in bed, and while his sons were supporting him, he appeared as though recognizing somebody about his bed, and then exclaimed,—“Wesley! Wesley! Wesley! Smith! Smith! Clarke!” just as though he were addressing the parties whose names he mentioned. I simply relate the fact as it occurred: but may we not suppose that, as he drew near the invisible state, and heaven opened on his eyes, he might catch a view of those blessed spirits, and accost them by name as his future associates? After being laid down

again in bed, he seemed to muse for some time; and I suppose the Mission under his care had engaged his final thoughts, and that he felt the need of a greater number of labourers in the field; for he raised himself in bed without help and cried out, “Missionaries! Missionaries! Missionaries!” and then sank back and never spoke afterwards. Thus ended the eminently useful career of this devoted servant of the Redeemer. I need scarcely say how much we feel our loss; a loss which, when we think upon the wisdom with which he counselled, and the affection with which he encouraged us in our work, appears to be irreparable. May the mantle of our departed Elijah fall upon those that are left behind!”

Thus did this eminent missionary, with his latest breath, appear to make an appeal to God and to his Church, that more labourers may be sent into those fields which he had beheld as “already white unto the harvest!” We cannot believe that the appeal will be made in vain.

#### METHODISM IN FRANCE.

The following is a translation of a letter received by the senior editor of the New York Christian Advocate and Journal a few weeks since:—

“Very Honored Sir, and Brother in Jesus Christ,—I could wish that I were able to write to you in the language which is most familiar to you; but having been born in the canton of Vaud, in Switzerland, and having passed the greatest part of my life in France, the English is not sufficiently familiar to me for that. I always take the liberty to write to you, knowing how much you are interested in the progress of the Gospel in our country, and that I may speak to you upon a subject which ought certainly to contribute, by the blessing of God, to the progress of light and Christian life, wherever the Gospel is announced in the French language. Methodism is placed in France in circumstances peculiarly serious; and that has made the Wesleyan missionaries who labour there feel keenly the importance of religious publications, suitable to answer the demands of any one of these circumstances. They have laboured, and their efforts have been blessed; but they have been unable to accomplish but little, comparatively to the immensity of such necessities.

“We have been talking, for several years, in our district meetings, of the necessity of translating into French Wesley's Notes on the New Testament, as it is the most suitable work to instruct and edify the mind, and destroy the prejudices that ignorance and party spirit have spread abroad in opposition to our doctrines; and a respectable brother undertook the work during the past year, aided by two pious pastors. Unhappily, the district has not been able to take any direct measure this spring, to facilitate and hasten the publication of this book, because of the paucity of its resources, compared to the immensity of the demands which are apparent every where for it.

Seeing, then, that the editors cannot make this publication, without being aided in a direct manner, I take the liberty, my dear brother, to inform you of it, and, if it is not an indiscretion on my part, to pray you to be willing to engage the agents of the American Methodist Book Bazaar to subscribe for 400 copies of this commentary, which will be in two volumes, 8vo, and which the editors will sell to them for nine dollars per copy. I ardently desire that this publication may be made as soon as possible; for we have a great number of instructors, local preachers, and per-

sons of every rank, and of every age, in France, in Switzerland, and in Belgium, who have no work in our language, possessing in so high a degree as this, that light, life, and simplicity, so necessary for the establishment and development of the faith of the greatest numbers of serious readers. I hope, sir, that in presenting you with some information upon the actual condition, both moral and religious, of these countries, my bold undertaking will be justifiable in your eyes.

Since the latter end of the past century, some Moravian brethren, at first from the east and south, afterward some Wesleyan preachers from Normandy, have exercised a salutary and beneficial influence, but it has been comparatively restrained and individual. The spirit of pretended philosophy of the eighteenth century, the overthrow of politics, the prodigious discoveries and advancement made in natural philosophy, promoted intellectual life in all classes of society. But this state of things is quite different now-a-days, in many respects. A species of egotism, which has made the mass of the people feel the inadequacy of the things that they know to render them happy, has made them experience a sort of emptiness, which disposes them, from the bosom of their indifference, to listen to religious truths in a manner more efficacious than we would suppose.— And to confirm that by some examples, I would say, that thousands of persons who did not hear the Gospel ten years ago, now listen to it, and many of them have been converted to God. Last sabbath two ladies entered my chapel, probably for the first time. One said to the other, "What is that written there above the pulpit? 'God is a Spirit, and they that worship him must worship him in spirit and in truth.'" "What, do the Protestants also believe in God!" One sat down and heard the preaching in the most serious manner, and in returning she said to the other, "O, never in my life have I heard the like." Such things transpire every week in various places. It was not until between the years 1818 and 1825 that they began to have a glimpse of the dawn, properly speaking, of a new moral day. It was at that time that several daily papers, and other religious works sprang into existence, and that Bible societies were founded, and Christians of different denominations lived together in a spirit of peace and love. It was, also, during these years, that Mr. Cook, the Wesleyan missionary, began

to labor, and to become known in France by an active and persevering zeal, and drew upon himself the esteem and regard of some men of the first rank, by the superiority of his mind, and the variety of his knowledge. It was he who, in the south of France, was the first and principal founder of those pastoral assemblies which have been so often spoken of by the journals for some years past, and which have already done so much, in various ways, for the revival of the spirit of religion.

Notwithstanding the revolution of 1830 had extended the sphere of activity among Christians, yet the spirit of division entered into the camp of the Lord; and from that time a part of the strength which should have been exerted in saving souls, was spent in disputing about questions of minor importance. But the work of the Lord has not been interrupted. For, how many pastors have been converted! How many souls have been called into the possession of salvation! How many thousands and millions of Bibles, New Testaments, and other religious works have been spread abroad! How many pious schools opened! But what are they among so many?

It would be difficult to form a precise idea of the actual religious condition of the several Churches and Christian enterprises, of the strength they have, and the influence they exert abroad; as they are still in their infancy, and their principal traits are not entirely developed. We believe, however, that there are some which are more advanced, in certain respects. And we have principally in view the Wesleyan societies; for, by the grace of God, their preachers have always had before their eyes the sole end of their vocation—the glory of God and the salvation of souls. And God has blessed their labors in a remarkable manner. In 1830 we had only three or four Wesleyan missionaries in France; and we only numbered ninety-seven in society. Now-a-days we have upwards of twenty travelling preachers, about one hundred local preachers, thirteen or fourteen hundred members in society; several Sunday and week-day schools have been established; several Chapels built; and the Lord has blessed us also in other things; and I have firm confidence that he will bless us still more for the future, in proportion to our faithfulness to him. For, if there are those who exert a spirit of opposition toward us, yet we have also many friends to our

doctrines; and as our societies increase in number, they increase also in faith and love.

I pray God, dear Doctor, to bless you more and more in all that you do for his glory.

And I remain, with profound respect,  
your devoted and affectionate servant  
and brother,

HENRY MARTIN,  
*Wesleyan Missionary.*

Roubaix, August 13, 1842.

## OBITUARY.

We give the following Obituary Notices from the Minutes of Conference for 1842.

JOSEPH ENTWISLE, Sen., was born in Manchester, in the year 1767, and converted to God at the early age of fourteen. When he was not quite sixteen years of age, he began, under the constraining love of Christ, to call sinners to repentance as a Local Preacher, and laboured in that capacity with great acceptance till the year 1787, when he was called into the itinerant ministry by the Rev. John Wesley. During a public life of about fifty-four years, he maintained an unblemished reputation; prosecuted his ministerial labours with exemplary diligence; and gained the esteem, affection, and confidence of all with whom he was associated. He sustained some of the highest offices in our Connexion, having been twice placed, by his brethren, in the chair of the Conference. During the latter part of his protracted and honourable career, he presented a fine specimen of simplicity, dignity, and piety; his very countenance expressing the peace, benignity, and sacred joy, which, by the grace of God, had become the habit of his mind. The placidity of his temper, his humility, benevolence, and affability, rendered him welcome wherever he came. A sound and discriminating judgment, habitually exercised in humble dependence upon the Divine guidance, enabled him to act the part assigned to him with more than ordinary prudence, and rendered him a wise counsellor to those who sought his advice. He was orderly in all his movements; lived by rule; was punctual in all his engagements; and conscientiously redeemed his time. In his firmness was happily tempered with the gentleness and courtesy inspired by Christian love. In all the relations of life, he

adorned his Christian profession. His views of Divine truth were clear; and his pulpit talents were exercised with general acceptance and success. His discourses were well-studied, judicious, instructive, and richly evangelical; his mode of delivery was solemn, natural, and impressive; and theunction of the Holy One largely accompanied his ministrations, rendering them eminently encouraging and consolatory.

After holding for four years the important office of House-Governor in the Theological Institution, having passed the ordinary term of human life, and being of opinion that he could no longer occupy with advantage to the Connexion the posts of labour which he had so long held, he bowed to the will of God, and retired into comparative obscurity, carrying with him the habitual cheerfulness, zeal for God, and holy activity, which he had previously maintained. He employed his remaining strength in visiting the people from house to house, assisting in holding Missionary and other meetings, and preaching with great energy and unction. His departure was sudden. On Sunday afternoon, November 6th, 1841, he returned from a visit to Thorne, where he had preached with unusual power and pathos. He conversed with his accustomed cheerfulness; prayed with the family, retired to rest in the evening, and almost immediately afterwards expired in a manner the most calm and tranquil. Like Enoch, he had "walked with God; and he was not, for God took him."

EDMOND GIBBON, was born at Old Lane, near Rochdale, in the year 1786. When he was about fourteen years of age, he sought and found "peace with God" through our Lord Jesus Christ; and at the age of nineteen was admitted as a Local Preacher, in the year 1805.

John Barber. He was received by the Conference as a probationary Wesleyan Preacher, in the year 1806; and for the remainder of his life "studied to show himself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." His natural abilities were good; and he greatly improved them by diligent application and culture. His judgment was remarkably sound. With the works of the best English Divines he had a familiar acquaintance; and his attainments in general literature were very respectable.—The views which he entertained concerning the sacred truths of revelation were comprehensive and accurate; and in the pure and primitive theology which the Wesleyan Body embraces as scriptural, he was acknowledged to be a master. To the constitution and economy of Methodism he had paid unremitting attention; nor did he fail to give the fullest evidence of his skill in the administration of its affairs, and the enforcement of its discipline. His "Compendium of the Laws and Regulations of Wesleyan Methodism," which he published but a short time before his lamented death, will remain as a monument of his intimate knowledge of our ecclesiastical order and institutions.

From the rich fund of information with which his mind was fraught, he drew ample stores of experimental and practical wisdom. His piety was most exemplary,—calm, deep, active, and habitual. He was eminent for self-control, a strong sense of propriety, great moral courage, and an unflinching adherence to rectitude. When placed in circumstances of more than ordinary trial and perplexity, he was enabled to possess his soul in patience and peace. His temper was seldom moved. "Integrity and uprightness preserved him." He was a firm and valuable friend, and an able counsellor. In his deportment and manners, while he preserved an unassuming Christian dignity, he was uniformly kind, courteous, and gentle. As a Minister of God's holy word, he particularly excelled in the gift of teaching. His style and composition were correct; his language well chosen and appropriate; his expositions of the "mind of the Spirit" clear and convincing; and his appeals to the conscience, at some times especially, very powerful. He laboured to "win souls," and watched over the flock of Christ as one who felt that he "must give an account." In the several Circuits to which he was appointed,

he enjoyed a very high degree of public esteem and love. He temperately yet faithfully maintained the just rights of Wesleyan Methodism; and, in the defence of these against unreasonable and factious men, he sustained a shock in his health and constitution from which he never fully recovered. As a testimony of the attachment and confidence of his brethren, he was appointed, for a series of years, to offices of great trust and responsibility; and was at length, in the year 1837, elected as President of the Conference, of which he had previously been Secretary. During a protracted and painful affliction, his mind was kept in great peace; and from the truths which he had zealously preached to others he derived comfort and support in that hour of need. Perceiving that his "sickness" was "unto death," he meekly resigned himself into the hands of God, and devoutly attended to a Christian preparation for his departure hence. Occasionally he was assailed by temptation, which he was, however, most graciously enabled to resist and overcome. He said one day to his colleague, with a feeble and tremulous voice, "I have had a severe conflict; but my faith has conquered." Full of holy tranquillity, but completely worn out by the force of disease, he fell asleep in Jesus, without a struggle or a groan, on Sunday, May 1st, 1842, in the fifty-seventh year of his age, and the thirty-sixth of his ministry.

JONATHAN EDMONDSON, M. A., was early a subject of religious convictions. Having joined the Methodist society, he perseveringly sought the favour of God, in the appointed means of grace; and by faith in Jesus Christ obtained the pardoning mercy of God, with its accompanying peace and holiness. Under the influence of the love of God, he began to exhort sinners to repent and believe the Gospel. Whilst entertaining the thought of entering upon the Ministry in the Established Church, he was appointed by Mr. Wesley to labour in the Epworth Circuit, in the year 1786. Regarding this as a call from God, Mr. Edmondson went forth in the name of the Lord, and laboured abundantly in the word and doctrine. His preaching was pithy and sententious; and was highly acceptable to the people. Having acquired a large fund of information by extensive reading, and laborious study, his sermons exhibited great variety of matter, and edifying topics of Christian truth. He was mild and urbane in his

disposition, affectionate and steady in his attachments. In the course of his public life, he was called upon to occupy some of the chief offices in our Connexion, and honourably discharged the duties of Missionary Secretary, and President of the Conference. He was the author of several useful works, which have obtained a large circulation, and which exhibit much thought, soundness of judgment, and extensive acquaintance with mankind. After fifty years of ministerial toil, his constitution failed, and he was obliged to retire from the more active duties of the itinerancy. As a Supernumerary, he continued to preach and to write, till repeated attacks of disease prostrated his strength. When laid on the bed of death, he faintly exclaimed, "Jesus is my salvation." He fell asleep in Jesus, July 7th, 1842, in the seventy-sixth year of his age.

THOMAS WADE DOOLITTLE "from a child knew the holy Scriptures, which are able to make men wise unto salvation, through faith which is in Christ Jesus." During his apprenticeship in a mercantile establishment in Dublin, he joined the Methodist society, and was led to "the knowledge of salvation by the remission of sins." Shortly after his conversion, with a heart full of Christian love and zeal, he began to call sinners to repentance; and was, in 1803, admitted into the public ministry amongst us.— He was a man of an amiable spirit, of unquestionable piety, and uniformly consistent deportment, diligent in labours, and much respected and beloved in the Circuits where he travelled. He possessed, in a high degree the confidence and affection of his brethren, by whom he was repeatedly chosen to fill some of the most weighty offices in the Connexion. In later years he was providentially exercised by the sickness and death of his excellent wife, and two sons, grown up to young men. Whilst as a husband and a father he felt those bereavements, being persuaded that his wife and children died in the Lord, he bowed with submission to the divine will. He persevered in his ministerial and pastoral labours,

until, by a series of complicated personal afflictions, which lasted about eighteen months, he was obliged to retire from all public exercises. His protracted sufferings, which he endured with invincible patience and fortitude, excited the tenderest sympathies of his friends, who were much affected and edified by his remarkable exemplification of the Christian graces. No murmuring expression escaped his lips; and with unshaken confidence in the atonement and grace of the Saviour, he maintained his confidence in God, and the rejoicing of his hope firm unto the end. He died March 8th, 1842, in the sixtieth year of his age, and thirty-ninth of his ministry.

JOSEPH ORTON was appointed to Jamaica in 1826, and laboured acceptably and successfully in the Palmyra and Montego-Bay Circuits. In 1828 he was imprisoned in the common jail of Saint Ann's, by the magistrates of that parish, who at that time were very greatly opposed to our Mission. During his imprisonment his health became seriously affected, in consequence of which he was at length compelled to leave that island. In Jamaica, he possessed the confidence and affection of his brethren in the ministry; zealously discharged his duties as a Missionary; was greatly beloved by the people of his charge; and still lives in their memory and affections.

Soon after his return to this country, he received an appointment to Australia, where he occupied several stations to the advantage of the societies and congregations which were placed under his pastoral care. Having determined to return to his native land, he embarked from Melbourne, with his family, early in March of the present year, in a very enfeebled state of health. The severe weather which was encountered in doubling Cape Horn occasioned an aggravation of his complaints, and probably hastened his decease. He died on the 30th April, 1842, full of confidence in God, and holy triumph over death. His body was committed to the great deep, in sure and certain hope of a joyful resurrection when the sea shall give up her dead.

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## ERRATUM.

In the communication relating to the re-opening of the Sackville Chapel, it was remarked that the Bell was the gift of Mr. BOLLENHOUSE: I have since learned that it was given by Mr. SEAMAN, of Minudie, Nova-Scotia.

E. W.









