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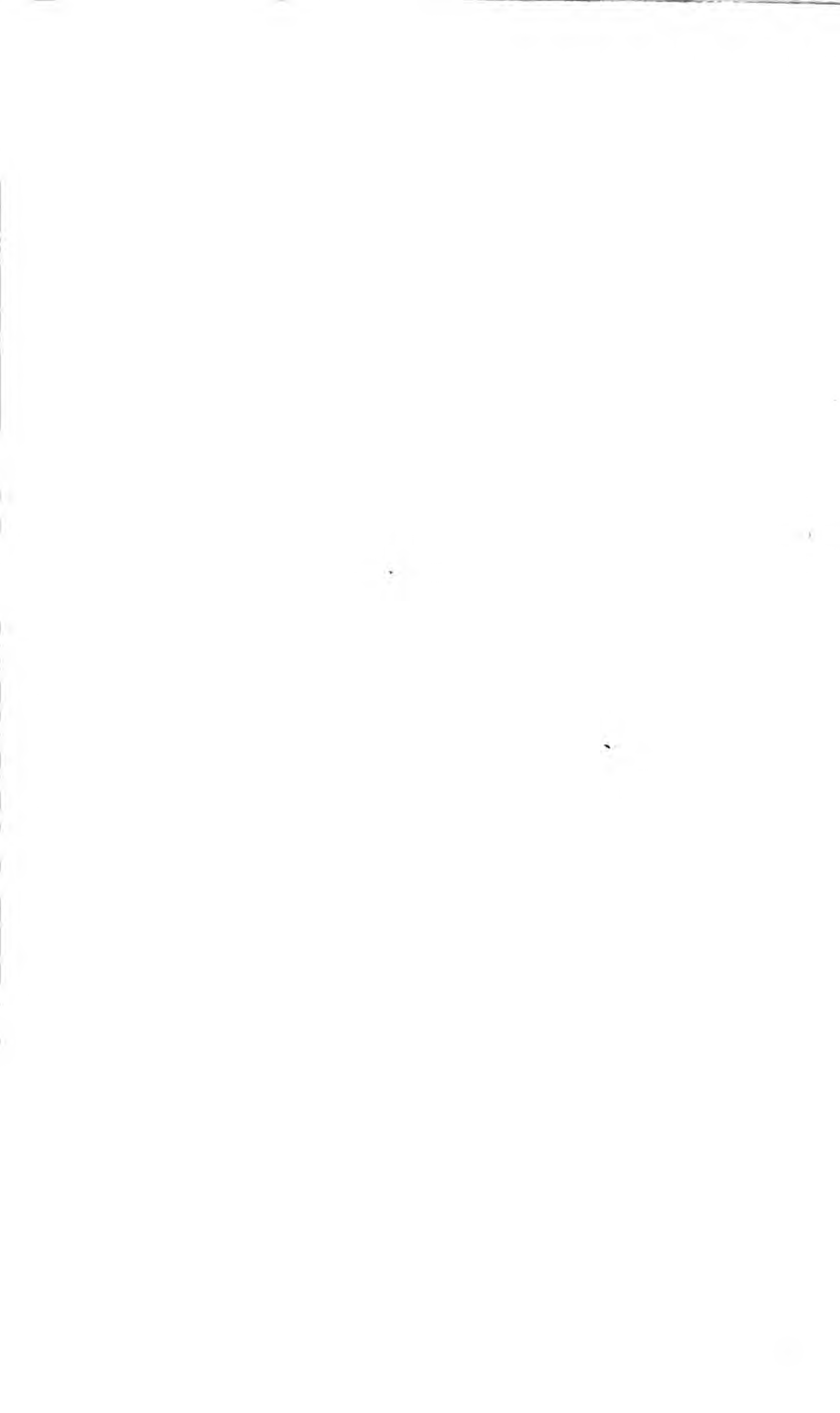
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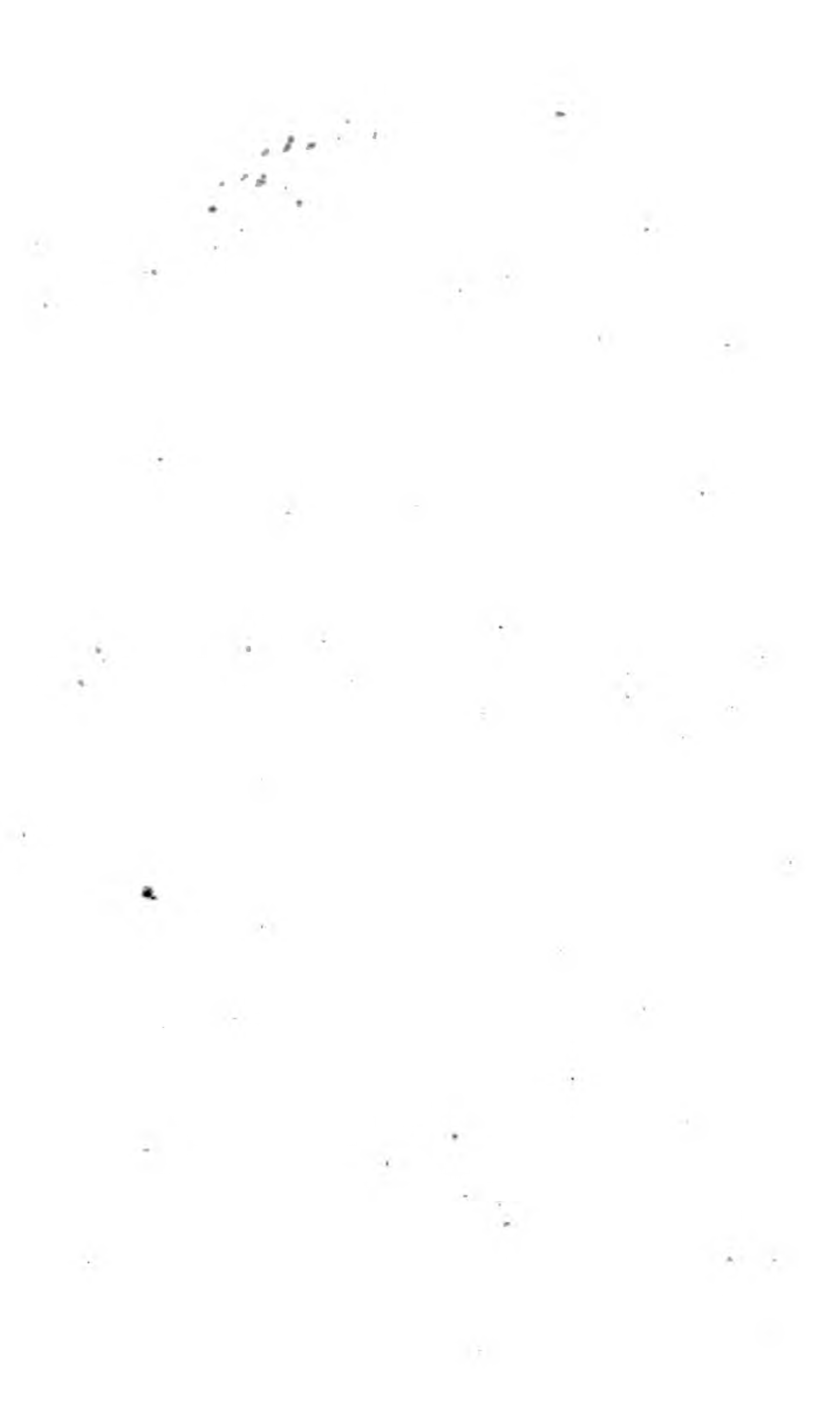
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Wood sc.

Mr. John Ogilvie?
Preacher of the Gospel?

THE
METHODIST MAGAZINE,

FOR

THE YEAR 1818:

BEING A

Continuation of the Arminian Magazine ;

FIRST PUBLISHED BY THE

REV. JOHN WESLEY, A. M.

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VOLUME XLI.



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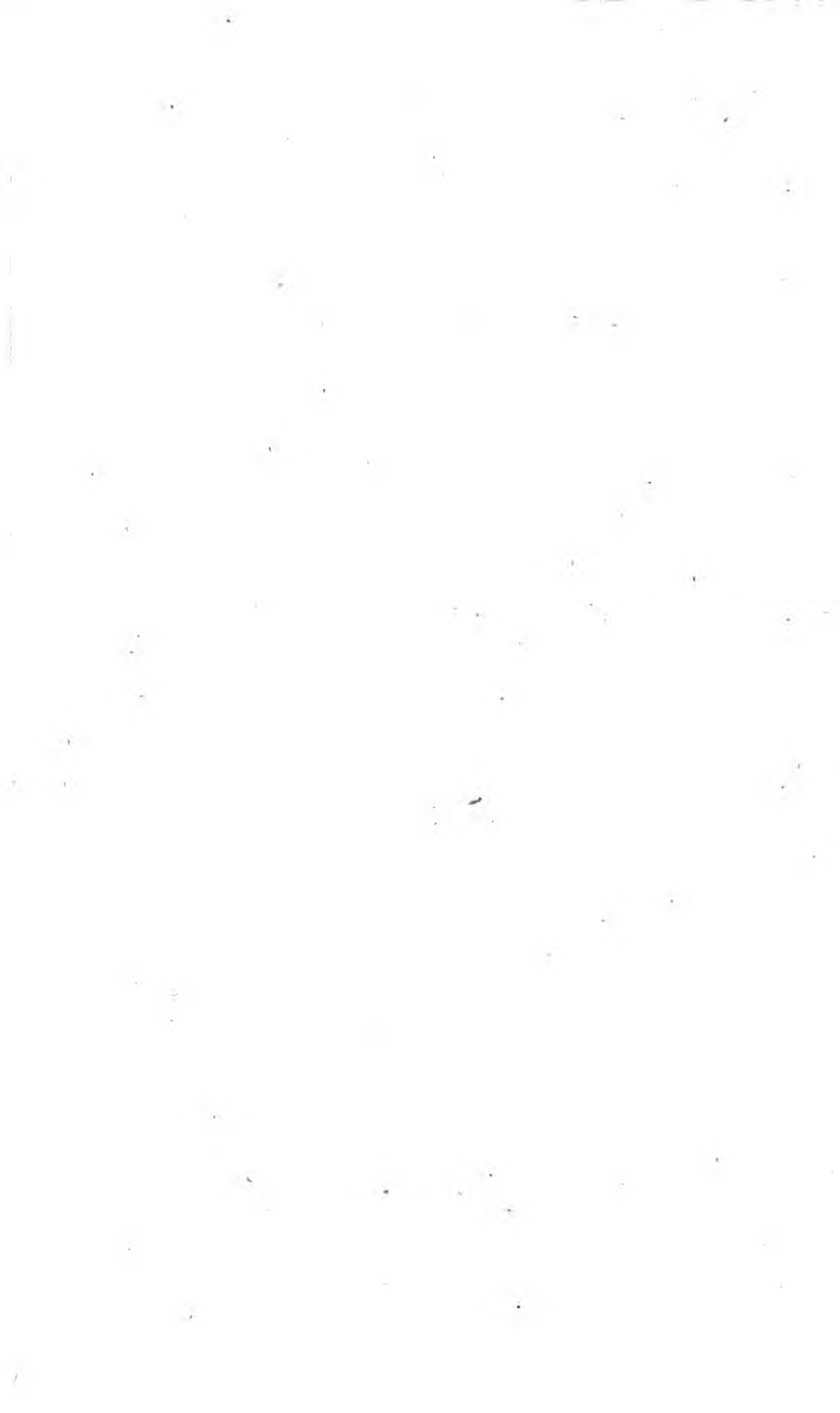
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THE
METHODIST MAGAZINE,
FOR JANUARY, 1818.

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BIOGRAPHY.
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MEMOIR OF MR. WILLIAM WILLIAMS.

To the Editor of the Methodist Magazine.

REV. AND DEAR SIR,

AMONGST the great variety of useful articles that enrich the valuable pages of your widely circulated Magazine, there is none, in the opinion of many of your readers, better calculated to answer the end you have in view, than that in which you record the holy and useful lives, and the peaceful and triumphant deaths, of eminent Christians and ministers.

The following brief memoir of my highly valued friend, and beloved brother, William Williams, should in justice have been written and sent you long ago. This, however, is of little consequence, as any authentic document concerning such a man can never fail to be interesting. But now you have it, I regret that want of materials, of time, and ability, have prevented it from being what it ought to have been. I have done, not what I wished, but what I could. I am, Rev. and dear Sir,

Your's, very respectfully,

Edinburgh, June 21, 1817.

V. WARD.

It is much to be regretted that our dear brother kept neither diary nor journal; nor have I any record of his conversion, piety, and labours, but in a few invaluable letters to his much-beloved sister; some remarks, by a few of his friends; and what a few years intimate acquaintance with him, has impressed upon my own heart. He was born in Newport, in South Wales, July 17, 1770, where his father kept an inn, and the post-office. How long he continued in that town, after the death of his parents, or how he spent the first 17 years of his youth, we have no information. In 1788 we find him commencing his apprenticeship, to a respectable haberdasher, in Bristol. Soon after his arrival in that city, God, who is rich in mercy, truly converted his soul. He went to church one Sabbath with his mind painfully exercised by some trial, which rendered the world disgusting to him rather than desirable. The text was, "Sing,

O ye Heavens; for the Lord hath done it: Shout, ye lower parts of the earth: break forth into singing, ye mountains, and forests, and every tree therein, for the Lord hath redeemed Jacob, and glorified himself in Israel." The Lord opened his heart, and poured in the enlightening and quickening beams of Divine truth. He saw, he felt himself a ruined, helpless sinner. Towards the close of the sermon the preacher, (the Rev. Mr. Tandy,) powerfully exhorted the people to instant faith and prayer. Our young disciple hung upon the lips of the man of God, yielded immediate obedience to his persuasive counsel, went through the streets praying, retired with all possible haste to his chamber, and, in the true spirit of prayer, for the first time in his life, kneeled before the Lord his Maker. In this posture he continued about twenty minutes, besieging the throne of God, with all the power of importunate prayer; nor did he cry in vain. God answered like himself, and "turned his darkness into light, his midnight into day." This was not an imaginary, but a real change. He felt "the overwhelming power of saving grace." He was "filled with all peace and joy through believing, and abounded in hope through the power of the Holy Ghost." How different was the conduct of William Williams on this occasion, from that of many hearers of the gospel, who are frequently much impressed while hearing the word of God faithfully preached; but, instead of retiring to pray to God, return to their former habits, and remain strangers to justification and its blessed fruits. Reader, is this thy case? If so, I beseech thee before God, read no further, but retire and wrestle with God, till he bring thee into the liberty of his adopted children! And how different was this conversion from those spurious and counterfeit conversions which are sometimes met with in the visible church. As widely different from the state of those who suppose themselves to be saved, because they have dreamed a remarkable dream, or imagine they have seen a vision, or have been powerfully affected under some singular circumstances, as from those who speak to themselves a false peace, because they say they trust in Christ for salvation, though their confidence has not been preceded by any painful sense of sin and danger; neither is it accompanied with peace, and joy, and love.

What great encouragement does this instance of Divine mercy afford to poor broken-hearted sinners, whose souls are overwhelmed with distress, and with whom it is an awfully serious question, Will the Lord be intreated, and is there such a thing as pardon for me? O yes! - He is rich in mercy to all that call upon him; none ever sought him with all the heart in vain. How necessary and important for the ministers of the gospel, in every sermon, to preach "repentance toward God, and faith toward our Lord Jesus Christ!"

This new created youth soon joined the Methodist Society, and shortly after, in a love-feast, joyfully declared to a company of them that "feared the Lord, what He had done for his soul." The correctness of his mind, the fluency and energy of his language, and also the smallness of his person, attracted general attention; while the soundness of his religious experience excited gratitude to God in the hearts of his faithful worshippers. Continuing to hold fast his confidence, and to walk in the light of his heavenly Father's countenance, he felt an intense desire that others also should "Taste and see that the Lord is gracious." The following letters will shew how highly he valued the pearl which he had found, and how much he was concerned for the salvation of his relatives:—

"Dear Sister,

"I am just favoured with your letter by Mrs. T. and being at present not so encumbered with business as we in general are, I have embraced the opportunity to reply to it; and I hope it will be consolatory to you in your present affliction, which, if it comes in the course of God's providence, you must consider as having a tendency to wean your affections from earth and the creature, to heaven and the Creator. As coming from a God ever gracious to mortals, to convince you that there is nothing here worthy your love or pursuit; and that, while you continue at a distance from him, the source of all substantial and permanent happiness, you will find nothing but disappointment; for that and vanity are written on all sublunary enjoyments, and man is born to trouble as the sparks fly upwards. And what is the cause? Why, sister, it is sin, which has brought death into the world with all our woe. It was sin which made the sinner's Friend cry out in an agony, 'My God, my God, why hast thou forsaken me.' Misery has ever been and ever will be the object of his mercy; it was in my case, and (if the gospel be true) this afflictive Providence is a knock at the door of your heart, to let your Saviour in. Oh then, be attentive to his call, bow your stubborn heart; labour (for the kingdom of heaven suffereth violence, and the violent take it by force,) to bring down its pride to your Redeemer's feet, and you will be convinced, to your everlasting comfort, that he that seeketh findeth. Consider, that your all depends on your success; for to be children of God without regeneration, is as impossible as to be the children of men without generation. Except you be born again you can never enter the kingdom of heaven.—I am, dear sister, your affectionate brother,
W. W."

"My dear Sister,

"If I mistake not the workings of my own heart, a tender concern for your present and future happiness lies very near it, and points me to the necessity of calling your attention again to the

sacred truths of the everlasting gospel; by an experimental knowledge of which alone the blessedness of the former can be ascertained and realized, and the certainty of the latter insured; for Godliness, with the contentment it produces, is great gain, as it hath the promise of this life and that which is to come. By serving God you will most effectually serve yourself; and when you do it in a becoming manner, as a sinner born to die, humbly looking unto Him who bore our sins in his own body on the tree, you will find sweet access unto the throne of grace, and prove his service to be perfect freedom. The Father of your spirit will communicate consolation to your heart, refresh you with those streams of joy that gladden heaven, and illumine your mind with the light of his blessed countenance, which shall lead you into the bright path of the just, that shineth more and more unto the perfect day. The religion of Jesus Christ, my dear sister, is a religion of happiness. It is exactly suited to the state of man in his present fallen condition; as it raises its happy possessor above the frowns and smiles of this bewitching world, above the temptations of satan, and above the corrupt workings of his own unsanctified nature. It refines the affections, and writes upon them all, 'Holiness unto the Lord.' It stills the loud clamours of a guilty conscience, and pronounces the mourner blessed. It removes all those restless inquietudes which are so common to us here, and instead of murmuring at the dispensations of Providence, however afflictive, it inflames our hearts with grateful love, and fills our mouths with the language of resignation and contentment: 'Not my will, O Lord, but thine be done.' It makes the fretful, ill-natured man, composed and kind; the furious, indignant man, mild and peaceable; the sour morose man, affectionate and affable; the vindictive revengeful person, easy to be intreated; the hard unfeeling person, merciful and gracious; the proud man, easy of access; the haughty man, humble and condescending; the profane man, holy; and the unjust man, honest. In a word, it transforms the sinner into a saint, renovates the whole soul, and raises beyond the height of the stars, desires that lay grovelling beneath the mire of swine. O then, who would not be possessed of this religion, so good to man; so beneficial in its effects, and so happy in its end. I hope, Molly, that you are determined not to rest without it. Come then to the Lord Jesus Christ, in faith and prayer, while you are reading these lines, and you shall taste and see that he is gracious. Hark! he speaks from his sacred word; it is the voice of love, that same amazing mysterious love that induced him to hang upon the tree. Come and take my yoke upon thee, learn of me, to be meek and lowly in heart, and thou shalt find rest unto thy soul. Consider that he is always where you are, and takes a precise account of all you do. You are surrounded with his immensity, and live, and

move, and have your being in the hollow of his almighty hand. He is your sun and shield, your protection and defence; the God of your life, and the guide of your youth. While you hung a helpless infant on your mother's breast, his hand was stretched out to save you from innumerable unseen dangers to which you were then exposed, and he is still watching over you for good; otherwise you would long ago have fallen in the evil day a prey to Satan and your own heart's lust; and even in temporals it is he that provides for your wants, and gives you every necessary enjoyment.—Suppose for a moment that Betsy had been removed from you by sudden death, had gone into eternity with our mother, and left you in this wicked world destitute of a friend, to guard and protect both you and P—y from danger, provide food for your sustenance, necessary raiment to clothe you, and a bed to rest upon at night! Suppose if, added to this, you had been visited with some heavy affliction, the ague, or the fever, or by some accident had your arm or your leg broken, in a place where you could have expected no pity, nor experienced any relief; how changed would have been your situation, and consequently how different your present feelings! And even this is more than the very best of us deserves at the hand of God. For we have all sinned, and lost our title to every blessing, and any thing above the torments of hell, is what we have no right unto. O then praise him with your whole heart, and with a life devoted to his glory; a life of humble love and patient faith. Be resigned to his will, leave him to manage and conduct all your affairs; and under the consideration that you are a sinner, dependant upon God every moment for your being and blessedness, suffer not the foot of pride, obstinacy, revenge, envy, hatred, malice, or ill nature, to gain the ascendant over you; but learn to be meek and lowly in heart, submissive to those who are put in authority over you, doing every thing with a cheerful mind; kind and affectionate to all around you, not rendering to any evil for evil, nor railing for railing, but contrarywise, blessing; and doing all possible good to those by whom you suffer, remembering, that your Saviour has said it is more blessed to give than to receive.

“ Thus you will gain his approbation, and the respect of man, while you continue upon earth; and when this short life is ended, be admitted among the society of angels and just men made perfect, where your happy soul shall be engaged in endless hallelujahs and ceaseless praises to him who bore the shame, and endured the excruciating tortures of a racking cross, to avert the wrath of God, and reconcile man to his Maker. There, Molly, we shall spend an everlasting Sabbath together, in the presence of God; for ever blessed in the uninterrupted enjoyment of our own felicity, and for ever blessing the supreme object of our love, the bountiful donor of all we enjoy. But should you die with-

out religion, without the knowledge of salvation by the remission of your sins, this scene will be entirely reversed; and, instead of angel hands conveying your soul into Abraham's bosom, hell from beneath will be moved to meet you at your coming, and devils drag your soul away to their infernal den, where you must lament the loss of endless happiness, exchanged for everlasting woe; the society of angels for the inhabitants of the bottomless pit; Christ for Belial; the unsullied regions of immortal day, for the gloomy horrors of eternal night! Yet this need not be the case, for Jesus Christ receiveth sinners, and he invites you to come and take of the waters of life freely. I hope you embrace every opportunity to read good books, and charge your memory with what you do read; and likewise that you improve yourself in writing as much as possible with the small helps that you may have in your present situation. If so, you will always find me disposed to render you every service in my power, and I hope when my apprenticeship is expired to be able to maintain you in Bristol, until I can get a proper situation for you.—I am your affectionate brother,

“Bristol, July 4, 1793.”

W. WILLIAMS.”

(To be continued.)

DIVINITY.

“Signs of Conversion and Unconversion in Ministers of the Church.”

Since the revival of evangelical truth, by the preaching of the Methodists, several of the Bishops, and many hundreds of the clergy, and thousands of the members of the Church of England, have seen the necessity of distinguishing between the converted and unconverted ministers of the church. In the diocese of St. David's, a society, of which the Bishop is the President, gave a premium, a few years ago, to Mr. S. C. Wilks, a young man of St. Edmund Hall, Oxford, for an “Essay on the Signs of Conversion and Unconversion in the Ministers of the Church,” which Essay was printed by the society, and we hope was circulated, not only in Wales, but through the whole united kingdom, for the instruction of both clergy and laity.

Mr. Wilks, who is now himself a minister, and a converted minister, we have no doubt, has lately published a second edition of his Essay, which has just fallen into our hands, and which we are desirous of bringing under the notice of our readers.

The signs of conversion and unconversion in the ministers of the church are clearly marked in this Essay; and it is of great

importance that both the ministers and congregations of the Church of England, and of every denomination of Christians should know them, and remember them.

The terms conversion and unconversion, as Mr. Wilks observes, have fallen under a degree of reproach, as well as other terms which are connected with the *unfashionable* doctrines of Christianity. In the primitive church, the language of Christians, in speaking on religious subjects, was formed from the language of the New Testament. Among the ministers of the Church of England also, both at the Reformation, and for many years afterwards, a similar practice prevailed: at length, however, Scripture language was disused, and even studiously avoided, and the doctrines with which it was connected were neglected or disbelieved. It was discovered that *ethics* might be discussed without the use of terms peculiar to Christianity; and it was not difficult to substitute the words *virtue, reformation, and moral consciousness, for sanctification, conversion, and conviction of sin.*

It may naturally be asked, What are the peculiar doctrines in the preaching of a minister which form the test of his conversion? To this question we will give the answer in Mr. Wilks's words: "The most obvious (of those doctrines) is, that man has departed from original righteousness, and on account of sin is justly obnoxious to the Divine anger. This fact, and the consequence deduced from it, form the hypothesis on which the preaching of every converted minister, and, indeed, the whole scheme of Christianity, is founded; and which being denied, Christianity and preaching become inappropriate and useless. A minister who admits these truths fully and unequivocally, must, in consequence, admit the necessity of the atonement; and who, that admits its necessity, can be unconscious of its importance? Or who, that allows its importance, can fail to make it a prominent topic in his parochial addresses?"

"In addition to these points, *Justification*, solely and exclusively through the merits of Christ, has been always considered, among men of piety, as a doctrine plainly revealed in Scripture, and of essential value in the system of human redemption. They have viewed it, not as an appendage or corollary, much less as an excess, but as the sum, the substance, the life, the spirit, of the whole dispensation. On this only, their own hopes of pardon and acceptance have been founded, and on this only have they exhorted others to depend. Having learned from Revelation the nature of God and the extent of the Divine requisitions, and having at the same time discovered the utter incompetency of man, since the fall, to secure to himself a place in heaven by sinless obedience, they have acknowledged that nothing but a revelation of gratuitous mercy could relieve our wants, or be worth

our acceptance. On these accounts, the doctrine in question has, in every pure church, been considered of supreme importance; and, whatever may be the prevailing sentiment of any particular age, the gospel and its effects being always the same, the piety of that minister is undoubtedly suspicious, whose preaching is heretical or defective on this fundamental subject of justification by the merits of Christ.

“ Intimately connected with the last-mentioned topic is that of *the Divinity of our Saviour*, a doctrine which, beyond most others, has been ridiculed and impugned; but which is so explicitly taught in the Sacred Writings, and so necessarily implied in the whole economy of human salvation, that it would be difficult to imagine him a converted man who denies its truth, or him a faithful minister who forgets its importance. The disbelief of this doctrine, virtually implies a disbelief of Christianity (except so far as it is a system of ethics), and must, therefore, be the most fatal of mistakes.

“ *The Divinity of the Holy Spirit* will hardly be denied, but by men who have read the Scriptures with the express design of perverting them; or his agency, but by those who have previously concluded that it is not necessary, and, therefore, is not promised. Every minister of the Church of England has so solemnly attested his belief on these two subjects (and, indeed, on all those before mentioned), that, even if unconverted, we might reasonably expect him to be orthodox. In that very service, for example, by which he is initiated into the ministry, he distinctly acknowledges the Sacred Spirit's influence; and that, not as a vague dogma, or a mere article of peace, but as a practical truth, and as the very bias that incited him to become a Christian pastor. This spiritual agency, a pious man will not be content to forget with the day of his ordination. He will of course assiduously guard it against the misconceptions of fanaticism, distinguish it from the more evident and miraculous effusions of the primitive ages, and teach his hearers to hope for it only in the appointed use of means and second causes; but he will not deny its existence, dispute its necessity, explain it away till it becomes useless, or fail to implore it both for himself and the people committed to his charge. The man who denies the influences of the Holy Spirit, can of course have no reason for supposing that they have been vouchsafed to himself; and since they are represented in Scripture as necessary to implant either the desire or the ability to return to God, he can in consequence have no just evidence of his conversion. He, on the contrary, who is really and visibly bringing forth the fruits of the Spirit, and shewing his faith by his works, will with humility acknowledge, that whatever is good in him flows from a higher source than his own heart, and, without the least semblance of enthusiasm, will consider it as an ema-

nation from that Being 'from whom *all holy desires, all good counsels, and all just works do proceed.*'" p. 36—42.

After having mentioned the principal doctrines which the converted minister preaches, Mr. Wilks proceeds to describe the practical effects which flow from them. A constant theme of the discourses of such a man will be the necessity of that holiness, without which no man shall see the Lord. All the essential doctrines of Christianity will appear in the preaching of a converted minister, to be of moral and practical importance; while, from the preaching of the unconverted minister, who is ignorant of the evangelical principle of obedience, the doctrinal and preceptive parts of Scripture will scarcely appear to have any connection.

The most conspicuous aim of a pious minister, says Mr. Wilks, and that to which his whole conduct may be reduced, is the salvation of his own soul, and the souls of those that hear him. It is impossible that he who has imbibed even the smallest portion of that Christian spirit which actuated the apostles, confessors, and martyrs, can remain an unconcerned spectator of the religious wants of those whose souls are entrusted to his care. His preaching will be cordial and affectionate; his private labours conscientious and unremitted; and in his whole conduct, he will appear to value his bodily strength, and his mental attainments only as they promote the cause of the Redeemer.

In speaking of the *recreations* of a clergyman, as important tests of his character, Mr. Wilks observes, that the converted minister has neither time nor inclination to swell the processions of gaiety. His spirit not being secular, his amusements will not be such. There are atmospheres which he knows he cannot breathe without contamination. Besides, he has a definite object of pursuit, and is conscious that the souls of his people will be required at his hand. A man who is thus impressed, will not devote his mornings to the chase, or his evenings to the card-table; he will not feel ambitious of being the steward of a race-ground, or the litigious guardian of the game laws; he will neither appear the foppish and idle attendant of female vanity, nor the boisterous associate of Bacchanalian carousals. p. 81, 82.

Mr. Wilks then considers the difference between the converted and unconverted minister in various other respects, in which we adopt his sentiments, although we abridge his language.

Suppose an ignorant careless person to be convinced that he is a sinner before God, and that the threatenings denounced against the wicked are applicable to himself. If he apply to a minister who has himself been convinced of sin, and has found consolation in Christ, the penitent inquirer will be directed to look unto Him "who taketh away the sin of the world." "But the merely nominal minister is, in such cases, unavoidably embarrassed; not being practically acquainted with the subject himself, he knows

not how to act towards others, and, perhaps, even views the inquirer as a hypocrite or an enthusiast."

"The friends of a pious minister, as far as selection depends upon himself, will be Christian. He will mix with the world only with a view to benefit it, but his solace and delight will be with 'the excellent of the earth.'" If it were difficult to distinguish an unconverted minister by other signs, he may be detected by his familiar and unnecessary intercourse with careless and irreligious persons.

"All that will live godly in Christ Jesus shall suffer persecution." "It is not possible for the gospel to be professed in its unsophisticated energy and spirit, without exciting the opposition of mankind." The sarcastic hint, the retorted sneer, and the petty insult, are frequently employed against the faithful minister of Christ, and he patiently sustains all such opposition, while the unconverted minister will not endure it. The one bears the reproach of the cross of Christ, with meekness and charity; the other violently repels it, and thinks nothing is of so great importance as the friendship and the praise of the world.

We shall conclude our extracts from this essay with a paragraph which shews that Mr. Wilks feels strongly the great necessity of distinguishing between the converted and unconverted ministers of the Church.

"The souls of men are concerned, and minor considerations must, therefore, disappear. If those who profess to instruct others in the way to heaven, be ignorant of it themselves, the consequences are too awful to be risked for the sake of gratifying the false delicacy of individuals. It is essential to the interest of the people at large, and also of individual ministers themselves, that 'the precious be separated from the vile.' If the blind lead the blind, both must fall. The advantages of serious examination into the characters of the clergy must, therefore, always be far more than commensurate with its inconveniences. The unfaithful may indeed be exposed to disgrace, but the pious will, at the same time, be rewarded with the honour due to their fidelity and labours."

OF THE METHODIST DOCTRINES.

[We recommend the following article, which has lately been put into our hands, to the very careful perusal of all those of our readers, who wish still to adhere to the genuine doctrines of Christianity, of the Reformation, of our National Church, and of Methodism.]

To the Editor of the Methodist Magazine.

I have lately been taking a view of the origin of Methodism; and of the manner in which it has pleased God so graciously to

carry on that great work, which has proved a source of good to hundreds of thousands of precious souls; and which still continues so graciously to prevail.

When it pleased God to raise up the Rev. John Wesley, to be the founder of Methodism; he resolved, through Divine help, to make the BIBLE his only guide, in all the important doctrines which he embraced; and which he faithfully delivered to the people. His own language was, "I design plain truth for plain people; therefore, of set purpose, I abstain from all nice and philosophical speculations; from all perplexed and intricate reasonings; and, as far as possible, from even the show of learning, unless in sometimes citing the original Scriptures."

The following sentiments are also truly worthy of that great man. "I am a creature of a day, passing through life as an arrow through the air; I am a spirit come from God, and returning to God, just hovering over the great gulf; till a few moments hence I am no more seen! I drop into an unchangeable eternity! I want to know one thing, the way to heaven, how to land safe on that happy shore. God himself has condescended to teach the way; for this very end he came down from heaven. He hath written it down in a book. O give me that book! At any price give me the book of God! I have it, here is knowledge enough for me. Let me be *homo unius libri*. Here then I am, far from the busy ways of men. I sit down alone, only God is here. In his presence I open, I read his book; for this end, to find the way to heaven. Is there a doubt concerning the meaning of what I read? Does any thing appear dark and intricate? I lift up my heart to the Father of lights. Lord is it not thy word, 'If any man lack wisdom, let him ask of God.' 'Thou givest liberally, and upbraidest not.' Thou hast said, 'If any be willing to do thy will, he shall know.' I am willing to do, let me know thy will. I then search after, and consider parallel passages of Scripture; comparing spiritual things with spiritual. I meditate thereon with all the attention and earnestness of which my mind is capable. If any doubt still remain, I consult those who are experienced in the things of God; and then, the writings, whereby being dead, they yet speak, and what I thus learn, that I teach."

It was in the same spirit that the first Methodist preachers examined into the doctrines of the book of God. When the first Conference was held, at which was present, the Rev. John Wesley, the Rev. Charles Wesley, the Rev. John Hodges, rector of Wenvo, and several others, it is evident that they entered on the subject of Christian doctrine, in that spirit which was likely to draw down the Divine blessing on their consultations. They resolved that all things should be considered as in the immediate presence of God. That every point which was proposed

should be examined to the foundation; and that every question which might arise, should be thoroughly debated and settled.

Having entered on their work in that blessed spirit, and with a single eye to the glory of God, we may reasonably expect, that they would be led into all truth. The truths which they thus learned, they faithfully preached. Divine power accompanied the word, thousands of persons were awakened to a sense of their guilt, and of their danger; and being directed to the Lord Jesus Christ, as their only, but all-sufficient Saviour, they found redemption through his blood, the forgiveness of their sins; their lives became holy and happy, and many of the first Methodists are now safely landed on the heavenly shore.

Through the peculiar providence of God, Mr. Wesley was long spared as a father to the growing societies; and at various times, was led to write on almost every subject connected with Divinity? His Notes on the New Testament, though concise, are clear and full. His Sermons are probably unrivalled for a clear statement of Divine truth, and a practical and powerful application of that truth. His controversial pieces are on some of the most important truths of the Bible, which are defended in a masterly manner. In them truth is triumphant. His hymns, with those of his brother Charles, and a selection from some other authors, form a volume which, for real excellence, is probably the first in the English language. The whole of his works taken collectively, form a full statement of scriptural truths, properly explained, and practically applied. On the ground which was laid during his life, Methodism has continued to prosper in an extraordinary manner, and hitherto has suffered no decay. On the present system of sound doctrine and proper discipline, we have reason to expect that it will continue to prevail till the ends of the earth shall see the salvation of God. Yea, till suns shall rise and set no more.

As a member of the Methodist body, I feel anxious that we may ever preserve the purity, both of our doctrine, and our discipline; and the purport of my addressing you, especially at this time, is, to state the peculiar necessity of our continuing to abide by our former truths, and of guarding the sacred deposit, which God has committed to our care.

There are two theories that have been advanced, which appear to militate against our views of the important doctrine of *regeneration*, as stated in the writings of Mr. Wesley, and more especially in the Book of God.

One of these theories is, that *baptism*, when properly administered, is *regeneration*.

That the apostles were not of that opinion is evident, for when St. Peter went to Samaria, he found Simon, (generally termed Simon Magus,) among the newly formed society of

Christians, who had been baptised. But so far was Peter from considering him as *regenerated*, that he said to him, "Thou hast neither part nor lot in this matter, for thy heart is not right in the sight of God. I perceive that thou art in the gall of bitterness, and in the bond of iniquity."

That our Reformers did not consider *baptism* as *regeneration*, is evident from the Catechism which they compiled, where they say, that "Baptism is an outward and visible sign, of an inward and spiritual grace." And that Mr. Wesley was not of that opinion is also evident from all his writings; but, especially, from his Sermon on the New Birth, where he says, "And, first, it follows that *baptism* is *not* the *new birth*; they are *not* one and the same thing." Again, "For what can be more plain, than that the one is an *external*, the other an *internal* work? That the one is a *visible*, the other an *invisible* thing, and, therefore, that they are wholly different from each other; the one being an *act of man*, purifying the body; the other, a *change wrought by God* in the soul. So that the former, is just as distinguishable from the latter, as the soul from the body, or water from the Holy Ghost."

The other theory is, that all professing Christians are, in the same sense in which the New Testament writers use the expressions, *regenerate*, *born again*, *justified*, and *members of Christ's body*. Strange as this doctrine may appear, it has had its advocates. But if we examine into the writings of the Reformers, of Mr. Wesley, and also of those who were inspired by the Holy Ghost, we shall find that this novel theory is without foundation.

Mr. Wesley is remarkably clear on this subject. In his Sermon on the Marks of the New Birth, he says, "But it is not a barely notional, or speculative faith which is here spoken of by the apostle. It is not a bare assent to this proposition, "Jesus is the Christ," nor indeed to all the propositions contained in our Creed, or in the Old and New Testament. It is not merely an assent to any, or all these credible things, as credible. To say this, were to say (which who could hear?) that the devils were born of God: for they have this faith. They, trembling, believe both that Jesus is the Christ, and that all Scripture having been given by inspiration of God, is true as God is true, &c. yet, notwithstanding this faith, they are still "reserved in chains of darkness, unto the judgment of the great day." In his sermon "On the Way to the Kingdom," his expressions are equally strong, and equally proper. "A man may be orthodox in every point, he may not only espouse right opinions, but zealously defend them against all opposers; he may think justly concerning the incarnation of our Lord, concerning the ever blessed Trinity, and every other doctrine contained in the oracles of God; he may assent to all the three creeds, that called the Apostles, the Nicene, and the Athanasian, and yet it is possible, he may have no religion at all, no

more than a Jew, Turk, or Pagan. He may be almost as orthodox as the devil, &c. and may all the while be as great a stranger as he to the religion of the heart."

I might quote scores of passages, from his writings, equally clear and express on this subject, as also from the writings of the Reformers; but let us now turn to the sacred writers.

The epistles are, (at least most of them,) directed to the particular churches in those places, which bear the name of the Epistle; of course, the apostles would direct their letters to the people of each place collectively, who were united together in the Christian society. And, in addressing each society, they would address them as called, *redeemed, regenerate, justified, and chosen*. But when we inquire into the proper meaning of those expressions, as used by the apostles themselves in their letters, we find that they cannot, and never were meant, to apply in that lax manner which some persons have lately supposed.

When we examine into the meaning of the term *justify, or justification*, we find that its proper meaning is, to declare just, or righteous, *i. e.* to acquit, or absolve from past offences, and accept, as just, to the reward of righteousness. But this justification always was preceded by true genuine repentance—was always received by faith in Christ, and was uniformly accompanied by peace, love, and joy in the Holy Ghost.

When they speak of *regeneration*, they always speak of it as a change which passes on the believer by the power of the Holy Ghost, whereby he is made a new creature in Christ Jesus.

In the conversation which our Lord had with Nicodemus, he speaks of the new birth, as a being "born from above," and as clearly distinguished from every thing carnal, and fleshly. St. John also, in the various passages in his first epistles, where he enlarges so beautifully on the Christian privilege of our being the children of God, clearly states, that such persons have passed from death unto life; that they have fellowship with the Father, and with the Son, by the Spirit; and that, he that is born of God sinneth not.

So far from those terms applying to all professing Christians, indiscriminately, they can only apply, in the scriptural sense, to those persons who are changed by the power of Divine grace, and are made new creatures in Christ Jesus.

Another doctrine which we are now especially called upon to support, is, the *doctrine of the Trinity*, as from the beginning believed, and maintained in the Christian church.

On this important subject I would premise, that there is one grand error, into which, it appears to me, some persons have fallen; and that is, to attempt to bring every thing to the bar of human reason; and if their reason cannot fathom the doctrine, they try to new model it, and so to form the system that it may

come within their own comprehension. I allow that we are by reason to judge of the evidence in favour of the Bible as the Book of God, and also of the proper explanation of the terms used in that blessed book. But when it is proved to be a Divine revelation, we are bound to receive that revelation, though there may be mysteries in it which the human mind cannot fathom. Some years ago a celebrated Divine, who wished to comprehend the nature of our Lord, embraced the strange and unscriptural opinion, that the human soul of Christ was pre-existent; and he wrote a treatise to prove that it was the first, and the most glorious part of the creation of God. Other persons have recently revived an entirely opposite scheme, but equally unscriptural, viz. that the Lord Jesus Christ is termed the Son of God, only in reference to his human nature.

In speaking or writing respecting the deep things of God, we ought to do it with much caution. The human mind is limited with respect to its powers, and though it may comprehend much with respect to arts and sciences, and be continually advancing in knowledge and information on a variety of subjects; yet, with respect to the things of God, it becomes us to speak with deep humility. But more especially when we attempt to define the nature of God, we must be careful not to make the reason of man the judge of that nature, for "Who by searching can find out the Almighty?" If the reason of man is to be the judge, and the definer of the nature of God, whose reason is to be the standard? The minds of men vary, and what one person may appear to prove to be the nature of the Divine Being, another may attempt to overthrow, and shew to be totally incorrect. If man is to be our guide, and mere human reason to be our standard in judging of the Divine Being, we shall be left in a chaos of confusion.—In speaking thus of the reason of man, I do not mean to degrade it, or to suppose that we are not to use it even in spiritual concerns; but we should learn to know its province, and not to apply it as the rule of our faith, where the revelation of God is our only guide.

I would also notice another source of false reasoning and error, which is, when we imagine that the terms made use of in the sacred writings, by which it has pleased God to reveal himself to man, are used in that gross sense, in which the same terms are used, as applicable to man. Thus no person can reasonably suppose that the Divine Being has arms or feet; that he walketh, or rideth upon the wings of the wind. Those expressions, and many others, it is well known, are used to convey to us the knowledge of the Divine power, goodness, justice, wrath, mercy, &c. So when the terms Father and Son are used, no person surely would apply them in the gross sense; but as it hath pleased God to make use of

those expressions as the most suitable, we are to receive them as they are given in the Sacred Writings. The terms Father, Son, and Holy Ghost, are there used to convey to us the doctrine of three persons in one Godhead. That those words are the most proper, we cannot doubt, because, they are the terms used by the Holy Spirit, and used in reference to the Triune God; not merely in reference to the incarnation of our Lord, but to the eternal Jehovah. If any person replies, "But I cannot comprehend how those terms can apply to a spiritual and Divine Being," we say, our reason is not to be the judge of the propriety of such expressions; but as it is the revelation of God, we receive it without attempting to fathom the mystery.

The primitive Christian Church undoubtedly received that doctrine; and the compilers of our Liturgy have interwoven it throughout their excellent work.

A few extracts from some of the ancient fathers, will be sufficient to shew what the doctrine of the primitive church was, on that important subject.

Justin Martyr, in his Apology for the Christians, has the following expression; "But now if we say, that the Logos of God, is properly the begotten of God, by a generation quite different from that of men, as I have already mentioned, yet even this, I say, is no more than what you might very well tolerate."

Again. "One article of our faith is, that Christ is the first begotten of God." Again, "For they who affirm the Son to be the Father, are guilty of not knowing the Father, and likewise of being ignorant that the Father of the universe has a Son, who being the *Logos*, and first begotten of God, is God."

Tertullian, in his Apology for the Christians, reasons largely on the subject, and at the close of one train of arguments, has the following expression: "Thus it is, that the *Logos*, which came forth from God, is both God, and the Son of God, and those two are one."

Vincentius Lirinensis wrote his Commonitory in the year 434, and clearly states the doctrine of the primitive church to be, that "there were two substances in Christ, one of which was Divine, the other human; one begotten of the Father, the other born of his mother." Again, "Thus in one and the same Christ, there are two substances, but one Divine, the other human. One from God the Father, the other from the virgin mother. One co-eternal and equal to the Father, the other temporary and inferior to the Father. One of the same substance with the Father, the other of the same substance with the mother; yet these two different substances make but one and the same Christ."

The errors which arose in the Christian Church, in the three first ages, were numerous, for one error generally opened the way for another. Sabellius began with denying Jesus to be the Son

of God as to his Divine nature; but at the same time allowed him to be God.

Dionysius, one of the Christian Bishops, in a letter which he wrote on that occasion, strongly reprobates the novel system of Sabellius, and speaks of Jesus as "the only begotten Son."

When the Arian heresy more fully and openly appeared, a council of the chief Christian Bishops was held at Nice, at which the Emperor presided, and where the Creed, generally termed the Nicene Creed, was formed, and was signed by three hundred and eighteen Bishops. In that Council the following articles were inserted in the Creed, as expressive of the faith of the Christian Church, and also as a bulwark against any future attacks on that faith. "And in one Lord Jesus Christ, the only-begotten Son of God, Begotten of his Father before all worlds, God of God, Light of Light, Very God of very God, Begotten not made, Being of one substance with the Father, By whom all things were made."

Some time afterwards, the Creed which is generally termed the Creed of St. Athanasius, was formed, still more effectually to explain and guard the important doctrine of the Trinity. The following parts of the Creed, fully prove what was then the catholic doctrine: "The Son is of the Father alone; not made, nor created, but begotten.—For the right faith is, that we believe and confess: that our Lord Jesus Christ, the Son of God, is God and Man; God, of the Substance of the Father, begotten before the worlds: and Man, of the Substance of his Mother, born in the world; Perfect God and perfect Man: of a reasonable soul, and human flesh subsisting; Equal to the Father, as touching his Godhead: and inferior to the Father, as touching his Manhood."

The same doctrine runs through every part of the Liturgy, and proves that the venerable Reformers stood firm on that important ground. In the articles of religion which were drawn up by them, they have particularly stated that sacred truth, "The Son, which is the Word of the Father, begotten from everlasting of the Father, the very and eternal God, and of one substance with the Father."

The venerable founder of Methodism, who appears to have been particularly directed of God, did not neglect to state that sacred truth. In his notes on the first chapter of the epistle to the Hebrews he says,* "Thou art my Son, God of God, Light of Light. This day have I begotten thee. I have begotten thee from eternity, which by its unalterable permanency of duration, is one continued, unsuccessive day. I will be to him a Father, and he shall be to me a Son. I will own myself to be his Father, and him to be my Son, by eminent tokens of my

* It is in general well known to the Methodists, that his notes on the New Testament, and Sermons, are the legal standard of our doctrines.

peculiar love. The former clause relates to his natural Sonship, by an eternal inconceivable generation; the other to his Father's acknowledgment, and treatment of him, as his incarnate Son." Again, "*By whom also he made the worlds; therefore the Son was before all worlds. His glory reaches from everlasting to everlasting, though God spake by Him to us only in these last days.*" Such was the view which Mr. Wesley had of that truth, and it is well known that in many of his hymns, and those of his brother Charles, the same doctrine is clearly stated :

- " Thy co-eternal Son display,
And call my darkness into day."
- " Thou art the co-eternal Son,
In substance with thy Father one;
In person different we proclaim,
In power and majesty the same !"
- " For all the plenitude Divine,
Resides in his eternal Son."
- " He spake the word and it was done,
The universe his word obey'd;
His word is his eternal Son,
And Christ the whole creation made."
- " From thee through an eternal now,
The Son, thine offspring flow'd;
An everlasting Father thou,
As everlasting God."
- " Thy wond'rous love the Godhead show'd
Contracted to a span :
The co-eternal Son of God,
The mortal son of man."

To transcribe all the verses which are on that important subject is unnecessary, for the same sound doctrine runs through the whole.

When we turn to the Sacred Writings, we find a variety of passages, which can bear no other construction than that, which has been uniformly given to them by the orthodox part of the Christian church. Our Lord is repeatedly spoken of as the only begotten of the Father, perfectly distinct from all created beings. In the conversation which our Lord had with the Jews, he said, " My Father worketh hitherto and I work." The Jews immediately sought to kill him, because he said that " God was his Father, making himself equal with God." If the Jews had mistaken the meaning of our Lord, why did he not correct their error; but so far was he from informing them that they had mis-

taken his meaning, that he even confirmed it by saying, "That all men should honour the Son, even as they honour the Father." St. John says, "No man hath seen God at any time, the only begotten Son, which is in the bosom of the Father, he hath declared him." Surely he could not speak of the human nature of our Lord, being in the bosom of the Father; of its having seen God, and having declared him; the passage applies to him who was one with the Father, before his incarnation.

Our Lord says, "I came forth from the Father, and am come into the world; again I leave the world, and go to the Father." Of the human nature of our Lord, it could not be said, "I came forth from the Father," in the same sense in which it is immediately added, "Again, I leave the world, and go to the Father."

In our Lord's address to his heavenly Father, as recorded by St. John, in the 17th chapter, there are many expressions which cannot be applied to the human nature of Christ: "And now, O Father, glorify thou me, with thine ownself, with the glory which I had with thee before the world was." 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, for thou lovedst me before the foundation of the world."

St. Paul, in his epistle to the Romans, says, "For what the law could not do, in that it was weak through the flesh, God, sending his own Son, (his own proper Son,) in the likeness of sinful flesh, and for sin, condemned sin in the flesh." As also in his epistle to the Galatians, "When the fulness of time was come, God sent forth his Son, (his proper Son,) made of a woman, made under the law, to redeem them that were under the law." Both passages evidently implying, that Jesus was the Son of God prior to his incarnation.

The author of the epistle to the Hebrews uses clear and decisive language also on that important subject, in that sublime passage, "But unto the Son he saith, Thy throne, O God, is for ever and ever; a sceptre of righteousness is the sceptre of thy kingdom." He also ascribes the work of creation to Jesus Christ as the Son: "Whom he hath appointed heir of all things, by whom also he made the worlds;" and as the Son, he is the brightness of his Father's glory, and the express image of his person.

Such, Sir, are the express testimonies of the ancient fathers; of the venerable Reformers who were the compilers of the Liturgy; of the Rev. Mr. John Wesley, the founder of Methodism; and, above all, of the Sacred Writers.

Shall we leave those testimonies, and enter on the doubtful field of theory? Or leave the old way-marks, and enter into the trackless desert? Certainly not; millions of Christians have followed the ancient guides, and have entered the gates of the heavenly

Jerusalem; and I trust that, through the power of Divine grace, we shall walk in the same plain and beaten track, neither deviating to the right hand nor to the left. We must be careful not to anathematize those persons who do not think with us; to their own master they stand or fall; but we, as a body of people, whom the Lord has graciously raised up as out of the dust, and whom he has honoured with almost unexampled prosperity in the revival of his work, must be careful to "walk by the same rule, and mind the same things." Of Methodism, as to purity of doctrine, soundness of discipline, and true Christian experience, I would ever say, "*Esto perpetua.*"—I am, your's, &c.

Nov. 17, 1817.

G. MARSDEN.

THE TRUTH OF GOD DEFENDED.

Review of "Two Dissertations on Sacrifices: the first on all the Sacrifices of the Jews, with Remarks on some of those of the Heathens. The second on the Sacrifice of Christ. By WILLIAM OUTRAM, D.D. Translated from the original Latin, with original Notes and Indexes, by JOHN ALLEN.

The method devised by infinite wisdom, in order to effect the redemption of mankind, by our Lord Jesus Christ, is so extraordinary, that, unrevealed, it could never have been conceived by the most exalted order of angels; for had they, from the moment of man's fall to the present hour, applied their whole attention to the question, How is it possible for man to be saved without any violence done to God's moral attributes? it is not to be imagined, that, with all the united efforts of their capacious minds, they could have solved the difficulty. The plan of salvation which has been so long, and shall eternally continue an object of their admiration, is such as they could not possibly have been capable of devising. But what angels, who excel in knowledge as well as strength, humbly admire, as the greatest display of infinite wisdom, men who reject Divine revelation pronounce foolishness. And wherefore? Because it does not accord with their conclusions on the subject of theology. But on what do they found those conclusions? If they answer, By a process of reasoning, we deduce them from incontrovertible truths; we inquire, what are those truths? They can certainly mean no more than that themselves consider them as incontrovertible, since they cannot avoid knowing that they have been opposed as destructive errors, by many men of the first natural and acquired abilities. With them it is a favourite maxim, which they reason from as if it were a primary truth, that mankind never stood in need of a

revelation from heaven ; and it must be admitted, that could they prove that position, they would advance one step towards invalidating the evidences by which the truth of the Scriptures is supported. But, unhappily for their scheme, the history of all ages and countries proves that their boasted maxim is an egregious error. The contradictory opinions entertained by the sages of ancient Greece and Rome, their general scepticism on Divine subjects, and their maintaining that every man ought to conform to the religion of his country, however absurd and ridiculous, demonstrate, that with all their boasted wisdom they were utterly unable to form a theory of religion calculated to promote either the present or future happiness of themselves or others. The world by wisdom knew not God.

Some infidels are willing to acknowledge, that a revelation from heaven would be highly desirable, for the purpose of promoting good morals amongst the lower orders of society ; and they even go so far as to express their approbation of the morality inculcated in the New Testament ; while at the same time they maintain that they reject Christianity, as both destitute of evidence sufficient to render it credible, and as containing certain doctrines which militate against reason. The evidences of Christianity deducible from miracles, the exact fulfilment of prophecies, its natural and powerful tendency to promote the welfare of individuals as well as of communities, in addition to its amazing progress in the world, while opposed by civil magistrates, and attacked by the united malice, learning, and power, of both Jews and Gentiles, form such a connected chain of proof as amounts to moral demonstration.

But, say the enemies of revealed truth, " No evidences urged in proof of Christianity, however decisive they may appear, or, whatever difficulty we may find in evading their force, can oblige us to embrace doctrines which are at variance with reason, such as the doctrine of a Trinity of Persons in the unity of the Godhead, and that of the atonement. Both these, not to mention others, are Christian doctrines ; and as they are evidently contrary to reason, the laws of our rational nature impel us to reject them, as wholly incredible." This objection, so long and so strenuously urged against the doctrines in question, has no other basis for its support than what arises from the absurd confounding of things which are *above* reason with those which are *contrary* to it. The objection, if valid, would induce a disbelief of the existence of the world ; for it is equally *above* human reason to conceive, how it could be either created or eternal. Nay, making no distinction betwixt things *above* reason, and things *contrary* to reason, would, if carried to its utmost length, prove that it is absurd to believe the existence of the Deity ; for what created intelligence, of however high an order, can possibly conceive

how a Being possessed of infinite perfections, or indeed any being at all, could exist without a cause or beginning? The doctrine of *the Trinity in Unity*, and that of the Atonement, are not more beyond the grasp of human intellect, than is that of the existence of God. To reject the doctrine of God's *Being* and *Attributes*, would be to involve ourselves in endless absurdities; and to deny those of the Trinity, and of the Atonement, so clearly and fully maintained in the Scriptures, would involve this absurdity, that a revelation proved to have the God of truth for its author, contains doctrines which militate against reason.

Much as has been said on the subject of what is called *Natural Religion*, as no way indebted to revelation; and, often as this has been admitted by learned advocates of Christianity, it may justly be questioned whether, without some light from Revelation, either written or traditional, it would have ever had an existence. The few truths which it contains, are used by infidels as so many arguments against the peculiar doctrines of Christianity. But, with all the boasted excellence of their natural religion, what satisfaction can it afford them on the subject of their final state? Independent of that revelation which, to their own injury and that of others, they oppose, can they be certain that their souls are immortal? Those who have written best in proof of the immortality of the soul, believed that doctrine, on the authority of Revelation, previously to their entering upon its proof. Without intending to depreciate their well-meant, and well-executed labours, we hesitate not to assert, that all their exertions terminate in proving the doctrine *highly probable*, but *not certain*. To Revelation alone we are indebted for the removal of all doubt on this important subject. In what a gloomy state of uncertainty does what is called natural religion leave its advocates! Whenever it is merely a matter of opinion with them, that their existence will extend beyond the limits of time, they cannot avoid the fear of future misery. Thus between the terror of annihilation on the one hand, and the fear of future punishment on the other, it is not surprising that they should feel life an intolerable burden. In vain do they endeavour to console themselves, by supposing that the Supreme Governor of the universe is such a compound of mercy as to suffer his laws to be transgressed with impunity: this, notwithstanding the crowd of absurd notions which they have embraced, they cannot reconcile to any principle of moral government. The glimmering light afforded them by natural religion, may be justly termed "darkness visible," which "serves but to discover sights of woe." How different the Christian religion! a religion which points out to man his origin, and end; makes him acquainted with the rise of moral evil, and its cure; assures him of the immortality of the soul, and the resurrection of the body; points out how he can be saved eternally, in perfect con-

sistency with all the Divine attributes; gives him infallible directions how to obtain the favour of God, and recover his image; and promises present and eternal happiness to all who cordially embrace its doctrines, and yield obedience to its precepts. This is a religion worthy of God, a religion which, from the blessed effects which it continues to produce, carries with it an indubitable evidence of its Divine origin.

It is an essential doctrine of this religion, that the eternal Son of God, having assumed human nature, "made by his one oblation of himself once offered, a full, perfect, and sufficient sacrifice, oblation and satisfaction, for the sins of the whole world." In proof of this blessed doctrine, which the Arians and Socinians join with professed infidels to oppose, the two Dissertations before us were written.

The translation informs us that the reason of its being originally written in latin was, "because the writings of Socinus and his earlier followers were almost wholly in that language." The Dissertations were first published in the seventeenth century, when the Socinians, in their writings, did not so widely deviate from the "plain and obvious phraseology of the sacred writers," nor express such "an open disregard of scriptural authority," as the followers of Priestley and Lindsay do at present. Socinus and Crellius, though both fundamentally erroneous, wrote with that sobriety and apparent candour, which we look for in vain in the productions of modern Socinians. Those early champions of the Socinian heresy, which, in proportion to its prevalence, brings Divine revelation into contempt, are, by their cool and argumentative writings, admirably calculated to shake the orthodoxy of such men of leisure and studious habits, as are not well established in "the truth." Characters of this description, not sufficiently distinguishing betwixt matters of faith and those of science, are in imminent danger of modelling their creed to a conformity with whatever philosophic principles they may have adopted; and, consequently, of setting philosophy, which is calculated to be no more than a handmaid to religion, upon a level with religion itself. Having proceeded so far, and finding that the doctrine of the Trinity, and that of the Atonement, which is closely connected with it, are, though evidently revealed doctrines, beyond the reach of the most philosophic minds; they will find no great difficulty in resolving the whole account of the mystery of redemption, into a metaphor. In doing this they will strictly imitate Socinus, who says *Tota redemptionis nostræ per Christum metaphora*. The transition from this unscriptural notion, to all the broad blasphemies of modern Socinianism, will be found sufficiently easy.

In our apprehension the defensive warfare carried on against
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Socinianism by many learned divines, who succeeded Dr. Outram, till about the middle of the eighteenth century, was far from being well calculated to arrest the progress of that destructive heresy. Had they, instead of wasting their time, and exerting their ingenuity in answering every objection urged by their opponents, given a clear and exact statement of the essential doctrines of Christianity, and proved them by unanswerable arguments, and then proceeded to trace those doctrines to their practical results, they would have contributed abundantly more toward the spread of evangelical truth and vital godliness, than they have done by all their controversial writings. But the truth is, several of them seemed to have their attention so engrossed with what they conceived to be the danger to which orthodoxy was exposed, that they found little leisure for the important business of enforcing, upon evangelical principles, the absolute necessity of practical godliness. When we turn our attention to the cold, systematic, and argumentative works, written by them in defence of the truth, works in general unfit for popular use; it cannot surprise us that many of the populace, few of whom ever think deeply, should, from the circumstances of orthodoxy being so often *defended*, begin to suspect some parts of it to be *indefensible*. That this was the case can scarcely be questioned; for the great mass of readers, from not considering that men of speculation find no difficulty in multiplying objections to any doctrine which they single out for an object of their attack, have been ready to conclude, that a complete proof of the truth of the essential doctrines of Christianity would silence every rational disputant. In drawing this conclusion, they have erred egregiously; for the truth of those doctrines has been proved a thousand times, and every objection to them worthy an answer confuted; and yet they continue to be opposed by men whose talents are far from being contemptible.

If the most able and learned defenders of orthodoxy could have secured it from attack, it would not, at this day, have to contend with a single adversary. But violent opposers it still has, especially amongst the Socinians, on whose minds Scriptural arguments in its defence produce no conviction; men who, finding it impossible to make their peculiar doctrines comport with the unequivocal language of the New Testament, reject the greater part of it, as destitute of Divine authority, and by forced and absurd criticisms on so much of it as they profess to retain, make it speak the language of their comparatively novel sect. The objections which have been repeatedly answered, they continue to urge with as much confidence as if they were founded upon self-evident principles. That characters of this stamp are not convinced of their destructive errors, by the most conclusive arguments drawn from the oracles of God, is no matter of surprise, as they, from principle, exalt their reason into a standard to de-

cide upon doctrines which are professedly objects of faith, and not proposed for the purpose of rational investigation. What! they exclaim, must we renounce our reason in order to become orthodox? We answer, by no means, but use it aright, by confessing that He, whose understanding is boundless, has revealed to his rational offspring truths beyond human comprehension. If they reply, We count it absurd to believe any thing which we do not comprehend; we answer, that, to be consistent, they must count it absurd to believe *at all*; for whatever we fully comprehend is rather an object of our knowledge, than of our faith.

With men of their description, who either model the Sacred Oracles to a conformity with their creed, or resolve the whole mystery of man's redemption into a metaphor, it is ordinarily in vain to dispute; for until they relinquish the egregious errors upon which, as so many first principles, they form their hypothesis, they will continue to treat with contempt every answer which may be offered to their objections against the Scriptural doctrine of the Trinity, and every other with which it is connected.

Christians, in general, by not condescending to dispute against Atheism, have done more to stop its progress than they could possibly have done by wasting their time in answering every objection, which impiety, ignorance, and perverted genius and learning have urged against the being and attributes of God. And who does not know that Wesley and Whitefield, together with their early associates in the ministry, by preaching the grand doctrines of the gospel, without calling the attention of their hearers to Socinian cavils, did more in arresting the progress of Socinianism than had been done for a century before, by all the learned works published in defence of orthodoxy. They who maintain evangelical truth, by arguments sufficient for the purpose, without stooping to answer every cavil which may be gravely or wittily urged against it, contribute more towards its progress, than they who waste much time and labour in replying to such cavils. Against any doctrine fully proved, the most ingenious arguments are invalid. If we must suspend our belief of the doctrines opposed to Socinianism, till we are sure that we have heard and answered all the arguments which have ever been urged against them, it will necessarily continue suspended through life; for we can never obtain certainty on the subject. But those doctrines have been fully proved, and that repeatedly; and therefore there is no necessity, in order to our being satisfied that they are the dictates of plenary inspiration, to listen to the fallacious arguments, or blasphemous assertions by which they are opposed by either ancient or modern Socinians.

Would an army, to which the defence of an invaded country was intrusted, deserve the name, which would employ that strength in the erection of fortifications, in which to defend itself against

every attack of the enemy, which, if exerted manfully in the field, would vanquish or expel the invader. And shall the soldiers of Christ be those only who can content themselves in thus laboriously wasting their time and energies, in what does but honour their enemies? When the blessed Redeemer of mankind, after his resurrection, and just before his ascension to the right hand of God, addressed his disciples, and enforced in one word that, in the performance of which he promised to be with them always, even unto the end of the world, what was his language? Was it, Give logical and learned definitions of every truth you advance, and answer every objection which may be urged against "the truth?" No; but "Go ye into all the world, and preach the gospel to every creature."

Had St. Paul, instead of declaring with apostolic authority, the whole counsel of God, descended to the task of answering the objections urged against Christianity, by Jewish rabbies and Grecian philosophers, they would have found him more work than, though aided by plenary inspiration, he could have accomplished; and consequently left him no time for preaching the gospel. The Jewish rabbies were then as dogmatical in maintaining that Jesus Christ could not *possibly* be the promised Messiah, as the Socinians are now in maintaining the *impossibility* of his being equal to, and one in essence with the eternal Father. The former appealed to the inspired writings, in proof of their being justified in rejecting Christ, with as much confidence as the latter do to reason, in proof that they are bound to oppose the doctrine of his proper Godhead. The learned, ingenious, but highly-conceited Greeks, full of their boasted wisdom, adopted a method different from that of the Jews, in opposing Christianity. They sought after wisdom; maintained as strongly as any of our Socinians that they were "sincere inquirers after truth;" laughed at the doctrine of a resurrection; and opposed Christianity, as an absurd hypothesis. They could easily have proposed difficulties which would have taken up more than all the time of the twelve apostles to solve, and then have laughed at their solutions. In short, had the method adopted by many learned divines, who have written in defence of Christianity, been adopted by the apostles, we should at this day have had no Christianity for which to contend. But, St. Paul and his apostolical brethren, under infallible guidance, proceeded authoritatively to preach *Christ crucified*, though unto the *Jews a stumbling-block*, and unto the *Greeks foolishness*; and the result was, that numbers, by means of such preaching, became wise unto salvation. *Where is the wise? where is the scribe? where is the disputer of this world?*

Defences of the Christian religion have often been conducted in such a manner as to produce an effect directly contrary to that intended by their authors. On this subject we avail ourselves of the

following sentiments, which we transcribe from a work of a modern divine:—"It has often happened that the writings of men, sometimes no less benevolent in their intentions than able in their exertions, have not only done no good to the cause of religion, but great injury. They have revived old cavils and objections, or invented new, in order to display ingenuity in refuting them; cavils and objections which have frequently been answered, or which might never have occurred; but which when once they *have* occurred, produce *suspicion* and unsettled notions on topics never doubted, and among honest men whose faith was firmly established. Such conduct is like that of a physician, who should administer doses of arsenic to his patients, in order to prove to them, at their risk, the sovereign power of his *nostrum*. The venom, finding a constitution favourable to its operation, triumphantly prevails over its antidote, and the preventative remedy cannot rescue the sufferer from his hapless fate."

That Socinianism is unscriptural, is fully proved in a series of letters by the late Rev. John Fletcher to Dr. Priestley; and that the New Testament writers, on the supposition of their not believing in the proper Godhead of Christ, were destitute of common sense, is demonstrated in a series of letters by the Rev. Jos. Benson to the Rev. John Wesley. These two tracts contain, in our opinion, a more safe as well as certain antidote against the poison of Socinianism, than many large volumes that have been published against it.

When we have to contend with professed infidels, we call their attention to the powerful and decisive evidences, both internal and external, by which the truth of Christianity is supported; and if these, properly stated, do not produce conviction, we have no hope of producing it, by answering the petty objections which they continue to urge against revealed truth. Thus we take a short method, which experience has proved to be the safest and best, with the avowed opposers of Divine revelation. It is our decided opinion, that to make the truth of Christianity a question of popular and lasting debate, after its having been so often and satisfactorily proved, would be, to say the least, to call the attention of our readers from practical godliness, to the unprofitable task of listening to every objection which perverted reason can urge, or has ever urged in defence of infidelity. In this country infidelity was found to be rapidly advancing in its career, during the period that the most laboured, learned, and able defences of Christianity issued from the press. Nor was it arrested in its progress by such defences, but by plain and powerful gospel preaching. The clear and full statement of revealed truth is ever found to be the best confutation of infidelity. Of the justness of this remark, the great body of pious ministers in the united kingdom, whether Churchmen, Dissenters, or Methodists, seem so

thoroughly persuaded, that they seldom lay out their strength, from either the pulpit or the press, in answering objections against Christianity. Intent upon the great work in which they are engaged, they proceed to preach "repentance towards God, and faith in the Lord Jesus Christ;" and the blessed effects of their labours are, the spread of gospel principles and the prevalence of practical godliness. Did they, instead of adopting this method, waste the greater part of their time, as too many have done, in repelling attacks, from which the citadel of revealed truth has nothing to dread, they would ill answer the grand end of their ministry, viz. "to turn sinners from darkness to light, and from the power of satan unto God."

Whether any more attention ought to be paid to the objections of Socinians, than to those of professed infidels, may be a matter of doubt among many of the advocates of true Christianity; but it does not admit of any, that if the time and talents expended by the orthodox, in answering their frivolous and absurd cavils, had been faithfully laid out in spreading the plain truths of the gospel, Socinianism would long since have had extremely few abettors.—An offensive war in its favour, may, without any difficulty, be carried on to the end of time; for what requires less sense, or religious principle, than ability to propose difficult questions on theological subjects, and multiply objections against every truth which, from its nature, admits of no more than moral proof. Subjecting Divine truths, confessedly mysterious, to the rack of reason, and attempting to support them by arguments drawn from metaphysical disquisitions, is the most effectual method which satan himself could devise for the purpose of bringing them into contempt. Nor let any imagine that, in speaking thus, we remonstrate against the use of reason in matters of religion, but maintain its rights; for what is more reasonable than to embrace doctrines, however mysterious, the truth of which is attested by plenary inspiration; or more absurd than to confound matters of faith with those of science. But this, with all their boasted rationality, the Socinians constantly do, in their attacks upon the doctrines of Christ's proper Godhead. They cannot comprehend, and, consequently, will not believe, that God and man are one Christ; and hence, to keep themselves in countenance, pronounce St. Paul "an inconclusive reasoner." By rejecting so considerable a part of the New Testament as that written by St. Paul, and as much beside as they find themselves unable to torture into a conformity with their creed, they do not meet the orthodox on Scripture ground, which is that alone on which their contest with them can possibly be decided.

Having, in these preliminary observations, noticed what we conceive to be the best method of opposing infidelity, and Socinianism, to which it is closely allied, we turn our attention to

Dr. Outram's two Dissertations. The first is a Dissertation on all the Sacrifices of the Jews, with remarks on some of those of the Heathens; and the second, which occupies no more than a small portion of the volume, is written on "The Sacrifice of Christ."

In the first chapter of his work the author states various opinions and arguments on the origin of sacrifices; having done which he adds, "These are the different opinions respecting the rise of sacrifices; a subject on which, for my own part, I would rather be altogether silent, than affirm any thing as certain. But (adds he) before I proceed I remark, that those who believe sacrifices to have originated in the free choice of each individual, though they may appear to express themselves in some places without due caution, yet refer the custom of sacrificing, not to the laws of nature, properly so called, which are indeed eternal and immutable; but to that class of institutions which may have been devised by natural reason as adapted and suitable to the public worship of God." (p. 17, &c.)

Here, upon the plain subject of sacrifices, our attention is called to "laws of nature, eternal and immutable," and to "natural reason," as devising institutions "suitable to the worship of God." It is evident that the author, in common with many learned and orthodox divines of his day, attributed too much to "natural reason," which we have no reason to believe would, ever since the fall, if left *wholly* independent of revelation, have devised *any* method whatever of worshiping God. Infidels, from their views of "natural reason," and of "eternal reason and the nature of things," argue ingeniously against Divine revelation; and Socinians, who would not be thought inferior to them in point of rationality, reject, upon the same ground, the doctrine of Christ's atonement. But let us appeal to the living oracles of God, and in them we shall find a safe and unerring guide, however incapable we may be of making their dictates comport with our narrow and crude conceptions of "eternal reason and the nature of things."

The following extract from a note written by the translator, fully expresses our sentiments on the subject of the origin of sacrifices.

'Though the author professes, as he doubtless intended, to lay before his readers an impartial statement of opinions and arguments on both sides; the fuller detail and distinguished names brought forward in favour of the notion that sacrifices originated in human invention, are calculated to give to that hypothesis a preponderance to which it is by no means entitled. The assumptions by which its ablest advocates have endeavoured to account for the supposed invention, afford no satisfactory solution of the difficulties with which it is embarrassed.

‘ The first sacrifices are pretended to have been gifts presented by men to God, as demonstrations of gratitude, expressions of penitence, or means of conciliating favour. But that by any conceivable appropriation or disposal of animals or vegetables, those animals or vegetables should be considered as *given to an invisible and spiritual being*, without some previous appointment associating the ideas, and establishing a connection between the act and the purpose, is a conjecture which derives no probability from experience, an imaginary case to which the history of man furnishes no parallel. The absurdity of supposing such an association of actions and ideas, independent of some previous appointment by which they were connected, renders it also equally improbable that such an appointment should have been the mere creature of human device. The want of connection founded in nature or discoverable by reason, between any action performed upon animals or vegetables, and the idea of a gift to an invisible and spiritual being, is a consideration which I do not remember to have seen introduced into any discussion of this subject; but it appears to me sufficient, of itself, to invalidate the hypothesis of human invention, and to evince its entire incredibility.

‘ The improbability of sacrifices having sprung from human invention, applies to sacrificial oblations of every kind; but presses with peculiar force on those which involve the destruction of animal life. That the Creator would be honoured or appeased by the slaughter of his creatures without his command or permission, is one of the most unnatural of all suppositions. It is evident, from the language of Scripture, that animal food formed no part of human sustenance till after the deluge, when, for the first time, God granted it to Noah and his posterity, Gen. i. 29, 30, ix. 3. And if the slaughter of animals in sacrifice was not a Divine institution, and killing them for food had not yet been permitted, what reason can be assigned for believing, that before the flood men had any more right to take away the lives of brutes than of each other? Unacquainted with the true origin of a rite which had been practised from time immemorial, the more intelligent and philosophical heathens, Pythagoras, Plato, and others, wondered how an institution so dismal and abhorrent from the Divine nature, as it appeared to them, could enter into the minds of men, and diffuse itself through the world. *Kennicott's Two Dissertations*, p. 203. This difficulty, inexplicable as it is, on principles of reason, completely disappears in the light of revelation.

‘ Neither the narrative of Moses, nor any other part of the Scripture, countenances the ascription of sacrifice to human invention, and the general tenour of the inspired volume is altogether at variance with such a supposition. Though the dispensations of revealed religion have exhibited many varieties in successive periods, the principles of the Divine administration

appear to be the same under different economies. The language of the gospel is in perfect harmony with the law and the prophets: "In vain do they worship God, teaching for doctrines the commandments of men." Matt. xv. 9, Mark vii. 7, Isaiah xxix. 13. And is it reasonable to believe that "will-worship," which is altogether rejected by God under the New Testament, (Col. ii. 23,) was acceptable to him in the days of the Patriarchs? But so it must have been, if sacrifice was a human invention.' (p. 18, 19.)

This reasoning, in our apprehension, fully proves that sacrifices had their origin in Divine appointment. The contrary opinion was in Dr. OUTRAM'S day, maintained by several learned and orthodox divines, who, in order to make Christianity appear conformable to the dictates of "natural reason," wrote upon the most sublime doctrines of revelation with as much phlegm as they would have written upon the science of chymistry. In order to keep at the utmost distance from Calvinism and enthusiasm, both of which they seemed to dread as the worst of evils, they adopted such a cold, dry, and argumentative method of maintaining evangelical truth, as rendered it, coming out of their hands, a very unfit instrument to promote the blessed effects designed by its Divine Author in commanding it to be preached to every creature.

In his third chapter, the author gives an account of the "proper nature and design of the tabernacle and temple." The following is an extract from that chapter:

"The design of the tabernacle and temple was evidently one and the same. Both were equally sacred, and equally, in succession, the sanctuary of God. Not to involve a plain subject in perplexities, we observe that each was designed to be a sacred mansion for the residence of God, as the King of the Hebrews, in the midst of his subjects. Between that edifice and the synagogues erected in succeeding times, there was this important difference: in the synagogues God was worshipped, whereas in the temple he was not only worshipped, but resided in a remarkable manner, as we shall proceed to shew.

"This is evident from the command given for the construction of the tabernacle. For his language to Moses, on this occasion, was, 'Let them make me a sanctuary, that I may dwell among them: (1) which is the same as if he had said, 'I will dwell in that sanctuary which shall be made, in the midst of the camp of the people.' It was on this account that all unclean persons were to be removed out of the Israelitish camp; that they might not defile that camp in the midst of which God resided. (2) Nor was there any other reason why God is said to have walked in the midst of the camp, (3) than because he conspicuously resided in that tabernacle, which was carried about

(1) Exod. xxv. 8. (2) Num. v. 3. (3) Lev. xxvi. 11, 12.

from place to place with the camp itself, during the travels of the people in the wilderness.

“As the tabernacle was constructed, so the temple was built, for the express purpose of being the residence of God. Hence, Solomon's address to God. ‘I have surely built thee an house to dwell in, a settled place to abide for ever.’ (1) To the same purpose is the song of Moses; ‘Thou shalt bring them in, and plant them in the mountain of thine inheritance, in the place, O Lord, which thou hast made for thee to dwell in, in the sanctuary, O Lord, which thy hands have established.’ (2) From these passages it may be concluded that the temple was designed to be a sacred habitation, chosen by God for his own residence in the midst of his people, and, as we are about to observe, illustrated by his special presence.

“The same conclusion also follows from the sanctity of the temple, so celebrated on all occasions; the only foundation of which was its possession of such a presence of God as was not common to it with other places, but was peculiarly its own. There is a two-fold sanctity which is applicable to a place; the one circumstantial, the other local. If you consider it in a circumstantial view, a place is consecrated by a dedication to the worship of God; but a place, as a place, is consecrated by any remarkable presence of God, or symbol of his presence. For though there is no place within which God can be circumscribed, or from which he can be excluded; yet every one must perceive the possibility of some places being distinguished by his presence, or some symbol of his presence different from what is common to others.

“What more illustrious manifestation of the Divine presence then, was there in the tabernacle and temple, than in other places? Certainly that bright and sacred cloud which the Scriptures denominate ‘Glory,’ (3) and the Jews call *Shechinah*; which, for a long time, accompanied the tabernacle, and afterwards removed into the temple. (4) Nor is it usual in the Scriptures for the appellation of ‘Holy’ to be given to any places, but such as were illustrated by that preternatural cloud, or by some other remarkable symbol of the Divine presence. Thus the place in the neighbourhood of the bush from which the Lord addressed Moses, was called ‘Holy ground,’ (5) on account of the glory of God displayed in that bush. Thus also Sinai and Sion were called ‘Holy’ (6) mountains, because they were both illustrated with the splendid symbol of the Divine presence. The same remark may be applied to that which the apostle Peter called ‘The holy mount;’ which, like the others already mentioned, had been consecrated by the same glory. (7) The same character also belongs to ‘The sanctuary of the Lord’ (8) at Shechem; which was

(1) 1 Kings viii. 13. (2) Exod. xv. 17. (3) Exod. xvi. 10, xxiv. 16. (4) 1 Kings viii. 11. (5) Exod. iii. 5. (6) Psal. lxxviii. 17, ii. 6. (7) 2 Pet. i. 18, Matt. xvii. 2, 5. (8) Josh. xxiv. 26.

distinguished by that appellation, because God had formerly appeared there to Abraham. (1) The sanctity of the place was the sole reason of the command given to Joshua near Jericho, to put off his shoes from his feet; and the only cause of that sanctity was the presence of the angel who was the 'captain of the Lord's host,' the representative, as it were, of God himself; of whom Kimchi says, 'His dignity and sanctity consecrated the place where he appeared to Joshua. (2)

"It is of no importance that this splendour, denominated 'The glory of the Lord,' did not at all times display its radiance in the sanctuary in a manner visible to the corporeal eye. For the Deity, whose presence that splendour represented, having once entered into his sanctuary, would have it thenceforward considered as his permanent habitation. He said, 'I have hallowed this house, to put my name there for ever; and mine eyes and my heart shall be there perpetually.' (3) And there he continued his residence till he removed and fixed it in a far more illustrious manner in his spiritual temple, the Christian Church." (p. 41—44.

We cannot agree with the author, that the angel who, in his reply to Joshua, styled himself "The captain of the Lord's host," was any other than the Son of God. And that he was such "appears, 1. By his acceptance of adoration, which a created angel would not have dared to admit of, Rev. xxii. 8, 9. 2. Because the place was made holy by his presence, ver. 15, which to do was God's prerogative, Exod. iii. 5. 3. Because he is called *the Lord*, Heb. *Jehovah*, Josh. vi. 2."

(To be concluded in the next.)

WARBURTON'S LETTERS.

IN one of the ponderous volumes lately published by Mr. Nichols, entitled, "Illustrations of the literary history of the eighteenth century," we have a collection of the scum of Bishop Warburton's pride and passion, in various letters, which we believe have never before been published. These letters display such sentiments and feelings, as claim our pity, and plainly prove that Warburton was not a bishop who was *gentle towards all men*, or who *patiently or meekly instructed those that opposed themselves*.

We are sorry that Mr. Nichols, or any other person should think it necessary to publish letters which are so great a stain on the bishop's memory, and which it may be expected will not pass unnoticed by the descendants of the persons who are reviled and traduced in them; and we think that Mr. Nichols would have acted more consistently with the honourable and benevolent character which he has long sustained, if he had swept these letters into the fire, as soon as they reached his shop.

(1) Gen. xii. 6, 7.

(2) Josh. v. 15.

(3) 1 Kings ix. 3.

It was not necessary to publish to the world that Warburton, in contempt of common sense, had said that "A woman that knows how to manage a hatch of goslings may be capable of administering a diocese;" and we cannot but hope, that even in his most infuriated paroxysms, he would have been ashamed to publish the letters, in which he says of the Rev. F. Peck, the Antiquary, "Nature, all-wise in her operations, formed him with the guts and brains of an Alderman:"—and, "He will still have this in common with that great type of Nature's unsophisticated offspring, the *woodcock*, to have his guts better than his brains," &c.

Of the late Rev. W. Romaine, he says, "You are in the right, this is the scoundrel I wrote to from your hands, but the poor devil has done his own business," &c.

In another letter (the 26th, to Dr. Stukeley) in which he again speaks of Mr. Peck, his language is too filthy to repeat,—and we should have thought—for Mr. Nichols to print; and the irreligious levity with which he speaks of the sin and death of a miserable woman, a bedmaker, in Trinity College, Cambridge, who, he says, had communicated her disorder to eighteen students, deserves the severest condemnation.

If, as Roscommon says, the want of decency, be want of sense, there is a great want of both in this letter, which can only be equalled by the most feculent compositions of Swift. Lord Orrery said of Swift, that he was become one of his own Yahoos; and in reading the letter which we have referred to, we were ready to conclude that Warburton had experienced a similar transformation.

But we are principally induced to take notice of the slanders on the dead, which are contained in these letters, from a wish to shew that what Warburton says of Mr. Wesley, among many others, is altogether fictitious and undeserving of the least attention.

When writing to the Rev. Mr. Birch, concerning the Methodists, he says, "A couple of these Methodists, of which Wesley was one, travelling into this neighbourhood on foot, took up their lodging with a clergyman of their acquaintance. The master of the house going into their chamber in the morning, to salute them, perceived their *chamber-pot full of blood*; and on asking the occasion, was told it was *their method*, when the blood grew rebellious, to draw it off by breathing a vein in this manner,—that they had been heated with travel, and thought it proper to cool themselves." He then adds a filthy allusion to Hickes and Collier, with which we will not defile our pages, or disgust our readers, as we have already quoted too much language of that sort.

Of Mr. Whitefield he says, "The poor man is quite mad;" and after this *coup de grace*, we suppose that he did not think it necessary to give a further description of him.

Now we would seriously ask, Who will believe one word of what he says relative to the conduct of Mr. Wesley and *some* other person, at the house of *some* clergyman, where they lodged; and who will give him the least credit when he asserts that Mr. Wesley told *somebody* that he had lived most deliciously "on boiled maize, sauced with the ashes of oak leaves," and that he intended to return to Georgia, and "cast off his English dress, and wear a dried skin like the savages?"

In reading these letters, it may be suspected that the haughty temper of this man, unrestrained by religious principle, so disordered, at particular times, the moral sense, as to extinguish the power of discriminating between truth and falshood, right and wrong. At any rate, these letters in the estimation of every person of piety and veracity, will at once settle the question how far Warburton's religious opinions, or his assertions concerning religious persons, are deserving of notice; and while these letters and his other works are mouldering "to dusty nothing," the benevolent mind will regret the perversion of such talent as might have been beneficial to mankind, if properly directed. Warburton's practice as an attorney, might have been of greater public utility, and have obtained him much more respect than his conduct as a bishop.

It is, undoubtedly, true, that "Every fault of the mind becomes more conspicuous, and more guilty, in proportion to the rank of the offender;" and * if what Warburton has written would have been indecent and degrading in a person in the lowest class of society, it is much more so in a clergyman, and must greatly degrade his character in the just judgment of pious and sensible men.

Warburton's favourite abusive terms, *Fanatic, Wretch, Scoundrel, Devil*, may be arranged in regular gradation,

"Still rising in a climax, till the last,
Surpassing all is not to be surpast;"

And at the top of the climax may be placed the "*Devil of a vice*,"—the epithet which he applies to the great and learned Bishop Lowth, † the well-known author of "*The Prælections on Hebrew Poetry*," and of "*The New Translation of the Prophecy of Isaiah*." Warburton, in an Appendix to the *Divine Legation of Moses*, attacked Lowth in the insolent tone which characterized his controversial writings. Lowth, who was much his superior in Christian temper, and Biblical learning, defended himself, with great ability, in a letter which deserves to be generally known, in which he accuses Warburton of great duplicity of conduct, and great ignorance of the subjects on which he had written, and gives the true character of the man, when he says,

* Omne animi vitium tanto conspectius in se

Crimen habet, quanto major qui peccat habetur.—JUVENAL, Sat. 8.

† Vide Letters of Warburton to Hurd, p. 274.

“ I did not care to question your Investiture in the high office of Inquisitor-General, and Supreme Judge of the opinions of the learned, which you had so long before assumed, and had exercised with a ferocity and despotism without example in the Republic of Letters, and hardly to be paralleled among the disciples of Dominic ; exacting their opinions to the standard of your Infallibility, and prosecuting with implacable hatred every one that presumed to differ from you.” *

We will take our leave of Bishop Warburton's writings, by giving, in a few words, Bishop Lowth's opinion of Warburton's voluminous work, *The Divine Legation of Moses, demonstrated*: “ You give yourself out as a Demonstrator of the Divine Legation of Moses : this subject you look upon as your exclusive property ; by what title I cannot say : surely not as first occupier ; for the Divine Legation of Moses had been often demonstrated before ; and it would be no presumption even in a young student in Theology, to undertake to give a better, that is, a more satisfactory and irrefragable Demonstration of it, in five pages, than you have done in five volumes.”—Lowth's Letter, p. 12.

THE WORD OF GOD ILLUSTRATED.

EXPOSITION OF 1 JOHN iii. 9.

Whosoever is born of God doth not commit sin.

THE apostle, at the 4th verse, lays down a plain proposition, which is as self-evident as an axiom, and may serve as a key to open and unfold the purport and extent of the doctrine contained in the passage under consideration ; and by which the clear distinction between a state of sin and righteousness is ascertained ; viz. “ Sin is the transgression of the law.”

Here we have a broad line of distinction drawn between sin and righteousness : the former being an evident moral defection of the life, when subjected to an infallible rule ; the latter, a spiritual affection of the renovated mind, influencing both the heart and life to a conformity to that Divine rule ; from a pure principle of love to God and man. Hence the apostle infers, (v. 7,) “ He that doeth righteousness is righteous even as Christ is righteous :” the characteristic righteousness of the Christian being the same in kind, though not in degree, is an emanation produced from the Original Source of righteousness, in some such proportion and manner as the glimmering beams which mark the approach of morning, being derived from the sun, are of one nature and essence with him ; and do not at all, upon any philosophical principle, partake of the nature of darkness. Hence it appears that the analogy will plainly hold in the

* Lowth's Letter to Warburton, p. 9.

Christian life ; since the true believer, who, in right of his title and vocation, is partaker of the spirit of Christ ; (Rom. viii. 9,) being partaker of the spirit of Christ, he is partaker of the spirit of holiness ; (1 Thes. iii. 13, Heb. xii. 10.) And admitting this, the Divine nature, after which he is formed and fashioned anew (v. 6.) is averse to sin ; and of course, he acts upon principles of an irreconcilable contrariety to all unrighteousness ; so that it is as easy to unite light and darkness, as to reconcile the real Christian to the love or practice of iniquity.

Here then we arrive, by a fair gradation of sound reasoning, founded on the essential nature and properties of things, to the full and clear sense of the passage under consideration : "Whoever is born of God doth not commit sin ; for his seed remaineth in him ; and he cannot sin because he is born of God."

Nothing, I think, is more common among theologians, than to attempt to lower the standard of Christian holiness here laid down, by glosses, comments, and concessions, which I have neither time nor inclination to notice. I am always conscious that, in many cases, where sin finds a strenuous advocate, the love of sin has not been fully dispossessed from its "strong hold." It should seem, however, the part of prudence never to espouse the suit, nor plead the cause of so mortal an enemy. A just and holy God is implacable to sin : let the traitor then be abandoned, and if possible totally subdued. And why not possible ? He hath long since received his death's wound on Mount Calvary ! And my firm belief is, under the infallible authority of St. John, and the whole college of apostles, that if we are "not faithless but believing," God will not suffer such an enemy to abide in our tent :—he may for a time tempt and harrass, but he "shall not have dominion over us." (Rom. vi. 14.)

The misfortune seems to have been, that many Christian Divines, who, as such, are worthy of honour, seem, on this point of doctrine, to have erected their own experience as the standard of truth ; and it must be acknowledged, that by this way of reasoning, truth is reduced to a low and fallible standard : Whereas they ought to pay a paramount and unbiassed regard to what God hath said ; and to the circumstances and cases to which his word referred. Many apply texts to this subject, which primarily referred to a very different state of things from what St. John has here in his eye.—Not distinguishing between a state of nature and a state of grace ; between the dispensations of Moses and Christ ; between the comparatively dark and inferior state of the Jewish economy, and the luminous era which introduced the heavenly charter and privileges of the Christian Church, they lower the standard of Christianity : whereas they ought to have adverted to the consideration that its true members have the Lord for their king, his Messiah for their law-giver and

intercessor; the "blood of sprinkling" for their purification; and the Holy Spirit for their sanctifier. What good then is too much to be bestowed; what privilege too high to be hoped, in such a state of things as this?

Much hath been argued upon "in-dwelling sin," and "sins of infirmity." That sins of infirmity are attached to human nature, and to the very general state of experience among Christians, is undeniable. But that physical infirmities are not of the nature of sin, every one knows; and it may seem equally agreeable to reason to argue, that there may be many cases of infirmity connected with imperfect knowledge, education, mental debility and affections, which, militating against no laws, human or Divine, are not strictly analogous to the nature of sin. It is very clear, that the perpetration of sin consists in an act of the will; it being a voluntary transgression, under rationality, either of the laws of the realm, the law of nature, or the law of God, which in the final result are all one.

Now here again we arrive, by antithetical reasoning, at a character of sin which is clear and definite, and falls in direct opposition to the true portrait given by St. John of the Christian: "Whosoever is born of God does not commit sin," by any voluntary act, "for his seed remaineth in him," a seed of active faith and obedient love, "and he cannot sin because he is born of God." He can no more reconcile a single act, much less a deliberate habit of committing sin, with the holy profession of Christ, than he can blend light and darkness in one united focus. And since it cannot be denied that sin and holiness are morally as irreconcilable, as light and darkness; they, therefore, cannot both hold the empire of the human heart.

Will it be said, that this is a glossary of the doctrines of Mystics and Perfectionists. Let it first be candidly considered, that it is the doctrine of St. John. If the sense meant to be applied to the term "Christian Perfection"—be marked and defined in a rational, sober, scriptural manner; I shall never shrink from the espousal of a doctrine so consistent with the honour of God, and so connected with the peace and happiness of man. It should seem the part of wisdom, "neither to add to, nor diminish from it." At the same time, let me not be understood to sanction and espouse the use of the phrase *Christian Perfection*, as synonymous with "Sinless Perfection;" which phrase has given offence, and excited jealousies, upon points of orthodoxy, among many Christians; and appears, in its strictly logical application, to be neither scriptural nor appropriate to man. *Absolute perfection*, being an incommunicable attribute of God, never can be applicable to any other being. In the true sense of the 15th article of our church, "Christ alone (*is*) without sin." He alone is inherently, pre-eminently, absolutely *impeccable*. For

when we take into account the whole range of Christian obligations and duties, we may well and truly say, "We are *all* unprofitable servants:" and estimating the precise limits of the subject after the full extent and spirituality of the Divine laws, which render *omissions* as well as commissions culpable in God's account; it is most truly and equitably decided that, "In many things we offend all."

That the degree of Christian perfection then, to which St. John seems here to refer, which the text under consideration unequivocally announces, is not the perfection of God; nor yet of an angel; but of a Christian: consisting in a fixed and determined opposition to, and renunciation of "all unrighteousness;" and a sincere, and pre-eminent "love of God," and "benevolence to man."

And since it must seem incongruous in a Christian to harbour, or plead for, an enemy, which by his very profession he is pledged to resist, to combat, to hate; it will follow that all sober and scriptural Divines, whether they espouse the doctrine of Christian perfection or not; by whatever terms or phrases they exhibit their ideas on these points, will be found to approximate very nearly to the same thing. They all consider sin a deadly evil; they all strive against it, and look for *victory* over it; and all ascribe that victory to CHRIST. There is no difference of sentiment on these points in heaven; and there ought to be none on earth. All, then, are agreed as to the *end*; but many seem to differ about the *time* when this event is to be completed. Some refer it to the period of death, while others rightly ascribe it to the power and influence of the Divine Spirit during life, in the work of sanctification. It is certain that, "without holiness no man shall see the Lord:" and it is equally certain, that holiness comprises sanctification. And since no time is fixed in God's word for the execution of his purposes and promises of grace, during the term of man's probation; it becomes man not to be wise beyond what is written; or attempt to fix terms and limits to the unbounded mercy and love of God. CLERICUS.

THE WORKS OF GOD DISPLAYED.

VIRTUES OF THE GUACO-PLANT.

Copied from the COLONIAL JOURNAL, for March, 1817.

It is an observation made by Pliny, (Nat. Hist. lib. 7,) that nature has, in one sense, been more liberal to brutes than to man, by providing the former with natural clothing, and gifting them with sufficient sagacity to know and defend themselves against

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their enemies; whereas man is destined to seek the same advantages by dint of labour and reflection—that the fact exists, nor can it be proved by any instance more remarkable than the one that forms the subject of this letter.

Among the most valuable and interesting discoveries made, in the tropical regions, in favour of suffering humanity, certainly we may rank that of the preservative and cure for the bites of venomous serpents; a virtue subsisting in the Bejuco del Guaco, a species of bind-weed. This secret is understood to have been long known to some of the Indians in the tropical parts of South America; but, ever mindful of the injustice and cruelty of their conquest, this, as well as the knowledge of many other important facts, preserved by tradition, they have uniformly refused to communicate to their intruders; even the missionaries sent among them, on whom they placed the greatest reliance, and held in profound veneration, were unable to wrest the secret from them. The virtues of the plant in question were, however, recently discovered, almost in an accidental manner, as will be seen by the following details; but as experience of every kind has now manifested that by the possession of this specific, the envenomed bite of the most dangerous reptiles of the earth, so abundant in all the West Indies, is no longer a subject of serious alarm, it becomes of consequence that it should be more generally known.

The Negroes in the province of Chocó, dependant on the kingdom of Santa Fe, were the first who observed a bird, called the Guaco, pursue and fight with serpents; and, on closer examination, they discovered that these were the common food of this animal. Before we proceed any further, it will be proper to premise, that this bird must not be confounded with the one belonging to the species of herons, mentioned by Buffon, in the last volume of the Natural History of Birds, which he calls Guaco or Souaco, the name commonly given to it on the shores of Boulogne. The American Guaco, a denomination probably derived from the Indians, might rather enter into the class of carnivorous birds, under the head of hawks, as Catesby calls the Serpent-hawk, (*Expervier serpent*,) from that reptile's being its food and object of destruction: and may deserve the name in the same manner as does the Sparrow-hawk, &c. The Negroes perceived that the Guaco, when wounded in its severe battles, always recurred to a certain plant, and never appeared to receive material injury. When unable to kill its enemy, they also noticed, that it availed itself of the leaves of the same plant to lay him asleep, and he then became an easy prey. Pushing their discoveries and experiments still further, they eventually ascertained that this same plant, to which they afterwards gave the name of Guaco, in reference to the bird which had taught them its virtues, not only, in all cases, cured the poisonous bites of the above insects,

but also operated as a preservative against their destructive powers, when taken with a degree of frequency.

Mutis, the celebrated botanist of Santa Fe, previous to the above discovery being properly known, had been astonished at the facility with which the Negroes, inhabiting the neighbourhood and borders of the river Magdalena, caught serpents, and carried them about in their hands and bosoms, without any dread or fatal effects; and, ever active in that spirit of research for which he was so much distinguished, the following experiments were made in his presence, and in that of several other botanists.

A Negro was obtained, well versed in the above dangerous trials, who brought with him a venomous serpent, known to the Spaniards by the name of *Taya*, in consequence of the white spots it has on the back something resembling the letter X. The Negro handled the serpent in every way he was desired, and gave it several blows, without its appearing roused or attempting to bite him. It was at first imagined that the serpent was not of the most venomous kind, or that the Negro had extracted its teeth; but on causing him to open its mouth, the rows of sharp teeth were found in perfect order, and ample assurances were moreover given, that it was of the most deadly species known in the provinces of Santa Fe. No further doubt was entertained of the efficacy of the preservative, and one of the gentlemen resolved to undergo the same experiment the Negro had just performed.

For this purpose, the Negro pressed the juice of a handful of the leaves of the Guaco-plant into a glass, and caused the person to drink two table spoonfuls, after which he inoculated some of the same juice into the skin. He made eight small incisions; one in each foot; one in each of the fleshy parts of the hands; again between the fore finger and thumb; and, lastly, on each side of the breast. On the appearance of blood, some of the juice was poured on, and well rubbed with the pounded leaves of the plant; which operation being fully performed, the person, if bitten, is considered as perfectly cured, and besides prepared to handle any serpent of the worst kind at pleasure. Various experiments were then tried, both by Mutis and his companions, and all proved the evident powers of the juice. Several questions were also proposed to the Negro, respecting other plants; but he assured the by-standers that he knew of no other as equally efficacious, and that this plant was always eaten by the Guaco or Serpent-hawk, when worsted by the serpents it attacked in search of food; moreover declaring that he had frequently witnessed the circumstance, and always noticed that the bird uniformly recurred to the same remedy.

The Guaco-plant is found indigenous in the neighbourhood of Maraquita, as well as in the hot and temperate parts of the vice-royalty of Santa Fe, and thrives singularly well on the mar-

gins of rivulets and in damp places. The plant, as above noticed, has been called Guaco, a name that was found preserved by tradition among the Negroes, from whom the communication was received, but its genus is not yet determined in botany. Its root is fibrous, and extends in every direction. It is a species of creeper or bind-weed, and its climbing and adhering shoot is round when young, but angular when old, and set with opposite leaves. These are green, intermixed with purple, smooth below, rough above, and somewhat hairy. The flower rises like a crest, is yellow, flosculous, and four petals are seen in each calix. In the inside of the tassel of the flower, which is dented, are five stamina united to the apices. These, which are cylindrically shaped, surround the style, and contain long and bristly seeds.

Although, as a preservative, it was at first supposed unnecessary to inoculate with the juice of the Guaco-plant, under an impression that its effects on serpents arose out of the disagreeable smell the plant emits, it was nevertheless found that the mode usually practised by the Negroes possessed some peculiar advantages, and that in like manner as the virus of the small pox, introduced by the smallest orifice into the system, affects the whole mass of the blood, this also might have some strong communicative properties which rendered inoculation more safe and efficacious. The juice operates as a powerful anodyne, and creates in the patient a copious perspiration. When the cure has been performed in the manner above described, the native empirics nevertheless say, that it is advisable to continue the dose five or six times during the successive month, lest any of the venom should be left lurking behind. The repetition of the aforesaid process, moreover, tends constantly to maintain in the humours of the body the strong effects of the herb, which operates as a shield against future poison, even though at the time of being bitten the plant should not be at hand to rub the wound and renew the dose. They further add, that the curative virtues of the plant subside if the same precaution is not used at the next increase of the moon, when it again becomes necessary to be inoculated by the hand of the empiric. This, however, is held out from no other than interested views, as the curing of serpents' bites among the Negroes is still a kind of trade; and both distinguished botanists and physicians have had ample and frequent proof, that the remedy and antidote are alike permanently efficacious. In fact, by the way of experiment, serpents have been handled long after the monthly period of inoculation had passed, though it is strongly recommended, in cases of trial, that the person should prepare himself half an hour before the serpent is taken into the hand, by a dose of the fresh juice, and previously rubbing his hands with the leaf, a practice that has been frequently followed with success.

The experiments hitherto made on this subject, have not clearly

pointed out whether it is the effluvia of the plant which act on the reptile by creating a kind of disgust, or whether an agreeable sensation is communicated, that lulls it, and makes it forget its natural malignity. It has, however, been noticed, that on spittle impregnated with the juice, being cast on the head of the serpent, it appears to become drowsy, notwithstanding it was before in an irritated and restless state; whereas, when handled by the person who has been previously prepared, it is uneasy, and evinces a wish to escape. A considerable quantity of the juice being poured on two serpents, it was observed, that the sensation of stupor was not very durable, for, after the lapse of a short period, they recovered their accustomed vigour, and were as active as before they had been sprinkled.

The Guaco-plant is now applied, as a cure for the bite of all kinds of serpents, by the Spanish physicians in the tropical provinces of South America. In those of Venezuela and Caracas, its use is become so general, that it has been planted and reared on all the large estates; and every morning, when the labourers go out to work in the fields, a small calabash of the juice is carried with them, in case any misfortune happens to any of the people. This example is worth following in the West India Islands, where the plant may be easily obtained; and with this view the present details are given, chiefly taken from what has been written on the subject by eminent persons of the faculty in Lima and Santa Fe.

As before observed, the Guaco-plant, although not in use for more than twenty-five years, has been found to possess sovereign virtues, and to counteract the poison of all the snakes and serpents peculiar to the Spanish main; and experiments to this effect have there been made on the *taya*, as before-mentioned; the *coral*, or coral-snake, called so from its red colour; the *casabel*, or rattle-snake; and a green one, found near the city of Giron.* Indeed, no greater proof of the powerful effects of the plant in question can be brought forward than the case of the rattle-snake. The bite of the latter is both violent and grievous, nevertheless this remedy has proved efficacious to persons in the agony of death.

However, it is proper to remark, that to proceed safely in the care of persons bitten with serpents, the fresh leaf of the plant is necessary, and its juice by itself, or mixed with a small portion

* Vallemont, in his Dictionnaire Raisonné of Natural History (verb. Serpent), observes, that in Martinique a species of serpent is found, and there called the *coule-sang*, owing to the blood's gushing from every part of the person bitten. It is a small species of serpent, inclining to the viper; the eyes glaring, the skin transparent, and spotted with white and black. The body is thin, and the tail very small. As the effect of the poison of this reptile is different from that of any other serpent, which rather tends to coagulate the blood, possibly the Guaco-plant might not be more successful than alkalies, which, in this case, have been tried with less effect than acids; but, perhaps, this is the only solitary instance that can be mentioned as an exception.

of warm water, is to be given to the patient in any period of the disease, and without any previous preparation. The chewed or bruised leaves are applied to the wound and the parts affected, and if the swelling has not gained the farthest extreme of the limb, the plant ought to be bound round the part to which the poison has not reached, in order that its progress may be there stopped. In the mean time, the dose must be repeated several times, and the patient may then throw aside his dread, and resume his customary occupations.

This plant has been found so efficacious as a remedy, in the tropical regions of the New World; the various experiments, made on both man and dogs, in the way of preventatives, have been so completely successful, that, besides the West Indies, it might be of the greatest service in Europe, where the plant also deserves the notice of the rational philanthropist, and the experiments of the public schools of medicine. Its virtues, once established, would render the plant an object of trade, and from this an essential relief might be derived to the ills of the human frame. The inhabitants of North America annually export a considerable quantity of snake-root; and it is to be hoped those of the southern continent will, ere long, be enabled to turn their attention to the number of herbs and gums with which their forests abound, for some of which we are already indebted to them, and that then the Guaco-plant may be reckoned in their list of exports.

If brought to this distance, perhaps the best method of conveying it would be, by extracting the juice, bottling it carefully, and packing it in a state of good preservation. This article might be abundantly supplied from Santa Fe, as well as many other parts of the main continent, and by a further chemical analysis it undoubtedly would be found to possess other commendable qualities, hitherto unknown. Even experiments already made, have proved that it is an excellent vermifuge, and the peculiar bitterness of the plant strongly corroborates the fact. It is also stomachic and tonic.

A species of creeper, or bind-weed, of partly a similar kind, is said by Father Gumilla to exist in Guayaquil; but its exact affinity with the Guaco-plant has not hitherto been traced. There is also another, mentioned by Mr. Jacquin, in his History of American plants, possessing properties not unlike those of the Guaco-plant, though different in genus and classification. This he describes under the name of *aristolochia anguicida*, *stipulis cordatis*, which answers to the description of the one called *carate*, in South America, of which the flower is denominated in Carthage *flor de alcatraz*, or pelican-flower, from its resemblance to the bill of the pelican; and its virtues, though by no means equal to those of the Guaco-plant, have an affinity.

Besides serpents, it is well known that there are several other animals whose poison is more or less active and deadly, against which the antidote in question might be rendered extremely valuable. Among the most terrible, is that of the blood and froth of a certain species of lizard, found in the island of Java, and used by the natives to poison their arrows. In order to obtain it, they suspend the lizard by the tail, and beat and irritate it till it emits from the mouth a yellow viscous matter, which is received into an earthen cup, and fermented in the sun. Afterwards, their arrows are steeped in it, and the wounds they inflict are of a deadly nature. In these cases, the Guaco-plant would undoubtedly answer the end desired, and certainly it is on that account highly deserving the attention of the physicians attached to the British armies in the East Indies, where the soldiers are alike exposed to the ills of war and the reptiles of the woods.

Several other herbs and roots have been used, with a partial degree of success, against the bites of serpents; and many other modes of cure are in practice among the natives of South America, some of which consist in bruising the head of the animal that has caused the wound, and applying it to it; but as none are so simple, safe, and efficacious as the Guaco-plant, it would be useless to enumerate them in this place. This specific is, besides, now well known, frequent and easily found on almost all the margins of rivulets, and in damp places, and can also be readily transplanted, or propagated by means of seed.

THE PROVIDENCE OF GOD ASSERTED.

To the Editor.

I HAVE extracted the following instance of the power of faith and prayer, from a volume of "Clarke's Lives:" if you think good to insert them in your Magazine, they will speak to the hearts of your readers. Dr. Samuel Winter was born in 1603, and died in 1666.

Your's, in the same faith,

CREDENS.

Not long after Mr. Winter's coming into Ireland, he went to Kilkenny, in which place Col. Jones's wife became exceedingly ill; her husband invited certain ministers and other friends to spend some hours in prayer unto God in her behalf. And Mr. Winter was the last man that prayed. But before he began he went to her, and asked her whether she had faith to be healed? She answered, she thought she had. Then he went to prayer, and wrestled exceedingly with God for her recovery; and when he had done he went again unto her, and advised her to be very careful in the use of all good means for the recovery of her health, adding, that she should live and not die at that time. After

this she continued very weak for a month, or more ; her doctors gave her up ; Mr. Winter was sent for to see her before she died. She lay speechless, and without the use of her senses, not answering, nor moving her eyes, though her husband and Mr. Winter called unto her ; whereupon her husband judged that she had lost her hearing. Mr. Winter requested that he might pray with her ; but her husband refused, saying, that she was senseless, and had been dying all the morning : Mr. Winter urged again, that he might pray with her ; “ No,” saith the Colonel, “ it is to no purpose, she is now a dead woman ;” yet Mr. Winter urged the third time that he might pray, saying, “ Her life is yet in her, and whilst there is life, there is hope ;” and he went to prayer, which he performed with much earnestness and importunity, joined with many tears. When prayer was ended, Mr. Winter going to her bed-side, she looked upon him, and said, “ Oh ! see the fruit of prayer ! Oh ! see the fruit of prayer ! Set me up, and give me something to eat ; I am cured, but not by the art of doctors, only free grace, and fervent prayers have prevailed with God for me.” They then gave her some food, which she ate. Her husband sent for the doctors, but she bade them not provide any more physic for her, saying, that she would take none ; for she would not dishonour God, nor wrong prayer so much, by which she was now cured, as to take any more physic ; nor could she, by any means, be persuaded to it.—“ The prayer of faith shall save the sick.”

Whilst Mr. Winter was in Dublin, Mrs. Winter’s sister’s husband being upon business in London, he fell very dangerously sick, and his physicians, after a time, gave him up. Another of Mrs. Winter’s sisters wrote her word of it, adding, that she believed before that letter could come to hand he would be dead and buried. As soon as they received it, his wife desired that that afternoon might be set apart to seek God in her husband’s behalf ; and accordingly some ministers and Christians were invited to meet together for that end. When the time was come Mrs. Winter requested her husband to come away, for that the company were met together ; he bade her go before, for he must endeavour to know of the Lord whether he was living or not ; “ For (said he) do you think that I will pray for a dead man ?” When some of the ministers had prayed, Dr. Winter came in. They prayed with submission, that if he were yet in the land of the living, the Lord would be pleased to be his physician, and to direct and bless all good means to him for the recovery of his health. But in the close of the day, when Dr. Winter came to pray, he shewed much confidence that he was yet alive, to the amazement of all that heard him ; and when he had concluded, and was risen from his knees, he went to his sister-in-law, and took her by the hand, saying, “ Be of good comfort, for your

husband is alive, and shall recover, and you shall see him again with joy." She said, "Ah! brother, I fear he is dead, do you think he is alive?" "I know (said he) that he is alive;" and repeated over his former words again; and accordingly, in their next letters, they heard of his recovery.—"All things are possible to him that believeth."

The last time that the soldiers pulled the Parliament in pieces, Dr. Winter, and his friends in Dublin, were in great fears of the confusions that were like to follow: whereupon he kept weekly fasts with his congregation, for a great while together: And one time, as he was praying, in imitation of Abraham's praying for Sodom, he used like expressions; "Lord wilt thou also destroy the righteous with the wicked? Peradventure there be fifty thousand righteous, within these three kingdoms, wilt thou also destroy and not spare these nations for fifty thousand righteous that are therein?" And when he came to the last number of ten thousand, as he kneeled against a post in the room, he saw a great shining light about him, and heard perfectly a voice, saying, "The nations shall be spared for ten thousand righteous persons' sake." Upon this gracious answer, he turned his prayer into praises and thanksgivings unto God, for this speedy return to his earnest request, insomuch that all the company could not but take notice of it, though none of them heard the voice but himself only. Dr. Winter afterwards told his wife, that he perceived that a voice might be spoken to one in a room, where many were, and yet none else might hear it. And when he lay upon his death-bed, his wife asked him again about it, and he said that he did as certainly and plainly hear it, as he heard her then speak: she asked if the voice were like unto her's? "No (said he) it was another manner of voice." Thus we read, Acts xxii. 9, that the men which went with Saul to Damascus, saw indeed the light and were afraid, but heard not the voice that spoke to him.

THE GRACE OF GOD MANIFESTED.

A brief Memoir of Mr. JOHN HALL, late of Tong, near Breedon, in the County of Leicester, who was a member of the Methodist society, in that place, more than half a century, and an intimate friend of the Rev. Walter Sellon.—By J. EDMONDSON.

Mr. JOHN HALL was born at Tong, on the 17th day of February, 1732. His parents, who were diligent in business, and upright in their dealings with men, brought him up, as far as they had light to direct their steps, in the fear of the Lord, and in the practice of moral duties; but they were strangers to that pure

gospel which afterwards shone with great splendour in that part of the country, principally through the ministerial labours of the Rev. Walter Sellon, and his friends, the Methodist preachers.

It appears that Mr. Hall retained, for many years, that fear of God and love for moral conduct, which his parents had recommended to him in his youth; so that when he was early called to business, and much exposed to mixed company, he was not only preserved from those vices which frequently ensnare inexperienced youth, but maintained a decent character in the public walks of life.

But, about the 25th year of his age, he began to feel the awakening and powerful influences of the Holy Spirit upon his heart, which led him to think more seriously on religion, and the state of his soul, than he had ever done before; and he saw clearly that he wanted something which he had not, to make him truly happy on earth, and to prepare him for the upper and better world. On communicating his thoughts and feelings to some of his neighbours, who probably had been wrought upon in a similar way, they attended Divine worship in several neighbouring churches, hoping to gain further light; but both he and his companions were painfully disappointed; for, at that time, there were but few in the established church, either ministers or people, who understood the gospel of God our Saviour. At length being informed of a pious Baptist preacher, at Melbourne, he went to hear him, and, under his ministry, was deeply convinced of his fallen state by nature. He then began to seek the Lord in good earnest, resolving not to rest without that salvation, which the gospel offers to a lost and ruined world.

While he was thus employed, the Rev. Walter Sellon, a truly enlightened and pious clergyman, obtained the curacy of Breedon church. Mr. Hall sat under his ministry with great delight, and through his instrumentality was brought into the glorious liberty of the children of God. His sister, Mrs. Skirmer, was also awakened and truly converted to God, and they enjoyed sweet refreshing seasons from the presence of the Lord. On a sacramental occasion, while Mr. Sellon gave out that hymn, "Thou Shepherd of Israel and mine," Mr. Hall was so filled with the love of God, and so uncommonly elevated above every thing earthly, that he knew not whether he was in the body or out of the body; a state of mind, which, however pleasing, does not often occur, even to the best of men, and which ought never to be set up as a standard of Christian experience. Soon after this remarkable visitation, he lost his mother, who was one of the *first fruits* of Mr. Sellon's ministry. She died truly happy in God.

Mr. Sellon's ministry was attended with uncommon power. The churches where he preached, namely, Smisby, near Ashby-de-la-Zouch, and Breedon, were generally crowded, and the

Holy Spirit was poured out upon the congregations, in a way which had never been known by any person in those parts. Vast multitudes of people came to hear the word, not only from the adjacent towns and villages, but frequently from places at the distance of ten, fifteen, and twenty miles. Breedon church stands on the top of a high hill, and may be seen many miles around. While Mr. Sellon preached there, the multitudes who used to attend that favoured spot, on a Lord's-day, were, as I have heard our aged friends express it, like the tribes of Israel who went up to Mount Zion, to worship Jehovah in his holy temple. The seals to his ministry, were not only numerous, but what is still more pleasing, generally endured to the end. I travelled in that lovely country, in the Ashby-de-la-Zouch circuit, three years, where many of his spiritual children were still living; and they always spoke of him with the warmest gratitude and love. It was soon discovered, after his arrival there, that he was warmly attached to the Rev. John Wesley and his preachers; and he rejoiced greatly when they came into Breedon parish. Mr. Hall, and Mr. and Mrs. Skirmer, though sincerely attached to the church, were the honoured instruments of introducing them to Tong. The occasion was as follows: being informed that one of our preachers was about to visit Long-Whatton, a neighbouring village, they went to hear him, and were so much pleased and profited with his discourse, that they invited him to preach the word of life to them also. Accordingly he went, and his ministry was attended with Divine power, so that both the inhabitants of Tong, and others who came from distant places, were instructed and edified.* Afterwards, other respectable preachers visited Tong, in regular succession; a society was formed, which has continued to this day; and Mr. Hall was appointed the leader, which office he held as long as he lived.

Mr. Hall was very diligent in the early days of Methodism, using all the means in his power to spread the gospel, and to form societies in the neighbouring villages, particularly in Breedon, Worthington, and Diseworth; and he was the leader of classes in those places for several years. But Tong was long considered, by our people, as the mother church, and the members of other societies regularly attended the preaching there. Of those who stately worshipped God, in the house of Mr. Hall,

* The preacher was Mr. George Hudson, whose zeal in the cause of God, in those days, was very great; and whose labours were remarkably successful. He was a native of Keighley, in the West Riding of Yorkshire, and was well known to me when I was very young. After many years' labour in the vineyard of our Lord, he fell into sin, disgraced himself, and brought a reproach upon the cause of God, for which he was justly expelled from the Methodist connexion. But he confessed his sin, and, professing to have found peace with God, through our Lord Jesus Christ, again began to preach wherever he had an opening. I have been informed, that after many years, he was received as a regular local preacher, in the Otley circuit; that he continued to preach the word as long as he was able; and, that, there was hope in his death.

honourable mention may be made of John Massey, Thomas and Henry Smith, and John Farmer, late of Osgathorpe. These, and others, who might be named, were much blessed under the word, and have been fine ornaments of pure Christianity, more than half a century. I knew many of them personally, and can bear witness to their deep seriousness, uprightness, and Christian simplicity. John Massey is still spared; but cannot long remain in the church militant. Before his conversion he was a mighty champion for the devil, and, such was his strength and resolution, that, when his anger was moved, he was the terror of the whole country; but the lion became a lamb, and the captain of unruly mobs a preacher of peace and good will to man.

This is a mixed world, where the best of men have a portion of afflictions and comforts. Mr. Hall, when young, had a painful trial in the loss of a beloved wife and child; but he bore it as a Christian, and under a full persuasion that God cannot err, resigned himself wholly to his blessed will. He afterwards entered a second time into the matrimonial state, which proved a blessing both to him and his beloved partner. She was well qualified, in every respect, to make him comfortable; and her kindness to all the preachers will not soon be forgotten. They had several children, who died in their infancy. One, who lived to mature years, was a daughter of much affliction, but died happy in God. The widow of Mr. Hall, and three of his daughters, are still living, and while they lament the loss of an indulgent husband and a tender parent, are endeavouring to follow him as he followed Christ.

Our friend lived to see Methodism established in many places in his neighbourhood; and, as long as he was able, paid the societies frequent visits, and endeavoured to keep up the life of religion among them, by earnest exhortation and fervent prayer; and he not only taught them sound precepts of practical godliness, but set them a good example in his life and conversation. The preachers made his house their home as long as he lived, except a few years after the death of Mr. Skirmer, when, at the particular request of his sister, they took up their abode under her hospitable roof.

The Rev. Walter Sellon lived with Mr. Hall several years, and was frequently visited by that great and good man, the Rev. John Fletcher, of Madeley. His house on those occasions, and especially when the venerable itinerant preachers met those pious clergymen, was, as Mr. Dexter expresses it, a Bethel, or House of God; for they were all of one heart and soul, and all engaged in one great and glorious work, namely, that of saving souls from death.

But, after many years' success, in those parts, Mr. Sellon removed to a living at Ledsham, in the county of York. There he

was buried in the shades. The Lord did not own his labours as heretofore, nor could I ever learn, from any authentic source, that his ministry was rendered remarkably useful to the people. It is a dangerous thing to go out of the way of Providence, and many who have done so have had bitter cause of repentance. Mr. Sellon still maintained, and faithfully preached, the doctrines which he had so ably defended with his pen, retained his love to Methodism, and walked circumspectly; but, in my opinion, the glory departed from him when he left his lovely flocks in Leicestershire.

Mr. Sellon retained an affectionate regard for Mr. Hall, as long as he lived. Several letters of that great man, now in my possession, afford ample proof of this. In one of his letters, dated August, 9, 1790, he says, "I hope God is carrying on his work among you. May his blessed Spirit be upon your assemblies! Peace be with you and your's. May God grant us a happy meeting before his throne, if we never more meet in this world." In another, dated Sept. 8, 1790, requesting Mr. Hall to spare him his man-servant, he says, "I think he would suit me very well, and, having *been so long in your house*, I hope he is better than the common run of servants. After all, this appears as if I was breaking the tenth commandment, by coveting my neighbour's servant. But I do not desire it against your will, nor to your inconvenience." Again, September 28, 1790, he writes as follows: "It was with great pleasure and satisfaction that I received your's, to which I give the speediest answer I can. My first letter, I thought, might have miscarried; but, having no answer to my second in so long a time, I concluded you were dead, which gave me a good deal of concern; though I trust had it been so, you would have been happy in the blissful presence of God. Mr. Overton, the young man that was with me at your house, is ordained, and preaches at York. He was appointed to attend five condemned malefactors at York Castle, and preach the condemnation sermon. It pleased God so to bless his word, that they were all five converted, and went triumphing in Christ to the gallows! His education has cost me a great deal of money, but I hope it is well bestowed. The people of Mr. Wesley's society follow him to a church he has three miles out of York, in great numbers. He is so carressed that I am in fear lest he should be puffed up. But God is able to keep him. I got him educated at Cambridge, with a design of taking him for my curate, but some gentleman, who contributed to his education as well as I, thought his talents should not be buried in a country village, and so they got him to York. My Christian remembrances to all friends. The peace of God be with you all." The last time Mr. Hall heard from him was April 29, 1791. In this last letter he says, "Illable as I am to write, I endeavour to give you

a few lines, to inform you that I have been so ill with the stone and strangury, that I have not been able to get out to church but once since Christmas, till Good Friday. Thank God, I am at present easy from pain, but I am forced to get up to — twenty times in a night, which has weakened me so that I can scarcely go about the house. I can get no relief from this disorder yet. If I do not soon, it must certainly bring me to my end. As I am never likely to see you on this side eternity, may the blessing of God be with you and your's. Do not cease to pray for me, for my trials are great. However, it is the Lord, let him do what seemeth him good. With my kind respects to yourself and family, and your sister Skirmer, and all friends, I am your's, affectionately,
 "WALTER SELLON."

Mr. Hall was an upright man, but he had very humbling views of himself. In our love-feasts, when he related his experience, it was, generally, with tears of gratitude to God, for his goodness and mercy; and he seldom omitted, on those occasions, to speak of his own unworthiness to receive any favour at the hands of his heavenly Benefactor.

He was remarkably fond of the Holy Scriptures, and had read them so often, and with so much attention, that there were but few passages but what he could recollect, either in the Old Testament or in the New. I sincerely wish all our people were more familiarly acquainted with those sacred books, for they are able to make us "wise unto salvation, through faith which is in Christ Jesus." 2 Tim. iii. 15.

Our hymns were greatly admired by Mr. Hall. He considered them to be, what they really are, the most rational, scriptural, and experimental compositions which have ever been used by the Christian church, from the commencement of Christianity to the present day. He often gave out the following verse:

"In suffering be thy love my peace,
 In weakness be thy love my power;
 And when the storms of life shall cease,
 Jesus in that important hour,
 In death as life be thou my guide,
 And save me, who for me hast died."

And also this,

"Pierce, fill me with an humble fear;
 My utter helplessness reveal;
 Satan and sin are always near,
 Thee may I always nearer feel."

He never wavered in his religious opinions, nor rambled hither and thither, after this or that great man, like many whose religion appears to be more human than Divine; and who discover more attachment to certain men than to God himself. To the

very last he believed the doctrines of Methodism to be the doctrines of the infallible records of Holy Writ; and he was edified under the word of the weakest of God's messengers, and yet set a proper value upon men of learning and great talents.

Mr. Hall, like his sister Skirmer, (see *Methodist Magazine* for the year 1803, p. 20,) was remarkable for watching Divine Providences; and when he had any important affairs on hand, made it a constant practice to lay them before the Lord, that he might be directed by unerring wisdom. Those who follow his example in this respect, may rest assured, that their way through life will be safe and prosperous, and that their end will be peaceful and happy.

He was of a sympathizing temper, and could weep with those who wept, and rejoice with those who did rejoice; but his greatest joy was the prosperity of Zion, and his greatest grief the abounding of iniquity. His house was always open for prayer, and it gave him much pain to see some of his thoughtless neighbours unwilling to attend; but he ceased not to pray for them, and to warn them to flee from the wrath to come.

At length nature declined, and he found it exceedingly difficult either to speak to, or pray with, the people; but as the outward man perished, the inward man was renewed day by day. He was remarkably happy some time before his death, both in the class-meetings and the prayer-meetings; though his bodily weakness was such, that his friends were obliged to lift him up from his chair.

The last sermon he heard was delivered by Mr. Lewis Andrews, from these words "To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth, saving he that receiveth it." Rev. ii. 17. He said it was a blessed sermon to him, and, indeed, one of the best he had ever heard. But this is often the case with our pious hearers; they generally think the last sermon they hear is the best, and the last preacher the greatest.

It is rather singular, that Mr. Hall lived all his days in the house where he was born; and he often spoke of the goodness of God to him in that respect, saying, "I have not been tossed up and down in the world; but my lines have fallen in a pleasant place, and I have a goodly heritage."

He was long conversant with death and eternity. I remember some of his simple sayings on those subjects, when I travelled in Ashby circuit, for they made a deep and lasting impression on my mind. After the sermon, on a Saturday evening, he would say, "Well, Mr. Edmondson, I have one less sermon to hear, and you have one less to preach." Again, "Another week is

gone. What a long time a week will appear when we come to die."

I once had a temporal transaction with him, in which he tried me very much, by what I deemed an unnecessary delay. It was relative to the conveyance of some houses in Burton-upon-Trent, for the enlargement of our chapel. When I was at a distance from him, I thought, I will give him a warm lecture upon the subject, the next time I see him; but, such was his meekness and simplicity, that I was always disarmed when I came into his presence, and was constrained to speak to him in the gentlest manner. Some of our good friends have blamed him for a delay, which prevented our having the premises; but, when I consider his age and infirmities, with the difficulties which attended the affair, I fully acquit him.

Miss Hall observes, "For twelve months past I have frequently heard my dear father express himself thus, 'Glory, glory, glory, I feel my only trust and confidence is in Jesus Christ, and in him only.'" He often repeated this passage, "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee." Isai. xxvi. 3. And added, "What must I have done if I had not been acquainted with this blessed word of God." During the last three months of his life, he frequently expressed himself thus; "I have done with this world. Let me go to my blessed Jesus." The last Sabbath he lived he said, "By another Sabbath I shall be where congregations ne'er break up, where Sabbaths never end." In the night he said, "O my God, how shall I do to bear the glory, when I come to view the Saviour face to face, without a veil between. This world is too little for a happy soul." On the Tuesday night before his death, he said, "I have done with this world; glory, glory, glory." Miss Hall said, "Father, we cannot part with you yet." He replied, "Why, love, to take you, and your dear mother, and my other children, and their children to glory, is my greatest wish concerning you all." A day or two before his death he said, "You may sing this over me when I am dead, 'All glory to Jesus on high, another has entered his rest,' &c." His daughter replied, "Father, it will be poor singing for us," to which he answered, "Nay, love, it will be blessed singing, for me to be lodged in Emmanuel's breast." A short time before his death he desired to see his grandson. When his mother brought him into the room, he put his hand upon his head, saying, "John, my dear child, remember, my greatest wish concerning you is, that as you grow up, you may be a father to the fatherless, a husband to the widow, and a pillar in the church of Christ, never to go out any more."

On the morning of Mr. Hall's death, which was Sept. 17, 1813, Mr. Dexter, a pious relative, called to see him; and perceiving that the lamp of life was about to expire, said to him,

"Are you happy?" He replied, "Yes." He then inquired, "Have you any fear?" He answered, "No." This was the last time he spoke. He then sunk quietly into the arms of his Redeemer as if falling asleep, and departed without either sigh or groan, in the 82d year of his age.

Thus our worthy friend lived and died. May we follow him as he followed Christ; and when we have finished our course, may we enter into the joy of our Lord! The first race of Methodists are nearly gone. When I look back and consider their deep seriousness, their deadness to the world, and their devotedness to God, I feel a fear that we, who are filling up their ranks, fall far short of their piety, spirituality, and heavenly mindedness. Our numbers rapidly increase. O may our love to God and man abound yet more and more!

Mr. Hall was not fond of writing. The only scrap of his that I have seen is the following, which, as a short specimen of his frequent addresses to the people, I beg leave to insert: "No whited wall, no painted sepulchre, can enter the kingdom of heaven. No tittle-tattler, no tale-bearer, no evil surmiser, no lover of the world, nor the fashions of the world, can enter the kingdom of glory, unchanged and unrenewed in mind and soul, by the Spirit of God. Reader, art thou one of the above-mentioned characters? May the Lord Almighty, for Christ's sake, change thee from nature to grace."

Mr. William Shelmerdine preached an excellent sermon on the occasion of Mr. Hall's death, from the following passage, which the latter had selected for that solemn occasion: "Thy testimonies have I taken as an heritage for ever; for they are the rejoicing of my heart." Psalm cxix. 3. Vast numbers attended, and it was a truly solemn and precious opportunity.

To the Editor of the Methodist Magazine.

DEAR SIR,

Should the following brief memoir, of a very excellent man, meet your approbation, its insertion in your valuable Magazine will, I trust, gratify the friends of the deceased, many of whom are your constant readers.—I am, dear Sir, your's affectionately,

Melbourne, July 29, 1817.

H. J. Fox.

MR. AMBROSE BEAUMONT was born in the parish of Kirkheaton, in the West Riding of Yorkshire, in the year 1754. His parents were members of the Church of England, and brought up their children in the same principles, to which the subject of this memoir professed a strong attachment, and he was ever regular in his attendance on the ordinances of the church. Having received a classical education, Mr. Beaumont was put apprentice at a proper

period to a surgeon, at Barnsley, in the county of York, where his conduct was fully approved, and he was much esteemed by his master. After the expiration of his apprenticeship and attending medical lectures in London, in order to qualify himself for his profession, he came to reside at Melbourne, in Derbyshire, where he practised with considerable reputation for thirty-seven years. He appears to have been always strictly moral, not having yielded to those vices into which so many are unhappily betrayed whilst treading the slippery paths of youth. Mr. Beaumont had early impressions of the necessity and importance of religion. These he imputed, in some measure, to the kind admonitions and affectionate advice he had received in his youth from a pious step-mother, which he observed were frequently brought to his recollection; and which is an additional proof, with many others, of the great advantage of endeavouring to instil religious principles into the minds of young persons, before they are deeply engaged in the concerns of life. Mr. Beaumont was ever truly conscientious and upright. It is to be feared, however, that he indulged a pharisaical spirit, trusting in his own righteousness, and had not clear and scriptural views of the gospel plan of salvation, until about the 34th year of his age, when he was providentially led to attend the ministry of the Methodist preachers, when the Lord, by his Divine Spirit, convinced him of his need of a better righteousness than his own, and led him to confide in Jesus Christ as his only and all-sufficient Saviour, from the guilt and power of sin. The change that he experienced, however, did not produce that striking alteration of outward character which is visible in many persons, who, previous to their conversion, have been less regular and uniform in their conduct than Mr. Beaumont had been. After attending the ministry of the Methodist preachers some time, he became a member of the society; and on the occasion of the death of a pious and useful class-leader, he was appointed to succeed to that office, which he filled till his decease, with great fidelity and advantage to those committed to his charge. He also, at the same period, received the preachers into his house, and continued to entertain them with kindness and hospitality during his life. Mr. Beaumont was remarkably regular in the discharge of his religious duties, as well as scrupulously exact in the performance of his temporal engagements. His Sabbaths were wholly employed in public and private acts of piety and devotion, and in instructing the rising generation. An air of cheerfulness and serenity was always visible in his countenance, which had a tendency to recommend that religion to others, which evidently diffused so much satisfaction and happiness through his own mind. He appeared, through Divine grace, to have gained a complete conquest over the tormenting passions of anger and resentment. Angry expressions, or vindictive acts,

were never observed by his most intimate friends, to proceed from him. In short, such gentleness of manners, and so much firmness and decision, where his duty to God and his fellow-creatures, or the interests of religion were concerned, seldom meet in the same character. He had the prosperity of Zion much at heart. As one proof of this, he was the principal instrument, under God, of erecting and supporting a chapel in Melbourne, for the worship of God amongst the Methodists, to whose doctrines and discipline he was much attached. He also bequeathed, by his will, fifty pounds to the fund for superannuated Methodist Preachers, and the interest of the like sum of fifty pounds for the support of the Methodist cause at Melbourne. His private charities also were great and unostentatious. As he advanced in life, there is good reason to believe that Mr. Beaumont made considerable progress in the Divine life, and although the humble views which he ever entertained of himself and his attainments, prevented his saying much on this subject, yet his consistent and exemplary life, his holy walk and conversation proved, to the entire satisfaction of all, that his heart and affections were entirely devoted to God, and his service. The latter years of his life were marked by an increased spirituality and deadness to the world. The two or three last times he met his class, he expressed himself to be unusually happy, and evidently enjoyed much of that kingdom of God, which is righteousness, peace, and joy in the Holy Ghost. As his last illness was occasioned by apoplexy, which nearly deprived him of the use of his speech, he could say but little respecting that religion which had been his happiness in life, and was now his support and consolation in the immediate approach of death. What he was enabled to utter, however, during his short illness, fully evinced his entire resignation to the will of God, and his full and unreserved dependance on the merits and mediation of Jesus Christ for life and salvation. He was removed from this vale of tears, on the 27th of September, 1816, to the heavenly world. Mr. Joseph Taylor improved the occasion of his death to a numerous and very attentive congregation.

Few religious characters that had so little conformity to the world, were so much respected whilst living, or so much regretted after death, as he was by a numerous circle of friends and acquaintance.

Additional remarks, by J. Edmondson.

I was intimately acquainted with Mr. Beaumont about fourteen years, and have spent many happy hours in his company and conversation. He was a man of considerable property, of some learning, and highly respected in his medical profession; but such was his piety and humility, that he cheerfully associated with the meanest followers of his Divine Master.

He was naturally modest, reserved, and unassuming; but

among his select friends was always open, cheerful, and communicative: and he had a large fund of innocent useful, and agreeable anecdotes, with which he used to entertain his friends in their social interviews. I shall not soon forget the happy days which I spent under his hospitable roof, in company with himself, Mr. Fox, Mr. Joseph Sadler, and other choice religious friends.

His love of books and reading was very considerable. He had a large and valuable library, to which I always had access, while I travelled in those parts; and, by his request, I collected for him many rare and valuable works, on important and interesting subjects, not only while I was stationed there, but many years afterwards. But these, falling into the hands of persons who did not know their real worth, were almost thrown away after his death.

Mr. Beaumont was never married, of course he knew neither the joys nor griefs of matrimony. But his servants and domestics were treated with the utmost kindness and tenderness; and were well instructed in the truths of religion, and in the duties of the Christian life. Those of them whom I knew, looked up to him, and loved him, as a father and a friend.

Mr. Beaumont was a man of artless simplicity, and, as far as I could ever learn, was without guile. His dress, the furniture of his house, his conversation, and his conduct, were worthy of imitation, and every thing he said or did, seemed to arise from an admirable system of Christian simplicity, neatness, and order.

As a Methodist, he was steadily attached to our excellent doctrines and discipline; and he was a great admirer of the preachers, especially of those, whose manners were plain, simple, and unaffected; and whose preaching was instructive and edifying. He was highly esteemed by other sects, and conducted himself towards them with great propriety, but never wandered from his own people, and never was ashamed, in any company, to acknowledge them as his brethren.

I was much affected with the account of his death, which was sudden and unexpected. I had paid him a visit a few months before, and found him lively and cheerful, and his face Zion-ward. He accompanied me to Derby on my return; and there we parted to meet no more in this lower world. I loved him sincerely; I now honour his memory; and I hope to meet him again in a better world. In the mean time, I am of opinion, that, all things considered, it will be long "ere we see his like again."

J. EDMONDSON.

MISCELLANEOUS.

PASTORS AND TEACHERS.

IN a publication intitled, "Sketches of Human Nature," or Hints, relating to the duties of Christians, by the Rev. William Innes, we

find many excellent observations, arising from an extensive knowledge of Dissenting Churches, and much liberality of sentiment with regard to the propagation of the Gospel by Christians of all denominations.

This publication is intended, as the pious author informs us, to suit those who may glance at it in a desultory way, and any article which it contains may be read separately without any disadvantage. We therefore take the liberty to make some extracts from section 3, respecting Pastors and Teachers.

“ It is well known to be the practice of some churches, to send out such of their brethren to preach the word, as they consider suitably qualified for the employment, particularly where an opening is found, in which there is a prospect of usefulness. No one, who is not blinded by prejudice, can, I think, with any propriety, object to this. But if a brother possessing gifts, may be sent to preach occasionally in a place; may not a church, with equal propriety, call on such a one statedly, to labour in a field, where there is a probability that his labours may be accompanied with success?

“ Manifold are the happy effects that might result from calling into exercise the various talents for usefulness, that may be enjoyed by the individuals connected with Christian churches. I know a member of a church, who set apart an hour or two, one evening every week, for meeting with ten or a dozen of his poor and ignorant neighbours, with whom he read a portion of scripture, and endeavoured to lead their attention, in a familiar way, to the plain doctrines of the word of God. Now, let us for a moment suppose, every intelligent Christian following such an example, (I speak of those who are well qualified for such a task, and of these there are not a few, in the churches of Christ,) and what an amazing increase would there be, to the means of instruction? In a large town, or a populous neighbourhood, how widely might the knowledge of Divine truth be thus diffused!*

“ Others are found in churches, who have a particular talent for addressing those in affliction. They have themselves, perhaps, been the children of adversity, the subjects of many family bereavements, or of severe bodily distress. In this way, they can enter into the situations of their afflicted brethren, and can lead them, with a feeling to which others are strangers, to those sources of consolation, which their peculiar circumstances require.† Ought not such to be

* I last year had an opportunity of attending a meeting in London, the object of which was to endeavour to diffuse some portion of Christian knowledge through the dark places of the metropolis. It was manifest that there was no possibility of getting the extensive blank supplied by the labours of regular pastors or preachers. Was there not here a call for intelligent Christians to step forward, and to the best of their ability occupy a portion of this very extensive field of usefulness? I may add, would not that limited exercise formerly mentioned, of mutual exhortation in churches, have the happy effect of preparing many for engaging in this important service, who have time at their command, and are capable of stating, with propriety, the leading principles of Divine truth?

† Taught by the love that pitied me,
I've learnt to pity them.

The beneficial lesson, which the experience of any particular source of distress ought to teach us, is also finely alluded to, Exod. xxii. 9, “Thou shalt not oppress a stranger; for ye know the heart of a stranger, seeing ye were strangers in the land of Egypt.”

much engaged in this service? As members of the body, is not this the office which particularly belongs to them, that the comfort of the rest of the members may be promoted?

“But are there not among Christians, some who, though not employed in any public station in the church of Christ, are fitted, by their various endowments, for the most extensive and important fields of exertion? Let me here select an illustration of the very beneficial effects of the principle I am recommending, by supposing a well known and justly esteemed public character, Mr. Wilberforce, a member of a church, which acted upon it. Would his brethren rest satisfied, if, in all their social meetings, such a man should remain altogether silent? Would it be proper, merely because, from other avocations, he could not accept of the pastoral office, that the church should be entirely deprived of the use of those gifts, which would be so eminently calculated to edify? Who would not feel a peculiar interest in beholding that eloquence, which has so often burned in the senate, and described so feelingly the horrors of African slavery, and the blessed consequences resulting from its abolition, employed in delineating the miseries of those who are the slaves of sin, and in illustrating the glories of that liberty, with which Christ makes his people free?

“But not only might such talents be extensively beneficial to the church; they might also be employed, with singular advantage, in rousing the attention of a careless world. How plainly would expediency, and a regard to the greatest possible good, dictate the frequent application of them in such a service? It has often been justly remarked, that the valuable work with which Mr. W. has favoured the world, on the important subject of religion, has been far more extensively read, than a similar publication would have been, though written with equal ability, had it come from the pen of one who was statedly and professedly employed as a Minister of the gospel. Would he not enjoy a similar advantage, if, while known as a member of Parliament, and the persevering advocate of the rights of long-injured Africa, he were occasionally, at least, to address men on the still more important topic of the things that belong to their eternal peace? Many, who would hear no other preacher, might be induced, from curiosity, to listen to the word of life from his lips, and many who sit with listless indifference, under the address of those whom they consider as using merely the language of a profession, might have their attention aroused to the momentous subjects connected with immortality, by the situation and character of the speaker, while it would be arrested by that variety of illustration, which he could pour around whatever topic came under his review.

“What is here expressed as an object so desirable, has, since the publication of the former edition of these sketches, been so far realized. I refer to those numerous effusions of eloquence that have of late years been poured forth in almost every part of the kingdom, and by persons in all the various situations of life, at the meetings of Bible societies. What is it that gives to these meetings so peculiar an interest? Not merely the variety of talent these discovered, but

the great variety in the external circumstances of those by whom these meetings are addressed. When an audience has been instructed, charmed, and electrified, by those powerful representations of the value of the word of God, which on such occasions many a private Christian has laid before them, may it not be a fair subject of regret, that these talents for public usefulness can only be thus employed perhaps once or twice a year at such meetings; and that at no other period is the Christian community permitted to enjoy the benefit that might be derived from them?

“ Much enjoyment may the esteemed character I have selected, to illustrate this part of the subject, possess, in the final success that has crowned his unwearied labours, to promote the abolition of the African Slave Trade. The pleasure arising from this quarter, especially when these labours have been dictated by Christian principles, must be of a very pure and exalted kind. Exalted as it is, however, he himself will allow, it cannot equal that which is derived from being instrumental in making men acquainted with that truth, by which alone they can be delivered from the wrath to come. Who that knows the value of salvation to his own soul, does not burn with a sacred ardour to participate in the high honour, of leading some of his perishing fellow-mortals to the knowledge of eternal life? Who would not consider every sacrifice trifling, if a portion of this happiness may be attained? May a spirit of holy zeal be poured on all the disciples of Jesus, to be found, according to the different talents bestowed upon them, fellow-workers for God! Animated with this Divine ambition, may they unremittingly aspire after this highest of all honours which can be conferred on man, while in his cottage of clay!

“ But I shall suppose another case that frequently occurs in churches; I mean that of members, who discover good radical talents for usefulness, while, from want of cultivation in early life, such talents are less likely to be turned to a useful account, than if proper means of improvement were afforded to those who possess them. Here, it seems plainly the duty of churches, in as far as lies in their power, to afford to such brethren those opportunities of improvement, by which their usefulness might be promoted. In most situations, where churches are planted, it will be found that there are many fields for preaching the word in the surrounding neighbourhood, which either cannot be occupied at all, or must be occupied very partially by the pastors. If there be other brethren in a church then, qualified to be useful, why should their gifts not be called forth in such a service?

“ I am well aware, when I speak of doing any thing to improve the natural talents of the brethren, by human learning, as it is called, some will be disposed to listen to what is suggested with a jealous ear. They will ask, Where is any thing of this kind spoken of in Scripture? Is there any mention made of colleges, or academies there? And is not resorting to these institutions too much like trusting in human means, for the diffusion of Divine truth, instead of depending entirely on the blessing of God?

“ I am not here to plead the cause of particular seminaries of edu-

cation. It matters not to me, where a man gets knowledge, if he has it. My short reply, however, to the objection just stated, is this. There is one great general rule laid down in Scripture, which is applicable in every age, and in every country: "Let all things be done to the use of edifying." I shall here select one kind of human learning, the utility of which, to those who would preach the gospel for general edification, in such a country as this, at least, must be apparent to every one who considers the subject. I allude to a man's being able to speak with tolerable grammatical accuracy, his own language. In consequence of the diffusion of literature, arising from the art of printing, there is now such a general acquaintance with language among the body of the people, that most of them can easily discover where a man, in public addresses, violates the common rules of language, that there is something wrong, though they cannot tell why it is so, and far less can they put it right. If this then is a fact, it is surely not doing things to the use of edifying, if we unnecessarily excite men's prejudices against what they hear, by such a deficiency in the manner in which we speak. Besides, it will be almost universally found, that some portion of education greatly contributes to the perspicuity with which, even those who have good radical gifts, state their sentiments to others. While we believe then, that God works by means, it is certainly no indication of our forgetting, that it is by his blessing alone his word becomes effectual, if we assert that it is more likely to be so, when prejudice is laid asleep, than when it is roused, and when truth is stated with perspicuity and accuracy, than with obscurity and confusion.

"When we read in Scripture of the word of the Lord sounding out from the apostolic churches to all the surrounding neighbourhood, 1 Thess. i. there seems reason to think, that this was done by those united exertions of all the brethren, of which we have been speaking; by each occupying that field of usefulness, for which his particular talents best qualified him. In the short account given in Scripture of Apollos, we have one striking example of the immediate application of gifts of usefulness, wherever they were found. It is recorded, Acts xviii. 24. From this passage it is plain, that Apollos possessed eminent talents for public address. From the fervour of his spirit, he was disposed to turn these to the best account, even when his knowledge of Divine truth was very limited. Those amiable disciples, Aquila and Priscilla, observing this, were anxious to improve his knowledge, and imparted to him what additional information they possessed respecting the way of the Lord, that his eloquence might be employed in presenting it, with perspicuity and energy, to the minds of his brethren. Nothing is more manifest, than that he was no pastor of any church when he was at Ephesus, and as little was he clothed with this office when he first went into Achaia, and mightily convinced the Jews, and that publicly, shewing by the Scriptures that Jesus was the Christ. Whether he ever was placed in the pastoral office, is, I suppose, a matter of total uncertainty. But whether he ever was so or not, it is evident from the manner in which Paul speaks of him, 1 Cor. iii. 6, that he was extensively useful in edifying the churches of Christ.

THOUGHTS ON ISAIAH LXIV. 64.

To the Editor of the Methodist Magazine.

Should you be of opinion that the following thoughts are worth a place in your excellent Magazine, their insertion in your next number will oblige your obedient servant,

Dec. 4th, 1817.

W. Y.

We all do fade as the leaf. Isaiah lxiv. 6.

The silent lapse of time has imperceptibly led us onwards, and another year is departed, to return no more. No prayers or entreaties can bring it back—it is irrecoverably gone, and with it all opportunity to alter or undo whatever in this period we have done. Swift is the course of those hours which are leading us to the grave, and frail and precarious are the moments of our existence. The present scene is transient;—passing away like a shadow from before our eyes, and day after day admonishes us, that *we all do fade as the leaf.*

The comparison between human and vegetable life has been stated by authors of the earliest antiquity, as well as by divines and moralists of later times; but particularly we find it illustrated in Scripture, in all the varieties of metaphor. And certainly no comparison can be more apposite, no resemblance more affectingly obvious. When we hear of infancy consigned to an early grave, when we behold youth and beauty languishing under deadly sickness, the image is forced on our minds, of a fair and blooming flower suddenly cut down by the pitiless hand of the destroyer. If we look around us, we behold a wintry prospect,—those *leaves*, which so lately flourished in all the perfection of their richest verdure, now lie scattered upon the ground, faded, lifeless, discoloured, and about to mingle with their parent earth:—*we*, likewise, *do fade as the leaf.*

But this parallel adapts itself not only to the natural decay of age, but to the termination of our existence at other periods. There are storms and tempests, which, even in the midst of summer, deprive the trees of their luxuriant foliage, and lay prostrate on the ground the glory of the once smiling year: there are the slow consuming canker and the devouring worm, that prematurely destroy while yet in the blossom, or even in the bud, the hope and the pride of spring. We are more than justified in the application of the *fading leaf* to death, come as it will, at any time, or in any form. At whatsoever season our life is brought to its conclusion, we do most assuredly *fade as the leaf.*

All flesh is grass, saith the prophet Isaiah, *and all the goodliness thereof as the flower of the field.* Having noticed this to be the case in its physical sense, let us examine its moral application. We, like the plants and flowers, have our Spring, which ushers us into life, when we burst forth in all the luxuriance of early beauty. The Summer, the high meridian of our days, next advances, when we flourish in the full maturity of strength and comeliness. Before we are conscious of the alteration, but, probably, not before others have perceived it, the blooming tints of youth, the ripened graces of manhood, are gradually retiring from us, and we fall into our autumn.

nal wane. One more change awaits us, and completes the revolution of our days. Soon, very soon, we are led on by the withering hand of old age, to the winter of death. And, lo, when we are passed away, another generation cometh in our place, to whom life is imparted on conditions exactly similar to those ordained to us when we entered on our portion of earthly existence. In like manner, when the winter of nature is passed, a fresh succession of *leaves* will appear, and will flourish during their appointed season—*God reneweth the face of the earth.* Another and another progeny will follow, and as long as the world endureth, one event happeneth unto all. *All flesh waxeth old as a garment, and the covenant from the beginning is, Thou shalt die the death. As of the green leaves on a thick tree, some fall and some grow; so is the generation of flesh and blood. One cometh to an end, and another is born.*

If life is so transient and uncertain, is it not our interest as well as our duty, to improve diligently that portion of time which is allotted to us? Ought we not with unremitting earnestness, to *work out our own salvation* while it is yet day,—while it pleases God to continue to us our present being? Let us not fail to remember, that there is a period, at which the parallel between the rational and vegetable world ceases, and holds good no longer. We *fade*, it is true, like the *leaf*, but we do not perish like it in utter annihilation. That solemn hour, in which we shall be called from the bosom of the earth, that solemn hour will bear witness to the great, the momentous difference; for then, though *the dust return to the earth as it was, the spirit shall return to God who gave it*; when blessed, and only blessed is he, *who hath the God of Jacob for his help, and whose hope is in the Lord his God.*

THE NEW YEAR.

To the Editor of the Methodist Magazine.

I shall once again, with your kind permission, occupy a small portion of your Monthly Intelligencer and Admonitor, with a few observations on the New Year. In the event of your not receiving anything upon a similar subject, from a superior hand, I shall be much obliged by seeing the subjoined piece (which I have selected and arranged from several authors) inserted in your number for January next.

Your's, sincerely,

Deal, September 20, 1817.

HENRY BASDEN.

WHERE is yesterday? It has passed by, and a fresh day has dawned in its stead. But will it not return? Never! Similar scenes may present themselves; the same routine of duties and pleasures may again offer themselves, and command your attention: but the hours of yesterday, with their pleasures, their cares, and advantages, are gone for ever; they are lost in the chaos of past ages! Where is to-day? Its moments are on the wing! Where is to-morrow?

————— In another world!
To numbers this is certain;
The reverse is sure to none!

Of what infinite value is time ! 'Tis the space given for repentance, or to fill up the measure of iniquities ;—'tis the prelude, the forerunner of heaven or hell, and yet, how short, how uncertain its duration !

Time has no tardy pace, admits of no delay,
Hours, days, weeks, years, haste onward to decay ;
Swifter than lightning from the fire-fraught sky,
Or radiant sun-beams, all our moments fly.

Is it then certain that yesterday, as well as to-day, was bestowed in order to give us opportunity to redeem our neglect of the past, by the improvement of the present ? This truth no one will deny ; it has been allowed by the wise and good of all ages and nations. Surely then the irrecoverable departure of yesterday must fill even the *vain* and *thoughtless* with alarm ; must urge them to seize upon the present hour, lest it should escape also :—Alas, No !—Such a one will readily confess that past duties were not fulfilled, and that those before him are not more complete ; nor is he ignorant that to-day will be quickly added to his neglected calendar. Does any one reproach him with folly for this delay, no one is more ready to acknowledge the culpability of it ; but, when urged to immediate reformation—“ Such and such an engagement,” he cries, “ prevents me to-day, but to-morrow, mark, to-morrow ! I will begin in earnest and repair my negligence.” *To-morrow* shines upon him, and claims the performance of his promise ; but new pursuits and allurements arise with it, and fresh excuses are framed ; continued negligence again deplored ; and promises of speedy amendment again given, binding as the former, and which will be as easily broken, when by the hasty strides of time to-morrow is transformed into yesterday.

Such is the conduct of numbers in every affair of importance throughout life : 'tis thus they trifle with time, till it is no longer *theirs* ; and to-morrow, so often depended upon, rises no more for them !

If with the Emperor Titus (who called himself to an account every night for the actions of the past day ; and, as often as he found he had slipped any one day without doing good, he entered upon his diary this memorial, “ *Perdidi diem,*”) we could only lament the loss of a day, how sweet would be the reflection, and how heartfelt the delight ! But, prone as we are by nature to do that which is forbidden, and to omit doing that which we are commanded, in taking a retrospective view of the last twelve months, we shall find that a large portion of our time has been occupied in pursuits more culpable than total idleness. “ Every fool, (observes Lord Chesterfield,) who slatterns away his whole time in nothings, has some trite observation at hand, to prove both its value and its fleetness ; and though they pretend to feel the necessity of employing it well, they squander it away without considering that its loss is irrecoverable.” This remark is too just to be considered as a libel upon society ; but to censure imperfections without pointing out a remedy, is as unavailing, as it would be for a physician to describe all the minute symptoms of a disease without recommending a proper mode of cure.

Dr. Young's sublime description of time was never surpassed, and can scarcely be equalled in any language :—

———We take no note of time,
But from its loss. To give it then a tongue,
Is wise in man,—As if an angel spoke,
I feel the solemn sound !

He then proceeds to tell us that the stroke of the clock is “the knell of our departed hours,” and warns us not to waste them ! Time is every man's *moral estate*, and happy is he, who has early learned not to squander his patrimony ! A just and correct knowledge of the importance of time should be looked upon as the greatest mark of a sound head. A man who suffers moments to glide away imperceptibly, unemployed, except in listless, indolent inactivity, or in trifling and irrational amusements, fails in the great duty he owes himself and his fellow-creatures ; he fails in the duty he owes himself, for he neglects to strengthen the virtuous principles of his character by proper exercise, without which they become corrupted and inert ; and he fails in the duty he owes to his fellow-creatures, because no man should live for himself alone ; action is his sphere : he should do something towards the general stock, or else he is to be regarded as an intruder upon the labours of his brethren :—

Man, like the generous vine, supported lives,
The strength he takes, is from the strength he gives.

The retrospect of the *past* year may fill the reflecting mind with anxiety and regret ; but while there is life there is hope, and though the year be as yesterday, and cannot be recalled, the one on which we have just entered, holds out renewed opportunities and advantages. 'Tis true the same temptations may again assail you, heretofore but too successful. Be, therefore, more vigilant ; you have, or ought to have, increased experience to detect the foe, and more resolution to withstand the assault. Avoid the errors of the past, and remember that the present hour is all that you can call your own ; make the best use of it while it is so ; and rely, without fear, on that Power which will reward your sincere though feeble exertions.

The *departure* of another year, and the *arrival* of a new one, have induced me to send the above piece to the Magazine ; and I hope it will be the mean of exciting diligence in *all* who read it, to make their calling and election sure. O how speedily will the consummation of *all things* commence ! For yet a very little while and the commissioned archangel lifts up his hand to Heaven, and swears by the Almighty Name, THAT TIME SHALL BE NO LONGER. The *abused* opportunities will never return, and *new* opportunities will never more be offered. Then should negligent mortals wish ever so passionately for a few hours,—a *few moments* only, to be thrown back from the opening eternity, *thousands of worlds* would not be able to procure the grant.

Let me just remind the righteous that they *now* have

“ A twelvemonth less to struggle with the world,
A twelvemonth nearer on the road to Heaven.”

“ Whatsoever thine hand findeth to do, do it with ALL THY MIGHT,” is a thought I would recommend to the reader as well as myself, as a motto for the new year 1818.

HENRY BASDEN.

OBITUARY.

*To the Editor.*DEAR SIR, *York, Dec. 6, 1817.*

I HAVE the painful task to communicate to you the unpleasant information of the death of our highly esteemed brother, JONATHAN PARKIN. He left this world for a better on Friday morning, the 29th ult. at Malton, in the 55th year of his age, and 34th of his itinerancy. His beloved wife departed this life about five months ago, after a long illness; during which he was deeply affected, and strictly attentive to her in all her weaknesses; so much so, that many of his friends suspect, that the fatigue of his body, with the distress of his mind, contributed greatly to the affliction that ended his mortal life. This illness commenced about six weeks before his death, through a cold, attended with a slight fever; under which he continued to perform his regular work, until a blood-vessel breaking, and the discharge becoming alarming, he was persuaded by his medical attendant to rest a few weeks. This, however, did not give the relief expected, for frequent relapses followed soon after, and cut off all hope of his recovery. The disease produced excessive langour; so that, for several days before his death, he could not speak so as to be heard, without the greatest attention: but his mind was perfectly composed and tranquil. It may be said, with perfect truth and propriety, of our departed brother, that he was a humble and holy man, quite content to be

“ little and unknown,
Priz'd and lov'd by God alone.”

In Malton he was universally respected by all who knew him; and those who were the most acquainted with him say, they never knew so holy a man; one who, in every thing, in every place, and at all times, was so entirely the Christian. Multitudes of all sects in the town attended his funeral, and the sermon preached on the occasion, in the chapel, in the evening. His children have met with an irreparable loss, and they feel it. May they find their consolation in the protection and presence of him, who is the Father of the fatherless.

THEOPHILUS LESSEY.

BY a letter to Mr. BLANSHARD from Mr. ELLIDGE, dated Ely, Dec. 10, it appears that Mr. WILTON, the Superintendent of that circuit, also is no more. He died on Tuesday morning, the 9th. His affliction continued about nine weeks,

during which time, Mr. E. says, “ he was very happy in his mind, and that it was delightful and affecting to hear him declare the goodness of God to his soul, his *entire* dependance on the atonement, and the abundant consolation which he received through faith in Jesus. That morning, about three o'clock, he had a very severe attack, which the doctor thought was occasioned by an abscess formed in his stomach. This burst, and nature being unable to clear the discharge from his breast, he expired about 11 o'clock.

[We are sorry that duty calls us to lay another mournful letter before our readers, announcing the death of another of our Missionaries in the West Indies.]

Extract of a letter from Mr. RUTLEDGE, to Mr. BENSON, dated Bahamas, New Providence, Sept. 24, 1817.

THE painful task falls to me to inform yourself and the Committee of the melancholy event of brother Joseph Ward's death; which took place on the 21st inst. after an illness of some days. From the third day till the ninth, his doctors thought him getting better, as did also his friends and his nurses; but on Sunday the twenty-first, an awful and alarming change took place, which soon hurried the spirit of our dear brother into eternity. He died, however, in the most happy state of mind, triumphing over death and the grave; praying, praising, and preaching Jesus to the very last. The third day of his sickness, I asked him the state of his mind: he answered, seemingly much affected, “ I have a good, a strong hope through grace.” I said, “ My brother, have your anchor well fixed within the vail, for the storms may soon rise very high.” He answered, with an impressive voice, “ They may, but God is the strength of my heart, and my portion for ever.” — Though there is at present a destructive fever prevailing in Providence, by which many strong and formerly healthy persons have been hurried into eternity: yet our brother's death was not occasioned by it, but by his too great exertions in the heat of the season. Our two chapels in town had to undergo repairs, in the doing of which brother Ward would not be prevailed upon to forbear his exertions till the whole work was finished. The consequence was, that three days after he was seized with a fever, and a pain in his breast, which in a little time removed him from this valley

of tears to the paradise of God. I think he was one of the most diligent labourers and best Preachers that ever the Committee sent to the West Indies. His mental capacity was great: he had made some progress in the Latin and Greek languages, and had the Lord seen good to have spared him to have returned home, the Connection would have had in him a preacher possessed of qualifications far above the middle rate. His gift in prayer was great, exceeded by that of few in the Methodist Conference.—There will be considerable difficulty in supplying his place till we receive a Missionary from home; as brother Turton cannot visit any of the out places on the Harbour Island Circuit; and, as there is neither Church of England nor Presbyterian minister officiating now in Providence, the town cannot properly be left with less than two preachers. Mr. Hepworth, the Church minister, is very sickly, and, through a long fever, rendered unable to preach; and, indeed, it is said he must move from the Island for some time, in order to recover his health.—The Scotch minister, Dr. Macfarlane, died of the fever before he had been three months in the Island. He was a good preacher;

a man strictly on the side of piety. The public, and indeed the Methodists, have suffered a great loss by the death of this faithful minister. Judge, dear Sir, what an awful visitation the churches have had in this town; in less than six months there has died Dr. John Stevens of the Church of England, Dr. Hugh Macfarlane of the Church of Scotland, and from our church our much esteemed and laborious brother J. Ward. His funeral was the largest ever seen in Providence. Our black people deserve to be mentioned with honour, for their great attention and faithful services to our brother in his sickness, their decent appearance at his funeral, their heartfelt sorrow, expressed in floods of tears, which drew the attention of all present. Our white members and friends also showed the greatest attention and respect. The public here never witnessed such a sight as this funeral afforded them.

P. S. October the 11th. Brother William Wilson has caught the fever, and lies ill in my house, where he was taken a few days after his return from Harbour Island. May God spare his life! The times are awful.

MISSIONARY INTELLIGENCE.

From the LEADERS and STEWARDS of the Society in Gibraltar, to the MISSIONARY COMMITTEE.

Gibraltar, Aug. 25, 1817.

REV. AND DEAR BRETHREN,

SINCE the arrival of our worthy and well-beloved brother and pastor, the Rev. Thomas Davis, God has been carrying on a good work among us. This has been mostly among the military. Of the Royal Artillery and 67th Regt. many have been awakened, and many brought to a sense of salvation through Christ. The greater part of these have left this place to return to their native land, and to all appearance are determined to give themselves entirely to God. Some of the Royal Artillery still remain with us, and continue to evidence the change which has taken place in them, by a holy life. There are also some few among the Royal Sappers and Miners, and Staff corps, who appear to have a good work begun in them, and to love the truth. But the most particular work of God is among the men of the 26th regt.; numbers of whom have been wrought upon, and many have joined the society. Some, indeed, have drawn back, but numbers still remain

with us, and walk worthy of their Christian calling. Mr. Davis pays the greatest attention to them, visits them in their camp, has interested himself greatly in procuring them a place to meet in, and has appointed Mr. Thomas Davis to visit them also weekly, when convenient, so that they have preaching frequently. As to the stated inhabitants of the place, there is not that work among them which we would wish to see. We believe, however, that God is at work among them also, as many of them have been awakened, and some have joined the society, and are endeavouring to live according to the gospel.

The number in society is 102, of whom 35 are inhabitants, and 67 of the military. So that, you see, your Christian exertions have been crowned with some success, even in this wicked and abandoned place. We are happy to inform you, that besides those in society, our chapel is attended by a number of respectable persons, who, we hope, will ultimately profit by the word. Our worthy brother, the Rev. Mr. D. is highly respected by all who have any knowledge of him in this place, and especially by the different members of the society, for

the truly missionary spirit by which he is actuated. We would wish him to remain with us two years longer, as we believe it would be for the good of the cause of God; but though he would have no objections himself to stay, if he saw his way clear, yet, in consequence of his partner's constitution not being equal to the heat of the climate, we are under the disagreeable necessity of giving up all expectations of this nature.

It is with pleasure we have also to inform you, that our temporal affairs are in a prosperous state; and we humbly hope, by God's blessing, we shall be enabled gradually to reduce our very heavy debt on the chapel. We are,

Rev. and dear Brethren,

Your most affectionate Brethren
in the Gospel,

THOMAS DAVIS, } *Leaders.*

MICH. CAULFIELD, }

JOHN B. HERBERT, } *Stewards.*

RICH. GILLILAND, }

SOUTH AFRICA.

From Mr. BARNABAS SHAW, Missionary
in South Africa, to Mr. BENSON.

Zim or Little Fontaine, April 16, 1817.

On this retired mountain, it is so seldom that I have an opportunity of sending my letters to the Cape, that you may perhaps charge me with negligence, or forgetfulness: this, however, I assure you, has not been the reason of my not writing. My thoughts frequently take wing, and quickly bring me among my old friends in England, but especially amongst those Fathers in the Gospel, who so faithfully and so affectionately exhorted and charged us, to preach the Word in season and out of season.

As I am sure your heart rejoices in the truth, in the spread of the truth, and in the effects produced by the truth, I doubt not but the following extracts will be acceptable to you.

Jan. 26. While giving out the first hymn before our evening service, one of the men in the house suddenly fell upon the ground: on inquiring of my Interpreter whether the man was sick, he answered, that the man (he believed) was not sick, but convinced of sin. On asking the Hottentot what was the reason of his falling from his place upon the earth, he said it was by reason of his sins. On hearing the name of Jesus, (said he,) I was so affected respecting my situation, that in a short time I became as one drunk; I then fell to the ground, being no longer able to keep my seat. This has caused me to think more deeply on that passage of Scripture found in

I Cor. xiv. 24, 25, "If all prophecy, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all; and thus are the secrets of his heart made manifest; and so falling down on his face, he will worship God, and report that God is among you of a truth."

Feb. 9. While preaching from the "Fountain opened for sin and uncleanness," the people were exceedingly attentive and much affected. One of the young Hottentots said, after service, that she now believed that Yesop (Jesus,) had more love for Zondaars, (sinners,) than it was possible for a mother to have for her son or daughter. O how powerful is the Gospel when attended by a Divine unction! How cheering to my soul to hear the people speak of the work of the Lord in their hearts.

19. We put our oxen to the yoke, and began our work of haling stones for the Chapel. All being in readiness for our beginning to build, I preached from Zech. vi. 15, "And they that are afar off, shall come and build in the temple of the Lord, and ye shall know that the Lord of Hosts hath sent me unto you. And this shall come to pass if ye will diligently obey the voice of the Lord your God."

20. I am much tried with some of the people, who will not work; and with others who will work for half an hour, and then lie down to sleep. On reproving them, they said they were willing to work, if they had food to eat; but they had nothing wherewith to support themselves. (Many of the poor Hottentots have nothing to eat but the roots that they dig out of the ground, or what others give them. The length of time that they subsist without food, when not working, is truly astonishing.)

21. I called for the Chief, or Captain of the Kraal. When I asked him if it were really his desire that a Chapel should be erected, and wherefore he did not come out amongst the people, and call them to the work? he answered that many of the people would not obey him, should he call for them;—that others were poor, and had nothing to eat;—that, for himself, he had nothing to give them, till the little wheat that he had should be thrashed. But if my corn were thrashed, (said the Captain,) I would willingly give food to the people who come to work at the Kirk; it is my desire that a Chapel should be built, where the word of God may be preached, and my soul learn to know the truth.

I then called for all the people to come together, in order to adopt some method

of procuring food for those that might work at the Chapel. As I had purchased a little wheat from a Boor, I offered to give a sack of the same, and a goat for them to kill.—The Captain then said I must lend him a sack till his should be thrashed, and he would give it to the people. Another young Hottentot offered the same quantity, and his father half as much; so that in all we had fourteen bushels of wheat promised. And not only wheat, but I asked the people who were able to give us goats or sheep, which they willingly did, till (in a short time,) we had nearly thirty promised. Some of them said they were very poor, and could not well part with a goat, or sheep; but as it was towards building a house for the Lord, where he would teach them and their children by his Word, they would give what they could willingly. Thank the Lord, I hope the poor creatures will now be able to enter into and abide in the work, till it shall be finished.

26. My wife being pregnant, and exceedingly ill, said to an old Hottentot, (who acts for us as a servant,) that she feared the child was dead. The old Hottentot immediately said, "My Mrs. must not say so; the child is sleeping; Mrs. must look to the Lord."

March 8. Our Chapel being built to the square, we put up an awning, to screen us from the rays of the scorching sun.

9. Being the Sabbath, we had service within the walls of our *Zion*, (*Zion* is the name that I have given to my station, and to the Chapel; believing that the Lord will here establish his word, and that of our *Zion* it shall be said, "This and that man was born in her.")

April 12. The one side of our Chapel is now covered in, and I hope that the other will be completed in a short time. When this shall be done, I shall have more time for improving myself in the Dutch language; for though, by the help of the Lord, I can so preach therein that my Interpreter can understand what I say, and give the meaning thereof to the people; yet I am very far from being master of the language, so as to speak it correctly. This mountain is now but thinly inhabited, in consequence of the great drought, and the want of grass for the cattle; yet the people who have gone from this place can generally come on the Lord's day, and when the rains come on, and the grass shall have begun to grow, they will then return. In the latter end of May, or the beginning of June, the snow begins to fall upon this high mountain, and it has always been a custom with the people, at that season, to go under the

mountain, which is about half a day's journey. Many of them say, that as the word of God is here, they shall remain to hear it: some say, that for six weeks or two months it will be impossible for them to bear the extreme cold. As yet we know not how they will act. If many should go, I shall consider it my duty to visit them, and preach to them the Word of Life.

Hitherto I have received nothing from the Committee, but the Stations of the Preachers, though I suppose there may be letters lying at the Cape. A letter was written at the Cape for me in the month of October last, which did not arrive here till February. My dear wife joins me in love to yourself and the Committee, still trusting that you remember us in your prayers.

Yours, &c.

BARNABAS SHAW.

Extract of a Letter from Mr. B. SHAW to the COMMITTEE, dated Lealie Fontiense, Aliene, Namacqua Land, July 6, 1817.

ABOUT six weeks ago, I wrote two letters for England, which I gave to a Boor, who said he should set out for the Cape, in a few days, but he is not yet gone: I have, therefore, received my letters again. A letter to Mr. Benson contains some extracts from my journal, &c. till April 12. I might here add other extracts; but believe that after giving an account of my situation, prospects, &c. I shall find no place for them. In a short time, God willing, I intend setting out for the Cape, as we are in need of several necessaries, which, in this land, can by no means be procured.

I am much in want of books. Four of my scholars are now reading in the *Hollandsche Testament*, and others will in a short time be ready for the same; but I have no more for them. I am also at a loss for suitable books for those who are desirous to learn. I purchased thirty *Hollandsche* books of the alphabet, in the Cape, but all the lessons therein being of the old *Hollandsche's* print, when the people are able to read this book through they are still unfit for the *Hollandsche Testament*, which is printed in London, it being another sort of letter. I, therefore, in teaching my scholars, make use of the *Hollandsche* tracts, which I procured in London. So soon as one of them has learnt his letters, I then begin to learn him the monosyllables in the tracts, and afterwards the words of two syllables, &c. I have not yet procured any other sort of books, but I have procured some ones in

the Cape, I shall be under the necessity of sending you a manuscript, hoping that you will print, or cause to be printed, five or six hundred as soon as possible.

We also much need *glass*, for windows to our house, and at least for the chapel. Were it not so cold we could do very well without them; but sometimes for a week together we have the wind blowing so strong—with mist—rhime—hail, or snow, that we are glad to make fast every crevice in the house, and when this is done we must either sit in the dark, or use a candle at mid-day. In the winter season also, in the chapel, or school, we are forced to have all our window-shutters fast, which are made of the same materials as the houses of the Hottentots. This being the case, in the cold weather we can alone see by the light of the fire, which is placed in the middle of the floor; some are learning to read who are advanced in years, and it is impossible for them to see excepting a window be opened, and when that is done, they cannot bear the cold, as many of them have but little clothing, and some of the children none. We also need a *bell* to call our people to service: many of them live a considerable distance, and have no clocks or watches. We now make use of a large *beast-horn*, which is blown at the appointed season for worship; but the blast is too weak to make all hear. If it is possible to obtain a bell at the Cape I must do it.

I also need *help*. In the summer season, when all the people are upon the mountain, there is work enough in preaching, catechising, and teaching school, for two persons. In the winter, when about one half remain on the mountain, and the other go to two different places, each being a long day's journey from hence, one missionary might labour one week at home, and the other at the out-posts, &c. &c. There is likewise a place about a day's journey and a half on horseback, where, at a certain season of the year, many Bushmen assemble, there being a good fountain of water. God willing, when that season of the year shall come, I intend taking a number of my people and waggon, and remaining there for a few weeks, while the Hottentots, who are acquainted with many of the Bushmen, will do all that they can in bringing them to hear the gospel. As this place is beyond the limits of the colony, I must first have leave from his Excellency, which I think he will grant me. The poor Bushmen are generally wild, and deeply skilled in preparing and shoot-

ing poisoned arrows at the Boors, &c. who are guilty of hunting them, and taking their children for slaves: what wonder? If we should obtain a Missionary to settle at the Bushman's fountain, and succeed in collecting a number of them, my people promise to help them, by giving them some goats and sheep to begin with, and to go and sow corn for the Missionary. If corn will not grow on that land, they will sow him corn here, and take care that he shall not hunger.

ASIA.

Extract of a Letter from Mr. LYNCH, to the COMMITTEE, dated Madras, May 12, 1817.

By the letters which I wrote to Mr. Buckley, and brother Sam. Downing, and directed to you, you are informed of my arrival and reception here, and the number and state of the little society. And thank God, we are still going on pretty well. I believe six of our society are happy in God, and several more are pressing into the kingdom. I am under the necessity of preaching from three to five times a week; and feel that three times fatigues me more than fourteen times used to do in Ireland. Our present place, though large enough, is exceedingly unfavourable, as it has no circulation of air through it; and is so hot, that women are often obliged to keep fanning themselves all the time: and I never preach, but I am thrown into the highest state of perspiration. And yet we cannot get a better place unless we were to go to the expense of eight or ten pounds a quarter. At present our congregations are tolerably good; but would be much better if we had a chapel; and as yet I have no prospect of a suitable place. In Madras, the streets and squares are more confined than in London; and in depth there are few places more than from sixty to eighty feet, and in front and rear, and on each side, closely confined with houses and walls. And such a place for bustle and perpetual noise I never have been in. Indeed I do not yet see one place in the body of the town, that my conscience would allow me to purchase for a missionary family to live in: and both myself and the little society are fervently praying to God, to direct us in this important matter. What is called one ground, viz. sixty feet by forty, in a populous place, costs from 80 to 120 pounds sterling; and in back streets from 60 to 100 pounds:

and in so hot a climate, less than four grounds could not be purchased for a house and chapel. I am truly thankful to God, for the money you allow us for the schools: already we have our governor's full approbation.

Extract of a Letter from Mr. JACKSON to the COMMITTEE, dated Batticaloe, May 8, 1817.

Batticaloe has generally been thought an unhealthy station; but I believe it is no more injurious to European constitutions, than the generality of places are in hot climates. This impression was strengthened by the death of our worthy brother Ault. The thermometer now approaches towards ninety.

Batticaloe is a small island, (about three miles in circumference) surrounded by a lake, abounding with various kinds of fish. The country about is low and flat for many miles; and a great part of it is sandy: yet the appearance of the place is pleasant and delightful.

There is no kind of building at this station the property of the mission. The place I preach in belongs to government. To it the troops in the garrison are marched at ten o'clock every Sunday morning, when I read prayers and deliver a sermon in English. Some of the Dutch also attend my English sermons, but they are generally men employed in the service of government, as clerks, &c. their profession requiring them to understand English. At five o'clock on the Lord's day evening I preach in Portuguese. At this time, the Dutch women attend with their husbands, who do not understand English sufficiently well enough to attend in the morning. But after all, my Portuguese congregation is small. Batticaloe, with regard to the Dutch, and half-castes, is the smallest station on the island of Ceylon, occupied by your missionaries.

The Malabar language is necessary for this station, and to it I pay particular attention. A great part of my time is devoted to it, and shall be till I am master of it.

I have now under my care, a very intelligent young Brahmin. He was brought to me by his father, for the purpose of teaching him the English language. He is very attentive, and desirous of instruction; and by teaching me to pronounce Malabar, he reads the word of God in a language which he can understand. May it make him wise unto salvation, through faith in the Lord Jesus Christ.

I have under my care many other fine

boys; some of them can repeat two or three pages of Mr. Wesley's Instructions for Children, by heart at one time. We have tolerable singing, both at our English and Portuguese services; for I always practise the Malabar and Dutch boys three times a week.

The people of this country have long been in great darkness, and destitute of good christian teachers. But the glorious light of the gospel now begins to shine among them.

I am now building a boat for the use of the mission at this place. It will be 21 feet long, and 6½ broad: by it a circuit may be taken of thirty miles, to the numerous villages situated on the lake, all inhabited by Mahometans and Gentoos.

The schools which were established by Mr. Ault, went to nothing soon after his death; and even some of the wood with which they were built, was removed to the heathen temples. I have set them on foot again.

BAHAMAS.

Extract of a letter from Mr. MOORE to the COMMITTEE, dated Green Turtle Key, Abaco, August 15, 1817.

YOUR kind letter, with the copy of the one sent to the chairman, came safe to hand. To hear of the prosperity attending missionary labours in the various parts of the world, charmed my soul, and filled my tongue with praise. I feel not less animated, and thankful to the Giver of grace, that I am able to inform you that God is not unmindful of us on these barren rocks: many here have felt the power of the Divine Ephphatha; their ears have been unstopt, and their tongues loosened to preach the God of love: here I have seen the prophecy literally fulfilled, "Let the inhabitants of the rock sing." The outline of my last year's labours is given you in the District Report, and my letter sent to Mr. Blanshard; this will plead an excuse for my not writing much on that subject now; there are, however, two circumstances that I have not mentioned before, which, I think, will not be a little gratifying to you, as they shew the restraining influence of the Gospel on the wicked, and its constraining influence on the heart which has opened to receive it: It has been the custom on Harbour Island, from its first settling, for the people to have their chief diversion on Old Christmas-day, which consisted in having set dances at their various houses, and men assembling themselves in companies, going through the settlement firing guns,

shouting huzzas, and, at every house they passed, to demand liquor. Last Christmas, two or three young men assembled themselves for the latter purpose; but as none but a few children would join them, shame covered their faces, and they would not go about. Only two small huts were opened for dances, and these mostly filled with children.

On Harbour Island there is a gentleman (Mr. John Saunders) who warmly espouses our cause; it was by the aid of this friend that a chapel was erected there. Brother Turton, who was the preacher on that circuit when the chapel was built, fearing to go to too great expense, did not finish it in that manner which he otherwise would have done. Our good friend Saunders, on whom God has laid his afflicting hand, but whose heart he hath filled with his love, finding himself drawing near the confines of eternity, felt uneasy, lest, after his death, there should be no friend who would lend us any pecuniary assistance to enable us to finish the house of God, particularly solicited me to have it neatly finished, saying, "Sir, I wish to have the chapel neatly finished before I die." I have acceded to his wish. The roof, which was nothing but thatch, I have taken off, and roofed it with shingles; also ceiled it, and properly finished the flooring. They have now a neat chapel. The expense has been considerable; but in three years the chapel will clear itself.

I now proceed to give you an account of my labours since our last District Meeting. Having to settle my quarterly accounts at Harbour Island, on my way to this place, I stopped there, and held the quarterly meeting. On the Easter Sunday I preached on—"That I might know him and the power of his resurrection," and assisted Messrs. Wilson and Turton in administering the sacrament, and in the afternoon to hold a love-feast. God was present with us through the day: in the morning two persons felt the resurrection's power on their hearts, and were raised from the death of sin to a new birth in righteousness. At 12 o'clock at night I sailed for Green Turtle Key, and had an extraordinary good passage. On the Monday evening I was landed safe on this place. This passage, which takes in general two days, we performed in about 20 hours. The Lord surely gives the winds and waves charge concerning his servants.

This settlement is small, but is daily increasing. The inhabitants are a labouring class of people, but decent and respectable, and, I can add from experience, very hospitable. With respect to reli-

gion they were indifferent, and highly prejudiced against meeting in class. After leaving so lively a people as I had been with in Harbour Island, as might be expected, I felt much at first; but, blessed be God, the face of things is altered; the people are getting concerned for their salvation; the preaching is better attended, and several have been added to society. When I came hither, I believe there were not more than 14 in society, one of whom is gone into eternity: I have now near 40, most of whom appear to be sincerely seeking the salvation of their souls. The chapel being rather out of the settlement, I have instituted prayer-meetings, to be held at a private house, twice a week. We hold them about an hour before the sun goes down. In these meetings we have much of the power of the Lord, and I am encouraged to expect that God will make me a blessing to this people.

On the 28th of April I set out to visit the other settlements: we reached the nearest, called Great Harbour, distant 10 leagues from Green Turtle Key, about dark. Through the restrictions laid on us I was not able to assemble the people: I, however, visited their houses, and talked to them respecting their souls' salvation, and informed them of my intention to preach in the morning at sunrise; which I accordingly did: and I gave out that on my way back, I would call in and preach to them again. I then went on board the vessel again, to visit the other settlement, Cherrick sound. This settlement is distant fifteen leagues from Green Turtle Key. This part of our journey was rather troublesome; the wind being a-head, and having the ocean to sail for some way, we were obliged to come to at a place called Little Harbour. On Thursday morning, April 30th, the weather appearing foul, the captain of the vessel did not like to venture out on the ocean. I was therefore obliged to travel along by the sea-shore, sometimes over sharp rocks, and at other times my feet sinking into the sand. I however, felt happy in my soul. The good friend that accompanied me, fearing I was getting tired with the journey, was continually endeavouring to cheer me, by saying, "Sir, we are in a good work, and the Lord can protect us." The well-meant hint of my zealous friend made no small impression on my mind.

About two o'clock of the same day we arrived at the settlement above mentioned, and were politely received. I preached at five to a very attentive people. The next morning early, I walked back to the vessel: we endeavoured as much as possible, to be back to the

Great Harbour to preach that evening; but the winds being light, we could not reach there time enough. We went on shore, and talked to the people; and the next morning I preached, the people were very attentive. One man certainly felt the power of the word: he told me he had not rested in his soul since I had been away. I pointed him to the Lamb of God, who taketh away the sin of the world. On the Saturday evening I came back to Green Turtle Key. On the Sabbath I administered the sacrament: the Lord blessed us indeed. The friends have been so kind as to carry me in their vessels twice since, to visit the Great Harbour, and the different families living along the sea-coast. I have evident reason to think that each of my visits have been rendered beneficial to the people. A woman, the last time I visited Great Harbour, after I had done preaching, with tears in her eyes, thanked me for my good advice: I exhorted her to prayer, and to forsake sin. From this account you will discover, that the good attending this mission will not sufficiently evidence itself by the number of members in society, the different families living so far from each other. Great Harbour is the only settlement at present, where there is any probability of forming a society; and this, from the disadvantages under which the Missionary labours, will take some time to effect. The disadvantages of which I write, are the want of a vessel to enable me frequently to visit the places, and the being deprived of evening worship*. If I cannot get to the place before the sun is down, my labour is lost. Had I a small smack, (i. e. a large decked boat) as I can always get a couple of friends to go with me, my visits to those places would be more frequent, and I should be able, if the Lord blessed his word to the people's hearts, to form them into a society.

* Under the present law of the Bahamas, prohibiting all religious meetings after the setting of the sun.

WEST INDIES.

Extract of a Letter from Messrs. RABY, SHREWSBURY, and HILLIER, to the COMMITTEE, dated Tortola, Oct. 11, 1817.

The instruction of youth we have viewed as an object of supreme importance: we beheld them as sheep having no shepherd. Of them it might be truly said, that no man cared for their souls. Brought into the world in a state of ignorance and sin; examples before them which they are by far too prone to imi-

tate; and no grace to resist those temptations which an indefatigable adversary is ever ready to present to the mind;—in this state they were presented unto us, and beheld with the tenderest compassion, and sincerest regard for their present and future welfare. A conviction that it was our imperious duty to attempt this, led us to pay particular attention to the Sunday-School established by our worthy predecessor; and which we are happy to inform you, continues to wear an aspect truly encouraging. Upwards of 120 children are taught to read: and perhaps we are justified in saying, that this is one of the smallest advantages they will reap from this institution. Several children appear under serious impressions; and we fervently pray, that these may not be like the morning cloud, or the early dew, which passeth away; but may the children continue to increase in piety and devotedness to God, and be a seed to serve him for ages to come.

Some time ago, several slave-ships destined to foreign parts, fell into the hands of British cruisers, and were ordered for this island. Considerable numbers of those, torn by the hand of violence from their native country, have since their arrival, been instructed in the principles of Christianity, baptized, are members of society, and we hope we are not too sanguine when we say, are in possession of that grace, which renders them worthy of confidence, and useful members of the community.

NOVA SCOTIA and NEW BRUNSWICK.

From Mr. W. BURT to Mr. T. Wood, dated Fredericton, New Brunswick, July 17, 1817.

AFTER having laboured in the Newport Circuit nearly seven months, according to the order of the District Meeting, I was stationed at Fredericton; which appointment was not a little painful both to me, and the people of that place, (Newport,) as the power of the Lord had been felt among us, and many had been brought to experience an interest in Jesus Christ. After having taken an affectionate farewell, on the 9th of June, I embarked for St. John's, New Brunswick; but after two days was driven back again by a strong west wind, which well nigh caused the deep to swallow us up. Our second attempt was more successful, and, after remaining a few days in the City St. John, I again embarked on board the steam-boat, for the place of my destination.

The different places to which my attention is called, are, 1. *Fredericton*, about

90 miles from St. John's, up a beautiful and extensive river, the pure and incessant streams of which are constantly emptying themselves into the Bay of Fundy. In this place there is a small, but commodious Chapel, also a Society of about 18 in number. The congregation is tolerably large, and would be more so; but, on account of our only having preaching once a fortnight, many attend places in which it is more frequent. It is the general wish, that a Preacher should be here constantly, as there would be no difficulty about his support. 2. *Sheffield*, about 18 miles down the river from Fredericton, where there is also a small Chapel, crowded with attentive hearers, and a Society of about 26. Hither my attention is called once a month, which cannot be considered a competent supply. 3. *Grand Lake*, about 12 miles from Sheffield, where there is a small Society, but preaching only once a month, and that only on a week night. These two latter places have united in endeavouring to get a Preacher to themselves, and have raised a subscription of £50. a year, besides their general way of supporting a Preacher. 4. *Nash Walk*, which is about 20 miles from Fredericton, up a different river, where there is also a Chapel and Society, which engages the other quarter of my time. It is the earnest request of the people here, to have preaching once a fortnight at least. 5. *St. Mary's*, about six miles above Fredericton, where, just before brother Stokoe left the place, the work broke out. There had been no Society before, but he there united 19 together. Since I have been here, several more have been added. It is the wish of the Society and the people at this place, to have preaching occasionally on the Lord's day, in addition to once a fortnight, (which is all they can have) on week-nights. It is generally thought by our people, that there never was such a call for another Preacher as at present; there are but two in this part of the Province, which is very extensive; and if the Committee could be prevailed upon to send another Preacher this fall, I am sure he would be received with open arms, as a blessing from the Lord.

As for myself, I feel the importance of my situation, about 90 miles from any of our Preachers; sometimes cast down, sometimes encouraged, but steadily staying myself upon the atonement and intercession of Jesus Christ, the Friend of sinners.

Extract of a Letter from Mr. DUNBAR, to the COMMITTEE, dated Cumberland, Nova Scotia, Sept. 12, 1817.

At our last district meeting I was re-appointed for the Cumberland circuit, agreeable to my own, and I believe the general wish of the people. The last year was a very good year to this circuit, as much so as they have known for many years. We had great peace, and some success in the name of the Lord. I think I never spent a more happy and comfortable, nor, perhaps, a more useful year in all my life. Glory be to God, for all the good that is done in me and by me. We have two new chapels just finished, and since the district we have had an increase, and still a pleasing prospect of yet greater good being done in the circuit.

Last Sunday evening I met the society at Point de Bute (a place where our society has been more than doubled the last year,) and it was truly a precious time; many could say it was "good for them to be there." In this place our congregations are so large that the friends talk of enlarging their chapel, or building a new one.

On the 22d instant, I intend to form a missionary society for the circuit at this place; and I think much help will be afforded, and good done by it.

I am happy in my soul, and happy in my work, and I long to be more useful in my day. We want another preacher for this circuit; the labour is too great for one, and we have the means of support at least for a single man. I look for one this fall.

Extract of a Letter from Mr. W. ELLIS, to Mr. BLANSHARD, dated Trinity, Newfoundland, Aug. 1, 1817.

I AM thankful to God for so far restoring my health as to enable me again to take a circuit. Since I came hither, I have been blessed with more than ordinary manifestations of the love of God; and, though in my public ministry, I do not feel myself as comfortable here, as I did in the other Bay, yet I feel a considerable degree of encouragement, and desire for the salvation of sinners.

This is a pleasant harbour, and, I think, its population may be estimated at 7 or 800. There is an episcopal church, built, I believe, about 55 years ago: the minister of which is old and infirm; but at present his son reads prayers and a sermon once on a Sunday: nor indeed have they had service oftener, except on particular occasions, for many years back. There are four or five merchants here, and it is the constant prac-

tice to keep the shops and stores open till 12 o'clock on the Lord's day.

I arrived here July 7th, and, as I found there was no service in the church at 11 o'clock, I began the service at that hour, read prayers, and preached to about 30 adults. The next Lord's day my congregation increased to 45; and last sabbath to upwards of 50. But in the evening I have large, respectable, and attentive congregations. May God give his blessing! It is true, I have many things to discourage me here. It is a new place; Methodism is not known, consequently despised; and many think we are enemies to the church, and come amongst them to make a fortune. Here I have none of the children of God to hold up my hands, to pray with me and for me: this is new ground. At this season of the year too, I can only get a congregation on the Lord's day; for the people are all employed at the fishery; so that it is not in their power to attend preaching. But this will not be long, as their busy time will be pretty well over in about two months.

On my coming, I was grieved to see scores of children running about the Harbour on the Lord's day, and resolved to try to establish a Sunday-School. In this I was cordially assisted by Dr. L. the magistrate, and a few others; so that the second Lord's day I was here, we had 40 scholars, and last Sunday, which was the second since the school was opened, we had 51. But they are badly off for books, as many of the parents do not possess the means of buying them for their children. I hope you will have the goodness to send me a few as soon as convenient. Mr. Marsden told me, that if I wanted tracts they should be sent. Now, I think tracts would be of great use, as they would preach to the people in their own houses; and, as experimental religion is not much known in this place, I am of opinion that books of that kind would, with the blessing of God, be rendered useful.

At present we have Divine service in the Court-house, which has been granted us for that purpose by Dr. L. mentioned above. It is a comfortable place, and holds, I think, about 250, if not more, and we have it full on the Lord's day evenings. In the neighbourhood of this place we have several places, where, I hope, good may be done. In English Harbour, about three miles from hence, I think there are 300 inhabitants; but they have no place of worship. At present an old gentleman reads the Church service for them, once on the Lord's day. This place I intend to visit, and do them what good I can,

besides some others when the season will permit. I have a class, which, although it consists but of three persons, I intend to continue to meet, as I think little good will be done, if that means be neglected.

We hope, should the Lord prosper my labours, to begin to build a little chapel in the fall of the year, and, at present, we have some timber on the spot. But as the fishing season appears to be very bad, I doubt we shall have great distress in the winter, and be prevented from getting on with the house; but I shall do all I can, and a few have expressed their willingness to give us some assistance. I have the pleasure of telling you that the work of God is in a prosperous state, in most of the places where we labour. We had a good District Meeting. I think the preachers were all pleased with their appointments, and left the meeting fully resolved to spend and be spent in leading sinners to the blood of Jesus.

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Extract of a Letter from Mr. CUBIT, to the Rev. JAMES WOOD, dated St. John's, Newfoundland, Oct. 25, 1817.

We have just got our chapel plastered and one coat of paint on it. This was necessary to make us at all comfortable, and the increase which I evidently see in our congregation proves to me that we are recovering from the shock which the fire, and the awful distress of last winter gave us. When I left England I did not expect to know want of bread, to be actually, as they say, put to my shifts to get food; but, blessed be God, I was enabled to trust in him, and just as our distress seemed at its pitch, and famine was at our very doors, he sent us relief. For some time I was without bread, flour, and potatoes, and Mrs. C. in a situation in which she could not eat salt fish. At one time we thought ourselves favoured by getting half a barrel of potatoes, frozen, and not so large as walnuts, by sending eight miles for them, for 14 shillings. Such circumstances, my dear Sir, connected with the dreadfully embarrassed state of our finances, make much against us. I still retain my opinion, that were we free from incumbrance, not only could a married preacher be supported here, but some assistance would be given to the district at large. Amongst the many mercies I have enjoyed since I came hither I would thankfully mention, that, notwithstanding the troubles into which I was plunged as soon as I came, I am thankful that I am a missionary; I rejoice that I feel a humble confidence that I am in the way of duty; that God, as hitherto he has supported me, will still continue

to do so. With the exception of frequent and violent head-aches, my own health is good, so is that of my wife and child.

We are extremely concerned to find, by the public papers, that St. John's has experienced two additional awful visitations by fire; one on November 7, the other on the 18th, by which a large part of the town has been laid in ashes, property to the amount of four or five hundred thousand pounds destroyed, and that

among the sufferers are many who, in the fire of 1816, lost almost their all. The fire having destroyed a great number of stores filled with provisions against the winter, the case of the inhabitants is truly pitiable. The rigours of a Newfoundland winter before them, with the horrors of want or famine. Our new chapel appears to have escaped, but the society and the missionaries there, we fear, will be reduced to great distress.

POETRY.

A PARAPHRASE ON Part of the 90th PSALM.

No sooner Time his hasty flight began,
And the warm clod was moulded into man,
Than man commenc'd his God's peculiar care,
Fled to his arms, and smil'd serenely there.
And the same goodness and Almighty Power
Beam'd on the race, which beam'd on one
before.

Before the skies their ambient arch display'd,
Or the foundations of the world were laid,
Jehovah fill'd his everlasting throne,
In boundless bliss unrivall'd and alone.

And when the sun forgets to rule the day,
And nature's rolling wheels shall cease to
play;
In undiminish'd pomp he shall remain,
And vast eternity shall be his reign.

Lord, as our lives were kindl'd by thy breath,
So at thy pleasure we resign to death,
Quit all the gay distinction once we wore,
Sink to our dust, and rise to earth no more.

The tedious travel of a thousand years,
Before thy all-enfolding view appears;
Short as the transient hours of yester-light,
Or the last watch that bolts the gates of night.

As rivers, swoln with fierce descending rains,
O'erflow their banks and rush into the plains,
Bound, foam, and thunder with tempestuous
force,

And spread resistless ravage in their course,
So from life's heedless walks with headlong
sway,
Death's sudden torrent sweeps our lives away.

When sleep has hush'd the day's sad cares to
rest,

What vain illusions revel in our breast!
Yet big with truth, and weighty import, seem
The air-dress'd phantoms of the shad'wy
dream.

Thus through our span gay scenes of bliss
beguile,

But vanity's the harvest of the toil.

As flowers, when morn's first splendours gild
the skies,

Charm in the dew-drops, and in verdure rise,
So, while our race their youthful beauties
wear,

Vigour and joy on every brow appear:
But ere the sun withdraws his evening ray,
They droop and wither in their last decay.

Urg'd by necessity, with painful feet
The broken rock, and gloomy vale we beat,
Meet the dark frown of an offended God,
And groan beneath the vengeance of his rod.
Our sins, that red with flagrant horrors rise,
Stretch to the lowest hell, and scale the skies.

Num'rous as stars that strew th' etherial plain,
Or sands that bound the billows of the main,
Stand all unfolded to Jehovah's sight,
Though wrapt from mortals in impervious
night.

Admit it, heav'n should check the stroke of
fate,

Till life protracted reach'd its utmost date,
Or to the vital glass new sands should pour,
Till seventy winters past, we fill'd the score;
A weary pilgrimage we still must go,
And pant beneath a growing load of woe:
Till nature, with her toils and grief oppress,
Would sigh impatient for the hour of rest.

O dread Jehovah, who can ever know,
The weight of vengeance in thine angry brow?
Ev'n fear scarce images thy funds of ire,
And thought flies slower than thy darted
fire.

Then teach me, Maker, the celestial skill,
To measure life, and life's demands fulfil,
That death for me may take the seraph's
charms,

And I, enraptur'd, rush into his arms,
Shake off this cumb'rous clod, and wing my
way,

To a blest mansion in the realms of day.

A CONSTANT READER.

LINES,
Written on the Day of the Funeral
OF THE
PRINCESS CHARLOTTE,

Nov. 19, 1817.

Her Sun is gone down, while it was yet day.

JEREMIAH.

ORB of light ! thy cheering ray,
Resplendent beam'd at early dawn ;
With crimson streak'd th' ethereal way,
And deck'd with gold the brow of morn.
Bright thy destin'd course appears,
Clear the sky, and calm the spheres.

Morning's amber tints decay,
Blended in thy purer light,
In thy smiles the zephyrs play,
All the landscape breathes delight.
Rise, to highest glory, rise !
Dazzle from meridian skies !

Then with sweeter, stronger power,
Nature shall thine influence feel ;
The foster'd tree, the cherish'd flower,
With richer, lovelier, bloom shall swell,
Shine, in zenith splendor shine !
Bless the world with beams benign !

Syren hope, thy tuneful song,
Warbling sweet in human ears,
Spoke of day continued long,
Of cloudless suns in mortal spheres ;
Faithless flatterer, once again,
Learn thy promises are vain.

Saw'st thou not the murky cloud,
Rising from the womb of night,
Whose sable folds must shortly shroud,
The fair and beautiful orb of light,
Immerse in shade yon brilliant sun,
Ere half its glorious course is run ?

Oh ! 'tis past, a sackcloth gloom,
Clothes the bright, the azure sky ;
Suns and stars the veil assume,
Athwart their beams dim vapours fly,
Misty halo's shroud their rays,
And wild the gleaming meteor plays.

Britain lov'd ! that light was thine,
Thine the sun that rose so fair,
The royal branch, of Brunswick's line,
Of all thy hopes, the cherish'd heir.
Britain weep ! for death's dark shade
A total, long, eclipse hath made !

Glory from her radiant throne,
Stoops to pity human grief,
Makes a nation's tears her own,
Deeply sighing, owns how brief,
How frail the gifts her hands contain,
Her best terrestrial blessings vain.

Alas ! for her whom Britain's tears,
Now follow to an early tomb ;
For her, even from her infant years,
The choicest flowers were taught to bloom ;
But now the fair, the fragrant wreath,
Is wither'd by the blast of death.

The high descent avails not now,
From monarchs to whose regal sway,
A willing, loyal people bow,
In heart revere, in love obey :
What boots it now that Britain's crown,
Was once in prospect fair her own.

Rank then is vain : but what is love ?
Affection's bland and tender ties,
Whose cords the inmost spirit move,
And bind in closest sympathies :
Entwine around the yielding heart,
And life to every nerve impart.

Ask the fond father, now bereft
Of her on whom his hopes were plac'd ;
Oh ask the widow'd husband, left
By the sweet bride, whose presence grac'd
His happy home ! oh, ask and see,
That earthly loves are vanity !

Of beauty, affluence, pomp, or pow'r,
'Twere vain the weeping muse should sing
They nought avail'd in that dread hour ;
They could not draw the tyrant's sting
Whose brandish'd point its poison shed,
When hope her fairest promise made.

Divine Religion, power sublime,
Who guidest man's eventful way,
Beyond the weary bounds of time,
To regions of unfading day :
Thy present aids alone avail,
When life and all its blessings fail.

Farewell, lov'd Princess ! o'er thy tomb,
A nation's tears profusely fall ;
Who judg'd thee to a happier doom,
And waited at Jehovah's call ;
To raise thee to that lofty throne,
Whose sway the proudest monarchs own.

That throne through thee, alas ! chastiz'd,
That nation taught through thee to mourn
O might they, by thy death advis'd,
With humble, meek submission learn,
Jehovah, in his ways to meet,
And own his judgments at his feet.

Vast are his plans ; a depth profound,
Which human wisdom cannot trace ;
A boundless sea, where thought is drown'd,
And angel minds can only guess :
Yet where the cloudy darkness rolls,
Judgment and Truth the storm controuls.

Yes ! and this changeful sphere of time,
Where suns illustrious rise and roll,
Then set in clouds ; shall sink sublime,
In that vast, circling round, whose whole,
No dark horizon's bounds divide,
With everlasting light supply'd.

No luminary bright withdrawn,
Those purer regions shall bewail ;
The suns that in those skies shall dawn,
Are fed with beams that never fail :
And there with Christ the righteous reign,
And know nor time, nor change again.

A. B.





MR. VALENTINE WARD,

Preacher of the Gospel.

THE
METHODIST MAGAZINE,
FOR FEBRUARY, 1818.

BIOGRAPHY.

MEMOIR OF MR. WILLIAM WILLIAMS.

(Continued from page 8.)

IN another letter, dated Bristol, Feb. 1794, Mr. Williams lays open his views and feelings more fully as follows:

“ Dear Sister,

“ I have for some length of time thought it lay as a duty incumbent upon me, to offer to others what I have freely received of the things of God; and although the welfare of all who partake of the same common nature should certainly engage our attention, and interest our consideration, yet are there none to whom we find ourselves in general so much attached, and whose prosperity interweaves itself so incessantly with our best wishes, as those of our own home, age, and kindred. The dictates of nature here, should certainly be obeyed; and the sympathy created in our breasts may, without the least danger, be indulged and encouraged.

“ But still there is an evil which we should carefully guard our minds against, lest, by favouring nature’s apparent beneficence in this respect, we unwittingly become the stumbling-blocks of that humility to which she is averse, and the ridiculous promoters of our own pride. How apt are we to take up ready praise, at least our own; and this self-esteem never appears with a more graceful air than under the solemn mask of piety. The glory of God, our country’s good, the happiness of individuals, &c. are subjects of allowed importance, and consequently attach a proportionable degree of merit to the person who makes or professes to make them his study. A consciousness of this often swells the mind with elated thoughts of its own attainments in knowledge and virtue; while the intended good is hereby corroded and worm-eaten, and the secret reserve openly foams out its own shame, in the imbecility of the performance, and the ill fortune that attends it. As this is frequently the case with those who write to please, and not to edify, I find my mind nearly cured of every degree of anxious solicitude about the reception this weak attempt may meet with; commending it therefore to the Giver of all in-

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crease, and appealing to the candour of my friends, I hasten to inform you that my design in writing it is simply this, to prove the existence, and recommend the enjoyment of experimental religion; subjects of interesting moment to all, though but superficially considered by a vast majority of mankind. But in the prosecution of this design I must not imitate the folly of a person who draws his bow at a venture, and, having no certain object to aim at, ignorantly commits to blind chance the missile weapon of his warfare. It will therefore be proper to make an orderly arrangement in my ideas, of the different classes of people which compose the small circle of your acquaintance; and as they revolve in my mind, dispose them in the same order, and make suitable remarks on the different state of each. Strictly speaking, there are but two sorts of people in the world, believers and unbelievers; those who love God as their reconciled God and Father, and those who love him not, nor desire the knowledge of his ways. But it is common to consider the latter under the three-fold character of Deist, Pharisee, and Profane. Of the first description I suppose there are very few, if any, at Newport; but lest there should, it may not be amiss to remark, that as their ideas of the Divine Being are borrowed, as they pretend, merely from creation, in its various forms of existence; from the regular order and beautiful harmony of nature; from the invariable recession and succession of the varied seasons; from the periodical revolutions of those orbs of light which compose the planetary system; and (I would add) from the traditions of their predecessors in unbelief, independent of the sacred Scriptures; they cannot possibly have any unerring rule to direct their inquiries into the inflexible nature of his justice, when it dooms to eternal death for one transgression, nor be properly acquainted with the extent of his mercy, when it absolves from multiplied offences, to the justification of the soul that believeth on the great Mediator between God and man. For although the existence of the creatures demonstratively proves the existence of the Creator; yet there being no proportion between finite and infinite, between worms of the earth and the Lord Almighty, they cannot possibly form any just conception of his grandeur and holiness, as a sin-avenging God, nor prove the sublime satisfaction of finding him out unto the perfection of Christian knowledge. Moral evil, they must acknowledge, every where abounds; fact and experience, the evidence of their own senses, for ever set at defiance all the objections that can be brought against it; and to suppose the fountain of purity capable of being the author of sin, is not less absurd and blasphemous, than to imagine him calling into existence a reverse of himself, endued with hellish principles, on purpose to arraign his goodness, and blaspheme his sacred name. This error, flagrant and wild, necessarily characterizes the flimsy system, inco-

herently spun out of the dangerous uncertainties of man's unassisted, unenlightened reason : but the moment they admit what we contend for, viz. that the justice and purity of the Divine Being obliged him to make man upright and just, holy and happy, and that he fell by transgression in the abuse of his moral free agency, that moment they tacitly acknowledge their own mistake—sap the very foundation of deism, or natural religion, and begin to build the first principles of the doctrine of Christ upon the ruins of their own infidel creed. For the whole gospel proceeds upon the supposition that man is a fallen, corrupt creature. Take this truth away, and you leave it without support—without any thing that deserves the name of gospel or glad tidings; yea, more than that, we undeify God, divest him of his essential wisdom, and necessarily attach to the name of Jesus, the design of the grand deceiver of mankind.

“It may appear strange to you that I should dwell so long, on a point of this nature, and address it to persons who, perhaps, are as cordial in their belief of the historical truths of Christianity as myself; but you should allow for the difference of idea between town and country, and consider that in the polite and free-thinking circles of the former it is very common to meet with incredible numbers who measure their merit, as men of manners, wit, and understanding, by the above-mentioned mark of their impious incredulity. You will, therefore, pardon my prolixity in this instance, and permit me to go on remarking that as sin is a most complex science, and capable of much variety, we no sooner lose sight of it, and its destructive operations in one appearance, than it insults our vision in another form; not less fatal, but through the darkness of the human intellect, much more liable to gain our credit and conciliate our affections. The father of lies, when he cannot subvert the whole truth as it is in Jesus, will attempt to do it partially; and it matters not if he succeed in his hellish purposes to keep the soul from Christ. Accordingly we find him, as the god of this world, blinding the eyes of them who believe not; both as to the total weakness of their moral powers, the perverseness of their rebellious will, and the depravity of their desperately wicked hearts. Thus infatuated they go about labouring with the drudgery of the hand in the externals of religion, to establish their own righteousness, and supersede that of the Redeemer. The doctrine of the new birth they decry; the influences of the Divine Spirit they need not; and justification by faith, a free pardon for all that is past, through the blood of the everlasting covenant, they leave to the primitive Christians and the present Methodists, as doctrines that do not concern persons of so fair a character, of such untainted morals, and benevolent dispositions, as themselves. Poor souls! let me bring you out of this snare of the devil. To say nothing of that envy which withers at another's joy;—of that

avarice which gripes within, and makes your riches poor;—of that jealousy which rankles in your breast, and feeds upon the vitals of your peace, puts malice into the heart of a friend, and misconstrues his noblest actions;—of that revenge which rages like an implacable fury in the soul, runs to each avenue in eagerness of desire, to glut its hellish inclination on the person, character, or property, of an imaginary foe: to say nothing of your bitter prejudices against the excellent of the earth, the despised followers of the Crucified, your unconquerable aversion to their singularity as Christians, while they tread in the footsteps of their Lord and Master, and by manifestation of the truth, by fasting, prayer, and thanksgiving, display the bright testimonials of their espousals to the Sinner's Friend: to say nothing of your wretched adherence to the world and its vanities—upon what other score of duty to God can you claim an interest in his favour, or pretend to recommend yourselves to it. You have no relish for religious enjoyments, and scarcely believe them real. Your hearts are averse to prayer, and enmity against God. The way, the light, and the life, concentrating in the name of Jesus, form a dreadful triumvirate, stagger yourself-righteous pride, and shake the tottering basis of your presumptuous hopes! The doctrine of the cross, replete with consolation as it is, sounds in your ears not unlike the instruments of death to a condemned malefactor. Having never felt the killing force of the “ministration of condemnation,” and being totally unacquainted with the nature of sin, the extent and effects of it in your souls, you refer the balmy truths to others, and thus judge yourselves unworthy of eternal life. When you talk of God as the Moral Governor of the world, by the happy art of accommodation, you draw the line of his conduct—adapt his infinite perfections to your humour or baseness—represent him as making a distinction between sinners, and qualifying the sins themselves. When he swears with the majesty of the Eternal Lawgiver, the soul that sinneth it shall die; and that cursed is every one who continueth not in *all* things that are written in the book of the law to do them: with what facility do you explain away the force of those solemn words, and with what precipitancy do you mitigate the sentence and partialize the sin. But who hath required this at your hands? and why will you suffer your soul to bleed and die upon a point so dangerous? Be open to conviction; let the bright beams of truth penetrate the darkness of your mind, and rouse, from their state of wretched stupefaction, the drowsy powers of your conscience. Guilt there is a reality, therefore the pardon that removes that guilt must be a reality too. A just sense of the one invariably leads to a clear perception and full enjoyment of the other; but where the former is not felt, the latter can neither be apprehended nor enjoyed. If we stumble at the first, we stumble at the threshold of Christianity, and all our religion is vain.

If we die without the last, we die without hope, and must awake to everlasting shame. The reasonableness of these assertions will appear with commanding evidence, if we attempt an illustration of them by comparisons drawn from the wants of man, and his anxious method of expressing those wants, in the various exigencies of human life. While men live in luxurious ease, and fare sumptuously every day, they do not know the value, and consequently feel not those grateful sensations which a just and proper estimation of their blessings is calculated to excite. But see the weary worn-out traveller, with what anxiety he meets the welcome refreshment of an inn, or the necessary indulgence of "Nature's sweet restorer, balmy sleep!" How wishfully he looks forward to the hour, or the place which presents the pleasing recreation! Nothing else can please, nothing else can satisfy, nothing else can divert; deny him this, and you take from him more than mountains of gold; but in this possession all his wishes terminate. To give another comparison more striking still, see the hunger-bitten son of forsaken poverty:—What can relieve the tediousness and pain of suspended subsistence?" How eagerly he longs for food! Want and hunger look through his eyes with penetrating anguish, and give force and energy to his importunate request. Now if a sense of corporal want is capable of exciting such amazing solicitude about the food that perisheth, what feelings, I ask, must a proper conviction of spiritual want produce in the soul, when it beholds itself by the light of Divine grace, "awfully hovering in a scale of probation, which is just going to turn for heaven or hell?" And be assured, that, until you feel a concern suited to the greatness of your wants, and the imminence of your danger while you continue an alien from God, you never can be prepared to receive the blessing of pardon, any more than you can form just and proper conceptions of its value, importance, and necessity. Leaving you, therefore, with prayer to God, to his mercy and your own reflections,

"I pass on to offer some remarks, as proposed, on the dreadful situation of those, who having thrown off all religious and prudential restraint, impudently say with the proud monarch, "Who is the Lord, that I should obey him?" Thou wretched slave of sin, why wilt thou contend with thy Maker! How long wilt thou continue to do despite to the Spirit of his grace, and sin against thy own soul? I need not labour to convince thee of thy guilt; thy conduct speaks with irresistible argument; conscience hears the sound and faithfully acts her part. Thou canst not resist her remonstrances, but yet thou wilt not suffer them to produce conviction. Although the baneful effects of iniquity have spread themselves over all thy better powers, thy memory, mind, and will; although thy body groans beneath

their weight, and rotting as it moves, most awfully displays that sin brings shame; although thy reputation staggers, and disgrace threatens; although thy wife, the partner of thy soul, the sharer of thy griefs and cares, with tears of affectionate concern, forewarns thee of the approaching storm, and points to thy infant defenceless offspring! Although thy wasted substance and embarrassed circumstances—thy physical debility and moral depravity—thy aching head—thy disgusted feelings, and the whole circle of thy degraded life, unite their consentaneous evidence, to rivet upon thy mind the irrefragable truth that sin is its own punishment, still thou persistest in thy murderous design of plunging thy soul into utter darkness! Stop man, and consider! Consider, and turn to thy God! He graciously condescends to expostulate with thee, and declares, for thy encouragement, in his word, that, although “thy sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool.” Blessed effects of Divine grace! Draw near, and taste that the Lord is gracious. He calls, he invites, he allures, he woos thee to himself, as the only substantial good, the true source of thy happiness, and the supreme felicity of thy nature. Thou hast long been a restless wanderer after rest; cast out and banished from the light of heaven—plunged deep in thickest darkness, and immersed in gross sensuality; thy poor soul has lost its support, and deviated far from its centre. The perplexing cares of the world have added to thy calamity. Complicated disasters attend thy walk, and furnish fresh materials for the wretch’s grief and the sinner’s pain. The gnawings of a guilty conscience, the goadings of remorse, and the sorrows of disappointment, prey upon the vitals of thy peace, and attest the truth of God when he declares, that “There is no peace for the wicked.” But still there is balm in Gilead which may be procured, there is a Physician there who will prescribe, without money and without price. Every thing in nature tendeth to its centre. The diamond and the stone necessarily tend to their parent earth. The body of man is gross and gravitating, and will shortly be fed upon by worms; but his soul, being the breath of God, can have no such principle in its composition; and being of consequence immortal, must be utterly incapable of defect or decay. It is everlasting in its duration, and infinite in its desires; therefore nothing less than an infinite good can possibly allay its thirst, or bound its ardent aspirations. Consider its dignity! A portion of the Deity! A spark Divine! A beam ethereal! Reflect upon its worth! outliving time—existing without end; capable of endless bliss or everlasting pain; and now, under the influence of these thoughts, and in the strength which God imparts, force thy way beyond flesh and blood, and lay hold on the hope set before thee. In the name of Jesus Christ the righteous, come to the pardoning

God for life and salvation. I conjure thee in that name. I beseech thee by his tender mercies, flee from the wrath to come. I intreat thee by the hopes of heaven, and the fears of hell—by the beauty of holiness and the deformity of vice; by all thou hast suffered in sin—by all thy Saviour has suffered for sin; by the happiness of the good—by the torments of the wicked—by the length of eternity—by the shortness of time, cast thy serpent-bitten spirit at the foot of the cross. Come, sinner, the Master calls thee. The Spirit and the Bride say come. Angelic choirs wait to tune their joyful harps to the heavenly song, and growing joy transports the mind of God while he repeats it—“This my son was dead and is alive again; this your brother was lost and is found! Earth too shall be glad, and all the sons of Zion shout for joy.” But above all, thy soul shall rise, with new created splendor, into a calm possession of its own powers, and into a blessed participation of the Divine nature. Emerging like a sun filled with light, the darkness of thy own nature shall fall before thee, and a voice from the sacred word proclaim behind thee, in confirmation of thy glorious happiness, “Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee!”

An intelligent reader of the foregoing extracts is naturally led to conjecture that the Lord was preparing the writer of them for more extensive usefulness in his church. Accordingly we find, that after sustaining, for a considerable time, the office of a local preacher, and giving full proof of his piety, talents, and usefulness, he commenced itinerant in the year 1796. And, although at this time brightening worldly prospects courted his stay, and, to my certain knowledge, afterwards solicited his return, he zealously pursued his course unmoved. On this peculiarly interesting occasion, he writes as follows:

“Thursday, 22d of December, 1796, I left Bristol, and arrived safe at Stroud, where I was affectionately received by brother and sister Jenkins. Here is a lovely home for a young preacher; the society being also disposed to serve us.

“Friday 23d, I devoted myself to God in the service of the ministry. Trials of various kinds I expect to meet with. The Lord help me to bear them with Christian fortitude. I think I have counted the cost of fully determining to live and die a Methodist preacher.”

He afterwards travelled in the Birmingham, London, Liverpool, Stroud, Dursley, Sheffield, Chesterfield, Margate, and Brentford, circuits. If his labours and success in the other circuits resembled what many witnessed in the Dursley and Chesterfield circuits, great will be the company of those who will be his joy and crown of rejoicing in the day of the Lord; and amongst “those who turn many to righteousness,” he will “shine as a star” of no mean magnitude, “for ever and ever.”

The first time I saw Mr. Williams was at Dursley, immediately after the Manchester Conference, 1803. We had not been long together before he requested me to retire with him. He then told me the state of the circuit, and the plans which he thought most likely to promote its prosperity. Whatever were my thoughts at the time, I had reason ultimately to approve of the whole, as the most judicious that could possibly have been devised. "One thing," said he, "we must sacredly observe, and that is, to be each other's firm friends." This remark, which can never be unseasonable, or too much regarded by the preachers of the gospel, itinerants especially, was peculiarly suitable to our circumstances. The demon of discord and division had done incalculable mischief through the circuit, setting many of the people one against another, and turning the hearts of nearly the whole of them from the travelling preachers.

At the same interview he said, "I have no idea of the supremacy of a superintendant," and declared his determination not to monopolize any power or advantage connected with his office, but to distribute them with the exactest equality. On this I shall not comment further than to remark, that this conduct was the very reverse of that despotism, with which he was charged by some, who disliked his conscientiously strict attention to discipline.

The first time I went round the circuit, what with the extent of country over which we had to travel, the smallness of the congregations, and the sterile appearance of the societies, I was greatly discouraged. He affectionately smiled at my depression, and did all in his power to remove it. At our first quarterly meeting, such was the poverty of the circuit, that it could not pay us our quarterage, which was then, I believe, only three pounds each! But, thanks be to God, the wilderness soon began to rejoice, and to become a fruitful field; and some parts of it as a garden which the Lord hath greatly blessed. At the end of two years, we had the pleasure of perceiving that our number of members was more than doubled, our hearers increased many hundreds, and several new chapels built and building. In one society, where we found eighteen, we left eighty of the most steady, intelligent and kind people that I had ever seen. This success is attributable, under God, chiefly to the wise plans, the able, pointed, and pathetic discourses, the zealous and indefatigable conduct of Mr. Williams. At the Leeds Conference in 1806 we were appointed together to the Chesterfield circuit, which had just been taken from Sheffield, and embraced the whole of the Peak of Derbyshire. Although much labour had been bestowed, and many gracious showers had descended upon this extensive field, yet, owing to its vast extent, and the inability of the preachers residing in Sheffield, to bestow upon it sufficient attention, the country too much resembled a neglected, unsightly

waste, which only needed the application of proper means to render it beautiful and fruitful. Eminently fitted, indeed, was our dear brother for the superintendance of such a country; and greatly did his gracious Master own his noble well-directed efforts. It was found necessary to revive and enforce some parts of our excellent discipline, especially that part of it which respects the support of the cause of God amongst us, by small weekly and quarterly contributions. This easy and efficient mode of raising money originated amongst the Methodists, and is now applauded and adopted by different denominations of Christians, especially in aid of Bible and Missionary Societies; and, therefore, to refuse to conform to it, is most strange and unnatural, in any of our members. In the whole of the Chesterfield circuit, however, at that time, there was scarcely a society, if one at all, that did not object to the plan. But by steadily, firmly, and meekly adhering to the rule, shewing, at the same time, its reasonableness, possibility, necessity, and advantages, I believe all the societies gave up their objections. And it is surely worthy of remark, that the two societies which first yielded were the first to experience a gracious revival of the work of God. While he was on this circuit he wrote to a friend as follows:—"With respect to myself, I can truly say, that my duty is my delight. I often feel a great pleasure in my labours. I bear about me a deep impression of the value of immortal souls; and, next to my own salvation, to be instrumental in promoting the salvation of others, appears to me the most valuable end of life."

This was, I have no doubt, a true picture of his ardent soul. But the sword was at this time too keen for the brittle scabbard. It was during his first year's labours on this circuit, that the foundation was laid for those diseases which so early removed him from the vineyard to his reward. Finding, one Sabbath morning, that his horse had lost a shoe, or was a little lame, he got him put out to grass, and walked up and down the hills of the high Peak, a considerable number of miles, and preached his usual number of sermons. The weather was very hot, and his perspiration excessive. Almost immediately after, he was laid by in Chesterfield, and, though he revived so far as to be able to do considerable execution against the kingdom of darkness, in the name of the Lord, yet, I believe, he never fully regained his wonted strength. How changed did he appear when I saw him at the last Sheffield Conference; but far more so at Leeds the year following. When he attempted to speak in the Conference, his once strong, well-tuned voice, became tremulous; and his once firm and well-strung nerve, became like a reed shaken with the wind. At this time, our kind friends in Wakefield, hearing, with concern, of his enfeebled state, sent him an affectionate in-

invitation to go over and spend some time with them, offering him every convenience which he could desire or enjoy. I urged him to comply, and leave the bustle of business, hoping that it might be of service to him. He replied, "O no, do you think I can leave the Conference; I feel quite overcome with the kindness of those friends who have invited me, but I cannot leave the Conference." Thus we see the interest he felt in the concerns of Methodism. But that was his last Conference with his brethren on earth. He soon joined the heavenly Conference, where every individual is without infirmity, and every word free from error.

Before coming to the closing scene, I must insert another extract or two from his valuable correspondence.

On the 16th of April, 1801, he writes to his sister as follows:—"Blessed be God, he has planted me in a very fertile soil this year; a soil famous for piety. Liverpool society is the best I have known. The work of God goes on in a glorious manner amongst us. We have great life without false fire, and deep Christian experience without pride, enthusiasm, or censoriousness. We increased considerably last quarter, and we hope the increase will be still greater this. Preaching is the principal means which the Lord makes use of in this blessed work; the preachers are therefore received as the angels of God. Our visits to the friends' houses are also much owned. Last Friday night, at a friend's house where we drank tea, we had three very clear conversions, and we have had other instances of this kind. I have to lament that I have not grown in holiness to a degree of proportion suited to my advantages; but I bless God for such a measure of his fear and love as enables me to esteem all the world calls good or great as very vanity."

Again, writing from the same place, on the 29th of October, 1801, he gives the same sister the following valuable instructions:—"1. Be regular in every thing you do; and, as far as you can, have an appropriate time for every part of your business. 2. Be punctual to your word. 3. Speak little of absent persons, unless what you have to say is favourable. 4. Never harbour revenge, no, not for a moment, against any one. 5. Labour always to live under a sense of the Divine presence. 6. Dread and avoid every thing that would lessen your fervency in prayer. 7. Read the Bible much, and pray over it. 8. Be attentive to the conversations of the wise, and note their sayings."

The following remarks are too useful in their tendency to render any apology for their insertion necessary; they are taken from a letter dated Margate, 31st Oct. 1809, to Mr. F——, of Newport, shortly after his union in marriage with Mr. Williams's youngest sister:—"I would remind you both that the comforts of matrimony very much depend upon what, as professors of religion, we should all consider as our own individual concern,

the government of the tongue, and the command of our tempers. A thousand little things, tending to irritate and vex, will occur in a family, against which we can be provided only with the charity that "suffereth long and is kind." The mutual endeavour to please is strictly binding upon married people. But we must sometimes be prepared to endure, or to wink at, the apparent neglect of this duty in each other. In a word, temper—temper—temper is all! As a motive of this and every duty of your new state, consider how effectually domestic harmony will recommend religion to your neighbour; and, on the other hand, how much the cause of God must suffer from the want of it."

(To be concluded in the next.)

DIVINITY.

To the Editor of the Methodist Magazine.

I take the liberty of transmitting to you an abridgment of a discourse, preached about the middle of the last century, exhibiting, with a force of argument and elegance of diction, which reflect the highest credit on its author, the infinite superiority of the Christian revelation over every philosophical scheme proposed either in ancient or modern times, for delivering mankind from sin and misery, and conducting them to purity and happiness. Human philosophy has long since proved itself unequal to the important task of giving elevation to a fallen world: human reason, in its mightiest efforts, when unaided by revelation, so far from leading men to a knowledge of Divine things, has invariably plunged them into atheism, superstition, or enormous vice.

When the apostles received their commission from on high, and went forth, they carried the torch of Christianity, and men were brought from darkness into light; they preached the gospel of Jesus Christ, and men were turned from the power of satan unto God; and that enlightening and quickening influence, which accompanied the gospel at its first publication, we are sure will accompany it in some degree in all future ages of the world. We have only to preach the same gospel as the apostles preached—to teach the doctrines of Christianity in their original purity—to apply them to those great ends for which they were revealed and published to the world, and "that gospel which was the wisdom and power of God, producing most astonishing effects in the conversion of the world, seventeen hundred years ago, will prove the same wisdom and the same power still."

Were it not for the extreme length of the original discourse, I should have transcribed the whole, but if the abridgment of it

obtain a place in your Miscellany, I indulge a hope, that, while it may gratify your numerous and intelligent readers, it will prove of service to the cause of Missions.—I am, your's, &c.

Woolwich, December, 1817.

W. Y.

THE WISDOM OF GOD IN THE GOSPEL REVELATION.

By WILLIAM LEECHMAN, D. D. Abridged by W. Y.

For after that, in the wisdom of God, the world by wisdom knew not God, it pleased God, by the foolishness of preaching, to save them that believe.—1 Cor. i. 21.

WE learn from this chapter, and several other places of the New Testament, that the Jews and Gentiles urged different objections against Christianity, arising from their respective characters and prejudices. The learned among the Gentiles (to whom the apostle's discourse here refers) entertained very lofty notions of the excellency of their philosophy, and of the noble effects it was capable of producing. According to their views, it was the only corrector of ignorance and vice, and the only conductor to truth and virtue; it alone formed great and good men; it afforded the only true means of enlightening and reforming the world. In their opinion, it was excellent, not only on account of the matter, but also of the manner. They admired the accuracy and strength of its reasonings, and the beauty and elegance of the expressions. On these accounts, they bestowed on it the honourable appellation of *wisdom*; and from the force of these prejudices in favour of it, they accounted the gospel foolishness, because unlike to it in all respects.

The method which the gospel proposed, of instructing and reforming the world by faith, and not by philosophical theories, by illiterate fishermen, and not by learned philosophers, was, in their view, a very foolish one, and which must, in the event, prove unsuccessful. They despised too the plain and artless simplicity of the style of the gospel, when compared with their laboured compositions and studied eloquence. The apostle, assuming it as a certain principle, that the true knowledge of God was the best foundation on which real religion and virtue, and the most valuable reformation and improvements among mankind could be built, replies to the objections of the Gentiles in the words of the text, "For after that, in the wisdom of God," in the mysterious counsels of the Divine will, "the world by wisdom," by their own reason and philosophy, "knew not God, it pleased God, by the foolishness of preaching, to save them that believe."

In which words there are two main assertions: First, That the much-admired wisdom of the philosophers failed in a very essential point, the leading the world to the true knowledge of God.

Secondly, That the doctrine of the gospel which they contemned, is ordained in the wisdom of God to be the effectual means of enlightening and saving those who believe it.

I. The First assertion is, that "the world by wisdom knew not God."

As the apostle was a man of unquestionable integrity, and had the best opportunities of being fully acquainted with the state of the heathen world, his testimony, as to this charge of ignorance, against it, might safely be relied upon. But there is no need of resting the evidence of it upon his testimony, however venerable and worthy of credit in all respects. Every one who is acquainted with the history of the ancient world, must acknowledge, that for many ages before Christ it affords the most incontestable proofs from fact, that the great body of mankind had not that true knowledge of God which did or could direct them to purity either of manners or of worship. It is true, that the greatest part of the philosophers acknowledged one Supreme God; but they taught at the same time, the doctrine of many subordinate deities, to whom worship was to be given; and, which is still worse, some of these inferior gods, in the opinion of the people, and even of some of the philosophers themselves, were of the most wicked and immoral characters imaginable. Some of them were lewd and intemperate, others were envious and malignant, or fierce and cruel, real demons in the worst sense of the word. This distinction of good and evil deities was acknowledged in all heathen nations; and the bad ones were worshipped, not only with rites, but with actions, correspondent to their characters. Hence, not only prayers to kindle the fire of impure love, but prostitutions were authorised acts of religion in honour of certain deities. Hence the barbarous combats of gladiators, to appease the ghosts of the deceased, and human sacrifices to render the gods of cruel dispositions propitious. Thus vice was recommended to the imitations of the worshippers by the immoral characters of the gods, and the foundations of polytheism and idolatry were laid upon philosophical principles. It was the natural consequence of this state of things, that a Supreme Deity, though acknowledged in speculation, would not be regarded and glorified as God, either in common life, or in the exercises of religion. The homage and devotion due to him was intercepted by the perpetual attention to the surprising variety of sacrifices and other sacred rites prescribed to be performed to vast multitudes of false and imaginary deities. And in all these numberless acts of worship to them, there was little, if any, ultimate reference to the Supreme Deity enjoined in their theological or philosophical theories; and in the common practice there was none at all; so that the Sovereign God, though acknowledged in theory, was entirely forgotten and neglected in the forms of religion.

In justice to the heathen world, it must be owned, that many of the philosophers, and men of education, discerned the immorality and absurdity of the fabulous stories of the poets concerning the gods, condemned the literal sense of them as false and impious, and earnestly wished that some reformation had been made on the established religion as to these points; but, at the same time, they maintained the essential principles of polytheism, on which the whole system of idolatry and superstition was founded. A few particular philosophers, or perhaps the whole sect of the Epicureans, threw off entirely the common doctrines of polytheism, and ran into the contrary extreme of atheism and impiety. But all these philosophers who retained any grave and serious sense of things, uniformly taught the doctrine of subordinate deities, and of the worship due to them. So that the apostle's assertion, that "the world by wisdom knew not God," holds true, not only as to the vulgar, but as to the learned philosophers themselves. Some learned men have endeavoured to prove, that the unity of God was taught, and the errors of polytheism were detected, in those secret mysteries of the heathens, into which select persons only were initiated. Though this should be supposed to be true, it will not invalidate the apostle's assertion, that "the world by wisdom knew not God." For it must be acknowledged, that it could not be much to the honour of the institutors or directors of the mysterious rites, to shut out the greatest part of mankind from the knowledge of the most important truths, and to communicate it only to a few, under the seal of the most impenetrable secrecy. But whether the unity of the deity was taught in the mysteries at all, or, at least, whether it was taught in any other sense than was generally done by the philosophers, may be doubted. For it is highly improbable that the errors of polytheism, or, at least, all the errors of polytheism, were detected in these sacred rites. That the initiated persevered in the belief and in the worship of a plurality of gods, seems to be manifest beyond all grounds of doubt. It is a most undeniable fact, that a sect of philosophers,* numerous, powerful, and flourishing for several centuries, who were great admirers of the mysteries, and most zealous to be admitted into them, were, at the same time, the warmest supporters of polytheism, and all its attendant superstitions.

It is not intended, in what has been said, to depreciate the whole ancient philosophy, but only to shew that the apostle's assertion is confirmed by undoubted facts. It is but just to own, that the writings of the philosophers contain many excellent truths and fine sentiments, and precepts both of the moral and devout kind, which are very worthy of the serious attention and

* Latter Platonists.

perusal of Christians. It is a matter of just regret, that there was no proper method of propagating these pious and moral instructions among the people in heathen countries; and that, though there had been, they could not have had much influence upon their minds, engrossed, darkened, and corrupted with the lowest and most abominable superstitions. It may be justly doubted, if even the men of learning and education were able to protect themselves from the corrupting influence of the low and immoral characters of the gods whom they thought themselves bound to worship.

It may be further considered as a strong presumption of the truth of the apostle's assertion, that as those of mankind before Christ who were left to their own wisdom, did not attain to the true knowledge of God; in like manner, those who have derived no light from him since that time, have been and are still in the same state of darkness, as to this great foundation of all religious knowledge. Our blessed Saviour declared, Matt. xi. 27, "That no man knoweth the Father but the Son, and he to whomsoever the Son will reveal him." This may be considered as a prediction; and in this view it has been sufficiently verified by the event. It cannot be shewn, that, during all the long period since the first appearance of Christianity, any one kingdom, great or small, any one city, village, or community, has attained to just notions of the Divine perfections, to comfortable views of Divine providence, to purity of worship, to a perfect system of morals, or to steady hopes of immortality, without the aid of gospel light. Surely the experience of near four thousand years must be admitted as a satisfactory proof, if not of the insufficiency, at least of the unsuccessfulness, of human reason in matters of religion.

As to the abstract questions, how far the powers of the human mind could go in finding out the truths of religion; either how far one man, who exercises his reason to the best advantage, could go; or how far the joint inquiries of a society of men, taking the advantage of the observations and discoveries of their predecessors, could carry their researches? it is very difficult, and no way material, to resolve them. The only question of real importance is concerning the fact, namely, whether, notwithstanding the vast powers of the human mind, discovered by great improvements made in many beneficial branches of knowledge, such as geometry, astronomy, legislation, morals, and arts, mankind did not still continue in such a deplorable state of darkness with regard to religious knowledge, as rendered the revelation of the gospel absolutely necessary to accomplish the gracious designs of Providence, and as affords the highest ground of thankfulness for Jesus Christ, the unspeakable gift of God? Every candid person, who is acquainted with the state of religion in the heathen

world, even in its most enlightened times, will be at no loss how to answer this question.

It is not intended to enter into the examination of the speculative question, how far the light of nature can go? Yet, it may not, perhaps, be improper to offer some general observations relating to it.

In the first place, let it be observed that we cannot certainly conclude, from what the philosophers have actually taught, that so far the unaided light of reason has gone; because we find some of the oldest and best philosophers acknowledging, that they did not investigate some of their most important doctrines, but received them from ancient traditions. It may further deserve our attention, that these first sages, who were not so puffed up with conceited notions of the power of their own reason, as to reject all traditionary opinions, spoke frequently more justly and more worthily of Deity and Providence, and with less hesitation of a future state, than their successors, whose pride of understanding made them depend solely on the strength of their own reasoning.

It is still further observable, that we find these more ancient philosophers expressing sometimes, in very pathetic terms, a deep sense of the uncertainty of their own reasonings, and of their need of a better guide. Nay, sometimes they discover ardent wishes at least, if not some faint expectations of a Divine instructor. These things are strong presumptions, that some of the best doctrines of ancient philosophy, were rather derived from old traditions, which were long held venerable, than found out by philosophical disquisitions.

Again, let us further consider, that it is no easy matter, to us who dwell in the midst of light, even to form a conception of the obscurity, confusion, and uncertainty, which may have perplexed the thoughts of the most knowing men in the ages of darkness. When we reflect on the disadvantages of their situation, we may see ground to conclude, that it required greater efforts of reasoning than we are apt, upon first thoughts, to imagine, to ascertain even some points which are commonly looked upon as very obvious. For instance, the great fundamental doctrine of the unity of God is commonly considered as extremely plain and evident, even from reason. But to judge with more fairness of the obviousness of the evidence for it, let us candidly attend to the arguments which the most approved modern reasoners employ to establish it. They use two sorts of arguments, namely, metaphysical ones, and others taken from the unity of design every where apparent in the constitution of the universe, and in the structure of particular beings. The first kind of arguments, it will be admitted, are too abstracted and refined to produce a firm conviction, or indeed any conviction at all, in the minds of the gener-

ality of mankind; and the second sort of them could not have any great or general effect in the earlier ages of the world, before philosophy was cultivated, and the system of the universe inquired into. And even after philosophy is advanced to a considerable degree of perfection, few enter so deeply into philosophical discoveries as to feel the whole force of arguments drawn from them. Perhaps one would not err much who should assert, that the belief of one Supreme Deity, so far as it did prevail in the heathen world, was rather owing to some ancient traditions on the point, or to a supposed resemblance betwixt human governments and the government of the universe, than to any solid and convincing arguments drawn from the depths of philosophy. It might, in like manner, be shewn, after all that philosophy in its highest state of improvement has been able to suggest in proof of other points of the utmost importance, better and more satisfactory evidence, and more adapted to the capacity and situation of the greatest part of mankind, are still wanting, and earnestly wished for, by every one who retains a serious and devout sense of his present state of darkness, imperfection, and mortality. That we may see whether the gospel affords any ground of satisfaction, with regard to points of great importance to the peace of the human mind, or any grounds more level to every capacity, let us proceed to consider the apostle's second assertion in the text.

(To be concluded in the next.)

To the Editor of the Methodist Magazine.

DEAR SIR,

THE late Dr. RICHARD PRICE, an eminent dissenting minister, published a dissertation, entitled, "The Junction of virtuous Men in the Heavenly State," in which he has endeavoured to show, both from reason and revelation, that relatives and friends *shall* know each other in a future state, and that uniting there, they shall never be again separated. The subject is discussed in a masterly manner, and the subjoined extract, containing some pleasing remarks, I beg to send for your inspection and disposal; for the illustration of such a topic gratifies, in no inconsiderable degree, the best feelings of humanity. That you may in public and in private be useful, happy, and prosperous, is the sincere wish of

Your's, with esteem,

HENRY BASDEN.

Deal, Oct. 9th, 1817.

EXTRACT.

"For *men* to meet *men* in the heavenly society, for beings to join one another hereafter who have begun their existence on the same planet—felt the same fears, and undergone the same dis-

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cipline, must be the cause of pleasure. What then will it be for *friends* to meet *friends*, and *kindred* to meet *kindred*? What will it be, after obtaining a complete conquest over death, to be restored to those who are now dear to us as our own souls, and to whose example and instructions we are, perhaps, indebted for the highest blessings? With what delight will the pious parent meet his children, the husband the wife, and the master his family? How will many good men, now of opposite sentiments, rejoice to see one another in bliss, and to find those errors corrected, and those silly prejudices removed, which here keep them at a distance from one another? How will the faithful clergyman rejoice with those of his flock who have profited by his labours, and whom he has been the means of reclaiming from vice, or improving in goodness? What congratulations and mutual welcomings may we suppose will then take place between all virtuous friends? How agreeable will it be to review together the conversations which they have with one another in this state of darkness, and to recollect and compare the scenes they now pass through, the doubts that now perplex them, the different parts they now act, and the different temptations and trials with which they struggle! Are such views and reflections all visionary? Surely they are not. If there is indeed to be that future junction of the worthy among mankind, which I have pleaded for, they are sufficiently warranted, and must offer themselves to every considerate mind.

“ One of the particulars that most requires our notice here, is, that our *friends* will then have lost their present weaknesses. They will not then be such frail and helpless beings as we now see them. They will not be liable to be ensnared by temptations, or ruffled by unreasonable passions. They will not be hasty in their judgments, capricious in their tempers, or narrow in their opinions. Every wrong bias will be taken from their wills, and the imperfections which now render them less amiable, will be removed. Our hearts shall never more ache for their troubles, or feel anguish on their account. They will be past all storms, cured of all follies, and eased of all pains. They will appear in finished dignity and honour, after the education and discipline of this world, and be endowed with every excellence which we can wish them to have. What pleasure will it give to meet them in these circumstances! How delightful will be our intercourse with them, when they, together with ourselves, shall be thus changed and improved! The dark and dreary grave, therefore, has now nothing in it that should make it appear terrible. To virtuous men it is no more than a bed of rest till the morning of a joyful resurrection! We have, as Christians, something better to support us under the anguish produced by the death of friends, than the cold alternative of the ancient philosophers, that either they are happy or returned to the state they were in before they

were born. We may exult in the expectation of finding them again, and of renewing our friendship with them in a better country. The worst that death can do, is to cause a short interruption in our intercourse with them, or to remove them from our sight for a moment. We shall soon follow them, be raised up with them to a new life, and take possession with them of an "inheritance incorruptible, undefiled, and that fadeth not away." Such are the hopes which the blessed gospel gives, and well may they elevate our minds above these scenes of mortality, dry up our tears in every season of sorrow, and inspire us always "with joy unspeakable and full of glory."

THE TRUTH OF GOD DEFENDED.

REVIEW of *Two Dissertations on Sacrifices, &c.* by DR. OUTRAM.

(Concluded from page 35.)

IN the 5th chapter of this work, the author gives a particular account of the consecration of the Aaronic priests.

"That no species of sanctity or honour might be wanting to the priesthood, the Aaronic priests were consecrated to their office by various rites and ceremonies; being first purified with water; then clothed with garments proper for each of them; after that anointed with holy oil; and, in the last place, duly expiated and initiated by the sacrifice of certain victims.

"The first part of the consecration commenced with ablution, to teach them the necessity of holiness to the proper discharge of so holy an office. For a similar reason it is that we, who are under the Christian dispensation, are introduced into the new covenant by initiation at the sacred font. Thus, also, when persons descended from foreign families, became proselytes to the Jewish religion, it was the custom for them to be immersed in water." (p. 65.)

The integrity of life, perfection of body, and purity of family, required in the Aaronic priests, are well described in the 6th chapter. In this, as well as in many other parts of the work, the author judiciously quotes from several of the most respectable Jewish writers.

From the 8th chapter, which has for its subject "The nature and different kinds of sacrifices, according to the Jews," we quote as follows:

"Respecting these first fruits the Jews commonly give the following account: first, that by the command of the Law they were only to be presented from Canaan, but that it was provided by a decree of the wise men, that they should also be brought from Syria, and the country of Og and Sihon: secondly, that

the various kinds of corn and fruits which might happen to be put into the same basket, were not to be confounded together, but were to be separated from each other by something placed between them: thirdly, that it was not lawful for any first fruits to be brought to the altar, except of seven kinds of corn and fruits, wheat, barley, grapes, figs, apples, pomegranates and dates; productions for which Canaan is said to have been particularly famous; fourthly, that no first fruits ought to be offered before the Pentecost, or after the feast of dedication: fifthly, that no certain portion of corn or fruits was prescribed by the law, but that it was the decision of the wise men that at least a sixtieth part should thus be consecrated to God: sixthly, that the following things were also required; first, that immediately on arriving at the mountain of the house, every individual, even the king himself, should carry his first fruits on his shoulders; secondly, that he should always place his first fruits on some vessel; thirdly, that after having entered the mountain of the house, still bearing the basket on his shoulders, he should make this address to the priest; 'I profess this day unto the Lord thy God, that I am come unto the country, which the Lord sware unto our fathers to give it;' that after this, the basket being delivered to the priest, and with both their hands waved on every side, he should make this confession before God: 'A Syrian, ready to perish, was my father,' &c. (Deut. xxvi. 5—8;) fourthly, that every one should accompany his first fruits with burnt offerings and peace offerings; fifthly, that when the first fruits were brought into the sanctuary, the Levites should sing the thirtieth psalm; sixthly, that the basket of first fruits, as we have already suggested, in passing, should be waved on every side before God; lastly, that he who brought an offering of first fruits should pass the night in Jerusalem. These are the accounts of the Jews respecting this kind of first fruits, which, because they were to be brought to the altar, may certainly be considered as meat offerings. But the tenths of the tithes, the cake to be selected from every mass of dough, and those first fruits which the Jews call *the great offering*, notwithstanding they were to be given to the priests, yet wanted the characteristic of meat offerings, because they were not required to be brought to the altar.

“These statements must be followed by a brief notice of the oblations of incense that used to be made in the temple; for though they are not usually numbered among the meat offerings, yet they must be classed with those sacrifices which were to be selected from inanimate things, and were to be solemnly burnt in the service of God. And they are so much the more deserving of explication, because, as they represented the prayers of the people, so the priest, presenting them to God in the temple, prefigured Christ now in the heavenly sanctuary commending to God the prayers of the saints. The sacred perfume, therefore, composed

of various sweet spices, was to be burnt in the inner sanctuary once every year, and in the outer sanctuary twice every day, once in the morning and once in the evening.

“The daily incense is said by the Jews to have employed three priests. To the first was assigned the task of collecting into a golden vessel the ashes of the golden altar, on which the law commanded the daily incense to be offered. A second was appointed to fetch burning coals from the altar of sacrifice, to place them in a pan, and lay them on the golden altar. When those two were gone out of the temple, the third (now standing by the altar) waited till a signal given by the president standing without, and then with his hand took the incense from the censer, and laid it on the fire upon the altar: after having done this he also went out of the temple, but before his departure bowed his body towards the holy of holies, with the greatest reverence, in adoration of the Divine Majesty: a ceremony that is also said to have been required of all other persons about to leave that sacred edifice. While the priest was burning the incense, the people also used to offer their prayers, each standing in his place. For, as the sacred perfumes were emblematical of the devotions of the people, so that the priest in burning the incense before God might be considered as presenting their prayers to him by a symbolical rite, it was proper that both services should be performed at the same time. And as it was right to mention this in passing, so it ought not to be omitted, that the sacred perfume regularly burnt every day was of the weight of one hundred denarii. Thus the wise men thought proper to fix what had been left undetermined by the law.” (p. 108—111.)

The author having in the 9th chapter noticed the selection of victims practised among the Jews, proceeds in the 10th to enumerate all the kinds of victims appointed in the law of Moses. From this chapter we select the following paragraphs for insertion.

“Having shewn what animals were to be used for sacrifice, according to the law of Moses, we proceed to the various kinds of victims appointed in that law. These are distinguished in the Scriptures by the following appellations: *a burnt offering, a peace offering, a sin offering, and a trespass offering.* The class of peace offerings includes three sorts, the *votive, voluntary, and eucharistic offering*: to which must also be added those others which may be referred to the eucharistic, and which are generally so called by the Jews; the *festive and rejoicing peace offerings, the ram of the Nazarite, the paschal lamb, the firstlings, and the tithes.* Of all these the most ancient were the holocausts or whole burnt offerings. The sacrifices of Abraham and Noah were certainly of this kind; and there is the highest probability that Abel's were the same. The Scriptures mention no other till after the time of

Abraham. But it is not to be doubted that peace offerings were in use before the law was given by Moses. This is evident from his address to Pharoah : ‘Thou must give us also sacrifices and burnt offerings; that we may sacrifice unto the Lord our God.’ To this add what is recorded of Jethro, that he ‘took offering and sacrifices for God.’ The word rendered *sacrifices* in these passages denotes *peace offerings* : an interpretation maintained by all the Jews, and sanctioned by use of the word itself;—which, especially when mentioned in connection with *burnt offerings*, is never applied in the Scriptures to any other kinds of victims than peace offerings. Whether piacular (expiatory) sacrifices, such as are described by Moses, were ever used before the law was given to the Jews, I would not undertake to decide. It is evident that these and other kinds of victims were prescribed by Moses, with such rites and ceremonies as were chiefly designed and adapted to make the Jewish sacrifices prefigure the sacrifice of Christ.

“Every kind of sacrifices partook of the nature of Divine worship. *Burnt offerings* were presented to God, as the Maker, Preserver, and Sovereign of the universe, entitled to all worship and honour. *Peace offerings* were presented to him, as the Giver of all blessings; whether already received, or not yet received, but only desired and prayed for, and that either with or without the intervention of a vow: in the first case the offering was *eucharistic*; in the second *votive*; and in the third, *voluntary*, proceeding from the mere free will of the individual. Though burnt offerings were likewise offered from voluntary choice, and in consequence of vows, yet the original terms, which we have rendered *eucharistic, votive, and voluntary*, are generally applied in the Scriptures, exclusively to peace offerings. *Piacular sacrifices*, both *sin offerings* and *trespass offerings*, were presented to God, in the character of a judge offended by sins, and having power to punish or to pardon. Hence it appears that sacrifices were directed to the same end, as prayers and thanksgivings uttered by the lips, only with this difference, that the same intention was expressed by different signs; in the latter by articulate sounds, the former by significant rites.

“Let it be observed, that, as the natural worship of God consists, either in supplicating his favour, or in commemorating his favour and celebrating his praise; so these were clearly the objects contemplated in all sacrifices. And holocausts, or whole burnt offerings, were offered with both these views. This twofold design is evident from the primitive use of them. In the early ages of the world, when no other sacrifices were offered but whole burnt offerings, this one kind of sacrifice was both petitionary and eucharistic; and was applied to every part of natural worship, according to the intention of each individual. This might be done with the greater propriety, because in every kind

of worship, God ought to be regarded as the Maker, Preserver, and Sovereign of the universe. But other sacrifices were less extensive in their application. The eucharistic were not offered, except to celebrate God's praise, and to commemorate his favour; nor the piacular, votive, or voluntary, but with a view to supplicate and obtain that favour. The piacular sacrifices, indeed, both sin offerings and trespass offerings, were offered in order to obtain the pardon of sins, which is an eminent token of Divine favour; but the votive and voluntary, in order to conciliate that favour, which is displayed in averting dangers, and in continuing or increasing prosperity. Almost all votive offerings had respect to the former of these objects; and the free will offerings, to both.

"From this brief account of all the kinds of victims, and of their design and efficacy, we proceed to the remaining branches of this subject in the following order: we shall treat, first, of the sacrifices of individuals: secondly, of the paschal sacrifice, enjoined on each family, or small neighbourhood; and, lastly, of the sacrifices appointed for the whole nation.

"Sacrifices of every class, except the paschal lamb, were frequently offered for individuals; burnt offerings, and piacular offerings, and peace offerings; and likewise all the kinds both of piacular and of peace offerings.

"The original term for a *burnt offering* is derived from a root which signifies *to ascend*. It is so called because it was laid whole on the altar, and there being consumed by fire, the greatest part went upwards. Hence the subtleties of Abarbinel, who considers the burnt offering as symbolical of the ascent of the mind towards heaven. 'The design of the burnt offering is, to teach the intelligent soul to unite itself to its Creator.' Hence he represents piacular sacrifices as far inferior to burnt offerings. But, dismissing vain conjectures, the principal thing to be remembered is what we have already observed; that burnt offerings were anciently applied to every part of natural worship, to thanks for benefits received, to deprecation of evil, and supplication of good. All this is clearly deducible from the sacred history. Noah offered burnt offerings as an expression of gratitude to God, for the preservation of himself and his family when all the rest of mankind had perished in the deluge. Job added burnt offerings to prayers, when he interceded for forgiveness for his sons and his friends. Balaam, following beyond all doubt the general custom, directed burnt offerings to be prepared when he was about to pray for safety to Balak, and destruction to the Israelites. These facts justify the conclusion, that those who lived before the time of Moses, or were unacquainted with his law, sometimes connected burnt offerings with every part of Divine worship." (p. 120—124.)

Having concluded his explication of the Jewish sacrifices, as

considered without reference to the sacrifice of Christ, the author proceeds to inquire into the nature and design of a sacred type, and to point out which of the Jewish sacrifices were the principal types of the sacrifice of Christ. The following extract from this part of the work is worthy of insertion.

“ A type, in the theological sense of the term, may be defined a symbol of something future, or an example prepared and evidently designed by God to prefigure that future thing. What is thus prefigured, is called the antitype.

“ The first characteristic of a type is its adumbration of the thing typified. One thing may adumbrate another,—either in something which it has in common with the other, as the Jewish victims by their death represented Christ, who in the fulness of time was to die for mankind ; or in a symbol of some property possessed by the other ; as the images of the cherubim placed in the inner sanctuary of the temple beautifully represented the celerity of the angels of heaven, not indeed by any celerity of their own, but by wings of curious contrivance, which exhibited an appropriate symbol of swiftness:—or in any other way in which the thing representing can be compared with the thing represented ; as Melchizedec, the priest of the most high God, represented Jesus Christ our priest. For though Melchizedec was not actually an eternal priest, yet the sacred writers have attributed to him a slender and shadowy appearance of eternity, by not mentioning the genealogy or the parents, the birth or death, of so illustrious a man, as they commonly do in the case of other eminent persons ; but, under the Divine direction, concealing all these particulars.

“ The next requisite to constitute a type, is, that it be prepared and designed by God to represent its antitype. This forms the distinction between a type and a simile. For many things are compared to others, which they were not made to resemble for the purpose of representing them. For though it is said that ‘ All flesh is as grass, and all the glory of man as the flower of grass,’ no man can consider the tenderness of grass as a type of human weakness ; or the flower of grass as a type of human glory. The same remark must be applied to a metaphor, or that species of simile in which one thing is called by the name of another. For though Herod from his cunning is called a *fox*, and Judah for his courage a *lion’s whelp*, yet no one supposes foxes to be types of Herod, or young lions types of Judah. The reason of the difference is, that these resemblances were not formed with the design that one should be represented by the other.

“ Our definition of a type includes also, that the object represented by it is something future. In this we follow the sense in which the word has long been used, and the Scripture also, which exhibits nothing as a sacred type but what by Divine ap-

pointment represented something future. Those institutions of Moses which had the nature of types are called 'a shadow of things to come;' and those things which 'happened unto the fathers for types,' are said to have been 'written for our admonition, upon whom the ends of the world are come.' In the same sense the Mosaic law, which abounded with numerous types, is declared to have had 'a shadow of good things to come.' And those things, which by the command of God were formerly transacted in the tabernacle, are described as prefiguring what was afterwards to be done in the heavenly sanctuary. Hence it appears that a type and a symbol differ from each other as a *genus* and *species*. The term *symbol* is equally applicable to that which represents a thing past, or present, or future; whereas the object represented by a type is invariably future: so that all the rites which signified to the Jews any virtue that they were to practise, ought to be called symbols rather than types; and those rites, if there are any, which were divinely appointed to represent things both present and future, may be regarded as both symbols and types; symbols, as denoting things present; and types, as indicating things future.

" In comparing the type with the antitype, the first thing to be observed is, that the antitype succeeds the type, and removes it from its place, so that, as soon as the antitype comes, there can no longer be found any room or use for the type. The next and principal thing to be remarked is the difference between the type and antitype; that the efficacy which is really possessed by the antitype, exists in the type only in appearance, or in a much lower degree. For though a type, as we have already stated, often possesses some quality in common with its antitype, yet that quality is always considerably weaker in the type than in the antitype; as the death of those victims by which the Messiah's death was prefigured, had far less efficacy with God and men, than what belongs to the death of Christ. The efficacy of the thing adumbrating was nothing more than a symbolical representation of the value contained in the thing adumbrated, or so slender a degree of it that it could only be considered as a shadow. Hence the apostle says, 'For the law, having a shadow of good things to come, and not the very image of the things, can never, with those sacrifices which they offered year by year continually, make the comers thereunto perfect.' Here as he uses the phrase, *the very image of the things*, to denote the things themselves, so he declared the Jewish sacrifices, which were types of the sacrifice of Christ, to have had only a shadow of that efficacy of which his sacrifice possesses the reality. And this was the reason why those sacrifices never perfectly purified the persons by whom they were offered; as is evident from the language of the apostle, (Heb. ix. 13, 14.)

‘For if the blood of bulls and goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying the flesh; how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?’ The argument on which this inference proceeds, is, that the efficacy which was found only in a figure, or in a very small degree in the type, is possessed in reality, and in a far superior degree, in the antitype. This is more expressly announced in a subsequent passage, which declares ‘the patterns of things in the heavens’ to have been ‘purified with the sacrifices that were offered among the Jews, but the heavenly things themselves with better sacrifices.’ Hence, as the shadow is opposed to the substance, or the representation of a thing to the thing itself, so the law of Moses, which enjoined many typical rites, is opposed to the gospel of Christ, which contains the things prefigured by those types. Thus when it is said, ‘The law was given by Moses, but grace and truth came by Jesus Christ;’ the substance of the things themselves exhibited in the gospel, is opposed to the typical shadows of the law. This principle is asserted in another place: ‘Let no man, therefore, judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the sabbath-days; which are a shadow of things to come: but the body is of Christ.’ On this passage St. Jerome remarks: ‘There is, therefore, no judgment in this which is a shadow, and ceased on the coming of the substance, because where the truth is present there is no need of a figure.’ And Photius; ‘The body is of Christ, that is the truth.’ This may be confirmed by what the apostle had said just before: ‘In him dwelleth all the fulness of the Godhead bodily:’ for Augustine has well explained this substantial inhabitation of the fulness of the Godhead, as opposed to the figurative manner in which it dwelt in the Jewish temple.” (p. 215—219.)

The author proceeds to combat, which he does successfully, some of the unscriptural notions of Socinus, and Crellius, on the subject of the Jewish sacrifices.

From the chapter in which vicarious punishment is explained, we insert the following extract:—

“Vicarious punishment, and that which is inflicted upon the sinner himself, both arise, though not both in the same way, out of some violated law; so that where there is no violation of any law, there can be no room for either. But both these kinds of punishment tend to maintain reverence for the laws, and both are calculated to shew what regard the legislator has for his own laws, and how strictly he would have them observed by others. Of these things no one entertains any doubt in the punishment inflicted on the sinner himself; and no doubt ought to be entertained in vicarious punishment, if it be that without which the

Supreme Judge will not let the offender go unpunished, nor pardon the sin he has committed, lest the facility of obtaining forgiveness should operate as an encouragement to sin.

“ But though there are these, and perhaps other points, of agreement between the two kinds of punishment, yet there are many and important points in which they evidently differ. In the first place, it is the punishment of the sinner himself, and not the vicarious punishment of another, which naturally belongs to the sanction of the law, and is included in its obligation. The law binds over to punishment, and pronounces worthy of it, those who have deserved it. (Deut. xxv. 2, 1 Sam. xxvi. 16, Luke xii. 48, Rom. i. 32, Rev. xvi. 6.) But no one deserves punishment for the crime of another, unless he is a partaker of that crime. The demerit of sin does not naturally extend beyond the sinner himself. Desert belongs to the will; but nothing is more strictly a man's own, than his will. And the punishment denounced upon the guilty is inflicted by virtue of a right arising out of sin committed; for every sin deserves to be punished. But the right by which vicarious punishment is inflicted, rests, either on the sovereignty of the party who punishes, or on the consent of the party who is punished, united with that sovereignty. The latter of these cases is exhibited in Christ, who voluntarily suffered the death appointed for him by God: the former was exemplified in the Jewish piacular victims, which God, exercising his right of sovereignty, commanded to be sacrificed; though the sins of the offerers were the causes of his exercise of that right in this instance.

“ The arguments, commonly alleged to shew that all evils inflicted in virtue of either of these rights, always want the nature of punishment to the party on whom they are inflicted, fail of proving that they want the nature of vicarious punishment; and only prove that they are of a different nature from that punishment which any person suffers for his own sins; which cannot be denied. But to proceed to what remains; the punishment of the offender himself, if it is equal to the crime, cancels the guilt without the interposition of any person's favour, and with its own efficacy annuls the legal obligation to punishment, by suffering that which the obligation required. But vicarious punishment, which exhibits something different from what the obligation requires, has respect, primarily and properly, not to the punitive obligation of the law, but to the will of him who has the right of punishment and of pardon. Hence it is, that the punishment inflicted upon the offender himself, which, whenever it is equal to the crime, cancels the guilt without the addition of any person's favour,—this punishment cannot consist with remission of sin. Whereas the contrary is the case in vicarious punishment, which avails nothing without the interposition of

his favour, who has the power to punish and pardon: and which is not considered by him in the same light as the punishment of the sinner himself, but only as a condition adapted to maintain a reverence for his law in general, and especially to restore the authority of that precept which had been violated, and in some measure weakened by the crime. Such a condition, as it leaves the sinner's exemption from punishment manifestly dependant on the favour of him who has the right of punishing, is perfectly consistent with remission of sin; unless it be supposed that there is no proper remission, where any condition is required in order to its attainment. But this is so far from the truth, that no remission is promised in the Scriptures, except on condition of faith, repentance, and a holy life: a condition which, however, contains nothing inconsistent with that clemency which is displayed in remission of sin. Wherefore, as vicarious punishment prevents not the pardon of the sinner from being entirely dependent on the favour of him who has the right of punishing; it follows that he may prescribe certain conditions, such as repentance and holiness, without which the sinner can derive no benefit from the punishment of another. For every person is at liberty to dispense his favour in a manner agreeable to himself. Nor can any one set up a just claim to advantage from the favour of another, without a compliance with the conditions annexed to that favour by him who offers it." (p. 272—275.)

It appears by a sentiment contained in this extract, that Dr. Outram either had not correct views of the doctrine of justification by faith, or did not take care to express himself accurately upon that subject. The sentiment we refer to is "no remission of sin is promised in the Scriptures, except on condition of faith, repentance, and a holy life." That a living faith, preceded by true repentance, is the condition, and the *only* one, of obtaining the "remission of sin," or of being justified, is a scriptural doctrine, maintained by the Church of England, in common with all the Protestant established churches in the world; and by them all, of course, is rejected the notion, that a holy life, in its proper evangelical sense, is a condition of justification. "That we are justified by faith only (saith our church,) is a most wholesome doctrine." She also maintains, that by "good works, which are the *fruits* of faith, and *follow after justification*, a lively faith may be as evidently known, as a tree discerned by the fruit." Thus she steers equally clear of Antinomian dotages on the one hand, and of Pharisaic delusion on the other. Had the author attended to the plain grammatical sense of the 10th and 11th articles of that church, of which he was a learned Doctor, he would not have maintained that "a holy life," is a condition of justification.

* At page 293 begins the Dissertation on the Sacrifice of Christ.

In the first chapter of this Dissertation, "the general business of Christ's priesthood; the order to which it belongs; and the things by which he was especially consecrated to this office; are severally treated. Had the author, in the second chapter, in which he cites several Scripture passages, to prove that Christ's was a real priesthood, properly so called, paid less attention to the arguments urged by Socinus, and Crelius, against the real priesthood of Christ, he would have contributed full as largely as he has done, to the edification of ordinary readers.

From the third chapter we give the following citation:—

"The sacrifices prescribed to the Jewish people were of various classes. Some were burnt offerings; others piacular offerings; others, peace offerings; others, similar to the peace offerings, yet not precisely the same: there were also different kinds, both of piacular offerings, and of peace offerings.—If it be inquired, to which class the sacrifice of Christ belongs, the Scriptures will easily determine this question. He is declared to have 'put away sin by the sacrifice of himself,' to have, 'by himself purged our sins,' to have 'sanctified the people with his own blood,' and to have 'offered' to God 'one sacrifice for sins:' whence it is evident that his sacrifice belongs to the piacular class. I apprehend, however, that we are indebted to his sacrifice, not only for the pardon of sins, but also for the aids of the Holy Spirit, and all other things pertaining to our eternal salvation; these blessings having been procured by his blood. For as all the sacrifices of the Jews, accumulated together, were offered in order to obtain the benefits of the present life; so I consider the one sacrifice of Christ as having procured all things relating to eternal life. And I am confirmed in this opinion, because all the sacrifices of the Jews, though with various degrees of clearness or obscurity, prefigured the sacrifice of Christ. Nor is it to be wondered at if that sacrifice, which procures for us the grace connected with eternal life, should also procure every thing else necessary to our attainment of that life." (p. 313, 314.)

The atonement effected by the death of Christ is ably proved in the sixth chapter. The author having, in a former part of his work, examined several passages of Scripture "in which the death of Christ is expressly described as a vicarious punishment," proceeds "to those in which he is declared to have sanctified or purified our persons, or to have expiated or purged our sins, either by himself, or by his blood or sacrifice.

"To this purpose (saith he) is the following language of the apostle to the Hebrews, (Heb. xiii. 10—12.) 'We have an altar, whereof they have no right to eat which serve the tabernacle. For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp. Wherefore Jesus also, that he might sanctify the people with his

own blood, suffered without the gate.' *To sanctify the people*, here signifies the same as to purify the people; and to purify the people, is to expiate the sins of the people. Since it appears, therefore, from this passage, and that with evidence too plain to be contradicted, that our sins were expiated by the blood or death of Christ, the only point for controversial discussion is, upon what principle, or in what manner, his death accomplished this. But this question will easily be determined, if we are disposed to follow the train of the argument. For as the apostle is here speaking of Christ as a piacular victim; and the blood of Christ as the blood of a piacular victim; his death must be considered as expiating sins in the same way as the death of a piacular victim. It was by vicarious punishment, that all piacular victims expiated the sins for which they were offered:—upon the same principle, therefore, and in the same manner, our sins were expiated by Christ.

“ The illustration which has been given of this passage, serves also to illustrate another of the same apostle: ‘ When he had by himself purged our sins, he sat down on the right hand of the Majesty on high,’ (Heb. i. 3.) To which may be added, the following from St. John: ‘ But if we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin,’ (1 John i. 7.) In these passages the same property of expiating sins, which belongs to a piacular victim, is attributed to Christ and his blood. In the latter, this is clear from the mention of cleansing effected by his blood. In the former, Christ is introduced as having purged or expiated sins *by himself*, that is, by himself as *sacrificed*. The manner in which piacular victims expiate sins is by vicarious punishment:—the same mode of expiation, therefore, is in these passages attributed to Christ.

“ We now come to those passages in which either the expiation of sins, or, what is precisely the same, the purification of the guilty, effected by the death or blood of Christ, is denominated *the redemption* of them. Thus the apostle to the Hebrews: ‘ And for this cause he is the Mediator of the New Testament, that, by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.’ *The redemption of transgressions by means of death*, is equivalent to *the expiation of sins effected by the death of Christ*, as a victim; and it was by the vicarious punishment of the slain victim, as we have already shown, that all such expiation was made.—Observe also the language of St. Paul concerning Christ in two of his epistles: ‘ In whom we have redemption through his blood, the forgiveness of sins.’ The original word denotes not any *redemption* whatever, but such as consists in the expiation made by a piacular victim. This is evident from the mention of *blood*, and *the forgiveness*

of sins; of blood, as the blood of a surety making expiation, and of forgiveness of sins, as procured by the expiation of that surety. Nor can it be doubted that the apostle, when he mentioned these two things in such close connection, had in view both the expiation by the blood of piacular victims among the Jews, and the remission of sins procured by that expiation. The apostle to the Hebrews thus mentions them both: 'And almost all things are by the law purged with blood; and without shedding of blood is no remission.' Since St. Paul, therefore, in the passage just quoted, speaks of the blood of Christ, as of the blood of a piacular victim, there is no doubt that he attributes to the death of Christ the same kind of efficacy which belongs to the death of such a victim. And this efficacy, as we have frequently observed, is of such a nature, that by the vicarious punishment of the slain victim it procures for the sinner the pardon of his sin.

"The meaning here assigned to the Greek word rendered redemption, may be confirmed by the universal acceptation of the correspondent term among the Jewish writers. Baal Aruch speaks the sense of them all: 'In every place where any one says, Let me be his expiation, it is the same as if he had said, let me be substituted in his place, that I may bear his iniquities; which is equivalent to saying, I, in order that he may obtain pardon, do take his sins upon myself.' Hence we gain some illustration of the passages just quoted from St. Paul. For though Christ, indeed, was not substituted in our place in such a manner as to bear the same kind of punishments from which we are delivered, yet the punishment which he suffered does as truly expiate our sins and procure the pardon of them, as if they had been precisely of the same kind that we were ourselves liable to undergo. This is the very idea conveyed by the apostle, when he says, that 'in Christ we have redemption through his blood, the forgiveness of sins;' and he seems to suggest the same, when he speaks of 'them that believe being justified freely by his' (that is God's) 'grace, through the redemption that is in Christ Jesus.'" (p. 341—344.)

Having proved that the death of Christ will not finally avail in favour of any who reject the offers of mercy, the author adds, "It may be concluded, that the death of Christ, notwithstanding it was designed as a vicarious punishment, was in no respect opposed to the grace of God. For it was owing to his grace that Christ died for us, and that his death is available to procure for us remission of sins and eternal life. Nor, in this transaction, did Christ receive any injury from God, or God from Christ. For Christ laid down his life for us voluntarily, so that no injustice was done by the Father to the Son; and he had a right to lay it down, so that no injustice was committed by the Son against the Father." (p. 359.)

That the work which we are now about to dismiss, is, taken as a whole, an able and orthodox performance, we feel no hesitation in admitting; but while we award it this merited praise, it is proper to observe, that the sublime truths which it contains, and which, coming from the pen of an animated and thorough evangelical writer, such as the translator, would reach the heart as well as the understanding, lose much of their effect through the cold manner in which they are treated by the author. He seems, in common with many of his learned and orthodox contemporaries, to have dwelt (if we may so express ourselves) in the frigid zone of Christianity, where evangelical truth is so neutralized by cold argumentation as ordinarily to prevent its becoming *the power of God unto salvation*.

POPISH EPISCOPAL TYRANNY EXPOSED.

By the Rev. Charles Bourke, Roman Catholic Priest.

A pamphlet with this title was placed in our hands a short time ago, in expectation that we should take some notice of its contents in our Magazine.

The tyranny of the Popish hierarchy has been well known to Protestants, from the grand æra of the Reformation; and in any part of the world the Papists themselves now feel it to be intolerable, we cannot but wish them success in resisting it.

This pamphlet is the production of the Rev. Charles Bourke Roman Catholic Priest of the parish of Pempleboy, in the Roman Catholic diocese of Killala, in Ireland; who has the confidence to remonstrate against the conduct of Dr. Waldron, the bishop of the diocese, and to resist his authority, and even to set at defiance the fulmination of the *major curse*, or *excommunication*.

Mr. Bourke was of the Royal Irish College of Salamanca in Spain; parish priest for the king of Spain, in the province of Louisiana, North America; and Roman Catholic chaplain to the Earl of Selkirk, and the Hudson's-Bay Company. Since his residence in Ireland the bishop of Killala accuses him of not paying the income due from a priest to his bishop; and he is also charged with having done many things contrary to the canon of the Holy Church, and with notorious drunkenness.

All these charges Mr. Bourke denies, and vindicates his character by various certificates of clergymen and other persons who know him; and appeals from the authority of the bishop to that of the sovereign pontiff; and in retaliation, he accuses the bishop of hatred and malice, extortion and incapacity, tyranny and collusion.

We know nothing of the moral character, either of the bishop or the priest, and therefore we do not undertake to justify the conduct of either; nor do we in the least desire to be placed in

the Pope's chair, on this occasion, to give judgment between them. As Protestants, and men who wish to take the Scriptures for our guide, we pay no respect to the judgment of the Pope, in any case, either of religion or morals. A man who can speak of the Scriptures as the present pope has lately done, and who would prohibit the circulation of them, is not a judge whom we should wish to preside over our consciences, or direct our conduct.

In the earlier and better days of Protestantism, on the continent, we are firmly of opinion that such *bulls* of the Pope as have lately been circulated there against the Bible Societies, would have been burnt by the common executioner; and certainly they deserve no better reception in any part of the world.*

Mr. Bourke, who may be supposed to have some knowledge of the Roman Catholic Church, in which he has long been a priest, speaks out, as to its present corrupt state; and we do not think it improper at this crisis, to lay the testimony of such a witness before our readers. He pretends not to write in a polished style, as he says, but wishes to express correctly plain facts in plain language.

The dedication of the pamphlet to Dr. Waldron, the Roman Catholic bishop, is dated August, 1817, in which we are told that the *ancient grandeur of the adherents* of the Roman Catholic religion, obtained for Ireland, the epithet of "*The Isle of Saints.*" We earnestly wish that Ireland were now in reality an "Isle of Saints," and that such a mighty change were not likely to meet with any opposition from the Roman Catholic clergy. But Mr. Bourke ought to know that it is only the Divine and saving influence of the gospel of Jesus Christ, and not *the grandeur of the adherents* of any form of the Christian religion, that can make "Saints," or holy persons.

In his preface, Mr. Bourke states to the world as a melancholy truth which cannot be denied, "that the lives of the Roman Catholic clergy at this day in Ireland, as well as on the continent, are not much more correct than those of the clergy at the time of the Reformation, when Luther inveighed against them."

But we will present our readers with some extracts from a memorial of the parishioners of Kilbelfad in Ireland, to their Roman Catholic bishop, in order to shew the cruel bondage in which the poor Catholics in Ireland are held by their priests. The people of Kilbelfad make grievous complaints against priest Mangan, who permitted several persons to die without the extreme unction, and some without baptism; and they assert that he charged

* *Vide* the *Antibiblion*, or the *Papal Tocsin*, a small publication, in which two of those detestable *bulls* are printed at full length.

“even the poorest person, the price of a bottle of wine, when called on duty.” They state various exactions by him and his colleagues, and then say there was no use in expostulations; “his WHIP* was the only law for our conduct, and God only knows how we felt his severity.” They then pray the bishop to keep Mangan from them, and to continue Mr. Bourke among them. (p. 8.)

The parishioners of Templeboy and Kilmacsaigan, in the county of Sligo, state they were without spiritual consolation till Mr. Bourke came to preach among them in Irish, and that they conceived they had a right to keep any clergyman that pleased them, as they were to pay and maintain him. But this they say so enraged the bishop that he cursed and excommunicated them, their chapels and their priest, and that they were exposed to the inclemency of the winter, and forbidden to say their prayers, and deprived of the use of their chapels. (page 20.)

Many of the clergy, Mr. Bourke says, are incapable of instructing the poor, and the poor (God help them) are kept in the dark; and this, he adds, is the interest of the clergy who tyrannize over them more than the Indian chiefs do over the savages. “This is the ground work, and standard of religion in the diocese of Killala; first to support the bishop, and then the priests may be masters to exact from the poor at discretion.” Mr. Bourke gives a list of the augmented extortions of the clergy, and says, that if what is demanded be not paid to the priest immediately, “he will take away the *pot*, the *wheel*, or the *blanket*!” and he asserts that in one case the priest took the *hens from the roost*.

The people appointed to be our instructors, says Mr. Bourke, are determined to blindfold us, in order that they may be the better enabled to oppress us. He then gives some instances of the most gross abuses practised by the priests in hearing confessions, and in compelling the poor to make feasts for them. Some of the priests, he says, will not drink whiskey, but must have rum, brandy or wine, by which they get beastly drunk.

“It is, therefore, no wonder that Methodism is making such a rapid progress, that Catholics are daily turning over to embrace their tenets, and relinquish their own; for they say, and say it with truth, ‘If Roman Catholics truly believed their own doctrine, they would observe its doctrinal points; their priests would not be seen rattling, railing, cursing, and drunk.’” (page 28.)

We are disgusted with the descriptions which Mr. Bourke gives of the abominable conduct of the Roman Catholic clergy; and if one half of what he says be true, we need seek no other cause of the lamentably degraded state of the lower classes of so-

* Our readers may not be aware that the *whip* is used by some of the Roman Catholic Priests, in Ireland, or by the sextons, their deputies, with as much freedom as by slave-drivers in the West Indies. The sextons in the Church of England whip dogs only.

ciety in Ireland. Every exertion which can be made on Christian principles, should be commenced without delay, for the deliverance of those debased and afflicted people from their horrible system of dark superstition and fraud, which their cruel oppressors are daily imposing on them.

After much violence and mutual recrimination, the bishop and Mr. Bourke seemed both desirous to hide their quarrel from the world, and terms of peace were proposed and agreed to. Mr. Bourke was to do penance and make confession. The bishop desired him to go to Loughdanig, and confess to a Mr. Hughs. Mr. Bourke thought the journey too long, and desired to choose his own confessor. He, therefore, went to Mr. Magee, at Lackin, and commenced his penitential labours, as he says, with industrious zeal, in Mr. Magee's house. Mr. Magee was a very considerate confessor, who saw, says Mr. Bourke, that I was thin and meagre, and he very generously plied me with the best nourishment the country could afford, but made me, in lieu of this good usage, redouble my prayers. The exchange was a grateful one, as the reader may suppose. How long this farce of penance was carried on, Mr. Bourke does not state, but in conclusion he says, "I will certify, that any one in distress who will apply to the Rev. Mr. Magee, will have no cause to complain, if good *beef, mutton, fowl, fish, vegetables, beer, and punch*, are materials for doing penance." (p. 33.)

Mr. Bourke is a little confused in his narration, and we do not understand how hostilities re-commenced after the very pleasant penance no doubt, which was performed at Mr. Magee's house. But he accuses the bishop of having endeavoured to starve him to death, by means of a *major excommunication*, which was to be read in all the chapels of the diocese, in order that "no means of support, consolation, or sustenance, should be left him, but to die like a dog in a ditch." (p. 37.)

Mr. Bourke says that the consequences of a *major excommunication* may be learnt from the following line,

Os, orare, vale, communicio, mensa negatur.

The word *Os*, he informs us, signifies that the faithful should not speak to an excommunicated person; *Orare*, that they should not pray in his company; *Vale*, that they should not bid him the time of the day; *Communicio*, that they should not live under the same roof, nor have any intercourse with him; *Mensa negatur*, that they should not eat, drink, or sleep with him.

We can take up no more of our paper on the lamentable state of religion, and of the Catholic clergy in Ireland, than to copy from Mr. Bourke's pamphlet, a short letter of Bishop *Dominick Bellew*, against the London Hibernian Protestant Society, who wished to teach the poor in Ireland to read. It is addressed to the Roman Catholic Priest of the parish of Killglass.

“On Sunday next, Mr. Haran and I attend at Killglass chapel, in order to cry down the nefarious deistical schools which the unrelenting enemies of our religion have dared to establish, together with all their spurious productions. Assure all parents who will persevere in permitting the growing generation to attend such places, no priest shall console or absolve them, even at the hour of their death; and order the same thing to be done, *bis, ter, et sæpissimè*, in Drumard and Skrien. Vive, vale.”

(Signed)

“DOMINICUS ALLADENSIS.”

THE WORD OF GOD ILLUSTRATED.

BISHOP LOWTH ON THE 119th PSALM.

IN vindication of the Hebrew Scriptures against Bishop Warburton, Bishop Lowth observes, that if Solomon's botanical writings* had been preserved, they would have added considerably to our stock of Hebrew, and have been of great service in clearing up many particular passages, which are now very obscure; although they might not have helped us much in acquiring a clearer idea of the peculiar style and manner of composition of the several authors of the Old Testament.

On the nature of the Hebrew language itself, which Warburton had said *is the most barren of all languages*, Lowth remarks, “I take this to be a charge which you cannot prove. What, did the Hebrew writers then want words and phrases, to express properly and fully the subjects of which they treated? Far from it. I think there might be produced from them, examples of amplification set off with as great copiousness of expression, as from almost any authors whatever. And, in several instances, there are in Hebrew as many synonymous terms and phrases to express the same ideas, as perhaps can be produced in a like number of instances taken at pleasure, even in the Greek language itself.

“Your Lordship enters further into this subject in another place, which I shall therefore consider. The Hebrews are fond of a copiousness of words, and therefore express the same thing in many words: or as you very rightly explain it, by a repetition of the same thought in other words: Now, I think, they would never have been able to satisfy this their fondness for a copiousness of words, by repeating the same thought in other words, unless they

* Solomon “spake three thousand proverbs: and his songs were a thousand and five. And he spake of trees, from the cedar tree, that is in Lebanon, even unto the hyssop that springeth out of the wall; he spake also of beast and of fowl, and of creeping things, and of fishes.”—1 Kings iv. 32, 33.

had had at command different words, to express the same thought in; that is, unless their language had been copious, and had abounded in synonymous or parallel expressions. For example: the general subject of the 119th Psalm is the Blessedness of keeping the Law; which is pursued through twenty-two alphabetical stanzas, of eight distichs each, with much sameness of thought, but great variety of expression. Instead of twelve or fourteen synonymous terms to express the law, and at least four times as many parallel phrases to express the keeping of it; if you reduce the Psalmist to a single term or two, you strike him dumb; be he ever so fond of Pleonasm, and ever so eager to express himself copiously, he will neither be able to attain, nor so much as to testify his desire, unless you give him his free range in the natural copiousness of his language. Can it then possibly be ascribed to the narrowness of his language, that the Psalmist repeats his thought so often in other words? to his inability, and at the same time his eagerness, to express himself to his satisfaction, that he so often changes his posture? On the contrary, do we not evidently see, that he sets out with a formed design of amplifying his subject to a surprising extent, upon a plan, that necessarily required a hundred and seventy-six distichs, upon almost the same thought, and in confidence of an ample stock of words and phrases to carry him through it? This manner of repeating the same thing in synonymous or parallel terms, prevails throughout the Hebrew poetry; and is a principal characteristic of the poetical style. The character of the poetical style in general must arise from the nature of the language; and the pleonastic character in particular must arise from the abundance of parallel terms and phrases in the language. You conclude your reasoning thus: 'the most scanty language, therefore, will be always fullest of repetitions;' that is, 'of repetitions of the same thought in other words.' This I take to be little better than a contradiction in terms; for a language that abounds in such repetitions, for that very reason cannot be scanty; and the pleonastic character of the Hebrew language, which you say arose from its being the most scanty of all languages, is, on the contrary, a demonstration, that it was in a considerable degree copious."

Lowth's Letter to Warburton.

To the Editor of the Methodist Magazine.

I now send you some illustrations of several passages in Sacred Writ, which I have copied from a work of increasing celebrity, and shall be gratified to see all, or either of them inserted.

Deal, June 24, 1817.

Your's, &c.

H. BASDEN.

My days are swifter than a post.—JOB ix. 25.

The common pace of travelling in the East is very slow.

Camels go little more than two miles an hour. Those who carried messengers in haste moved very differently. Dromedaries, a sort of camel, which is exceedingly swift, are used for this purpose; and *Lady M. W. Montague* asserts that they far out-run the swiftest horses. (Lett. ii. 65.) There are also messengers who run on foot, and who sometimes go an hundred and fifty miles in less than twenty-four hours; with what energy then might Job say, *My days are swifter than a post*. Instead of passing away with a slowness of motion, like that of a caravan, my days of prosperity have disappeared with a swiftness like that of a messenger carrying dispatches. HARMEB, vol. i. p. 438.)

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Who stretchest out the heavens like a curtain.—PSALM civ. 2.

It is usual in the summer season, and upon all occasions when a large company is to be received, to have the court of the house (which is in the middle of an open square) sheltered from the heat of the weather by an umbrella or veil, which, being expanded upon ropes from one side of the parapet-wall to the other, may be folded or unfolded at pleasure. The Psalmist seems to allude to some covering of this kind in that beautiful expression of *stretching out the heavens like a curtain*.

SHAW'S *Travels*, p. 274.

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They shall fly as a cloud, and as the doves to their windows.

ISAIAH ix. 8.

M. SAVARY, (in his *Letters on Egypt*) speaking of a victory, says, "On the morning of that memorable day, a pigeon was sent off from Manseura, to carry to Grand Cairo the news of the death of Facr Eddin, and of the flight of the Egyptians." This custom of employing pigeons to carry messages with expedition, which has so long subsisted in the East, is at present abolished. Possibly the practice of using the rapid swiftness of these birds for purposes of the utmost dispatch, and the vehemence with which they returned to their accustomed habitations, may be alluded to by Isaiah, who, when describing the eagerness with which the flocks of gentiles should crowd into the Church of Christ, says *they shall fly as a cloud, and as the doves to their windows*.

Dr. Russel tells us, (in his *History of Aleppo*, vol. ii. p. 203,) when pigeons were employed as posts, they not only placed the paper containing the news under the wing, to prevent its being destroyed by wet, but "used to bathe their feet in vinegar, with a view to keep them cool, so that they might not settle to drink or wash themselves, which would have destroyed the paper."

BURDER'S *Oriental Customs*.

For the reader's further satisfaction on this subject, I beg just to observe that, "It is through attachment to their native place

and particularly to the spot where they have brought up their young, that these birds are thus rendered useful to mankind. The bird is conveyed from its home to the place whence the information is intended to be conveyed; the letter is tied under its wing, as before-mentioned, and the pigeon is let loose. From the instant of its liberation, its flight is directed through the clouds, at an amazing height, to its home: by an *instinct*, so called, it darts onward in a straight line to the very spot from whence it was taken; but how it can direct its flight so very exact, will probably for ever remain unknown to us. From what *Lithgow* assures us, it appears that the rapidity of their flight is very astonishing. One of them will carry a letter from Babylon to Aleppo, (which to a man, is usually a thirty days' journey,) in forty-eight hours!

HENRY BASDEN.

THE WORKS OF GOD DISPLAYED.

To the Editor of the Methodist Magazine.

THERE is nothing that more conduces to enlarge our ideas of the *power* and *wisdom* of GOD, and consequently to exalt the mind, than to contemplate some particular work of nature, and to consider how admirably it is adapted to answer the purpose for which it was designed. Whoever is in the habit of doing this must be in the same mind with the Psalmist; he must be convinced, that none but a *fool* can say, *There is no God*. How forcibly, on such an one, must the words of a poet strike,

“———That there is a God,
All nature cries aloud thro' all her works.”

And, being convinced of this, how naturally will he, with another bard, exclaim,

“And, if a God there is, that God how great!”

I feel thankful to you, dear Sir, for publishing the remarks on the CASSOWARY in your number for August; and to evince my gratitude, I here affix some Reflections on the OPOSSUM, which I hope will interest the readers of your invaluable work.

Deal, Sept. 14, 1817.

Your's, truly,
HENRY BASDEN.

REFLECTIONS ON THE OPOSSUM.

The *Ostrich* and the *Cassowary* are void of parental *storgee*: unsolicitous and improvident, they are regardless of their offspring. The *Opossum*, on the contrary, is anxious for the welfare, and wonderfully provided, for the safety of its young.

The *Opossum* is a moderately large, and by no means an ugly animal; it is about the size of the common cat, but its body is

more corpulent, and its legs more robust. The colour is a tawny brown, somewhat approaching to the chesnut hue, but very bright and glossy. The fur is long and fine, and the disposition of it very sleek and regular. The creature is not like any other in its general shape; the head is long, and terminates in a snout, somewhat in the manner of that of a hog; the ears are short, and the tail very long, not covered with a deep fur, as in most other animals; but almost naked, in the manner of the rats, and looks very like it. This it can twist about with a surprising facility, and it serves for the most important purposes. The legs not being very long, the body is carried at no great distance from the ground; and on the belly in the *female*, there is a kind of bag or pouch. It is formed by the skin being double, in this part, and is not very deep, the closed part being toward the upper part of the body, and the open part toward the lower. This is covered with fur, in the same manner as the rest of the body of the animals; and, therefore, though one of the most singular things in the world, it is not very obvious to the sight.

This is a brief description of the *Opossum*, an animal, harmless in itself, but in a great measure defenceless, and at the mercy of other creatures. It lives partly upon the ground, and partly upon trees; but the latter situation is what it always takes, when its safety is to be consulted.

The young of no creature are produced so small and tender, in respect of the parent animal, as those of the *Opossum*; therefore the *bag*, or place of reception, above described, is extremely useful to them. The warmth of the parent's body cherishes them while they suck; and when the middle of the day is warm enough for them to be abroad in the open air, still the mornings and evenings render necessary a place of reception for them from the cold. Into this bag, therefore, they constantly retire, at the first warning of the cold: nor is this all the use it affords them. For as the tender young of the *Opossum* are delicate morsels, they would be exposed to the ravage of many animals by day, and to their subtilty by night. The bag of the body of the parent is always ready to receive them, in case of the former, and it always preserves them from the latter danger. When the old *Opossum* is abroad with her little defenceless brood in the day, she is as watchful as the hen over her chickens. She is alarmed at the slightest appearance of danger; and by a noise very well understood by the young, she calls them into this bag, as the hen does her chickens under her wings, at the sight of a bird of prey.* At

* *Dr. Tyson*, in his anatomy of the *Opossum*, says, "That there are belonging to this bag, two bones, (not to be met with in any other skeleton) and four pair of muscles; and some say the teats lie therein also." He mentions also, from *Oppien*, the *Dog-fish* which upon any storm or danger, receives the young ones into her belly, which come out again when the fright is over. So also the *Squatina* and *Glaucus*, the same author says, have the same care for their young, but receive them into different receptacles.

night also she constantly takes them in; there she retains them, and consults for their safety, as well as her own, on these occasions, in a very uncommon manner. The tail is now of the greatest use to her. There are those among the devourers of her young, who will climb a tree after her and them, and would be ready to dispute their security in their recess, or to tear them from it. In this case, the creature twists her tail round some small bough of the tree, and then drops from it. She is out of all reach of the enemy, and she hangs, without pain to herself, with her head downwards. Whenever she pleases, by a swing she recovers the branch with her feet, and loosening the twist of her tail, walks about as usual. The creature is frequent in many parts of *America*; and may have been shown alive in *London*. *

This is another sufficient proof of the wisdom and evident design of the original Creator of all things; whose goodness and providence indeed every created being attests. While he holds forth to *parents* a lesson of pleasing instruction, in the *instinct* he hath implanted in, and the amazing provision he hath made for the young of this animal. There is something so strikingly excellent in all the social duties, that we never hear of any fellow-creature's discharge of them, without a secret glow and approbation of heart. If we look at the *Opossum*, with pleasure tenderly guarding her infant young, protecting them from danger, and receiving them, as it were, into her own bowels; how must we contemplate the parent, whose best and most rational care is employed for the welfare of beloved children; and who *bears* them in his heart; *bears* them, continually lodged, in the inmost recesses of his soul? Distinguished character, "A good parent." What treasures of satisfaction do such lay up! Gratitude and affection from their children, the approbation of God, the esteem of all the virtuous, and the respect of the community at large,

And is it not the most delectable view in which we can consider the Great Ruler of heaven, "as the good and gracious Father of mankind!" Thou art our *Father*! What an argument of comfort, cheerfulness, dependance, resignation! We are taught continually to pray to him, under this pleasing relation, *Our Father*. How should the reflection inspire us with filial love, and animate us in every acceptable duty? Safe under the shadow of his wings, we need fear no evil. But let us act agreeably to the high alliance: especially let us love as brethren. This is the natural consequence of *having ALL one Father, even God*.

* See Animal World Displayed.

THE PROVIDENCE OF GOD ASSERTED.

PROVIDENTIAL OCCURRENCES RELATIVE TO TWO
METHODIST PREACHERS.*To the Editor of the Methodist Magazine.*

FROM the most authentic documents it appears, that the Methodist preachers in North America, during the protracted war which terminated in the independence of that country, manifested much piety, prudence, and loyalty. Engaged in the blessed work of spreading the gospel of peace, they left the decision of the grand political question, then agitated, to political men. On their refusing to take an oath of allegiance to the United States, till after their independence was acknowledged by the mother country, they were rendered liable to fines and imprisonment. When brought before the tribunals of justice, their judicious and peaceable replies, joined to the faithful testimony which they bore against sin, astonished their judges, and disposed them to interest themselves in their behalf. In the course of some time, their character, as men of piety, peace, and love, became so generally known, that the Assembly of Maryland passed an act "expressly to allow the Methodist preachers to exercise their ministerial duty, *without* taking the oath of allegiance."

A general idea may be formed of the special interposition of Divine Providence in their favour, from the kind treatment received by Messrs. Asbury and Chew, at a period of the war when their refusal to renounce their allegiance to the British government, rendered them obnoxious to both popular reproach and civil penalties. An account of that treatment, and its happy result, I have copied from Drew's life of Dr. Coke, a work which, on account of the important matter it contains, and the able and judicious manner in which it is written, deserves to be ranked with the first biographical performances. Hoping that you will allow the account in question a place in your truly orthodox, loyal, and temperate Miscellany, I am your's, sincerely,

Sept. 12th, 1817.

N.

"Although Mr. Asbury remained faithful to his post, he was not always permitted to exercise the functions of his office. As an individual, his conduct was placed beyond the reach of censure; but the general suspicions, under which the preachers and the societies laboured, were transferred to him as an official and public character; in consequence of which he became an object of popular reproach. To avoid the effects of this unmerited indignation, he was obliged to retire from public view. But it pleased God to raise him up friends, who provided an asylum in which he was sheltered for two years, while the tempest raged in

all its violence. During this time the place of his retreat was at the house of a Mr. White, in the county of Kent, in the state of Delaware. In the house of this gentleman, who was a justice of the peace, and a member of the Methodist society, Mr. Asbury twice convened some native American preachers, and held two diminutive conferences. He was, however, at length happily released from his confinement, through the kind interposition of John Dickinson, Esq. the predecessor of the celebrated Dr. Franklin in the government of Pennsylvania. From Mr. Dickinson he received such letters of recommendation as enabled him to appear in public, and finally to travel through the States without molestation.

“ Mr. Chew, one of the preachers, was brought before Mr. Downs, then sheriff of the county in which the trial took place, and afterwards a member of the general assembly of the state. On Mr. Chew’s appearance, the sheriff demanded of the prisoner, if he were a minister of the gospel? On receiving from Mr. Chew an answer in the affirmative, he required him to take the oath of allegiance to the United States. Mr. Chew replied, that he had scruples on his mind, and therefore could not consent at present. Mr. Downs then informed him, that he was bound on oath to execute the laws, and must in that case commit him to prison. Mr. Chew replied, with much calmness, that he by no means wished to be the cause of perjury, and therefore was perfectly resigned to suffer the penalty incurred. ‘ You are a strange man,’ cried the sheriff, ‘ and I cannot bear to punish you. I will therefore make my house your prison.’ He accordingly committed him, under his hand and seal, to his own house, in which he kept him for three months, during which the sheriff was awakened, and his lady converted to God. They soon afterwards joined the society; and Mr. Downs, with the assistance of some neighbouring gentlemen, built a preaching-house for the society at Tuckabo, the place where he lived.”

THE GRACE OF GOD MANIFESTED.

To the Editor of the Methodist Magazine.

THE following Memoir of the late Mrs. Fawcett, of this town, was handed to me by her son, Richard Fawcett, Esq. when I preached her funeral sermon; with permission, at my particular request, to transmit it to you for insertion in your widely extended Miscellany.

As it gives a brief sketch of several members of a family, long and generally known, and as generally respected, its publication

cannot fail of being useful, and will, I am sure, gratify many, and none more than your's, &c.

Bradford, Jan. 25th, 1817.

JOHN BRAITHWAITE.

Mrs. Fawcett was born in the year 1740, at Adwalton, a village not far from this place. Her parents were both pious. Her father was a dissenting minister, and from what she has often related of him, was worthy to be called a puritan. He was a man of genuine simplicity, of sterling piety; and both in his doctrine and conduct resembled a primitive Christian.

Her mother dying when she was about five years old, it could not be expected she should derive much benefit from her pious care. Her father also died before she had attained her 16th year, but under his care and instruction those early seeds of grace were sown in her heart which grew up and flourished through life. He was the instrument in laying that foundation of genuine piety, which made her, in after life, an ornament to that society of which she was sixty years an honourable member!

When about the age of sixteen she removed to Leeds, and I believe then joined the Methodist society, and I have frequently heard her relate the advantages she reaped from that communion. While she remained at Leeds she met in class with the late Mrs. Dickenson, and several others her co-temporaries; and they proved a band of sisters, and were the means of promoting each other's spiritual happiness.

I am not able to say at what particular time her conversion took place; but that such a change did take place, and that the work was genuine, no one could doubt who had the pleasure of her acquaintance. She evidenced by her fruit, that she had more than a form of godliness.

When about the age of thirty, she was married to the late Mr. Fawcett, and in him she found an "Israelite indeed, in whom there was no guile." They walked before God with uprightness of heart. At that time, and for more than twenty years after their marriage, they resided at Great Horton, and during that period, I believe, regularly entertained the preachers. They set up family prayer in their house, in which also a class-meeting was held, and were as lights to all around. Indeed, I have no doubt but many, seeing their good works, were led to glorify God.

Those who best knew her, saw that she was rather prone to be careful about many things; but even this did not prevent her from endeavouring to secure that good part which should never be taken from her. She had two sons and two daughters, but God saw fit to deprive her of her daughters. One of them died in infancy, the other in her fifteenth year. This was to her a heavy stroke indeed; she was a most pious and amiable girl, and was

truly the desire of her eyes. I have no doubt, but this afflictive providence had such an effect on her animal frame, as to bring on that bad state of health which she continued to experience to the end of life. Mr. (now Doctor) Fawcett preached on the occasion, after the funeral service, from those words, "Behold, I take away the desire of thine eyes at a stroke."

A few years after this they removed to Bradford, and to one whose delight was in attending the worship of God, it was highly pleasing; for here she had more frequent opportunities of visiting the tabernacles of the Lord, and of attending the place where "Prayer was wont to be made." And, when her health would permit, no one was more regular.

In the year 1804 it pleased God to visit her with another severe trial, in the death of her younger son, who was cut down when just entering life, amidst flattering prospects. But God had better things in store for him, and therefore he was called away, in his 24th year, to his eternal reward. This was a heavy affliction, for he was truly a Benjamin in her esteem.

In little more than two years after, God, who had hitherto but taken away the branches, removed the parent stock; and she was deprived of one of the best of husbands, the church of one of its brightest ornaments, and the society of one of its most useful members.

He was only seven or eight days indisposed, but, during that time, there was such a sweetness of temper displayed, such trust and confidence in God, and faith in the merits of Christ, as took away, not only from himself, but also from those who attended him, all those awful sensations which frequently surround a dying bed.

That good man, whose name cannot be mentioned without exciting sentiments of the highest veneration, the Rev. John Crosse, late vicar of this parish, was present when his happy spirit took its flight, and he said he had never witnessed such a glorious scene, and would rather have been present than have had the greatest earthly good presented to him. He could not forbear exclaiming, "Let me die the death of the righteous, and let my last end be like his!" Mrs. Fawcett was supported under this painful affliction by the power of Divine grace, and found strength equal to her day. She had fully experienced the truth of that Scripture, "Many are the afflictions of the righteous, but the Lord delivereth him out of them all."

In November, 1815, that affliction commenced which terminated her life. During the former part of it, the love of life did not seem to be much impaired, although it did not appear that there was any dread of death. She seemed at times to cling to life, and was pleased at any favourable appearance which her complaint occasionally assumed. For some time previous to her

death, God, who had led her all her lifelong, made her willing; nay, enabled her to rejoice in the prospect of leaving the world. That promise was literally fulfilled to her, "With long life will I satisfy thee, and shew thee my salvation." She was indeed satisfied; although she was surrounded with the kindest friends, and had all the comforts this world could afford, yet she was firmly persuaded it was "better to depart and be with Christ." This enabled her to look at death with composure, and there never was the least appearance of the fear of death about her; so completely had grace triumphed over nature. She frequently conversed about her funeral, and some time before she died, had a dress made, in which she intended to be buried! She had not those bursts of joy which many have experienced, but a steady reliance on that God who had been with her in six troubles, that he would not forsake her in the seventh. Her afflictions towards the last were extreme, but yet there was never any thing like a murmur. She would sometimes say, during those agonies, "Shew me wherefore thou contendest with me." But if her afflictions abounded, the grace of God abounded also; and it was evident to all about her, that they had produced their desired effect. They were the appointed means of refining her, and making her more meet for the "Master's use;" so that it might be said of her, she was made perfect through suffering.

Towards the close of her life many of her waking moments were spent in prayer; and even so far had that become habitual to her, that while to all appearance asleep, she was frequently moving her hand, as though she was in a devotional frame. That text was frequently made a blessing to her soul, "He is a strong hold in the day of trouble."

For many years previous to her death, she had frequently been in the habit of reading the Scriptures, especially with Matthew Henry's commentary, which she highly prized. So that she was well acquainted with the Word of God, and the recollection of many of the promises which it contains, were as cordials to her fears. They were the means of supplying strength to her soul, and of supporting her under such long and accumulated afflictions. During the latter end of her illness, so great was her desire to depart and be with Christ, that when any of her friends saw any thing favourable to life in her appearance, they dared not mention it. Towards the concluding scene, when she could not express herself so as to be understood, she was asked by a near relative, if she found Christ precious? She answered with emphasis, "Yes!" And soon after took her flight to the mansions of bliss, Nov. 20, 1816, in the 77th year of her age. Her labours were ended; angels were ready to tune their harps; the everlasting gates to lift up their heads, and admit her redeemed spirit into the regions of delight and happiness.

In her the church of God has lost one of its most useful members; the circle in which she moved, a pleasing and profitable companion; and the poor, a benevolent benefactress. But our loss is her infinite gain.

In addition to the preceding memoir, I have collected the following particulars respecting the late Mrs. Fawcett:—

She always participated in our joy when good was done; and any account of the prosperity of Zion, (in which she felt a lively interest) whether at home or abroad, was to her a source of the purest pleasure. To the poor and afflicted she was ever a warm and steady friend; she seemed to enter into their feelings, and to share in their sorrows. Nor was her's a mere verbal expression of sympathetic commiseration. She inquired into their necessities, and relieved them with a cheerful liberality. It is believed no proper object ever appealed to her benevolence in vain!

During her long illness, whenever any young people came to see her, they were always most faithfully and affectionately admonished, and entreated to "Remember their Creator in the days of their youth;" and exhorted, while in health, as the most suitable season, to "Prepare to meet their God." She would frequently open the Bible, and fix upon a promise for a respectable female friend who often visited her, saying, "Here child is a promise for you, put your finger upon it, and plead it on your knees before God." She often repeated the following Scripture with sensible delight, "This God is our God for ever and ever; he will be our guide even unto death."

I sometimes remarked to her, that she had much to be thankful for, notwithstanding the severity of her affliction, especially as she had every attention paid to her which her situation required, and every thing necessary to alleviate her sufferings; while multitudes were as much, and perhaps more afflicted, and yet had none of those advantages; perhaps were compelled to struggle both with poverty and affliction. She thankfully acquiesced in the justness of the observation, and felt sweetly resigned to the will of her heavenly Father.

The filial and affectionate attentions of a dutiful son, the sympathetic and assiduous tenderness of his amiable lady, and the innocent and interesting prattle of their children (while she could bear it) tended greatly to soothe her sorrows, and to lessen the weight of her affliction. And when at any time she discovered, or thought she saw in any of her grand-children, the dawnings of a gracious work upon their minds, it filled her with holy joy, and drew from her the most fervent expressions of a grateful heart. She frequently quoted suitable passages of Scripture, and appropriate verses of hymns; among the latter were the following:—

“ Selfish pursuits, and nature’s maze,
 The things of earth, for thee I leave ;
 Put forth thy hand, thy hand of grace,
 Into the ark of love receive ;
 Take this poor flutt’ring soul to rest,
 And lodge it, Saviour, in thy breast !

As she found both pleasure and profit in remembering and repeating hymns, which were any way descriptive of her own state, and calculated to beguile the hours during the tedium of a painful and protracted illness, she would sometimes repeat the following lines :—

“ He by himself hath sworn,
 I on his oath depend ;
 I shall, on eagle’s wings upborne,
 To heaven ascend.
 I shall behold his face,
 I shall his power adore,
 And sing the wonders of his grace,
 For evermore.”

At one time she observed to a friend, who sometimes sat up with her, “ This has been one of the best nights I ever had. It is true, I have suffered a great deal of pain, but the Lord has supported me, so that I can say,

‘ Content with beholding his face,
 My all to his pleasure resign’d,
 No changes of season or place,
 Shall make any change in my mind,’ &c.

It would be easy to swell this account, and to extend it to a much greater length, especially by transcribing verses of hymns, which were descriptive of the language of her heart. But a sufficient specimen has already been given to prove that her whole soul was absorbed in the contemplation of Divine subjects. The day before she died, when greatly bowed down by the weight of her affliction, and apparently drawing fast to “ the house appointed for all living,” one of the friends alluded to above, put her own hand into her’s, which she pressed with much affection. The friend observed, “ You seem very poorly, and the wheels of life ready to stand still.” She replied, “ They do.” The friend added, “ What a mercy it is, now that there seems no hope for you as it respects the present world, that you have a hope of another and a better.” She added, with much greater emphasis than to all appearance she was capable of expressing, “ Yes ; and a good one too !” She spoke of death with as much composure as if she were only going to sleep !

Such was the manner in which our venerable friend finished her earthly course. She sleeps in Jesus, and rests in peace, till the morning of the resurrection. May we follow her as she followed Christ, and meet her in Abraham’s bosom.

————— “ Thrice happy meeting !
 Nor time, nor death shall ever part us more !”

JOHN BRAITHWAITE.

To the Editor of the Methodist Magazine.

THE utility of religious biography, is well known in the Christian world. Thousands, now in glory, have witnessed its advantages; and thousands yet on earth, feel its benign effects: and as so many more are now taught to read than probably were in any other age, at least in England, greater good, we may presume, will still result therefrom. The extensively circulated Magazine, of which you are the Editor, is one of the chief instruments for public good, of this nature, that is now extant; and I hope will prove so for many future years. Such considerations afford me great encouragement to transmit some account of my late excellent wife, whom God "gave," and whom he "hath taken away."

A great part of the following memoir was written by the deceased, which I have transcribed from her papers, and faithfully given in her own words; an early insertion in your Miscellany will much oblige,
Your's, &c. JOSEPH ROBINSON.

MEMOIR OF MRS. ELIZABETH ROBINSON.

Mrs. Elizabeth Robinson, the subject of this memoir, was born near Jarvin, in Cheshire, April 19, 1782. Her maiden name was Brown, daughter to parents who love and fear God; known to many of the preachers that have travelled in the Chester circuit, in whose house they have published the gospel of Jesus for several years. I will not detain the reader with more remarks relative to the family, but proceed with what is expected.

A Sketch of E. R.'s Religious Experience, from her own Papers.

"From the earliest period I can remember, I have experienced the drawings of the Spirit of God, and have often felt myself very happy before my infant heart conceived from whence my comforts flowed. As I grew up, my serious impressions became stronger; but the gracious Lord, seeing I would not be drawn by love, began to use severer means. I felt an aching void, a restless inquietude of soul, for which I could not account. In this situation I often endeavoured to extract happiness from misery, pleasure from pain, and life from death; but infinite mercy mingled the cup of earthly felicity with wormwood and gall. My distress increased, and began to prey upon my spirits. I was afraid of losing my reason; this humbled me before God. I prayed earnestly that he would direct me, and work by any method so he would save my soul, and establish my peace. But not praying perseveringly it was long before I received an answer. However, coming to the light, it began to make manifest my real state. I saw I was a fallen creature, a miserable sinner. My

distress did not so much arise from a sense of the wrath of God abiding on me, as from a sight of my unlikeness to him. My judgment and passions were at continual war. I felt the plague of my own heart, and groaned, being inexpressibly burthened. But, though, at times, I was almost ready to faint beneath the heavy load of anguish that oppressed me; I still thought it was not heavy enough; instead of waiting for the consolation of Israel, I was waiting for an addition of misery. I was extremely fearful of any mistake here. I believed it requisite to feel deeper sorrow than I had felt: and, therefore, durst not lay hold on any comfort; if the least presented itself, I immediately put it from me, believing God never designed it for me. I remained in this state till my misery so increased that the last ray of hope was almost extinguished, and I was often upon the point of giving up all, and sitting down in silent despair. Now I was tempted to form dreadful ideas of God; sometimes I thought he could not save me, at others, he would not. Often I was ready to conclude, he took pleasure in my anguish, and had brought me into the world to make me a monument of his wrath. At other times I thought I had trifled away the day of grace, or committed the unpardonable sin; and that it was in vain for me to seek for mercy, it being clean gone for ever. This was a day of clouds and thick darkness indeed; at last being driven out of every false refuge, yet not knowing how to get into the true, I came to the determination if I perish, I will perish crying, Mercy, mercy. Now I was not far from the kingdom of heaven. Some kind friends perceiving I had serious desires, gave me an invitation to meet in class. I accepted it; and soon became more clearly acquainted with the plan of salvation. The second time I met, while going, my mind was variously agitated, and I felt my wretchedness in a very painful manner. In extreme agony of soul, I lifted up my heart to God; and prayed fervently that he would not suffer me to perish; but that if there was mercy for me he would reveal it. Whilst I was musing on my state, and thinking if I could believe I should see the salvation of God, I felt a degree of faint hope spring up, the tempest became calm, and peace diffused itself throughout my soul. I did not then apprehend this was the blessing I had so long been seeking; and still fearing a mistake, I forebore saying any thing of it in the meeting; but told my Christian friends that I thought I could view Christ as dying for me. The class-leader encouraged me to hold fast the beginning of my confidence; and, I thought, seemed to have more faith for me than I had for myself. I was comforted and strengthened in the meeting; and, before the conclusion, prayed, for the first time, in public. But though I found an undeniable change had taken place, my fears of deceiving myself prevented me from rejoicing. I was some days before I could be satisfied that I had received the remission

of sins. I then began to enter into a close examination of myself and with inexpressible pleasure was enabled to discover some faint resemblance of a new creature."

It appears from Mrs. R.'s diary that this blessed change took place when she had nearly completed her 18th year, for about that time she wrote as follows:

"Wednesday night, March 5, 1800. After long crying out, 'O dark, dark, dark, I still must say, amidst the blaze of gospel-day,' the Lord hath appeared, and chased the gloomy clouds. This night, while at the class-meeting, I found power to cast my soul by faith on Jesus Christ; but though greatly blessed, I have still my doubts. I do not feel that rapturous joy which I expected to feel, though I find a measure of peace. O Lord, thou knowest my sincerity, thou knowest I would not deceive myself; if I am justified, through the merits of thy dear Son, do thou, by some way, speak, so that I may be assured of my interest in his precious blood."

"Wednesday 12. To-day the Lord has fully cleared up my evidence; I believe he is reconciled to me through the death of my Redeemer, his crucified and exalted Son. I feel peace and joy in the Holy Ghost, though not that ecstasy I expected to feel; it is more of a solemn composed frame. O may the Lord carry on his work to full perfection; for I feel a great deficiency, and (which I think somewhat singular) an aching void, that wants to be filled with more of God. O Lord, do enable me to press after entire holiness of heart and life.

"My experience was now as the morning-sun, shining brighter and brighter to the perfect day. I was soon enabled to rejoice with joy unspeakable and full of glory. In the fulness of my soul, I now began to talk to some of my relations. My dear sister M. had, before this, experienced something of the love of God; but now she began to be more in earnest in serving him; and the week after my bonds were broken asunder, she entered into the liberty of the children of God; and we rejoiced together, congratulating each other on our admission into the kingdom of grace.

"In nine weeks, I had three companions raised up to walk with me in the paths of holiness; and since that time four more of my dear relations have been given to me, I think, I may humbly say, in answer to ardent and persevering prayer. There are more of them, I have reason to believe, who are sincere seekers of pure religion; and I yet hope to see all my precious family made heirs of the kingdom of grace here, and inheritors of the kingdom of glory hereafter. May God grant it; amen, and amen!

"For ever blessed be my God, who still remembers me in infinite mercy; my tender Father does not frown me from his presence, but continues to follow, with patient kindness, his un-

worthy, untractable child. O what boundless goodness! what amazing condescension! He not only pardons, but loves! Not only loves, but stoops to ask *my* love! Wonder, O heavens; be astonished, O earth! your Lord and Creator, the just, the holy, the injured God, deigns to solicit the love of a guilty self-condemned worm. O how shall I support such overwhelming kindness! How shall I sufficiently adore my loving, my patient Benefactor! Bless the Lord, O my soul, and forget not all his benefits.

“Friday, 21. For these few days past, I have passed through deep waters; but, blessed be the merciful Saviour, they have not been permitted to overwhelm my soul. To-day, my soul has been feasted with marrow and fat things, from the table of redeeming grace. Surely, O my God, I have tasted largely of thy bounty. O for a thankful heart; O for power to praise thee at all times!

“Thursday, 27. To-day I find that precious promise verified, ‘He will keep them in perfect peace whose minds are stayed on him.’ So good is the Lord, who, though the unworthiest of all his children, does indeed cause me to lie down in pleasant pastures, and to feed with the lambs of his flock. My soul enjoys sweet union and communion with the Father and the Son, through the blessed Spirit. With unspeakable delight my hungry soul sits at the feet of Jesus, waiting to be fed; and for ever adored be the compassionate Saviour; he feeds me with heavenly manna, and satisfies me with the children’s bread, though utterly undeserving of the crumbs which fall from his table. O my Redeemer, I cannot tell how to express my gratitude to thee! But O, I want to love thee more; I want to love thee with an undivided heart; I want to love thee with a love that shall never grow cold, never diminish; kindle, O kindle, upon the altar of my soul, the bright, the ardent, the steady flame of heavenly love!

‘There let it to thy glory burn,
With inextinguishable blaze;
And, trembling, to its source return,
In humble prayer and fervent praise.’

“Saturday, April 5, 1800. This day I enter the 19th year of my age; I am ashamed when I look back, and see to what little purpose I have lived in the world for 18 years. God grant, if I have 18 more allotted me here, I may spend them more to his glory! ‘O my gracious and patient God, from this time do thou enable me to live as becometh a candidate for a glorious eternity. And, if thou wilt so greatly condescend to accept of such a worthless creature, I would here give myself entirely to thee. I desire that my body, soul, time, and talents, may be altogether at thy disposal. And, from this hour, begging thy grace to help me, I am determined to be only thine—to take thee for my sovereign Lord, the sole proprietor of my every power; the guide of my

youth, and the only lawful object of my love and adoration! I desire, most gracious Being, to be governed by thy Spirit's teaching; and, in all things, to yield a cheerful and ready obedience to thy commands! Almighty and indulgent Power; O impart strength to fulfil this mighty engagement; and if ever, through accumulated trials, powerful temptations, the frowns of the world, or, its still more dangerous smiles, thou seest me ready to depart from thee, O look back to this period, remember this covenant, and let thine Almighty hand interpose in the critical moment, and snatch me from the brink of impending ruin! And now, O my Father God, whom *this* day I have chosen to serve, in preference to my former lords, do thou ratify and confirm in heaven what here on earth I set my hand to, with which every power of my soul unites! Elizabeth Brown.

"Sunday 13. Glory be to God for an enlarged heart; O Lord, do thou abundantly fill it with thy Divine love. And, O my triumphant Saviour, as this is the anniversary of thy victory over death; do thou let thy resurrection's power be made known in me. Grant that I also may rise with thee; rise into all that glorious liberty, which thou hast purchased for thy children. Make me more diligent in the way of salvation; give me a serious disposition, and keep me at all times from that trifling spirit of levity, so common to youth. O may thy blessed Spirit sweetly influence my thoughts; and ever draw the whole bent of my soul heavenwards.

"Wednesday 23. This morning I feel my heart much enlarged; and my soul on full stretch for an entire renovation of my nature. Jesus, even at this moment, while I am writing, is exceedingly precious to my soul. Be gone, every idol! my Saviour alone shall be the sole Ruler of my simple heart. O my God, I have given it unto thee, be thou pleased to accept of it, and make it an habitation fit for thyself to reside in. Praised be thy name, thou dost not disregard the day of small things! Bless the Lord, O my soul!

"Monday, 28. Endless praise, and unceasing adoration, be ascribed unto God the Lord, who heareth and answereth prayer! To-night I have found that precious promise verified in a particular manner, 'Open thy mouth wide, and I will fill it.' With much fear and trembling, I have again, for the second time, opened my mouth to praise God in public; and, indeed, found him nigh at hand to assist the unworthiest, the most helpless of all his children. O may I never again distrust his readiness to give grace in the time of need. Why should I be so backward to engage in this duty, seeing I have met with so much encouragement while discharging it? O my Lord, I am distressed on account of this unbelieving heart; I cover my face, and am ashamed before thee! Pity, and help my weakness; pardon and

take away this ungrateful reluctance, to walk in the sacred path of duty.

“ Thursday, May 8. I have still unspeakable cause of praise! My brother William, who, I believe, knew something of genuine religion, when about 15 years old; but who, since then, had backslidden, was last night at the class-meeting restored again. Surely the Lord is about to revive his work! Within these last nine weeks he has passed by, and proclaimed himself a God merciful and gracious to myself, sister M. cousin T. and brother W. and I believe, at present, we are all pressing toward the mark for the prize of our high calling of God in Christ Jesus. Blessed Being, give unto each of us persevering grace; and O! be tenderly mindful of the lambs of thy flock: but more especially my dear brother!

“ June 2d. Yesterday, I was at a love-feast; and found the place to be the banqueting house of my Lord, while his banner over me was love. At first I felt my mind perplexed by wandering thoughts; and found a great backwardness to speaking; while hesitating, that passage of Scripture, ‘they that confess me before men,’ &c. was powerfully applied; and the precious promise annexed to the performance of this duty, made the scale preponderate; and determined me, though I did violence to my feelings, to declare the goodness of God to my soul. In doing this duty, I found another promise verified; the Holy Spirit helping my infirmities beyond all my expectation.

“ Since my wise and kind Deliverer first brought me into the narrow path of life, he has often seen good to lead me through fire and water, owing to spiritual, family, and constitutional trials. My exercises, to unhumiliated nature, have often been very severe; but when I look back through the fight of affliction, and see the merciful interposition of Divine grace, working salvation in the deeps; sanctifying the rod; and giving me the benefit of suffering, by weaning my affections from earth, and enabling me to anticipate that weight of glory which awaits these momentary afflictions; I am constrained to say, for all I thank thee; most for the severe.”

That this memoir may not be too much enlarged for insertion in the Methodist Magazine, I pass by seven years of her experience; which will bring it to that period when she and I first became acquainted.

“ Oct. 23, 1807. A few weeks will again usher me into the busy world. My heavenly Protector, enable me to keep the issues of my heart, constantly watching unto prayer. In a short time I expect to leave Stapelford, for Sedbergh, near Kendall, in Westmorland. I believe it is a call from Providence; and, as usual, while following it, expect to pass through waters of tribulation; but if I can render any assistance to my poor dear bro-

ther, I shall be very thankful. My heavenly Parent, do thou give wisdom, to point out to him the source of unfailing happiness. I have yet another request to offer : be pleased to give thy angels a charge concerning thy helpless creatures ; let them be our guard while travelling ; grant journeying mercies ; and bring us safely to our intended habitation ; and our song shall be of goodness and mercy."

While residing with her brother at Sedbergh, being for some months visited with illness, she wrote as follows :

" April 4. Sometimes I think this illness will hasten me to the house appointed for all living ; but it has been a blessed affliction, and I sincerely thank my God for it. My soul never made such rapid progress in religion, the religion of the cross, as it has done under this rod. I feel as a weaned child ; as though I had done with the world : I see all its happiness transitory and unsubstantial ; and have not the least reluctance to give it up. I think, too, I can say that pain and sickness, with adversity, and its almost constant companions, indifferency and contempt from fellow-mortals, are all welcome. Infinite Wisdom can make no mistake in using these measures ; and Infinite Goodness will not, cannot, do any thing, to injure a helpless creature, depending on, and willing to be taught of God. I have proved his love, and found it immovable as the Rock of Ages, though often veiled in dark dispensations. Indeed, those means which seemed only calculated to overturn and confound, have frequently the most effectually accomplished my fervent desires, and earnest prayers. In the first part of my pilgrimage, I did not understand the ways of the Almighty, in his dealings with me. I was apt to murmur, and imagine his thoughts were not thoughts of peace towards me ; and that he caused me to pass through unnecessary sufferings. These views originated in ignorance, and a want of faith. But I do not greatly wonder at the perplexity they occasioned ; for while I was not conscious of the benefit arising from affliction, I started from the discipline. I felt that it was 'grievous,' but when, 'afterwards,' I experienced its 'peaceable fruits,' I became sensible of the advantages of tribulation, and rejoiced over brighter and increased treasures of grace. In some degree I am now enabled to kiss the rod, and bless the hand that appoints it. In general, I am enabled to say, every complaining thought is silenced ; every propensity to murmur taken away ; and taken away by the very means which my undiscerning fears apprehended would give birth and action to them. Incomprehensible art thou, in all thy ways, O God, my King and my Saviour !

'Thou mov'st in a mysterious way,
Thy wonders to perform ;
Thou plant'st thy footsteps in the sea,
Or rid'st upon the storm.'

“ Oct. 2, 1808 A few months since I had almost given up all expectations of meeting again, in this life, with my dear relations at Stapleford; but blessed be my indulgent Parent, after an absence of eleven months, part of which time a severe illness was, to all human appearance, swiftly removing me from earth, he has raised me up from the gates of death, and restored me to my affectionate friends. I praise him for my added life, though, during my illness, I felt an ardent desire to be at my home above; and often, when apparently on the verge of eternity, have been enabled, with solemn delight, to contemplate that boundless, overwhelming bliss, I seemed hastening to the possession of. O what must be the feelings of a soul just loosed from the chains of mortality! What ideas can we now form of that new unutterable state! Wonders will surround us! Objects, unknown to thought, will crowd upon every faculty of the soul, raising sensations in the expanding mind totally different to what it ever felt before; and which are altogether inconceivable to an embodied spirit; though I cannot help thinking that a spirit on the borders of eternity may sometimes be favoured with a small experimental knowledge of this nature. It is impossible for me to describe the views that were given me when my recovery was pronounced doubtful. The ruins of the earthly tabernacle did not cause its immortal inhabitant to languish. Frequently, a more than vivid glow of health thrilled through its imperishable system. It seemed to be all ardour, all penetration, and activity. Indeed the painful consciousness of its imprisoned state, would sometimes, for a moment, damp its fervour, till the cheering recollection that the time of its confinement seemed hastening to a period, breathed fresh courage and animation, and it again took wing—again, exulting in the anticipation of the beatific vision, the shoreless ocean of bliss, which lay just before it. Whilst meditating on an untried state, and unknown futurity, its thick darkness cast no dread upon the bold aspirer; nay, the impenetrable veil that shades its awful secret from the eye of mortals, served but to augment the curiosity of the exploring spirit. The very novelty of the state had powerful attractions, and raised an ardent desire to behold the new and the wonderful. I often compared myself to a child, pleased with the thought of a long journey. I felt solemn joy while meditating on the hour that should usher me into an unexperienced state of mystery and rapture.”

“ How manifestly does this evince the immortal nature of the soul! At this period, how would it have dreaded the idea of annihilation; and shrunk appalled at the suggestion, that it was now going to drop again into its original non-existence? Ye grovelling Materialists, strike out of the system of man “this pleasing hope, this fond desire, this longing after immortality,” before you un-

generously attempt to persuade him that this ever active and aspiring principle will perish with corruptible matter.

Having brought forward these memoirs so far, it may not be improper to observe here, that our acquaintance commenced in the second year of my itinerancy, when she resided with her brother in Yorkshire. Nothing existed then between us but Christian friendship, for finding her pious and intelligent, her company was particularly profitable to me. I did not write to her on the subject of marriage, till when travelling in my fifth year. Soon afterwards, a misunderstanding taking place, the correspondence was broken off for some years, (a circumstance which was painfully felt on both sides,) and then, in a way purely providential, it was renewed, and we were married at Jarvin, in Cheshire, May 28, 1814.—I soon found in her a sincere and confidential friend, which made me value her greatly; for to her I could unfold my heart on any occasion. Our first station was Litchfield, in Staffordshire, where a scene, entirely new to her, was now presented, and the duties which devolved upon her so felt, as to excite the following observations:—

“The 24th of August I left all who are my friends by the binding ties of nature, and many who were made such by the ties of grace and Christian affection. When I reflect on the support given in the hour of separation, I wonder and adore. Though for many years, and by a long series of painful circumstances, my mind has been preparing for this event, yet I could not look forward to it without painful apprehensions. I know, too well, the effects of such important changes, not to dread them. But in this, as well as in former instances, I have to say of my Lord, “Better than my boding fears, to me he still does prove.” Though I have felt a good deal of indisposition, in consequence of the agitation it has occasioned my mind, yet I have got thus far, in the new and interesting scene, with much less pain and distress than I feared. I cannot but admire the wisdom and goodness of my Divine Friend, in giving me, at this time, such strong impressions of past circumstances, as reconciles me to, nay produces grateful acquiescence with, his present dispensations. My soul cannot forget the wormwood and gall: O may it never forget the singular interposition of mercy. Since I came to this place, I have sensibly felt that the vows of the Lord are upon me. I am also deeply conscious, that without his peculiar aid I am utterly without ability to discharge them. How perfectly and completely helpless do I find myself; and how great, how important are the duties which lie before me. Blessed, All-sufficient Source of Goodness, be thou my helper. ‘Still may I walk as in thy sight, my strict observer see.’ May none find occasion of stumbling in my conduct or spirit—May the gospel of Jesus be recom-

mended by my life and conversation in this dark city—May the friend thou hast given unto me meet with all that thy mercy has taught him to expect from me—Give me the spirit of long-suffering, active humility—Keep me little in my own esteem,

‘ Only seeing in thy light,
Only walking in thy might.’”

Many were of opinion, that if the Divine Being had been pleased to favour my esteemed partner with a tolerable share of good health, neither talents nor a heart to promote the interests of Zion were wanting; and that she, through the Divine blessing, would have been rendered very useful. The state of Litchfield deeply impressed her mind; and for the spiritual welfare of that city, fervent supplications were frequently the effusions of her pious soul. Until the month of November her health was very indifferent; but being then a little recovered, she wrote as follows:—

“Nov. 13. I have lately felt much pleasure in bringing every occurrence of life, however trifling it may seem, to my Divine and indulgent Friend; rejoicing in the persuasion, that as I cannot expect too largely from his power, so neither can I bring any thing to the mercy-seat too insignificant for his compassion to notice. I never before so evidently proved the sympathy of my High-Priest as I have lately done; those peculiar troubles, in which no human aid can avail, when brought to my merciful Saviour, have been immediately soothed and relieved. I feel that the many remarkable interpositions of this nature, which I have lately experienced, have tended to unite my heart and affections very closely to my blessed Lord. I feel an increasing confidence in his future assistance, and am frequently enabled to rejoice in the glorious assurance of eternal life. It is my desire to do all I do to the praise of him who hath done such great and wonderful things for me. My spirit cleaves to him, and cries,

† My soul shall live for thee alone,
And all within me shout thy praise.”

“The Lord hath in a degree restored my health, in a way unexpected both to myself and friends. I feel a desire to spend it in his service, and earnestly pray, that if he has any thing for me to do for him in this place he would be pleased to give me wisdom to discern, and strength to perform it. I believe the Friend of ruined souls has a work to accomplish in this place; but the glory of its performance will be evidently seen to be altogether his own; the instruments must be prepared; stripped of self-dependence and self-consequence; laid in the dust of humility; pride must be hid from their eyes; they must be brought to say,

† As less than nothing in thy sight,
I own that Christ is all in all.”

From this period till the following Conference, her state was such as at one time to excite fear, and at another to encourage

hope, concerning the establishment of her health; consequently my friends and I thought it necessary to procure the advice of an eminent physician in the city. He frequently visited, and was evidently much interested in her recovery, and recommended a change of air. Some time before the Conference I accompanied her into Cheshire, and intended, when the stationing committee assembled, to request a removal into some very healthy part of the nation, that, if possible, a valuable life might be preserved. In the latter end of July we were favoured with another interview, and I was glad to find her better than I had reason to expect; and if she had not been prevailed on, much against her inclination, (being far advanced in a state of pregnancy,) to take an excursion, on foot, for a few miles, on a very hot day, she might have done well; but that circumstance, it was believed, brought on premature labour, and laid the foundation of a cough, and inflammation on the lungs, which continued till her spirit returned to God.

Our next remove was to Otley in Wharfedale, a valley celebrated for its beauty, fertility, &c. Here we proved the friendship of one with whom I had travelled my first four years; and great kindness from several generous persons, both in and out of the society, whose Christian conduct deeply impressed our minds. But it was not the friendship of the friendly—the skill of physicians—nor the healthiness of the situation, that could prevent the stroke of death; for there the wheels of life stood still, and the immortal part took its flight to the “country which is heavenly.”

On the 28th of January, she (for the last time) wrote in her diary as follows:—“I recollect several times in my weary pilgrimage, entering upon a new year, with some expectations of never seeing the conclusion of it, but never with greater probability of this being so than now. My health has lately been growing worse; the complaint seems to be firmly rooted in my breast, my voice has almost entirely failed, and the fever rapidly gains ground. I often suffer much from a tightness in the chest, which, I think, prevents a free circulation of the blood, and causes great depression of spirit, with restlessness and anxiety. I sometimes think, that this obstruction will suddenly remove me from this scene of mortality! Oh that I may be found fully ready to enter into the joy of my Lord! Owing to the depression which I frequently labour under, I have not always bright views of my heavenly inheritance; and I feel that I am not perfectly loosened from creature ties, nor fully delivered from fear of suffering. But I know in whom I have believed, and have confidence in his promised aid, when my heart and flesh fail. Surely he will walk with me through the dark valley!—surely he will at last receive me to glory! At times I feel a cheering hope that my last moments

will be my brightest and best. The providential cloud under which I have long walked, has been a heavy one; but I now expect soon to comprehend its meaning. Give courage, oh my Captain!—give fortitude and firmness in the last conflict! and, for the glory of thy name, and the encouragement of thy tried followers, grant a triumphant conquest over my latest foe. But, shouldst thou see proper not to answer this petition, still, oh still, secretly support a soul that rests wholly on thee for strength in time of need.

‘ Because thou didst for sinners die,
Jesus, in death remember me.’”

The “fear of suffering,” alluded to above, arose from apprehensions of what might be felt in nature’s final hour, while enduring the agonies of death. The thoughts of this often excited painful ideas. At one time she expressed herself thus: “This earthly tabernacle seems as though ready to crumble into its parent dust; but, blessed be God, who hath in a measure brightened the prospect, and assured me that he will be with me through the valley and shadow of death. I feel unspeakably thankful for the restoration of my confidence, but still cannot triumph without trembling. Nature starts at the thought of the last, last agonies, which shall dislodge the timid spirit from its clay tenement. But is not this fear a reflection on thy faithfulness, O my God and Friend!—Thou hast been with me in six troubles, thou wilt not forsake me in the seventh, and last; thou hast not followed me through life with mercy in order to enhance the misery of my dying moments! This be far from thee, whose name is love. Thou also canst make the separating pang much easier to be borne than what I have already endured. Pardon my distrust, and give courage to my hesitating mind, and bring me to triumph in thy goodness, and sing of thy faithfulness, with the ten thousands of thy Israel, already safely conducted by thee to glory.”

But, although Satan was permitted to excite fear of bodily suffering, yet Divine grace prevented fear of a more momentous nature, viz. of sufferings due to sin in the eternal state. Her views of the atonement by the Lord Jesus were clear, and her faith in that atonement was maintained with great steadiness. Her scriptural knowledge of Christ, as her Intercessor, and the embracing him as her lawful Sovereign, empowered her to triumph in him, and frequently to look at those things “which are not seen,” with solemn joy, and realize by faith the saints eternal rest.—Yes, the fears of death, as it respects the extinction of animal life, or casting off the robe of mortality, appeared quite vanished, for she conversed concerning her funeral, &c. with great composure, and even ordered, (though unknown to me till after her decease,) that her shroud might be made in her presence, and by her direction, expressing pleasure at the sight;

and when finished said, "when you are wrapping my body with that, the immortal part will be clothed with the white linen of the saints!"

Perceiving that her end drew near, and that a separation would soon take place, we mutually endeavoured to become resigned to the Divine dispensation, and were cheered with the pleasing thought of meeting in heaven to part no more.—We read respecting the Christian, that

" His God sustains him in his final hour!
His final hour brings glory to his God!"

This was indeed the case respecting my beloved wife; for after all her dread of that hour, God was her support above all that she had feared; his strength was perfected in weakness, and sovereign power displayed in her behalf. The struggle was evidently sharp at last, but evidently supportable. He, whose skill is infinite, was nigh at hand. The Strength of Israel was her support! "Jesus, moved with compassion, put forth his hand," gently loosed the "silver cord," and communicated his love to cheer her fainting heart; and as though the port was in full prospect, and the bark about to enter the haven, she exclaimed aloud, in a way that thrilled through our hearts—"Glory!"—and soon afterwards, while beholding her sister Mary, with a look that conveyed the idea, that a world of wonders was opening on her view, expired, and entered the joy of her Lord.—Thus lived, and thus died, my best earthly friend, on June 8th, 1816, in the 34th year of her age.

Dursley.

JOSEPH ROBINSON.

MISCELLANEOUS.

To the Editor of the Methodist Magazine.

Pale Death, with equal foot, strikes wide the door,
Of Royal Halls, and hovels of the poor.

HORACE.

You have, doubtless, ere this, received something from your numerous contributors, upon the late unexpected, and universally lamented death of her Royal Highness the Princess Charlotte of Wales. Under this impression, I shall not pretend to lay before your readers any panegyric effusion of mine respecting her character; nor shall I offer any observations or reflections on the great and peculiar national calamity, occasioned by her sudden and premature transition from life to death—from time to eternity! That the demise of "the destined Queen of Britain's Isles," is a national calamity, none, I apprehend, will have the effrontery to deny. The calamity, from its being so completely unexpected, is, indeed, the more appalling, the shock was felt the more as coming unexpected; it came, says one, like the charged shell, exploding amongst us with a horrible crush, destroying, "at one fell sweep," the hopes of a nation! Nor was it

a single stroke, for the mother and the offspring fell together; they now press one silent bed; and death lies upon them like an untimely frost on the fairest flowers of the field!—But I am diverging from the point towards which I first set out. My design, in addressing you on this lamentable occasion, is to draw your readers' attention to the following extract from the pen of the pathetic Montgomery, as also to some anecdotes which I have taken from respectable sources, and which form several pleasing traits in the character of the Princess.

Your's, &c.

HENRY BASDEN.

Deal, 15th Dec. 1817.

“A few days ago,” says the sympathizing Montgomery, “if there was one woman, not in England only, but on the face of the earth itself, so happily circumstanced, that a majority of those who delight in the glories, and riches, and pleasures of this world, might be tempted to think they would gladly change places and persons with her, it was the Princess Charlotte of Wales; and when we say it *was*, the word looks so strange on our paper, that we scarcely yet believe that it *is* so. There are truths, awful and sudden, which come upon us like those wounds in battle that sever a limb in a moment, with a stroke so exquisite that the nerves still quiver with a natural sympathy, and the loss for a while is only to the *eye* of the sufferer, but the anguish and bereavement are the most excruciating when they come in all their poignancy of reality; we say, there are truths resembling these wounds, so awful and sudden, that our understanding, like the eye, is convinced of the fact, while the heart is incredulous, and the feelings are benumbed with comparative insensibility. Such was the electrifying intelligence of the assassination of Mr. Percival,—and such is yet the disheartening intelligence of the demise of the Princess Charlotte of Wales;—in either case the sufferer seemed rather to have disappeared than to have gone the way of all flesh; they were, and they were not, so instantaneously, that they seemed to be and not to be at once; the moment of expiration, that moment which commences in time and issues in eternity, seemed prolonged to survivors, after death had grown cold in the veins of the departed:—

‘Even in their ashes lived their wrothed fires.’

“The Princess, it will be remembered, was born in the highest place of polished society; she had arrived at the gayest period of human life; she was heiress to the most illustrious throne of Europe; beautiful and affectionate, accomplished and intelligent; esteemed, admired, courted, and revered by her family, her associates, her dependents, and her future subjects; above all, loving and beloved, (a bliss so rare in palaces,) the spouse of the man whom she had chosen for herself, and about to become the mother of a line of Princes, who might reign for ages over the greatest, freest, happiest people in the world. This, and more, yea all that youth, and health, and love, and rank, and power, could make her, she was, but a week ago, in the sight of those who looked upon her from below. What is she now? In the brief phrase of the poet of Laura, she is “*nudo spirito e poca polve*,”—“pure spirit, and a little dust.”

“ We are touched with the death of our fellow creatures, precisely in proportion as we are related to them, by consanguinity, attachment, neighbourhood, dependence, or obligation. To the Royal Family, therefore, of the realm, all other families of the same, from the loftiest to the lowest, being affianced by the bonds of allegiance, whenever a member of the former, in the course of nature, is cut off, all the members of the latter are more or less affected by the removal; not with the grief of kindred, or the sympathy of friendship, perhaps not with the patriotic pang of loyalty, but yet with a congenial sorrow allied to selfishness, because all are made to feel their personal mortality by the repercussion of a blow at so noble a part of the body politic, that the meanest is sensible of the shock. The Princess, whom we commemorate and deplore, was a personage so interesting, from sex and age, and circumstances peculiar to herself, that on not one of the Royal House could the hand of death have fallen with a force that would have been more appalling; inflicted a wound that would have seemed more impossible to be healed,—for the unborn of a nation’s hopes, which were expected to proceed from her, can be no more called into existence, than the dead can be summoned back from their graves to re-occupy the throne, which they had left in succession for her and her posterity.

“ But from this glimpse into the wilderness of futurity, where all is as barren and dreary as an African waste, we turn to the present, yet even here we must not expatiate.—Of the mother of the deceased Princess, an exile, if not an outcast, from the land which had adopted that mother as its future queen;—of her father, the Prince Regent, surrounded as he is by all that can render existence on earth enjoyment, except domestic happiness, the affection of a wife, and the endearments of a daughter;—of her husband, exalted by her preference from a nominal German principedom, to reign in her heart, if not upon her future throne, and hereafter to hold the hand that held the sceptre of her hereditary realm, now widowed both of his love and his hopes, and cast back into society from an elevation, to which, in early life, even his ambition could not have dared to aspire;—of those elder branches of royalty, to whom her sudden transition to the invisible world has opened a vista of gradual succession to their father’s crown;—of her who shares that crown, and who had, at the crisis of this calamity, just removed to Bath, for the restoration of her health, full as she is of years, and rich in honours;—Of these, and their feelings, were we able to disclose the recesses of their bosoms, and shew how much like other mortals princes are, when touched by the hand of God in his providence, it would ill become us to speak at large, and much less to speculate. Sacred be their sorrows, and hallowed to their present and eternal interests, the death of their lovely and lamented relative! But there is *one*, who once was the glory of that illustrious family, who is *not* dead, and yet who partakes not of the joys or the afflictions of his kindred or his people. Withdrawn from all eyes but those that watch to supply his necessities, in silence and in darkness, to him there is neither sun, nor moon, nor kingdom, nor wife, nor children, nor subjects! He is alone in the midst of the

living, and almost as far removed from them as from the dead. The little world in which he dwells is a solitude, peopled only by imagination; but the inhabitants of it are not those that haunt the guilty mind, even when reason is overthrown. It is said, but who can tell whether truly or not, for nothing concerning his mysterious insulation can be affirmed, except the meagre fact of his perpetual existence in a general state of forlorn tranquillity, and occasional perturbation, attested in the monthly bulletins,—it is, however, said, that ministering angels are the companions of his thoughts in the loneliness of that circle, by which he is cut off from rational intercourse either with this world or the next. Yet he is not forsaken in his hoary hairs, nor in his deep humiliation, by Him, whose loving-kindness is better than life, and all its pleasures, if all its pleasures could be enjoyed for ever. A creature, an intelligent creature, may be debarred from communion with every thing and every being in the universe, except the Creator. The venerable father of the British people, we have reason to believe, is happily conscious of that presence which is the hope of earth, and the joy of heaven. The hand of mercy may have shut him up from the sight of evils that would have grieved his eyes and wrung his heart, had reason been preserved to him to the end of his lengthened days. ‘The Lord is his keeper.’”

The anecdotes referred to, p. 142, are inserted in the Youth's Instructor for this month.

ON THE RELAPSED STATE OF THE CHURCH OF GENEVA.

Copied from the Christian Observer for November, 1817.

It is a melancholy circumstance, connected with the revolutions of ages and empires, that many countries, on which the light of true religion once shone, are now covered again with their original darkness, or with a feeble twilight that is scarcely better. The tendency to deterioration in every thing human is so well known and acknowledged, that the Christian world, especially, ought ever to be on their guard against the very first innovations, either in purity and sobriety of doctrine, or correctness of discipline and conduct. The case of modern Geneva relapsing into a cold heterodox creed, furnishes an awful and conspicuous warning on the subject. The following facts have been just communicated to the Public, and may be relied upon as authentic.

The church of Geneva, as every person knows, was almost the cradle of the Reformation; and, whatever may be thought of the *peculiar* and *exclusive* parts, either of the doctrines or the discipline of its illustrious founder, was certainly long distinguished for its orthodoxy on all the great subjects in which pious Protestants are agreed. How mournful a reverse has now begun to take place, may be inferred from the following circumstances:—

The ancient catechism of Geneva taught expressly the doctrine of the divinity of Jesus Christ. This catechism was withdrawn from the church some years ago, and its place has recently been supplied by another

catechism, which maintains a guarded silence with respect to that important and essential doctrine.

In 1805, the Company of Pastors introduced into the churches of Geneva, a new version of the Bible; in the publication of which they not only omitted the confession of faith of the reformed churches of France and Geneva, which had been prefixed to all their former Bibles, but made also many very important alterations in the translation itself; particularly in parts relating to the Divinity of Christ, to original sin, and to the personality and offices of the Holy Ghost. This version is still used in their churches.

These acts were followed by a rule passed so recently as May 3, 1817, by which all candidates for holy orders are required solemnly to promise, that they will abstain from preaching in the churches of the canton of Geneva, on the following subjects:—On the manner in which the Divine nature is united to the person of Jesus Christ; on original sin; on the manner in which grace operates, or on efficacious grace; or on predestination.

This rule has been already twice acted upon, a candidate has been refused ordination, and a minister prohibited from preaching, for objecting to subscribe to it.

Now though the mere circumstance of a limitation on the public, and perhaps intemperate, discussion of some of the points just alluded to, might have been conceived to have sprung from other causes than systematic heterodoxy in the majority of the Company of Pastors, yet the whole of the circumstances taken together can leave no doubt on the mind, that the church of Geneva has essentially departed from the orthodoxy of its predecessors. Indeed, in point of fact, it is credibly stated, that of the twenty-five persons who constitute the "Company of Pastors," only five hold the orthodox faith; while all the remainder unite in opposing it. The important consequences likely to arise from this circumstance may be inferred from the consideration, that Geneva is a university in which young men from various parts of Europe, and particularly from the reformed church of France, are educated in theology; and that the professors are chiefly, if not exclusively, selected from the Company of Pastors. Far the greater part of the students have imbibed the doctrines of their instructors; and by them the evil, it is to be feared, will be extensively diffused.

The origin of this unhappy revolution of opinion may be traced to Rousseau, whose mischievous writings, while they excited in no ordinary degree the alternate praises and execrations of Europe at large, could scarcely fail to produce a powerful effect on his immediate fellow citizens. Independently of other causes, a sort of perverted patriotic pride would naturally conduce to this result; though as Calvin was a great man also, his authoritative name and celebrity would doubtless tend to check the progress of the infidel opinions, or of those more plausible heterodoxies which are the half-way house to them. The consequence is, that the Genevese clergy are halting between Calvin

and Rousseau; and, by the inconsistency of their real and professed creed, have exposed themselves to the attacks of several writers, who have been lately engaged in a controversy which has arisen in consequence of the ordinance already mentioned. The attack on the pastors is said to have been commenced by a young Genevese minister, who had attended some of Madame Krudener's religious meetings. His letter gave rise to the ordinance prohibiting the discussion of the topics just enumerated. Among other persons, a Scotch gentleman, who happened to be at Geneva, took up the cause of the young minister, and published several tracts explanatory of the Calvinistic opinions. Another Scotch gentleman has since addressed a letter to the pastors, accusing them of having deviated from the laws of their own church; on account of which communication they endeavoured, but as yet in vain, to procure his expulsion from the territory. This gentleman is now happily employed in superintending a faithful edition of the Scriptures, in opposition to that of the pastors, which has been already mentioned as mutilated and incorrect in many leading passages.

In hopes that the publication of these statements may not be useless, either to the parties immediately concerned, or to the Christian world at large, they are tendered for insertion. The spectacle of a once pure and spiritual church denying some of the leading doctrines on which the salvation of mankind depends, is at once a painful and a monitory spectacle. It is not yet too late for many of the leading individuals concerned in so unhappy a change to "repent and do their first works," and return "to the Lord that bought them." May this be their happy lot! At all events, their sad example will not be lost upon the members of our own Scriptural Establishment, if it more forcibly remind us to guard against the first recurrence of worldly temptation and philosophical pride; if it shew us how fatally easy it is to blend a highly spiritual and orthodox creed with an unrenewed heart, ready to swerve at the first evil suggestion; if it make us individually walk more humbly with our God; if it excite us to new activity and perseverance in our efforts for instructing the ignorant, confirming the wavering, and sending to all parts of the Christian as well as the heathen world, that blessed volume which is the surest guide to a rising church, and the best preservative for a falling one.

A CONSTANT READER.

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To the Editor of the Methodist Magazine.

Inclosed I take the liberty of handing you a copy of the Imperial Ukase, issued by the Emperor Alexander of Russia (published in *The Times* of this day) which, from the spirit of genuine piety it breathes, renders it worthy the perusal and imitation of every reader of your valuable publication, and affords an additional proof of the experimental operation of true religion in the heart of that illustrious personage. It is, indeed, impossible to anticipate the benefit which the world at large may be led to expect as the result of such an example in so exalted a sphere of action, especially when placed in

contrast with that of him whose destruction was the consequence of an opposite line of conduct. (Acts xii. 23.)

If in your estimation it should be deemed worthy of insertion it will gratify your's respectfully,

RICHARD FIELD.

Mile End Road, 19th Dec. 1817.

(*From the Times of Dec. 19, 1817.*)

ALEXANDER OF RUSSIA.—UKASE.

Addressed to the Legislative Synod of Moscow, by Alexander, Emperor of Russia.

“Moscow, 27th Oct. 1817.

“During my late travels through the provinces I was obliged, to my no small regret, to listen to speeches pronounced by certain of the clergy, in different parts, which contained unbecoming praises of me, praises which can only be ascribed unto God; and as I am convinced, in the depth of my heart, of the Christian truth, that every blessing floweth unto us through our Lord and Saviour Jesus Christ alone, and that every man, be he who he may, without Christ, is full only of evil; therefore, to ascribe unto me the glory of deeds in which the hand of God hath been so evidently manifested before the whole world, is to give unto men that glory which belongeth unto Almighty God alone; I account it my duty, therefore, to forbid all such unbecoming expressions of praise; and recommend to the holy Synod, to give instructions to all the diocesan Bishops, that they themselves, and the clergy under them, may, on similar occasions, in future refrain from all such expressions of praise, so disagreeable to my ears; and that they may render unto the Lord of Hosts alone, thanksgivings for the blessings bestowed upon us, and pray for the outpouring of his grace upon all of us, conforming themselves in this matter to the words of Sacred Writ, which requires us to render to the King Eternal, Immortal, Invisible, the only wise God, honour and glory, for ever and ever.

(Signed)

“ALEXANDER.”

ANECDOTE RELATIVE TO BISHOP WATSON'S APOLOGY FOR THE BIBLE.

The following letter, extracted from Memoirs of the late Bishop Watson, written by himself, was addressed to him, and furnishes an anecdote which, both from the subject of it, and the quarter from whence it was communicated to the Bishop, will be gratifying to our readers.

MY LORD,

Carlton House, May 4th, 1812.

It affords me the greatest satisfaction to have it in command from the Prince Regent to make known to your Lordship, a circumstance which he is sure will, on every account, afford your Lordship equal gratification to that which he has himself experienced from it. After dinner, yesterday, at Carlton House, the conversation turned upon the general immorality and profligacy of the present day, when principles and opinions subversive of all religion and morality, were not only

the remainder of his life, but to have attended upon him with the fidelity and affection of a brother.

One of the first inquiries proposed by Mr. Sugden was, "Is your soul happy in God?" The reply was, "Very happy, thank God! He cannot err. It is the Lord, let him do as seemeth him good." At another time, being asked, "Do you find Christ precious?" He replied, "Yes, very precious! My trust is in him. My plea is his blood. I have a hope beyond the grave." On Sunday, the 2d of Nov. Mr. Sugden said, "Silent Sabbaths are painful to one whose delight is to call sinners to repentance." He answered, "They are, but it is the Lord, and he cannot do wrong. Have you had a good time this evening?" Upon being answered in the affirmative, he said, "Praise God for that, he is good."

On Wednesday, Mr. Sugden, being desired by Mr. Jackson to read and pray, read the 14th of John. He said, "That is fine;" and during prayer was much affected. Mr. S. then read the 23d Psalm: Mr. Jackson praised God as his Shepherd, and for the support he afforded him in his affliction. On Friday he said, his soul was happy in God, and while speaking of his goodness and mercy, he said,

"Above the rest this note shall swell,
My Jesus hath done all things well."

On Saturday morning he was very ill. After he had been washed, and his bed made easy, Mr. Sugden said, "Perhaps you will get a little rest." He answered, "There is no more rest for me here. I shall find rest to my soul." In the afternoon, when in extreme agony of pain, he cried aloud, "Glory! glory! glory to him." His faithful attendant observed to him, "Dying is hard work, but the Lord has promised support." He said, "Praise the Lord for that;" and after some time exclaimed, "I shall soon be at home." These words he frequently repeated, till about half past one o'clock on Sabbath morning, he entered into the joy of his Lord.

Our people are usually very kind to their preachers, and very careful as to the state of the beds in which they put them to sleep. This, however, is not always the case, and, as far as my information is correct, it appears the disease by which our brother was so early removed, originated in his sleeping in a damp bed, and was accelerated in its progress and fatal termination, by his getting very wet in attempting to ford a river, excessive fatigue in walking, late studies, and long and loud preaching.

Aberdeen, Nov. 1817. V. WARD.

Died, in Farndale, near Kirbymoorside, Yorkshire, July 24th, 1817, JOHN CLAYTON; who had been an indefatigable local preacher and class-leader, nearly 40 years. As a Christian, he was a man of much prayer and genuine devotedness to his God. As a preacher, his sermons were scriptural, and well calculated to profit his hearers. In June, 1812, a considerable revival of religion broke out in Bransdale, (a part of the Malton circuit) which may be principally attributed to his faithful labours there; so that the society in that place, of which our venerable friend was the principal leader, was considerably more than doubled. The revival did not stop here, it soon reached Farndale, the place where our friend lived, and where he had long laboured, by all the means in his power, for the salvation of his neighbours; an evangelical change took place in many hearts, a society was formed, and Farndale was taken into the Pickering circuit. Thus our friend lived to see his labours (in conjunction with those of his brethren) crowned with abundant success at home, as well as in other places. Let us hasten to the period of his dissolution. During the last half year of his life, his mortal frame gradually mouldered down to the grave; and his spirit seemed fully ripe for glory. He desired his friends to sing, after his decease, that hymn, which begins thus, "Tis finished, 'tis done!" as expressive of his glorious triumph over death. A little before he died, he said to a niece of his, who asked him the state of his mind, "I feel a firm confidence in, and steadfast reliance on, the mercy of God in Christ." She observed to him, "Dear uncle, this is what you have been endeavouring to live for a great number of years." He immediately exclaimed, with a heavenly smile on his countenance, "It is what I have long wished for, it is what I have long desired." Thus died J. Clayton, a man almost universally beloved. Appropriate sermons were preached, on the occasion of his death, by Messrs. Parkin and Anderson. A CONSTANT READER.

To the Editor of the Methodist Magazine

OBSERVING in your Obituary a list of pious worthies; I have felt it my painful, yet pleasing duty, to add to their number an old disciple. Hoping at some future period to give an epitome of his life,

I remain, your affectionate
son in the gospel,

JOHN WATERHOUSE.

Reading, Dec. 24, 1817.

THOS. DOBSON, Esq. was brought to a saving knowledge of the truth in early

life; he joined the Methodist Society in the year 1750; subsequent to which period he manifested an unvaried attachment to the *doctrine* and *discipline* of that society.

He was a man of a strong mind and sound judgment. His piety was scriptural, deep, and constant; his manners courteous, affable, and unaffected; his conduct uniform, regular, and exemplary. After being a member of the Methodist Society sixty-seven years, he slept in Jesus, Dec. 23, 1817, in the 86th year of his age. May my last end be like his!

J. W.

The grace of God manifested in the conversion and happy death of E. M. SHARPE, Esq. late of Elstow, near Bedford.

THE subject of these few lines, was the son of John Macartha Sharpe, Esq. Solicitor-General of Grenada, in the West-Indies, and grandson of the late Sir Gillies Payne, Bart. of Tempsford Hall, in Bedfordshire. He was born the 7th of Oct. 1791, and died 24th of March, 1816.

At an early period in life, when only a child, he was powerfully wrought upon by God's Holy Spirit. When only 11 years of age he was deeply convinced of sin, read the Scriptures with more than ordinary understanding for his years, by which he was confirmed in the truth of Divine revelation. But, like too many, he rested in these awakenings without making any farther advances; which he sorely lamented on his death-bed; when he was aware that he was fast hastening into another world, and just going to stand at the tribunal of God. He was always frank to own his state of mind, and ever evinced a readiness to acknowledge his faults. His temper was irritable, and he was sometimes overcome with anger, which caused him the most pungent grief. His attendance at the Methodist chapel, his zeal in never suffering the cause of God to be traduced in his presence, without bearing testimony with firmness in support of it, arose from a consciousness that God required these things of him, though at the same time

his own mind was so wounded with conviction that he was never happy.

On the 18th of September, 1813, Mr. Sharpe was married to Miss Eliza Moore, daughter of the Rev. Dr. Moore, rector of Thurbieigh, in Bedfordshire, and chaplain to his Royal Highness the Duke of Clarence. For which union there is good ground for concluding both parties will praise God to eternity. On October 11, 1815, Mr. Sharpe was seized with the sickness which finished his earthly course. To the credit of the medical gentleman who attended him during the painful scene through which he passed, he was not backward to say, there was no hope of his patient's recovery. With this declaration, his tender and affectionate mother, was thunderstruck! Feeling the incomparable value of the Divine approbation herself, she was deeply interested for the eternal welfare of her beloved son. From this she was led to say to him, "Edward, have you any hope beyond the grave?" to which he replied, with much anguish, "I have none." This was a dagger to the heart of his afflicted parent. From this period he was visited by the preacher and other friends; to them he complained of hardness of heart, and deeply deplored having sinned against light and knowledge for many years. He was sorely harassed by the enemy of his soul. But when in this bitter agony, he said he would not murmur against God. And while endeavouring by faith to behold a crucified Redeemer, God manifested himself to his soul in an extraordinary manner, and gave peace to his troubled heart. From this period his mind appeared to be entirely changed. This was noticed by all about him. His medical attendant signified that it was a pleasure to visit him; and a lady present said, "He had heaven in his countenance." He said, he loved God with all his heart, rejoiced with joy unspeakable and full of glory, and advised all present to prepare to meet God. In this happy frame he continued till he breathed his last, and resigned himself into the hands of the Lord Jesus.

J. SMITH.

Bedford, Nov. 14, 1817.

MISSIONARY INTELLIGENCE.

ASIA.—BOMBAY.

Extract of a Letter from Mr. HORNER, to Mr. T. Wood, dated Bombay, 15th July, 1817.

It would be as gratifying to myself as

to our friends and supporters at home, to send large and particular accounts of conversions, and the prosperity of the work of God in this part of the world; but though very little appears to have been done as yet, still there is no reason

to doubt that God will raise up a people to praise him even here.

Persons who have never been out of England can form no just idea of the moral state of a heathen country like this; accustomed from their infancy to an implicit belief of their spiritual guides, who are in general of a crafty, insinuating disposition, the poor creatures receive as religious truths the most ridiculous, unmeaning, and not unfrequently immodest stories; and if one reasons with them on the insufficiency of the system of which they are a part, they think they have given a conclusive argument by saying, "The Brahmins say so," or, "It is in the Shasters." The *speculative* part of the Hindoo religion appears, as far as I have been able to judge, to be very inconsistent with itself: they say there is but one God, and again that there are *three hundred and thirty millions* of them; that God made the world, and yet the world is eternal; that it is necessary to make many prayers, and use a variety of repetitions in praying, to God; and again, that it is of no use to pray to him, it would only trouble and make him angry, and, besides, "What will be, must be," (an expression often occurring in their books) whether one prays or not; that outward bathings and ablutions wash away sin, and yet it can only be purged away by a number of transmigrations into different bodies. Many other instances of the same nature might be readily mentioned. The *practical* part of the system appears more inconsistent, being alike childish and profane; and almost every ceremony begins and ends with, "You must give something to the Brahmun." It is easy to discover its origin! The priests display a great deal of dexterity in managing an argument, though it is in a sophistical manner; or in getting rid of one, by introducing fables and stories of their deities; these they have ready at every turn: so that it is a very difficult matter to get them to consider fairly any thing at all connected with religion. There are, indeed, some among the natives who, though rigidly attached to their own forms of worship, often make very particular inquiries respecting ours; this curiosity affords some hope of their receiving good. I have frequently conversed with a young Hindoo, of rather high caste, of whom I am inclined to form some expectations; two or three weeks ago, he asked me "What was the great difference between the Christian religion and theirs?" I answered to this effect, "That they differed in many things; such as the worshipping of idols, the

great veneration they paid to their priests, almost amounting to adoration, and other things of a like nature; but that I thought the principal difference was this: *they* expected to *merit* the favour of God, and to be *rewarded* with heaven for observing the ceremonies and rites enjoined in their Shasters; whereas *we* believed, that *no man could deserve the favour of God*, and that all who went to heaven, went, not on account of their own goodness, but the *righteousness of another*, even Jesus Christ." Here I explained, generally, the leading doctrines of the Bible, such as the universal depravity of mankind, their redemption by our Lord Jesus Christ, the sanctifying power of the Holy Ghost, &c. &c. to all which he paid close attention. I told him, moreover, that a thousand years ago, or so, the religion of my own country was very much like theirs; but that some people came from another country and taught us the Christian Shasters, and after a time we laid aside idol-worship and embraced Christianity. Upon my saying it was foretold in the Bible, that all countries would, in course of time be converted to the faith of the gospel, he said, that their books also mentioned the certainty of all nations becoming of *one religion*, and he did not know but it might be the Christian as well as any; but shrewdly added, he supposed it would not be till towards the end of the Kaler Yug, a period, according to the Hindoo chronology, distant upwards of 400,000 years!

The Portuguese on this island are numerous; and though they go by the name of Christians, they appear scarcely a step above the original natives in point of morality. A gentleman, who has travelled in various parts in India, informed me, some days ago, that he had often known Hindoos make offerings in Catholic churches to ensure success in any particular undertaking, or as the discharge of vows which had been previously made, and that from his own observation he was persuaded, the transition from Hindooism to "Catholic Christianity," such as it is in India, was very easily made; as it is only relinquishing one system of idolatry for another equally palpable, though under a different name. Whether such converts are in a fairer way to receive the pure light of the gospel than if they had remained in their native superstitions, or whether they are not farther off from it than ever, is a question; yet one that may be easily answered; for it must be far more preferable to have no gospel at all than one that is false.

Extract of a letter from Mr. HORNER, to Mr. MARSDEN, dated Bombay, 15th July, 1817.

THOUGH the principal part of the time I have been here has been taken up in the actual study of the language, I have not been altogether unemployed in other respects; but have taken frequent opportunities of conversing with individuals among the poorer sort; as well to acquire their manner of pronounciation and so on, as to explain to them the direct object of my coming to this country; and have found in them, as might be expected, an inveterate attachment to their national superstition; which they will defend by every argument, however ridiculous and contrary to reason, which they may have learned from their shavers or their teachers. As an instance of this; some weeks ago, being in conversation with a Hindoo, I asked him, "Why do you worship your idols?" He answered, "Because they are gods." "But do they understand any thing?" "Yes, they do." "How do you know they do?" "In a city of Hindoostan (said he) there is a temple, in which is an image that every morning has the appearance of a child; at noon it looks like a youth; and at night like an old man." "Well, and what then?" "Why, our idols are gods, and have understanding!" Such are the ideas of the poor creatures to whom the gospel is to be proclaimed! When I consider the miserable ignorance and deeply rooted prejudices of this idolatrous people, how much must first be unlearned before they can (humanly speaking) receive the pure, simple doctrines of the Bible; that the whole of their religious economy appears in opposition to it; and that it is the interest of the priests to keep them in darkness, among whom are many of keen and intelligent minds, and who possess a great deal of influence with the people. — When these things and a thousand others present themselves to one's consideration, there is no room left to wonder that persons unacquainted with the power of Divine grace should pronounce the conversion of the heathen impossible; indeed there are difficulties enough to make a missionary feel most sensibly the insufficiency of human talents and abilities to accomplish the work; though they are not so formidable but he can confidently expect and pray, that God will rend the heavens and come down, that the mountains may flow down at his presence. One great encouragement which I experience is, a persuasion that the work in which I am engaged, is of God, and

must eventually succeed: and the greater the difficulties, and the more violent the opposition, the more illustrious will be the triumphs of the cross of Christ. Animated by these hopes, I trust no obstacles will make me despond; my earnest desires, prayers, and endeavours are to become useful to the souls of these my fellow-creatures. If God should make me instrumental in bringing but one Hindoo, even a despised Shoodr, to an acquaintance with the "Redemption which is in Jesus," I shall not think that he has created me in vain. But why only one? when so many millions are perishing through lack of knowledge: may thousands upon thousands hear and believe the joyful sound, even salvation through the blood of Christ! May I cheerfully live to declare its truth, and willingly die, if it were the death of a martyr, to attest its efficacy, yea,

"Preach him to all, and cry in death,
Behold! Behold the Lamb!"

The population of Bombay, amounting to nearly 300,000 persons, comprizes a great variety of nations, whose customs and religions are, of course, widely diversified; there are Parsees, worshippers of fire; Muslemans, followers of Mahomet; Hindoos, Jews, Indo-Portuguese, Arabs, Persians, and others. To communicate generally with these, a knowledge of the Hindoostanee, Mahratta, and Portuguese languages, is *absolutely necessary*: the first of these may be theoretically acquired in England, so many excellent works having been published by Gilchrist, and may be had at Black & Co.'s, in Leadenhall-street. Missionaries destined to this part of India would do well to provide themselves with such works previously to their coming out, as they are very expensive here.

The religion of the Hindoos appears to consist, in a great measure, in the observance of festivals, instituted in honour of their deities; the accounts they give of their *institution* are, many of them, indecent enough, and most of them ridiculous in the extreme; and they do not at all mend the matter in their *celebration*. Some time ago there was a great anniversary-festival in commemoration of one of their goddesses; by what I saw, she must have been the very spirit of impurity itself; what surprized me not a little was to see the "holy Brahmans" indifferently mixing with the lowest castes of the people, whom, at any other time, they would avoid with the greatest carefulness; the reason which one of them assigned for such a promiscuous intercourse was, that

at such times distinction of caste is not considered, but *all are equal*! The festival lasted several days, during which time there was almost a general cessation from business, every one being engaged in the worship of "the great goddess." I need not attempt to describe the feelings of my soul at what little I witnessed of their abominable superstition; every thing indicating the most shocking depravity and licentiousness of heart. How forcibly the value of immortal souls then pressed on my mind! Had I been sufficiently acquainted with their language to call on them to turn from their dumb idols to the living God, I believe no cold prudential motives would have prevented me from entreating them to "flee from the wrath to come;" but I was obliged to bear the vexation of remaining silent for that time.

From what I have seen of Bombay and its inhabitants, I consider it a very excellent situation for a missionary settlement; it contains several populous villages; and when a missionary has acquired a knowledge of the language in general use, he may find an abundance of employment. Only I repeat my request that the Committee will send, at least, one brother to my assistance; there is more than enough of work for twenty. One obstacle, and that a very important one, is, the excessive dearness of the place; every necessary article of living being imported from other countries; I have been informed by several gentlemen who have resided in Ceylon, that the expense of living in Bombay is twice or three times as great as there. The American Board of Commissioners for foreign missions, have three missionaries on the island; two of them have been here several years; they have erected a printing press, and are printing St. Matthew's Gospel in the Mahratta language; they are very friendly, agreeable men.

I bless God that I experience an interest in the blood of Christ to be true riches and happiness. I would not exchange it for the world. My dear wife joins me in Christian love to yourself and all our friends. I am, my dear Sir,

Your's, affectionately,
JOHN HORNER.

CEYLON.

Although from the many letters of our Missionaries, published in our periodical work, from time to time, our readers must have collected very satisfactory information concerning the state of our mission in this island, and the great need there is of continuing our exertions for

the illumination and reformation of its inhabitants; we judge they will receive much additional light on these subjects by the following short extract from the Report of the Committee for Managing the Methodist Missions, just published for the year 1817.

"The mission to this island continues to present the most cheering hopes of great ultimate success, and in no place is success more ardently to be desired. The new and more correct information of the moral condition of its inhabitants, which has been lately communicated, will be felt greatly to increase the obligation of Christians to continue and to increase the means of their conversion to the elevating and pure faith of Christianity. The religion of the pagan part of the population of this island is at once the most cheerless, and the least influential of any of those forms of paganism, which have changed the glory of the incorruptible God, and wrested from man his best principles and most inspiring hopes. The first tenet of the religion of Budhu is atheism, a first cause and a creation being denied; despair rivets the chain of vice, by subjecting it to necessary and unavoidable punishment in almost endless miserable transmigrations, while virtue has no other motive, its reward being no higher in the creed of Buddhism, than for the human soul to be eternally deprived of consciousness. In just accordance with a religion, which on system excludes all notion of a God, of providence, of atonement, of pardon, and of hope, is the state of feeling among the Cingalese. 'There are no people,' says a writer in his account of the island, 'who are more under the influence of superstitious fears. The frequency of thunder-storms they consider as a proof that their island is abandoned to the dominion of devils. The fiends whom they conceive to be hovering about them are without number.' Thus they are 'in bondage all their life time through the fear of death;' and the worship of devils, from this principle of fear, is a fact which, though formerly discredited by some in this country, is now established by the concurrent testimony of all the missionaries. Their minds indeed are seldom free from the terror of demons. Every sickness and adversity is attributed to them, and in all such cases they attempt to appease the devil by sacrifices and offerings, through an order of priests employed for that purpose.

"The moral state of those of the Cingalese who profess the Christian religion, unhappily is not, in any great degree,

generally superior to that of the Pagans. They are, for the most part, through long neglect, deplorably ignorant of not only the doctrines, but the principal facts of revelation; and though maintaining the profession of Christianity from motives of worldly interest, are too often in heart and secret practice wedded to their pagan superstitions. But even nominal Christianity has been for many years greatly on the decline, especially in the province of Jaffna, where the success of the ministers appointed by the Dutch government was most eminent, and presents an affecting proof of the consequences of the neglect and supineness of European Christians; whose influence, had it been employed by fervent and persevering zeal for the cause of Christ, might have ripened the promising commencement of the success of Protestant missionaries, into the universal diffusion of a pure form of Christianity through the island. On this subject, which appeals so forcibly to every feeling of shame for past neglect, and jealousy for the name and honours of Christ, the Wesleyan missionaries have lately published an interesting pamphlet, chiefly translated from the work of Baldus, formerly an eminent Dutch minister in Ceylon, containing an account of the state of religion in the province of Jaffna, in his time; to which they have added remarks on its present state, and given a list, of distressing magnitude, of the number of heathen temples built in that province since the time of Baldus, now crowded with worshippers of idols, whilst the Christian churches, for the most part, lie in reposing ruins. From this account it appears, that owing to the disregard and supineness of European Christians to this part of the Lord's vineyard, so great has been the decay of Christianity, and so vigorous the revival of paganism, that not fewer than 329 heathen temples have been erected in Jaffnapatam since the time of Baldus. In June, 1816, two of the missionaries (Lynch and M'Kenny) made the tour of the province, with a view of ascertaining its present condition. In this journey they were accompanied by the Rev. Mr. Glenie, and they would have added their journal to the work in question, but that "it was, in fact, but a mere repetition of the mournful record, that here and there were the mouldering remains of a forsaken church or house, inaccessible from the surrounding jungle, and now become the undisturbed abode of howling animals and noxious reptiles. In most cases only a ruinous pillar or a desolate wall presented itself,

over which the aged ivy had spontaneously risen, as if to bespeak the attentive inquiries of those who might pass by, and to stamp undoubted marks of antiquity upon the decaying remains of ancient piety, on which the moderns for so long a time have continued to look with neglect, inattention, and unconcern.' They 'met now and then with a solitary individual who professed himself a Christian, though surrounded by hosts of images, mosques, pagodas, and brachmins, and were fully persuaded that a plentiful supply of faithful missionaries, zealously labouring throughout the province would, with the blessing of the Great Head of the Church, be followed in a very few years by the most pleasing results.'

"Nothing in the experience of missionaries has been found so useful an auxiliary to the preaching of the gospel among the heathen, as schools, and their efficiency has no where been more fully proved than in Ceylon. By them the Dutch greatly promoted Christianity in that island; and when they were neglected, its influence declined. The Wesleyan missionaries have been so convinced of the importance of these institutions, as not only to increase their labour by undertaking the superintendance or reformation of some of the government schools, but to press upon the Committee, in the most earnest manner, for the means of establishing others in various places to which they have access, and where a large and constant supply of scholars can be obtained. Among the nominal and half-pagan Christians of Ceylon, the education of children will be the means of reviving the knowledge and influence of true Christianity; both of which, among those natives who still profess the Christian name, are almost entirely lost; and great advantages obtained for communicating the knowledge of true religion to the children of the pagan part of the population, from the readiness with which many of their parents suffer them to be instructed by the missionaries, and the school-masters they appoint. All the brethren agree in making such representations; and the Managing Committee have fully entered into their views, and voted the sum of £300 per annum for the exclusive support of schools in Ceylon; and they earnestly recommend this branch of the expenditure of the Ceylon mission to the liberality of the friends of religion, and the active zeal of the collectors, whose special applications for such a charity they are persuaded cannot be made in vain."

Extract of a letter from Mr. ARMOUR, to
Mr. BUCKLEY.

MY DEAR BROTHER,

I beg leave to acquaint you, that I received your kind letter, containing the stations of the preachers, and am highly gratified at seeing my name among them. I do not pretend to say, I am at all worthy of this distinguished honour; this, however, I declare to you, my brother, that, next to having my name enrolled in the Lamb's book of life in heaven, I rejoice in having my name enrolled among the Methodist preachers on earth.

I am fully of opinion, that, were I in closer connexion with my dear brethren in this part of the world, I should be more happy in my own mind, and more extensively useful in the church of God, than I now am; and my dear brethren here being of the same opinion, induces me to mention this to you, and to offer myself to your Committee as a Missionary.

In relinquishing my present situation, and embracing the missionary character, temporal advantage is not my motive; on the contrary, I am aware of having sacrifices to make, and am ready to make every possible sacrifice as to things temporal; and purpose, in the name of God, to devote the residue of my days in the service of your mission.

Should my humble services be acceptable to my dear fathers and brethren, I beg leave, further, to propose leaving the island of Ceylon, and going as a missionary to the coast of Coromandel and Madura. I have already some knowledge of the Malabar, and in a short time might preach in it. I am pretty well acquainted with the Dutch, having been long in the habit of translating from and into that language, and have repeatedly preached in it; and being also acquainted with the Portuguese, I am, with my brethren here, humbly of opinion that I might be of more use on the coast of Coromandel, where, at this moment, there are many people who speak these languages; but are literally as sheep having no shepherd.

My present opinion is, that Negapatam would be a good central station, from whence a circuit might be made according as Providence should open the way; and at the same time there would be an easy communication with the Madras mission, and also with the northern parts of this island.

And now praying with you, my dear brother, that our God may fulfil in me all the good pleasure of his will, and that his blessing may rest more abundantly

than ever on the Wesleyan connexion in general, and on the missionary cause in particular, I beg leave to subscribe myself, My dear brother,

In the best bond,
Your's, affectionately,
A. ARMOUR.

Mr. Harvard observes, in a letter dated Colombo, May 29, 1817, "We have conducted the printing of the new Cingalese translation with such a share of the approval of the Society, that I anticipate our connection with the work will be commensurate with the existence of the Institution, and it will be a source of no small pleasure to our friends at home to learn that we are employed daily in preparing the word of life for this hitherto neglected island.

"We are besides engaged in printing tracts and treatises in the native languages, both on our own account and on the account of the Bible and Treatise Societies. In the last year, several thousands have been issued of our Lord's *Sermon on the Mount*, Discourses, Parables and Miracles, in the Cingalese, printed in separate tracts; and the avidity with which such small books are received by the reading part of the natives is most pleasing. We often have numbers at our doors applying for them; and as we always make them read a part of them, to ascertain whether they are proper objects to receive the gift, our yard sometimes puts on the appearance of a native school.

"We have, besides, printed the *abridgement of the Bible History*, by *Ostervald*, in English and Cingalese, for the Treatise Society, and are now doing *Green's Principles of Religion*, in the same manner.

"In the Malabar, we have finished the Miracles and the Parables, with the English in parallel pages, and are now doing Mr. Wood's Catechism in Malabar. We have already printed it in English, Cingalese, and Portuguese. A second edition in English is now in the press.

"I have lately received an application from Madras to print the Old Testament in Tamul, to which I have acceded; and though the contract has not been concluded, I expect it shortly will. Thus our press will extend its enlightening influence even beyond the sphere for which it was originally designed; and will, I have no doubt, be a powerfully extensive auxiliary to the spread of Divine truth in this part of Asia."

The following extracts from a letter, of Mr. Clough, dated May 30, 1817.

present an interesting view of the labours and prospects of the Colombo station:—

“In respect to Colombo itself, we have been going on very charmingly since the opening of the Mission-House. Every week we preach twice in English, once in Portuguese, and occasionally in Cingalese. On the Saturday evening we hold a public meeting. This, in the first place, was designed as a prayer-meeting; but the state of our congregation, particularly the Cingalese and Portuguese people, rendered it necessary for us to convert it into a kind of public catechising meeting. On these occasions, many, both old and young, attend; and in order to accommodate it to all classes, we conduct it in the English, Portuguese, and Cingalese languages; and this meeting promises very pleasing things, both among the young and aged inhabitants.

“Our English congregation is in general pretty large and respectable: it consists, however, principally of young men who are employed as clerks to government in the different offices, as few besides those understand English.

“Our Portuguese congregation is the largest. This gives the females and many of the aged men an opportunity of hearing the gospel, who understand no other language; unless, in a very few instances, a little Dutch be spoken among them; and from among this class of people we hope soon to be able to communicate very pleasing intelligence.”

“At Colpetty, we have established a school, of which you have already had some particulars, under the kind patronage and assistance of Sir Alexander and Lady Johnston, and the Hon. Robert Boyd, Sub-Commissioner of Revenue. In this populous village there are several thousands of inhabitants, who, notwithstanding it is on the very suburbs of Colombo, have been greatly neglected. We have already a school of 158 children, boys and girls included, who are daily instructed in English and Cingalese. At the same time, a strict attention is paid to their religious instruction. The order, and, indeed, the whole appearance of the school, is such as greatly interests every one who sees it; and it is really surprising to see the improvement made both by the boys and girls. A considerable number, both of the boys and girls, spell very well, and read the English Testament with fluency. The girls are superintended by a respectable half-caste woman, who brings them on amazingly in reading and needle-work. The boys are instructed by a young man, a native

Cingalese, of very respectable connections. The young man was first placed under the instruction of brother Clough, in the first school that was established by our mission at Galle. He was placed under brother Clough's care principally with a design to qualify him for some place under government as a headman. These situations are in general sought after with great eagerness by the native chiefs for their sons, as it gives them honour, influence, and great emolument; and, in fact, their wishes seldom rise much higher than such attainments. However, while he continued under brother Clough's instructions, his mind was deeply impressed with the fear of God, and from that time he began to abandon the idea of connecting himself with the affairs of government, as was the design of his parents respecting him. He therefore continued to unite himself closer and closer to our mission, and we were persuaded that he promised to be a useful character among us. We watched his conduct, and kept him in mind, with a view to engage him the first opportunity. During his probation he had to resist repeated and earnest solicitations from his connections to apply to government for a situation; and one of his relations, who is one of the principal of the headmen in the island, promised him an office and a title, if he would accept of it: this also he refused in the most handsome manner. Now he stands among us as a candidate for a native missionary. In the mean time he has the charge of this important school, which he manages in the most pleasing and satisfactory way. Thus our native schools promise, besides all other advantages which the people will derive from them, to raise up an army of native preachers, who will carry the gospel over every part of the island.

“But our school at Colpetty promises well in another way. It has always been the custom in this country to instruct the children and conduct religious worship in the same place, and this we also do: hence we go out regularly and preach to them two sermons in a week,—one in Portuguese and another in Cingalese; and this is regularly bringing, we hope, the whole village under the influence of truth. As it is only a month since we began to preach to the inhabitants, we have only as yet seen, as the fruit of our labours, a good and an attentive congregation; and even this is not one of the least pleasing sights to us. The consequence of this establishment is, that the inhabitants of the other villages are coming

and desiring that we will go and do the same among them.

"At a place called Marrato, about seven miles further, on the Galle road, where there was lately a large government church built, we are going to begin a similar establishment. One native has promised to give us ground. The inhabitants, too, have offered to build the school; and we have got another *very pious* young man, a native Cingalese, to take charge of it. This same young man has met in class some time: he was brought up under the care of brother Armour, in the seminary at Colombo.

"At another place, about 15 miles on the Galle road, called Pantura, an establishment of a similar nature is already begun, and a fine clever young man, who has been brought up under brother Armour, in the seminary, has volunteered to take charge of it. This young man has just left the Mission House to go to Pantura, from whence he came only yesterday; and he reports that the inhabitants have already built the school, and all is ready: so that, if all be well, brother Harvard and brother Fox intend to set out to-morrow morning to visit those places, and set them a-going. At both these last-mentioned places, the inhabitants have promised to place their children under our care. Thus we are, by slow, yet regular and effectual degrees, gaining a permanent footing among the inhabitants. From this hasty sketch of our circuit, you will be able to form some idea of our present situation, and also of the steps by which the cause must be raised."

St. DOMINGO.

In a letter, dated *Port au Prince, May 30, 1817*, Mr. BROWN says, "Our congregation fills the house, and covers the pavement before it; and if sighs, tears, and groans, are marks of their being affected, these we witness. Very often they response to what we say in our sermons. Two or three Sundays ago, preaching on Luke xxiv. 46, 47, towards the close, wishing to rivet the word on their minds, I addressed them: 'Do you think, my friends, that we have come here to publish a lie?' Instantly, 'No, no!' echoed from every quarter. Taking advantage of this declaration, I proceeded to insist on our total depravity and guilt; on the absolute necessity of repentance and remission of sins; and pointed them to Jesus Christ as the only Saviour: whilst, 'Yes, yes!' was reiterated at the close almost of every sentence.

'Tis pleasing to see a numerous congregation; 'tis pleasing to see our hearers deeply attentive, and moved with what is delivered; but short of their conversion we cannot be satisfied. However, when their profound ignorance of the leading principles of religion, together with their superstitions, are taken into the account, conversions can hardly be expected as the work of a day. That many of their hearts are touched, I have no doubt. We frequently receive proofs of their affection.

"A large place has now become necessary. We have one in view, and have been considering how to meet the additional expense. This is the plan we propose: 1. To beg among the gentlemen here for money to fit it up for the two-fold purpose of a school and chapel. 2. To found a school on the Lancasterian plan.

"By the laws of the republic no *white* can own property, or exercise any office. We thought it necessary to lay our proposals before the President: we insert his answer."

Port au Prince, May 27, 1817.

Alexander Petion, President of Hayti, to Messrs. John Brown and James Catts,

Gentlemen,

"I have received your letter of the 14th inst. requesting my permission to establish a school here on the Lancasterian plan, and to receive for that purpose those contributions which the inhabitants of this capital are disposed to afford you.

"Agreeably to your desires, I hasten to grant you the authority you request; and I shall witness with pleasure your project crowned with the success which it merits, being fully convinced that education raises man to the dignity of his being, and contributes to render him happy in society.

"As to the exercise of your religion, the 49th Article of our Constitution provides for freedom of worship; and, therefore, nothing will prevent you, while acting in conformity to the law established for all, from discharging the pious duties of the mission committed to your trust. I shall willingly do all that lies in my power, Gentlemen, to prove to the honourable Society whose missionaries you are, how much I am flattered by the selection which it has made of you, and how much I desire to concur with them in promoting the happiness of my fellow men.

"Apply to me with confidence on all occasions in which I can be of service to you, and receive the assurance of my perfect consideration. PETION."

JAMAICA.

Extract of a letter from Mr. RATCLIFFE, to the SECRETARIES of the MISSIONARY COMMITTEE, dated Kingston, Oct. 25, 1817.

In a former letter I stated to you the very encouraging prospects of increasing prosperity in this department of missionary operation; but this, I would observe, is not the case merely in Kingston, but in many other parts of the island. At a small estate about nine miles from hence, about 50 or 60 negroes have lately been convinced of sin, and many of them can now "give a reason of the hope within them," and can testify that God is true. They are regularly met in class by a pious black woman, who lives near them, and who was made the chief means of bringing them first to hear the word of salvation; and once a fortnight, generally, they come to Kingston to enjoy the public ordinances.

They are exceedingly simple, and willing to be taught; they weep when speaking of the love of God, and feelingly praise his name for sending them ministers to instruct them in the religion of Jesus.

On another estate, further in the interior, called Unity, a society has been lately raised, about 80 in number, who all appear much in earnest for the salvation of the gospel. The house in which they meet belongs to a free person of colour, an excellent member of our society, and a class leader. She has freely given up her house for a chapel, and intends building another to live in at a small distance. The negroes, who have been awakened to a sense of their guilt and danger as sinners, are so earnest in the use of the means of grace, that they come from 10 to 16 miles before breakfast on the Sabbath morning to pray, as they term it, to the "Great Massa." This place is contiguous to Grateful Hill, and can be regularly visited by the missionary stationed in that circuit.

It is generally acknowledged by the most enlightened here that the gospel has done much good; and that society is much better now than it was a few years ago. This, indeed, is most evident; and it is as certain that *missionary zeal* hath been the chief means of effecting this change, and of raising the *tone* of moral feeling, much higher in the different circles of society.

There is a peculiar adaptation in our system to the state of mankind, whether exalted by the refinements of civilized society, or sunk in the brutalities of savage life. Our missionaries go forth with every advantage: unrestrained in their

message, they offer a free and present salvation to all people; and the Divine blessing has crowned, and still continues to crown, their labours with success.

But though much good has been done, and thousands of souls brought from sin to holiness, much ground yet remains unoccupied; but this is not occasioned by the inactivity of missionaries; but *solely* through the *paucity* of their number.— But I am happy to learn, from the copy of minutes which you kindly transmitted by the last packet, that there is a probability of our being furnished with additional labourers in Jamaica. Thank God we have places open to receive them, and the people are praying for their arrival; and I think I may add, there is a disposition in the ruling authorities to countenance their labours. We have received great encouragement lately to commence a mission at Port Antonia. One of the chief Magistrates of that place has assured us that if we send a regularly ordained missionary he will meet with the countenance of *himself* and *friends*; and that he has long wished to see such a person in that part of the island.

The Lord has been very favourable to us in this quarter, with regard to weather. We have had no storms or violent rains this season; and, upon the whole, the island has been tolerably healthy. A few of our members have peacefully departed to Abraham's bosom; and some that I have visited lately, are waiting with joyful hope for their happy change. About three weeks ago, the Rev. Mr. Coultart, Baptist Minister, lost his amiable and pious partner. She died of a bilious fever, after an illness of about ten days. I felt much for him in his deep affliction, particularly as I had the pleasure of knowing Mrs. C. and always entertained a high sense of her moral worth. She was followed to the grave by great numbers of blacks, of the Baptist persuasion, whose sighs and tears indicated both their sympathy and their loss.

Through divine mercy I am well in health, and feel determined to exert my best efforts to advance the cause of Christ among the heathen. In your annual missionary meetings solicit for us a continued interest in the prayers of the people. We rely much upon this, and whilst our people use their privilege of "access to God," truth must prosper, and the limits of Christ's kingdom be enlarged from sea to sea, and from the rivers even to the ends of the earth.— With love to the Committee, and all the friends of Zion, I am your's very affectionately,

W. RATCLIFFE.

POETRY.

CHRIST ABOVE ALL PRAISE.

HALLELUJAH. Full Chorus.

SHOULD hosts angelic, and seraphic choirs,
Wake all their harps, and strike ten thousand
lyres;

Should all the saints that dwell on earth below,
Their voices raise, their trumpets, organs blow,
Mortals, immortals, creatures, all conspire
Their Hallelujahs fraught with living fire;
The universe inanimate around,
Burst into life, and join the praiseful sound:
Through space immense the potent music
floats,

Octaves on octaves rise, and notes on notes;
The lofty chords the diapasons grace,
And roll their deep-toned thunders through the
base;

And should the theme remotest time supply,
And, boundless swelling, fill eternity;
Yet all were vain to speak Immanuel's praise;
The Infinite, the finite still surveys,
Baffles their boldest song, transcends their
highest lays:

No other name through spacious earth around,
No other name beneath the heavens is found,
By which our souls, involv'd in guilt and
stains,

Heirs of damnation, death, and endless pains;
By which alone, through his atoning blood,
Can dare the justice of avenging God!

Oh potent balm, great chymist, skill divine,
To eradicate such deep, deep stains as mine!
Secure within thy potent arms we lie,
Jehovah's thunders roll tremendous by;

And, through the incarnate Word, the pro-
mise given,

Made sons, and heirs, and kings, and priests
of heaven.

Great King of kings, great Lord of lords,
whose sway

The fiends in hell, the thrones in heaven obey;
In terrors clad, nor earth, nor seas, nor skies,
Can stand the lightning of thy wrathful eyes;
The heavens themselves through boundless
space around,

Flee from thy face, are no where to be found,
Whate'er to sinners terrible appear,

Whate'er to saints their life, their glories are,
All meet in that tremendous lovely face,

Terrific majesty, and mildest grace,
Stern justice, mercy, wisdom, power divine,
Harmonious blended in our Jesus shine,

Mysterious all! amazing! all divine!

To the Editor.

If the following lines be judged worthy of
a place in your Miscellany, I shall be glad to
see them inserted. I am, &c.

Brecon, March 18, 1818. JOHN SUMNER.

TO CONTENTMENT.

BRIGHT source of bliss! whose cheering
rays inspire

My tender muse, and tune my trembling lyre;

Accept benign this tributary lay,
The sole return, the grateful muse can pay.
With thee the boor, who treads the eternal
snows,

And dreary wilds of northern Lapland, glows
With rapturous joys, although the sun de-
nies

His genial influence and forsakes the skies.
Thy presence can his frozen bosom cheer,
And make the gloom a pleasing aspect wear;
Whilst tasteless grandeur and unbounded
power,

Are void of charms to soothe the penave
hour.

Though fortune smiles, her favourite soul
complain,

And pleasure tries her varied arts, in vain
To chase intruding cares. If thou deny
Thine heavenly aid, not India stores supply,
Our fancied wants; we're poor 'midst heaps
of wealth,

We starve in plenty, and repine in health.
Though shunning oft the pageantry of state,
Thou seek'st with poverty a calm retreat;
And oft beneath the hermit's mossy cell,
Far from the busy world delight'st to dwell:
Thou can'st the rugged path of greatness
smooth,

Soften distress, or real anguish soothe,
With thee true bliss in every sphere we find,
Alike are bless'd the hero or the hind:

Like joys attend the helm of state or plough,
The monarch's crown sits easy on his brow;

The captive slave forgets his galling pains,
Exalts in bondage, and enjoys his chains.

Not so the wretch denied thy cheering rays:
Sullen he mourns the joyless, tedious day:

Incessant ill's assault his frowning eyes,
And round imaginary horrors rise.

So when the glorious ruler of the day,
Whose cheerful presence makes all nature gay,

From lofty Cancer darts his noontide beams,
Less than the life our shorten'd shadows
seem;

But when at eve the solar rays descend,
With parting light the stalking shades ex-
tend,

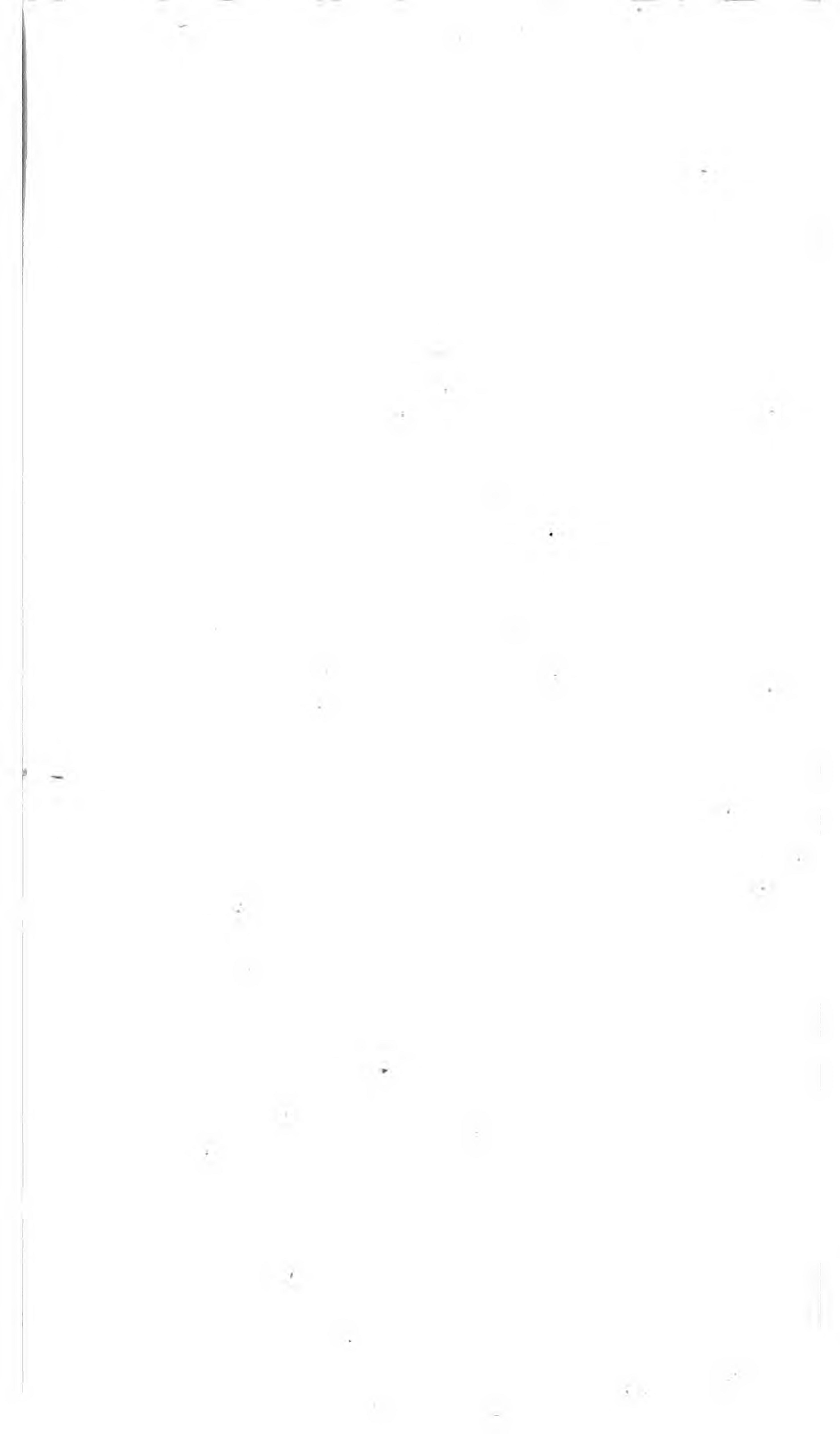
Till darkness spreads her sable pinions wide,
And o'er the green the fear-form'd spectres
glide.

As through this life's uncertain course I
steer,

Celestial maid! in ev'ry varying sphere
Vouchsafe thine aid, or if I swiftly glide
Down the smooth stream, or struggling stem
the tide:

If prosperous gales shall fill my swelling sail
Or adverse winds and raging storms assail

My little bark, of every wave the sport,
Be thou my guide, and teach me to support
With ease and modesty, the pomp of state,
Or meet, unmoved, the harsh degrees of
fate.





MR. WM. APPLETON.

Preacher of the Gospel.

THE
METHODIST MAGAZINE,
FOR MARCH, 1818.

BIOGRAPHY.

MEMOIR OF MR. WILLIAM WILLIAMS.

(Concluded from page 91.)

At the close of the account given of Mr. Williams, in our last number, our readers were presented with an extract from two letters of his to his sister, lately married. What immediately follows is from that sister.

“In March, 1818, I went to see my dear brother. From the accounts I had heard, I did not expect to see him alive. As I had not written to him to expect me, I was afraid, as was also my sister-in-law, that the unexpected news of my being there would be too much for him; but to our astonishment he seemed quite composed, and desired sister Williams to bring me up, and, as though he wished to appear to the best advantage to me, he got up and sat on the bedside. On hearing me coming up the stairs, he called out, ‘What, is that my sister Peggy?’ My spirits, which before were extremely low, were somewhat raised by hearing him speak so cheerfully. A hope sprang up in my breast that the Lord would spare him a little longer to us. After receiving me in a manner more than usually affectionate, he looked at me very cheerfully, and said, ‘Well, my dear, I suppose you did not expect to see me so well?’ I answered, No, my dear, I did not, I was afraid I should not see you alive. ‘I suppose so, (said he) I did not expect I should have been alive myself. Had the spasms continued, I think I could not have lived till now. I thank the Lord I am now much better. I know not what he is about to do with me, but I know I am in the hands of the Lord, and I desire to leave the shortness or length of my days to him.’

“After many inquiries respecting our family, he told me I must prepare myself for answering a great many questions, for he longed to hear of his native place. The next morning he appeared quite cheerful and able to talk, and his memory seemed

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astonishingly good. I believe there was not one old inhabitant, that he knew, concerning whom he did not inquire; but the question that seemed of the greatest importance with him was, 'How does the work of the Lord prosper among you.' When I told him I regretted that Methodism was at a low ebb amongst us, he shook his head, and exclaimed, 'Ah, poor Newport!' Then naming several individuals, and asking how they got on in the good way, he said, 'Tell them if they wish to prosper in this life, they must do much for the Lord.' Newport lay near his heart, and was with him the subject of many prayers. Some days after this he suddenly broke out and said, 'O Peggy, how does my soul yearn over that place,' meaning Newport. 'I thought of going once more to do what good I could there, and if I am spared and able to undertake the journey, I will go with you home.' This I very much feared, for I saw his constitution had received such a severe shock, that it was impossible, except a miracle were wrought, for him ever to undertake such a journey. He had no return of the spasms for nearly a week after I went thither; this made him think that his case was not quite hopeless; but, as soon as the spasms returned, he would say, 'Except I can get rid of this, it is impossible for me to live.' When those pains were upon him his sufferings were very great, and they became more frequent the latter part of the time I was with him. Sometimes they were so severe that my very heart was almost rent to hear his groans. During these pangs he would often say, 'O Margaret! I am a dying man.' And I once said, 'Well my dear, I hope you are not afraid to die.' He looked at me with a look that I shall never forget. 'Afraid, no dear, I have not even thought of the fear of death, all I want is to get nearer to God. I often wish I could rejoice more, but my disorder has such an effect on my spirits that it is with difficulty I sometimes speak.' I frequently observed his eyes and hands lifted up, as if silently praying to his God. He would often repeat verses of hymns, and particularly the last verse of the hymn, 'Jesus, thy boundless love to me;' and likewise that part of the 45th hymn, 'O that without a lingering groan, &c.' When any friend would ask him how he was, his general answer was, 'I am in the hands of the Lord, and I have desired of him to do what he thinks best with me.' On Saturday, April 10th, he grew much worse, and on Sunday two physicians met, but medical aid was now of little use.

"The next day I received a letter urging the necessity of my returning home. This was a source of great grief to us both; and as he felt it so severely, it added much to the trial of parting with him. That night I sat up with him, with one of our kind friends: he seemed very restless. On my observing to him, 'My dear, you have had but little rest,' he said, 'No, none at all.' I

observed that there remains a rest for you. He exclaimed, 'O yes!' And with hands and eyes lifted up, said, 'O that I now this rest might know, believe and enter in.' I believe his mind was comfortably stayed on God the whole of the night. The next morning he said, 'Well, Peggy, I had planned out many schemes for usefulness this summer; I little thought the Lord had done with me, and was going to lay me aside as useless lumber; but I have been such an unprofitable servant, that he is wearied of me.' When I mentioned one or two that he had been useful to, when he was last at home; 'But,' said he, 'I am afraid lest they should be *my* converts, and not God's; if, however, they hold out to the end it will be matter of rejoicing to me.' The next day being appointed for me to leave him, naming several persons, he sent his dying love, and desired me to tell them all that when they came into the same circumstances with him they would want all the religion they could get. He desired his kind love to his brother-in-law, and wished me to tell him, 'That he was not sent into the world only to buy and sell, but to do much for the Lord.'

"On seeing me in tears, he said, 'Margaret, don't weep, even this shall work together for all your good.' On my saying I felt it hard to believe that this should, he said, 'The Lord will help you to believe, for I am certain that it will, only live near to God, and nothing shall harm you.'

"In him I have lost an affectionate brother, a sympathising friend; one who in all my trials was always ready to bear a part. My loss is great, but I may go to him, he cannot come to me. Were it not for that consoling thought, I should be ready to sink under it; but I know that my loss is his eternal gain."

The sayings of the Lord's people in their last hours are justly esteemed valuable; not more as evidences of the happiness of their state than for their useful tendency. The following, furnished by his bereaved widow, will, therefore, be interesting to the reader.

"The state of my dear husband's mind at the last may be best known by giving a few of his last dying sayings. He said, 'The Lord has been good to me throughout my affliction. Jesus Christ is the foundation of my hope, here is solid rock. I might be deceived in my feelings, but cannot in the foundation of my hope; 'Jesus, my all in all thou art,' &c.

"21. He attempted to sing, 'Thou didst the meek example leave, &c.' He mentioned several other hymns that were favourites: yesterday his language was rapturous.

"22. He gave out as he lay in bed, 'What am I, O thou glorious God,' and began the tune; he asked us who were present to sing it; afterwards he sang and repeated several parts of hymns; 'Come, ye that love the Lord;' 'Happy, if with my latest breath;' and, in the night as he lay in bed sleepless, he re-

peated, 'Hark, a voice divides the sky, happy are the faithful dead,' &c. so loud as to be heard in the next room.

" 23. I asked him if I might read the 103d Psalm; he said I might; he said he had been singing it, as I understood, in his mind. This evening, to Mr. Wilson, Mr. Brown, and myself, he spoke of the goodness of God to him, and said that while lying there his soul had breathed empyreal air. He often repeated, 'Prayer ardent opens heaven,' &c. He said, a funeral sermon which he had preached for the late Mr. Wm. Vipond was much in his mind; he repeated the scheme of it, and great part of the sermon, with such energy as pleased and affected us much.

" 24. To-day, Mr. Bennett said to him, that a certain preacher, when preaching a funeral sermon, had said, that only two persons had been translated to heaven without tasting of death, and that for his part he should choose to follow his Saviour through death; Mr. Bennett thought it would be more desirable to go to heaven at once. Mr. Williams said he did not know that; for his part, he should not have been able to glorify God so much. We hinted that there was something in death terrible to flesh and blood. He said they were only physical fears, and that he was blessedly delivered from the fear of death.

" 25. Conversing with him in the evening, he repeated with great cheerfulness two lines (which I am sorry I cannot recollect the whole of), 'And death I'll welcome, and with joy I'll meet, ——— and beckon it to come,' looking at the same time at the foot of the bed, and beckoning with his hand, as if death had been present before him. I said, 'And can you say so?' He said, 'I trust I can.'

" In the morning, when I came into the room, he said, 'I am waiting my appointed time till my change come.' In the forenoon, when in great suffering, he lifted up his hands and eyes to heaven, praying to God to give him patience, or to take him to himself.

" 28. After three days of extreme suffering, he cried out in the evening, 'Bless the Lord, O my soul, and forget not all his benefits.'

" 29. When in extreme bodily affliction he cried out, 'What shall I do, what shall I do;' but immediately said, 'Its only bodily pain, its only bodily pain;' and soon after he said, 'The Lord is my portion.' Afterwards he said, 'I want to speak of these glorious doctrines, and my glorious hope which is blooming with immortality.' He could then say no more, and he was extremely ill all night. Indeed, for the last four nights he had been able to lie in bed very little, so that it was matter of great surprise how his weak emaciated frame supported the affliction and fatigue so long. On the morning of the 30th he seemed to sink under his affliction, and it was evident that death was drawing near. His violent pain seemed in some measure to abate, but for want of breath he was

obliged to sit up nearly all day, and was supported by leaning on some person present. He could say but little. About six o'clock he wished to lie down; for some time after, he was very restless, and wished to be turned from one side to another, and at last on his back, supported by pillows. I went to him just after he had got into bed, and asked him how he was. He shook his head and said, 'Just in death, just in death,' and could say no more. Mr. Wilson soon after came in, and said to him, 'I shall sit up with you to-night.' He said, 'It is very kind of you.' I do not recollect that I heard him say any thing after this. I sat by him for a little while, and he seemed to become more easy and still. I then went down stairs for a little while, and when I was absent the nurse moved him again, and he said, 'Come, Lord Jesus;' she answered, 'Come quickly,' he said, 'Amen,' which I believe were his last words. He afterwards lay very still, and seemed to breathe more easy, but took little notice of any thing. When the doctor came into the room about nine o'clock, he turned his head and looked at him, but took no notice of any thing afterwards; only he breathed shorter and shorter, till, a few minutes past ten, he breathed his last, April 30, 1813.

"But O what words can tell, what tongue declare,
The last, last parting of a friend?"

Mr. Wilson adds, that several times during his confinement to his room, he asked me, when alone, to pray for him. At other times, he would say, I hope you pray for me. At one time, in particular, he requested I would pray for him, that his spirit might be softened and prepared to receive all the image of God. Sometimes in the night, when pains prevented his repose, I have heard him pray and give thanks to God; and never in the whole of his great affliction did I hear him utter a murmuring word against the dispensations of Providence. He seemed to rest on Omnipotence and more so in times of greatest affliction. The night before his death he solemnly lifted up his hands and eyes towards heaven, and declared, 'Thine, Lord, thine in death, and thine for ever.'

Mr. Williams was not an ordinary man. His mind was evidently of a superior cast, remarkably clear and logical. He could not bear any thing, in a sermon or a book, that was obscure, crude, or unappropriate. His own discourses were generally well studied, judiciously arranged, and impressively delivered. His language was perspicuous and forcible, and his elocution manly and graceful. A mere harrangue, however learned or eloquent, had, in his views, no beauty, it being a fixed point with him, that a preacher's constant aim should be the salvation, and not the entertainment, of his hearers. To this end, he conceived every part of every sermon should have a natural and direct tendency; and therefore, though evidently qualified to shine and

excel, he sought not the praise but the souls of his hearers. Great was his disgust at any mean artifices employed by any preacher to excite the wonder of the multitude; and often would he say, "I am sick of the pride of sermonizing. The spirit in which we preach is every thing. A public speaker usually communicates his feelings to his hearers. How necessary then that our hearts should be right. What a poor thing is popularity! Usefulness is all! These are very different the one from the other. I never knew a more popular man than Mr. ———, and I never knew one less useful." He was so far, however, from thinking that mental indolence is at all favourable to usefulness, that he would say, "A preacher should be always studying the Scriptures, and at the same time preach with as much ease and freedom as though he never studied."

Mr. Williams was no monopolist. Having benefited by the free communications, remarks, and criticisms of others, especially of the late Mr. Bradburn, he was ever ready freely to give what he had, from God and man, so freely received. Much was our dear brother delighted when sitting in the house, or walking by the way, with one or more of his brethren, composing sermons, laying plans for increasing usefulness, reconciling apparent contradictions in the Bible, and, in short, labouring to acquire and communicate correct views on all the essential doctrines of revelation. Often has he said, "What a profitable academy is the society of Methodist preachers; I love to talk on the subject of Christian perfection, it always does my heart good. O how unwise is it for any minister of the gospel to say, or seem to say, any thing against holiness." Much did he despise the mean and indolent policy which would lead a preacher to say or to think, when going first into a circuit, either, "I will preach my best sermons first, that I may make a favourable impression at the beginning, or I will preach my worst that I may gradually improve in the eyes of the people." Rather he would advise, "Understand as soon as possible the wants of the people, and feed them with portions, as God shall give you ability." Nor did he ever, by precept or example, recommend the preaching of the same sermons year after year, unaltered and unimproved.

Many of his brethren most readily acknowledge with gratitude to God, the advantages they have received from his intelligent, pious, and improving conversation. Well would it be for the church of God were his example in this respect more generally followed.

It will be easily perceived, from what has been already said, that the disposition of brother Williams was open and generous. Large stores, except those of the mind, were not his portion. But whatever he did possess he considered as entrusted to him for the good of others. His natural quickness and warmth of

temper, led him, sometimes, to express himself in a manner not quite consistent with the meekness and gentleness of Christ; but no sooner was he aware of his fault, than he acknowledged it in such a spirit and language, as insured immediate forgiveness, except from the malignant. Nor was he less ready in forgiving others, than in seeking reconciliation, when he conceived himself to be the offender.

But the excellence most conspicuous in the character of our dear departed brother was, zeal for the honour of God in the salvation of souls. When he entered a new circuit, his first concern was to improve it by endeavouring to promote the revival and extension of the work of God. He would number the towns and villages within his reach, then the houses, and having calculated the number of inhabitants in each place, and ascertained their moral and spiritual condition, he would try to spare some opportunity for preaching to them the word of life. In his prayers he has often been heard to mention different places by name, especially the most wicked and destitute. Once, when walking with a preacher about a mile from a town where there had long been a famine of the word, he suddenly stood still and said, "Let us pray for the inhabitants of that place, and that God may open our way into it." God did open the way, and his word continues to be preached there. In short, he made no account of labours, sacrifices, and persecutions. He seemed to say, "None of these things move me." And frequently he did say, "I would rather be at the raising of a poor circuit, than travel in the best circuit in the connexion." But where is he! When it was fondly hoped that only the dawn of his usefulness had been witnessed, he was suddenly removed to a brighter world; his death thus enforcing a text which he often quoted and urged, "Be ye also ready," &c.—But though dead, may his example speak as effectually as loudly, to the hearts of his surviving and succeeding brethren in the Christian ministry, and of all to whom it shall be made known.

Mr. Williams was buried May 7, 1813, in a vault in the chapel at Hammersmith, at which town the family of the superintendant preacher of the Brentford circuit then resided. It being the time of the district-meeting many of the preachers belonging to the district attended the funeral, and a numerous concourse of people from London and elsewhere. His friend, Mr. W. Jenkins, preached a sermon on the occasion of his death, from Rev. xiv. 13; and the following Sunday Mr. Joseph Benson further improved the mournful event in two sermons, one in the morning from 1 Pet. i. 3, 4; and one in the evening from Rev. xx. 11, 12. Mr. Robt. Newton likewise preached a sermon on the same occasion, at Brentford, from Numb. xxiii. 10.

DIVINITY.

THE WISDOM OF GOD IN THE GOSPEL REVELATION.

DISCOURSE ON 1 CORINTHIANS i. 21.

(Concluded from page 97.)

II. We now proceed to the *second* assertion of the apostle in the text, "It pleased God, by the foolishness of preaching, to save them that believe." This assertion implies principally three things: 1. That the scheme of salvation, through faith in the revelation of the gospel, is a wise one: 2. That it is an effectual one: and, 3. That the execution of it is a chief object of Divine Providence. Let us consider each of these in their order.

1. As to the *first*. The apostle, indeed, in the language of the conceited pretenders to wisdom in those days, calls it foolishness; yet, at the same time, he plainly intimates, that what they called foolishness, was, in reality, the most perfect wisdom; and, in the verses following the text, he expressly calls it the *wisdom of God*. It must be obvious at first sight, that the exhibition of the wisdom of this scheme in the most extensive view of it, as laid before the foundation of the world, and as carried on in a continued progress, and an amazing variety of steps, from the first apostasy till the restitution of all things, is an undertaking to which none of the sons of men are equal. The full display of the beauty and marvellous wisdom of it in its wonderful contrivance and wonderful execution, from the beginning, to its final accomplishment, must be reserved for a fund of everlasting entertainment to the regions of perfect knowledge. It is our duty, in our present state, to contemplate the obvious and striking wisdom of those great lines of it, which are clearly revealed, and are easily comprehended. Every one knows, that wisdom consists in choosing the most proper means to accomplish the best ends. The great end proposed by the gospel, is the deliverance of mankind from a state of darkness, corruption, and guilt; and raising them to a state of light, purity, and favour with God.

Whether we consider the matter of this revelation, or the method of communicating it, and confirming its truth, we shall discern all possible marks of the highest wisdom.

1. The matter of this revelation may be summed up under the two heads, of *doctrines* and *precepts*.

With regard to the *doctrines*, let it be observed, that it is not the intention of them to instruct us in the knowledge of every thing that may be really useful to us with respect to the interests of this present life; far less of every thing which, from curiosity, we may have a desire to know. The gospel considers mankind in

their highest capacity, as the rational and accountable subjects of God, and as capable both of present and future happiness or misery, according to their behaviour: and it is the chief, if not the sole design of it, to give us those views and impressions of our nature, of our state, of the perfections, the counsels, the laws, and the government of God, which, under the influence of Divine grace, are the immediate means of the purity, of the comfort, and of the moral order and perfection of our souls. As we are corrupted and disordered, our natures are incapable of their true happiness till they are purified, and restored to order. As we are guilty and mortal creatures, we can have no true consolation without the hopes of pardon and immortality. It is evident, therefore, that the chief use and excellence of the doctrines of revelation must lie in the influence they have upon the sanctification and consolation of our hearts: and, indeed, the whole strain of the Scriptures shews us, that these are the great ends of all the doctrines of the gospel, which meet exactly the present state of mankind, and are admirably adapted, with the concurrence of Divine influence, which we are encouraged to ask, to cure every disorder of the human heart, and to establish our souls in peace and joy. The bounds prescribed for this discourse prevent a consideration of all the doctrines of Christianity; but a few instances may be mentioned for the illustration of the point. Thus, it is a certain fact, that mankind are, at present, in a state of corruption, and, at the same time, apt to be insensible of the misery and danger of it under the government of God. Surely nothing can be conceived more fit to awaken them to a just sense of their condition than a messenger from heaven, clothed with the authority of God, setting before them the intrinsic malignity and misery of sin, and the certain, the dreadful, and eternal consequences of continuing in the love and practice of it.

Again, Are mankind in a state of guilt? Is there a sense of guilt, and dread of the Divine displeasure, so universal among mankind, in some degree or other, that it may be considered a characteristic of the species? Are the minds of all sorts of men, from the most learned philosophers down to the greatest savages, subject, on some occasions, and in some serious moments, to such remorse, as makes them wish for some method of expiating their offences? Does not this sense of guilt sometimes rise to such a degree of anxiety as greatly to disturb, and sometimes even to distract the minds of men? Have atonements of one sort or another, for averting the displeasure of Deity, been established in all national religions in all ages of the world? What can be conceived more admirably fitted to give relief and consolation to the heart of man, alarmed with the fears of deserved punishment, than the doctrines of the gospel, "that God is in Christ, recon-

ciling the world unto himself, and not imputing to men their trespasses," 2 Cor. v. 19; and that Jesus Christ, by his obedience and humiliation to death, even the death of the cross, has offered up an atonement of the highest dignity, and most perfect and extensive efficacy; of which the great God, and merciful Governor of the world, has given the highest testimony of his acceptance.

This doctrine of Christianity, and the doctrines of the exaltation of Jesus to be a Prince and a Saviour, connected with it, are calculated, in a variety of ways, to promote both the purity and joy of the children of men. Let it, however, only be observed, that the peculiar doctrines of our peace and acceptance with God, through Jesus Christ, have a native tendency to bear down that vanity, pride, and self-confidence, so apt to arise in the heart of man, and to beget and preserve that humility of mind, which is the only true foundation on which the whole superstructure of the virtues of the Christian life can be raised. The serious and habitual sense of those important truths must carry along with it an humbling impression of our guilt and unworthiness, while at the same time it solaces our hearts with the exalting hopes of the favour of God, and of that eternal life which is his gift through Jesus Christ.

The circumstance, that the great Mediator was once visible in a body, tabernacling among mankind, is not to be overlooked in an inquiry into the wisdom of the Christian scheme. For, by dwelling in flesh, he was qualified to instruct us in the will of God in a familiar manner; to set us a perfect example of all virtues, in a real human character; to have a fellow-feeling of our infirmities; and to suffer and die as a propitiation for our sins. To which, perhaps, it may be added, that as the mind of man seems to stand in need of something visible, on which the imagination can lay hold, and rest itself; the gospel is wisely accommodated to this demand of human nature. When we meditate on our glorious Mediator, who is now invisible, under the characters of our great Instructor, High-priest, and Law-giver, we can more easily stay our imaginations, and fix our thoughts, by reflecting upon him as once visible in our nature, than we could have done had he been a purely angelical being, who had never appeared in a visible form upon earth, or conversed with mankind.

We now proceed to the *precepts* of Christianity. Here it is not intended to explain or illustrate, the purity and perfection of the Christian precepts, or to compare them with any other systems of morals which may have been held in esteem among mankind, that their superior excellency may thence appear. Let it suffice at present to observe, that though the precepts of our holy religion are not so directly the means of our sanctification and comfort, as has been shewn under the former head, yet they are real, though more remote, means of them, and as important

and essential parts of the gospel as the doctrines themselves. It is the laws of Christianity which set before us that standard of moral perfection which we ought to have always full in our eye: they lay us under the solemn and indispensable obligation to aspire perpetually to nearer conformity to the perfections and to the will of God in all holiness of heart and life, and enjoin us, in the strongest manner, to inculcate upon ourselves its truths, till they produce their full effect on the purity and comfort of our souls, without which we can have no well grounded hope of the favour of God, and of that happy "immortality which is brought to light by the gospel of Jesus Christ."

2. Having taken this general view of the matter of the revelation of the gospel, we go forward to consider what was proposed in the second place, the manner of communicating it, and confirming the truth of it.

That faith in the testimony of a Divine Teacher, is a method of instruction more suited to the present state of mankind, than that of laboured deductions of reason and philosophy, is evident on the smallest reflection. The bulk of mankind never were, nor are at present, in such a situation, that they could reason out a clear and full system of the truths of religion for themselves, or even follow the trains of reasonings of others, so as to receive satisfactory conviction from them. But when the doctrines of religion are delivered, as communications from the Father of lights, by a person who has given full evidence of his Divine commission, there is not only a plain foundation laid for giving credit to his testimony, but it is accompanied with an authority which commands the attention of the human mind, and imposes an obligation upon it to believe and obey.

The gospel method of instruction is further accommodated, with the most striking wisdom, to the circumstances of mankind; as it not only employs the plainest and most simple expressions and similitudes, in the delivery of its doctrines and precepts; but it takes the assistance of such facts and examples as the lowest understanding can easily comprehend, and the weakest memory may easily retain. Does the gospel teach the doctrine of the resurrection of the dead? It not only does it by plain assertions, but examples of dead persons raised to life. Does it teach that the Saviour has the power of forgiving sins? He exercises, in the view of all, that very power, by delivering men from those diseases which are the punishment of sin. Is the one eternal God too great and too glorious an object for our weak minds to behold? Would his unveiled glory quite overpower our feeble natures? The gospel exhibits him to us in a mild and shaded glory, in the person of Jesus, "who is the visible image of the invisible God." And, it were easy to shew that the spotless purity, the disinterested goodness, the melting compassion, the unconquer-

able meekness, and forgiving temper, of the Son of Man, manifested in his character and conduct, are the justest and noblest representations of the moral perfections of God.

Again. The Divine wisdom of the method in which Christianity is confirmed will appear, if we consider that the proofs which it offers of its truth, are not such subtle and difficult reasonings as may perplex the minds of mankind, but they are either appeals to the natural sentiments of the human heart, or to such facts and events as lie open to the examination of persons of all capacities. The internal evidence of Christianity, from the excellency of its doctrines and precepts, and the external evidence, from miracles and prophecies, are every way suited to work on the minds of all mankind. Miracles are the seals of heaven, and strike conviction at once; and the other great proof of Christianity, taken from the accomplishment of prophecies, is likewise accommodated, with the highest wisdom, to the condition of mankind.

If any one pretend to call in question the perfect propriety and fitness of the means which the Divine wisdom has chosen in the gospel, to enlighten, to convert, and save mankind, it is incumbent upon him to devise another set of means better calculated to accomplish these great and important ends. On this point we may be secure, and safely challenge the utmost efforts of human imagination to form any scheme, the wisdom of which will be able to bear any comparison with the wisdom of the gospel.

II. The *second* observation is, that the apostle's assertion implies, or rather expresses, that this scheme of the salvation of mankind by the gospel shall be made effectual. The effects of Christianity are too large a subject to be treated here at full length: let it suffice to make a few observations,—such as,

First, That many of the most real and important effects of the dispensation of the gospel are of a silent and invisible nature, and cannot admit of such proof as is not liable to dispute and cavil among those who love obscurity and doubt. We cannot draw aside the vail which hides the invisible world, and shew the myriads who through faith in Jesus Christ already inherit the promises, and rejoice in the full and uninterrupted assurance of the favour of God. Neither can the secret yet powerful efficacy of the doctrines of Christianity, in turning many millions in this present state “from darkness to light, from the power of sin and satan to the service of the living God,” and in pouring the most Divine consolations into their hearts, under the distresses of life, and in the hour of death, be demonstrated in such manner as to silence those who are determined to gainsay it.

Secondly, It may be observed, that as the principles of Christianity have an undoubted tendency to produce good effects, and as they have taken hold of the minds of innumerable multitudes

of mankind, through a course of ages, they must have produced them in some degree. But we do not rest the argument upon the tendency, but assert, that Christianity has actually produced good effects; and that they were the effects of Christianity in the strictest sense, and cannot be ascribed to any other causes, we maintain on these three grounds: First, Because they flowed naturally from the principles of Christianity; secondly, because they were produced on those only who believed and professed them; and, thirdly, because they were not accidental and transitory effects, but as lasting and steady as the principles themselves, and accompanied them wherever they spread. For instance, the great fundamental doctrine of only one God, the sole object of worship, and to be worshipped through one Mediator, has a natural tendency to extirpate the principles of polytheism and superstition; so it did in fact extirpate them in the most visible manner. Those who embraced this great essential principle, at once threw off that immense load of superstitious practices, to which the doctrine of numberless objects of worship had formerly subjected them. The civil and ecclesiastical history of the first ages of Christianity affords the fullest evidence, that the converts to it would not join in any one rite or ceremony performed in honour of the heathen gods. Such a mighty revolution did the belief of one God produce, not only in the minds, but in the practice of Christians. And it is certain, that wherever Christianity spread, it entirely demolished polytheism, and all its appendages; so that now, for more than a thousand years, incense has not been offered, or a libation made, to any heathen god, through the greatest part at least of the Roman empire. It is so evident that these effects bear all the three characters mentioned above, of real and genuine ones, that it needs not to be particularly illustrated.

Again, The effect of the Christian principles in abolishing the evocation of demons, with all the train of absurd, and sometimes horrid, practices which accompanied it, is extremely remarkable. The history of the heathen world allows us no room to doubt, that not only the vulgar, but the most learned philosophers and emperors, were addicted, almost to a degree of frenzy, to the practice of magical or diabolical rites, as certain means of maintaining communion with the demons, and obliging them to comply with their desires. As the renunciation of all communion with demons was the natural tendency of the belief of Christianity, so we find, in fact, that it sometimes produced this effect in an immediate and instantaneous manner. Acts of the Apostles, xix. 17, 18, 19. That the curious books, spoken of in this passage, contained the rules to be observed for the acceptable performance of the magical arts, is acknowledged by all inquirers into antiquity.

In the first place, Is the Christian religion the great mean ordained by God to enlighten, to sanctify, and save such as believe? Hence we may learn not to be much afraid of the utmost efforts of scepticism and unbelief. We may be assured the schemes of Providence will be carried into execution in spite of all opposition that can possibly be given to them. No doubt, the labours of infidels will, on loose and thoughtless minds, have the most pernicious effects, which is to be lamented; but the native excellence of Christianity is so striking, the prospects which it opens are so grand and rejoicing, and its evidence is so much adapted to make impression upon every unprejudiced mind, that it is impossible any general revolution should ever be brought about against it. The attempts to discredit it will be over-ruled by Providence, to promote the interests of that cause they were intended to destroy.

Secondly, Is the gospel the plan formed by Divine wisdom for accomplishing the highest perfection and happiness of mankind? Hence we may perceive the reason why faith is so peremptorily required, and so much insisted on, in the New Testament, as a term of our acceptance with God. The Governor of the world may most certainly command his disobedient subjects to submit to that scheme which his infinite wisdom has devised, as the best of all others, to deliver them from all the effects and consequences of their disobedience. The command, therefore, to believe in Jesus, is as kind and merciful as it is just and reasonable. It is as much the happiness as it is the duty of mankind to yield obedience to it. Further, has God chosen to communicate light, purity, and comfort to mankind, by Jesus Christ? If we refuse to accept the favours of God in that way in which he hath appointed them to be bestowed, we can have no reason to complain if we are deprived of them, and if we are subjected to the punishments due to those who reject their own mercies.

Thirdly, Is Christianity the great, the wise, and effectual mean ordained by God of saving those that believe? Hence we may infer, that it is the duty of every one to whom it is made known, not only to receive it himself, and lay open his own mind to its sacred influence, but to promote the submission of the rest of mankind to it, to the utmost of his power. But of all other orders of men, the ministers of Christ are under the most awful obligation to promote the belief and acceptance of the gospel revelation. They are called by the voice of God, by the voice of society, to spend their time, and exert all their faculties, in inculcating the truth, the importance, the excellency of the Christian religion, and in spreading its influence every where around them.

THE TRUTH OF GOD DEFENDED.

Review of Memoirs and Remains of the late Rev. Charles Buck, containing copious Extracts from his Diary. By JOHN STYLES, D. D. London, 1817.

The value of this work is greatly enhanced, by its being chiefly composed of the honest and unadorned account furnished by the pious and intelligent subject of it; together with his meditations on a variety of important subjects, and a number of letters written by him on various occasions. A truly religious man, if capable of writing tolerably well, is ordinarily found best qualified for writing his own history. That task, to a considerable extent, Mr. Buck executed in a manner which does credit to his sense and piety.

In the year 1771 he was born at a small village near Wotton-Underedge, Gloucestershire, of respectable, but not opulent parents. Of the Rev. William Hitchman, a Baptist minister, at whose boarding-school he was early placed, he speaks in strong terms of approbation. The following brief account of that good, uncommonly active, and ingenious man, given by Mr. B. will not, it is presumed, be found uninteresting. His being "now forgotten, or known only in the fading annals of the neighbourhood," where for many years he laboured in the word and doctrine, is to us an additional motive for giving it a place in this article.

' In addition to his labours as a preacher, he laid himself out for general usefulness, in this and the surrounding places. There was hardly any thing that he could not do. The weak and superstitious consulted him in the hour of alarm, parents sent their profligate sons to him to be instructed and reformed, the watchmaker employed him to make calculations; farmers engaged him to measure their lands, in which I often used to assist him. He studied pharmacy, and could mix a medicine, extract a tooth, and use the lancet as well as many men of the profession. He gave advice to the poor, made the wills of those who possessed property, and was ready to do good to all. He could construct a weather-glass, draw a map, and make an almanack. He was a very assiduous cultivator of his garden and orchard, and was no stranger to the science of botany. Above all, he was a good man, and shone as a light in a dark village for many years.' (p. 8.)

Having inserted this account, the author proceeds thus:—

" Under the care of Mr. Hitchman our young friend was initiated into the common branches of what is generally called an English education. He attended the ministry of his tutor, and obtained by this means some knowledge of the Holy Scriptures,

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and acquired the important habit of paying an outward reverence to the Sabbath. Partial and transient convictions were occasionally produced on his mind, and he mentions composing a prayer and a hymn, which, when shewn to his mother, excited the good woman's astonishment.

"The sudden death of his youngest sister, and the almost equally unexpected death of his father about three weeks afterwards, in the bed where himself was sleeping at the same time, solemnly affected him, chilled his soul with momentary horror, and an apprehension of that dread something after death, gave him 'pause;' and yet he observes, 'no convictions I had received seemed to be of a lasting nature.'

"He left school about the age of thirteen, and was so captivated by the vanities of the world, as entirely to give himself up to amusement and folly. Dancing was his favourite pleasure, in which he once indulged to such excess, that his life had well nigh fallen a sacrifice." (p. 8, 9.)

In the year 1785, Mr. Buck came to London, and shortly after his arrival "was admitted into the office of an attorney, where he devoted himself to the study and practice of the law." In this situation he 'conducted himself with such a regard to honesty and punctuality, that, though his salary at first was very small, he was soon favoured with increased advantages, and gained the fullest confidence of his employers.' Having no religious friends in London, and being under the influence of the carnal mind, it is no matter of surprise that he sought to find happiness at the theatre, and other places of gay resort. When, to use his own language, he 'was just about launching into all the dissipations and licentiousness of the profligate,' a providential occurrence was so blessed to him, as to lead to his conversion. The following is part of his own account of this eventful era of his life:—

'A respectable gentleman, who was blind, visited the family where I resided. This gentleman was serious; and a young man usually accompanied him not much older than myself, who was likewise a sincere and zealous Christian. Not having any particular social companion, this youth was recommended to me as a fit person. We soon became acquainted. One evening we took a walk together to Blackfriars bridge, and there, perhaps, I may say, I first received my saving impressions. My young friend began discoursing on religious subjects. As we were talking on the joys of heaven, and the future misery of the wicked, I was irresistibly struck with the thought, 'What a degree of folly must I be guilty of to pursue wickedness, and be miserable at last, and not to follow holiness, and be happy for ever in a better world!' I could not easily get rid of this reflection, it came home to my heart; I saw I was a sinner, and that it was high time for

me to implore mercy, and seek the things which are above.—I mentioned my feelings to my companion: he was pleased, and gave me every encouragement and advice he could. We separated. I went home with new feelings, which I shall never forget.’

‘After this interesting conversation, when I arrived at home, instead of employing myself as usual, in trifles, I began to rummage about for a Bible, and, to my great joy, at last found one. I shall never forget the pleasing sensations with which I opened that blessed book. It was like a new world to me. I began to read as one that was interested; and my whole soul was engaged in it. My companion soon after finding this, made me a present of a Bible, in which were some of his marks attached to particular texts, which had either been explained from the pulpit, or which in their perusal had afforded him peculiar instruction or consolation. This method I also adopted; and it is with great pleasure I sometimes turn over the leaves of this friend and guide of my youth, where I behold many passages which recal some of the exquisite enjoyments of my happiest days. I seem to live those delightful seasons over again, and though in the review of all the past I cannot but be deeply humbled, these are bright spots illuminated by the splendour of heavenly wisdom and mercy, which exhilarate my soul amidst the dreary waste of mis-spent time and mercies unimproved.

‘Thus I seemed to have been drawn by the cords of love and the bands of a man, rather than by any violent terrors or great agitations of mind. Thus the Almighty acts as a sovereign. Some he visits with the most dreadful and pungent convictions, while others are gently constrained to enter upon this holy and delightful career.’ (p. 14—16.)

Mr. Buck proceeds to notice, that in a week or two after he had felt such delight in reading the Bible, he yielded so far to temptation as to attend the theatre twice; after which, from a principle of conscience, he bid an everlasting adieu to theatrical and other sinful amusements.

When little more than fifteen years of age, it appears that Mr. B. became a truly religious character; at which early period he began to manifest his propension to the ministry, by addressing a few religious friends. Of his first performances he thus speaks: “My knowledge was very scanty, my ideas of Scripture not correct, nor had I any proper notion of sermonizing. I have the plans or notes still by me, and cannot but sometimes smile on reviewing them. I preserve them by way of humiliation, though indeed my intention was good, and my heart full of zeal. I confess I look back with pleasure on these meetings, for however defective we were in knowledge, they were meetings of devotion, and in some degree laid the foundation of the habit of public speaking; and though I do not approve of raw youths

mounting the rostrum, yet I think it is better for them to meet for conversation, prayer, and exhortation, than to stand alone; at least I can say that I found the advantage." (p. 32, 33.)

So early as the year 1788, and when Mr. B. was no more than about seventeen, he licensed a room in Black-Horse-Court-Fleet-Street, which he opened with an exhortation from 2 Chron. xv. 7, "Your work shall be rewarded." "Our numbers," saith he, "increased, and I was assisted by several speakers, having exhortations twice a week. This society lasted about ten years. Many ministers occasionally assisted, and I have great reason to believe that good was done." (p. 38.)

In the spring of the year 1790, Mr. Buck accompanied his friend and patron, the Rev. Mr. Wills, whose assistant at Silver-Street Chapel he became, "on a preaching-tour through Wallingford, Oxford, Bath, and Bristol. Though a stripling, he was called to attend large and attentive congregations. During his journey, he surprised the inhabitants of the village in which he was born, by appearing in the pulpit of his venerable tutor. 'The time,' says he, 'for my preaching being arrived, I went with peculiar sensations to the old place. It was crowded to excess; curiosity brought together characters of all sorts for many miles round. Some who hardly ever went to church or meeting came. Many reprobates hovered round the place, endeavouring, if possible, to hear something, though afraid to shew themselves within the walls. I preached from the third chapter of the epistle to the Ephesians, 8th verse; 'Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ.' Never had I so affecting a season before; it was almost too much for my feelings; the people wept, and the attention was profound and universal. What interested me much, was to see my old acquaintance and play-fellows, who had also been brought to a knowledge of the truth since I had left. From what I afterwards heard, the word made a deep impression.'" (p. 43, 44.)

As a proof of the heavenly temper possessed by Mr. B. in the course of his fore-mentioned preaching-tour, we quote the following paragraphs:

"Wednesday, April 28.—Rode on horseback from Wallingford to Oxford, and on the way had some profitable conversation with a Christian friend. How sweet is it when God's people are led to Divine things. O my soul, evermore improve such opportunities, covet the instructive conversation of real believers. Let not thy time be lost in talking of vain unbecoming objects. Beware, O ever beware of idle and trifling words, and learn, in conversing with others, to converse more with Christ.

"Took a survey of some of the buildings in the city; but ah, what are these to the house not made with hands, eternal in the heavens! In the evening I heard Mr. W. preach from

1 Cor. i. 23, 24. The discourse was a faithful and a well-suited one: I pray God to make it exceedingly useful. O what a privilege to have and to hear ministers that keep a single eye to God's glory. Blessed Jesus! send more such, if it be thy will.

'Thursday, April 29.—Went from Oxford to Bath; was much fatigued with the length of the journey. But ah, how often am I weary in travelling through this wilderness; how do I lag behind; how slowly do I proceed; how little actively, how careless to run the race that is set before me. O thou adorable Jesus, put fresh life into my soul, that I may mount up as on eagles' wings, that I may run and not be weary, walk and not faint. Keep me from spiritual sloth, and from bringing a disgrace on thy cause. O that I may adorn the doctrine of God my Saviour in all things: but O, when shall I rest from all toil and labour, and arrive at my long wished for haven? When shall I be where my Jesus is, to love and praise him for ever? where sin shall no more disturb my peace or distress my soul.' (p. 47—49.)

In May, 1791, Mr. B. delivered to the principal managers of the Hoxton Dissenting Academy an account of his conversion and experience; about which time he was admitted as a student into that seminary. "It is a little to be regretted, (says the Editor,) that neither in his journal of the period which he spent at this seminary, nor in his letters to his friends, has Mr. B. given any account of his studies, and the manner of employing his time. One thing, however, of much greater importance, is strikingly evident, that his classical pursuits, and the temptations which abound in the very best regulated institutions of this nature, did not in the slightest degree diminish the seriousness of his spirit, or impair his devotedness to the glory of God, and the welfare of immortal souls.

"His numerous engagements to preach in very distant places, and the ardour with which he fulfilled them, must, indeed, have greatly impeded his progress in learning: yet his subsequent labours prove, that notwithstanding these disadvantages, he must have been a diligent and persevering student, especially of theology. He seems to have exhibited much of Richard Baxter's excellent spirit, and to have laid down for himself the rule upon which that venerable man declared he uniformly acted."

'Necessity should be a great disposer of a minister's course of study and labours. If we were sufficient for every thing, we might fall upon every thing, and take in order the whole Encyclopædia. But life is short, and eternal things are necessary, and the souls that depend upon our teaching are precious. I confess necessity has been the conductor of my studies and life; it chooseth what book I shall read, and tells me when and how long; it chooseth my text, and makes my sermon for matter and manner,' (p. 124—126.)

What were Mr. Buck's literary attainments we know not, but we know what gives us abundantly more pleasure than if he had ranked among doctors in divinity, namely, that he was an upright, holy, zealous, and laborious preacher of the gospel. He had too much sense and modesty to make any great pretensions to learning, on the ground of his having spent a few years even at Hoxton Academy. And here it may not be improper to observe, that what is generally understood by learning, is no more the *forte* of dissenting ministers in general, than it is that of Methodist preachers. That more of the former, in proportion to their number, than of the latter, possess a little acquaintance with Greek and Latin, will be admitted; but who that takes a just and comprehensive view of the subject, would dignify any, for such an acquaintance, with the title of *learned men*. Baxter himself, who amidst numerous and important avocations, composed a folio volume in Latin, acknowledged the defectiveness of his education, and made no pretensions to the character of a finished scholar. We are under no apprehension that these remarks will prove offensive to the most learned and pious dissenting ministers; as, we doubt not, their sentiments, upon this subject, accord with our own. But, just as these remarks appear to us, we should not have obtruded them upon the reader, had we not conceived ourselves called to do so, by the sentiments contained in the following passage:

"At the time of Mr. Buck's admission, Hoxton Academy was in its infancy: strong prejudices were entertained against it by the regular Dissenters and Methodists. The former were jealous of the prerogatives of their ancient Homerton, and the latter considered it as an unnecessary, and even impious encroachment on Divine teaching. But its benevolent founders well knew that the circumstances of the Christian world imperiously demanded such an institution. Many young men were rising up, endowed with the talents, and embued with the spirit of preaching. Homerton would not receive any whose zeal had hurried them into the flagrant iniquity of ascending a pulpit without first passing through academical bowers; and the Methodists welcomed all who offered themselves, with little or no discrimination." (p. 119, 120.)

Without pretending to decide on the respective claims of those rival academies, it may be proper to ask, By what authority does the author take upon him to assert, that the Methodists consider a seminary for the instruction of men designed for the ministry, an "impious encroachment on Divine teaching?" That they have not found such a seminary necessary for the instruction of their own preachers, is certain; but that they consider it as "impious" remains to be proved. Nay, the truth is, that other things being equal, they always give the preference to a preacher

acquainted with general literature. "The Methodists welcomed all who offered themselves, with little or no discrimination. Homerton required men to be profound scholars." If Homerton required men to be "profound scholars," as a qualification for admission, its demand was rather unreasonable; but if no more is meant by the demand, than that all who issue from it are "profound scholars," it has done honour to literature, and on that account, if on no other, it is worthy of general patronage. To be a "profound scholar," what man who has any taste for learning would not subject himself to many privations, for the sake of spending a few years at Homerton Academy? That pious and tolerably learned young men have come out of that seminary, we doubt not; but how many of them are "profound scholars" is still a question. "The Methodists welcomed all who offered themselves, with little or no discrimination." What! not with respect to their talents, piety, or doctrines! Were the Methodists to receive preachers among them, with little or no regard to these, they might, in a few months, increase their number, if they knew what to do with them, to a magnitude equal to that grand army which decided the fate of empires, upon the field of Waterloo! But, perhaps, the author meant no more than that preachers are received into the Methodist connexion, without even the *name* of an academical education; and if he had simply said so, none would dispute the truth of the assertion; but his saying that Methodist preachers are received "with little or no discrimination," is calculated to mislead such readers as are unacquainted with their doctrines, morals, and discipline. Were the author to be present at the examination of candidates, at one of the Methodist Conferences or District-Meetings, he would witness such a scrutiny of character, with respect to morals, piety, and talents, as he would judge sufficiently strict and discriminating.

If by Arminianism the author means, at page 17, the system of doctrines maintained by the Wesleyan Methodists, he is mistaken, when he asserts that it is a theory which "maintains the doctrine of sinless perfection in this life." It maintains no such thing, but on the contrary, that the holiest on earth stand every moment indebted to the merits and mediation of Christ, for their continuance in the Divine favour. Some of our Calvinist brethren have so long confounded the idea of Arminianism with that of "sinless perfection in this life," that they seem as incapable of clearly distinguishing the one from the other, as the old Covenanters were of discerning an essential difference betwixt popery and prelacy.—Pursuing this subject no farther, we shall relieve both the reader and ourselves, by copying the following extract from a letter written by Mr. Buck, bearing date, Farnham, Oct. 18, 1793.

"I preached out of doors at a place called Crondal, three miles from hence. We all expected to meet with much opposition, and some were faint-hearted about it, as such a thing was so uncommon in that place. However, we went, and a good congregation we had. The devil wanted to disturb us, but he was chained, and we got through without much opposition. Who can tell but some poor soul may be led to think about the best things, and be brought to a saving knowledge of the truth! People may say what they please about this mode of preaching, but I am confident it is the way to do much good. Most ministers of the establishment, and many among the dissenters, are no great advocates for it; but such, methinks, prove themselves to be more fearful than zealous. Souls are immortal and precious; time is short and fleeting. It becomes us, therefore, to use every mean for the promotion of the gospel, and the welfare of never dying souls. I must say, that I think the Methodist ministers are most praiseworthy on this account, though many of them are more warm than wise. They give up their good names, their reputation among rich men: they deny themselves, they mortify their feelings, and go forth boldly into the highways and hedges and compel poor sinners to come in. Noble characters! Valuable men! Of more worth than the wisest politicians, profoundest philosophers, or ablest worthies that ever existed. O! that I had a warmer heart, a wiser head, a more powerful voice, then methinks I should like to go through the world, and preach the gospel to every creature. The characters of a Whitefield, a Wesley, a Hill, and a Wills, are ever to be admired for the good they have been the instruments of doing this way. May God send more such into his vineyard, to call the poor wandering sheep to the fold of the Great Shepherd." (p. 223—227.)

These are the genuine effusions of an enlarged, loving, generous heart, alive to the best interests of mankind.

Mr. B. in all his letters, reminds us of such excellent men as Richard and Joseph Alleine, men who were so much engaged with the important duties attached to their sacred office, as to have little or no leisure for paying attention to the idle controversies which prevailed in their day.

In the year 1795 Mr. Buck took the charge of an independent church at Sheerness, and made choice of a suitable companion for life. She was spared "to watch over his premature decline, and to administer to him all the soothing comfort which long-endear'd affection knows so well to impart."

The account which Mr. Buck gives of his own views, about and at the time of his ordination, is both pleasing and instructive. But it is to be lamented, that immediately after this account, so well calculated to promote the spirit of piety, and, consequently, of peace, our author enters upon a rude philippic against

episcopal ordination. In maintaining what he conceives to be the most scriptural mode of ordination, he could surely obtain no assistance from such language as follows: "I have no inclination in this place to meet these proud objectors ('many dignified personages') and their arrogant claims." "To persons accustomed to behold lofty cathedrals, episcopal palaces, and all the pompous retinue which await on him who possesses a mitred brow, the term Bishop is a most imposing sound." (p. 280, 281.)

Such language as this is unjustifiable at any time, but especially at the present, when so many Episcopalians, Dissenters, and Methodists, are more than ever disposed to act in union, for the purpose of diffusing their common Christianity, by means of Bible and Missionary Associations, through every part of the world.

But, having neither time nor inclination to interfere in a contest betwixt *high-churchmen* and *high-dissenters*, on the subject of ordination, wishing each of them to be *fully persuaded in his own mind*; we should just observe, that the following queries, which the pious and peaceable Mr. Buck supposes it natural for a godly minister of Christ to propose to himself, on being about to leave any people among whom he has laboured, may be, with equal profit, proposed to themselves by ministers so circumstanced, whether Independent, Episcopalian, or Methodist.

'How have I preached during my stay? Have I been faithful, keeping nothing back, not shunning to declare the whole counsel of God, or have I given dissatisfaction, by trimming and endeavouring to please men, aiming to exhibit myself rather than the cross of Christ? Have I paid attention to my studies, improved my time, cultivated my talent, and made any advances in spiritual knowledge; or have I been chargeable with negligence and slothfulness, spending the time in useless visits, when I should have been in the study? Have I been willing to listen to the tales of woe, to visit the sick, to sympathize with the wretched, and to do good to all; or have I been seeking my own gratification, studying my own ease, neglecting opportunities of usefulness, and living only for myself? How have I acted in private company? Have I sought their spiritual welfare, dropped useful hints, shewn attention to children, and left a sweet savour of seriousness behind; or have I manifested a levity of spirit, and henceforth to be remembered as an excellent man in the pulpit, but a buffoon in company? In a word, has my conduct been such that the cause has not been injured by it? Have I felt no stigma, brought no reproach, entered into no quarrels, but been of a meek and lowly spirit? Can it be said on parting, that the friends surround me with affection, and say, Well, though we cannot have your ministry, we hope to have your prayers, and in return you shall have our's; or, on the contrary, is it said by the

people, We rejoice that he is gone ; his temper was so indifferent, his conversation so uninteresting, his preaching so superficial, that no one will lament his departure?" (p. 346, 347.)

These questions evidently prove that Mr. Buck formed clear and correct ideas of the spirit, temper, and conduct, by which every minister of Christ ought to be distinguished. A little before his death, he said: 'I have loved the Bible from my youth, and I have carried one constantly in my pocket, ever since the age of twelve years, and if it were not superstitious, I would have one in my coffin when I die. But I bless God that I have the hope of going to that place where the beauties of the Bible shall be unveiled in their fullest glory.' 'He (God) has permitted me to speak in his name, and I thank him it has not been in vain. When I look back on my past life, I only regret I have not been more active in the service of so good a master.' In short, Mr. Buck was so graciously and powerfully supported in his last illness, that he was enabled to comfort those who were assiduous in affording him consolation. "His last words were addressed to Mrs. Buck, in which, (as is evident) feeling for her situation, he recommended her to that God, who will take care of the widow and the fatherless: and with earnestness and assurance, said, 'My love, grieve not, fret not, the *Lord will provide.*'"

Thus died that uniformly pious and laborious minister of Christ, Mr. Buck, on the 11th of August, 1815, in the 44th year of his age. His numerous publications, all of which are calculated to promote the progress of true godliness, in addition to his ministerial labours, prove that he was a man of great and persevering diligence. From the commencement of his religious course to its close, he appears to have made it the grand business of his life, "to press toward the mark for the prize of his high calling." At Sheerness, Hoxton, and in London, he was the same humble, steady, and uniform character.

The honourable mention which he makes of the Methodist preachers, proves, that however true and useful he may have considered Calvin's peculiarities, he understood theology too well to magnify them into articles of faith. He was indeed a *moderate Calvinist*, as well as a *moderate Dissenter*; and hence his Memoirs, with the exception of a few passages, for which his biographer alone is accountable, will be perused with equal pleasure and profit by sound Christians, however divided in sentiment on the subject of the celebrated Five Points, and those of episcopal and dissenting ordination.

THE TESTIMONY OF MR. FLETCHER

To the DOCTRINE of CHRIST'S ETERNAL SONSHIP.

TO THE EDITOR OF THE METHODIST MAGAZINE.

I HAVE lately read Mr. Fletcher's "Rational Vindication of

the Catholic Faith, with respect to the Trinity, and the Divinity of Christ," from which I have derived much instruction, profit, and pleasure. And as I find his views on *that subject* are in perfect harmony with *the standard of the doctrines of Methodism*, viz. *Mr. Wesley's Notes on the New Testament and first four volumes of Sermons*; that they accord with the creeds and confessions of faith of the Churches of England and Scotland; the Lutheran and Calvinistic churches abroad; the Roman, Greek, and Syriac churches: indeed every Christian church in the world; (a few solitary congregations excepted); that they are vindicated and confirmed in the writings of a *great number of the most learned, most pious, and most useful men*, ancient and modern, that ever adorned the Christian church: and *above all*, that they are agreeable to the *Divine oracles*; I have thought that a few extracts inserted in your Magazine would be useful to many of your readers.

It is a desirable thing that, on a subject so sacred and important, the Methodists should be well informed; and to the learning, theological knowledge and piety, of the venerable Fletcher, great deference is due; nor will that deference be lowered by a consideration that the passages, now presented to your readers, were *the last productions of his pen, and the result of his mature judgment*.

May it please the Lord to preserve amongst us, as a people, *that form of sound words* which has been delivered to us. May purity of doctrine, godly discipline, sound Christian experience, and holiness and righteousness before God and man, be preserved amongst us, and be perpetuated throughout all generations.

Most of our Fathers in the connexion are gone to their reward, others are almost imperceptibly declining in years and bodily strength, and must soon quit the work. While they live, may they preserve the unity of the Spirit in the bond of truth and peace. And may they be succeeded, from generation to generation, by men whose fervent zeal for the glory of God, ardent love to mankind, and intense thirst for the salvation of souls, producing corresponding labours and exertions, may exceed their predecessors. In all respects *may the glory of the latter house exceed the glory of the former*. We can say with the venerable founder of our societies, THE BEST OF ALL IS, GOD IS WITH US. May he never leave us nor forsake us. Yours, affectionately,

New Chapel, Dec. 22, 1817.

JOSEPH ENTWISLE.

"That there is a supreme, infinite, and Eternal Mind, by which the world was made, is evident from the works of Creation and Providence. Those works every where confirm David's observation, "The heavens declare the glory (the glorious existence) of God." The firmament magnificently displays his Wisdom, Power, and Love. Every leaf of the trees, which cover a thou-

sand hills—every spire of the grass, which clothes a thousand vales, echoes back the same ravishing truth, *There is a God*. But the *peculiar mode of his existence is far above our reach*. Of this we only know what he plainly reveals to us, and what we may infer, from what he hath plainly revealed! for sooner shall the vilest insect find out the nature of MAN, than the brightest man shall, of himself, discover the nature of God.

“But if this adorable Being hath been pleased to declare something concerning himself, it is arrogancy in the most exalted creatures to quarrel with such a declaration, under a pretence that, *in their conception*, he must have a different mode of existence. For common sense tells us, that God hath a clearer knowledge of himself, than the deepest philosophers, and the highest angels, can possibly have.

“It is agreed on all hands, that the Supreme Being, compared with all other beings, is ONE: One Creator, over numberless creatures: One infinite Being over myriads of finite beings: One Eternal Intelligence over millions of temporary intelligences. The distance between the things made, and him that made them, being boundless, the living God must stand for ever, far higher above all that lives, than the sun stands superior to all the beams it emits, and to all the tapers lighted at its fire.

“But although the Supreme Being is ONE, when he is compared to all created beings, shall we quarrel with him, when he informs us, that, notwithstanding he hath no second in the universe of creatures, yet, *in himself*, he exists after a wonderful manner, insomuch that his *one eternal and perfect Essence subsists, without division or separation*, under THREE adorable distinctions which are called sometimes the Father, the Son, and the Holy Ghost; and sometimes the Father, the Word, and the Spirit. *Shall the thing formed say to him that formed it, Why hast thou made me thus?* or, *Why dost thou exist after such a manner?*” From these observations of the venerable Fletcher, I perceive strong reasons for believing that the *Son of God*, is co-equal and co-eternal with the Father in his Divine nature, (though inferior in his human nature, and in his office as Mediator,) although I cannot comprehend it, for, as Mr. F. observes, p. 38, “It is one of the loudest dictates of REASON that, as we cannot grasp the universe with our hands, so we cannot comprehend the Maker of the universe with our thoughts.”

P. 46, chap. iii. he says, “That according to the Scriptures, God the Father has a PROPER SON, by whom he made, governs, and will judge the world.” In proof of this position he proceeds, “We cannot read the Divine oracles without finding out this capital truth, that God, considered as Father, has an only begotten Son, called the Logos, or Word, whom he loved before the foundation of the world, John xvii. 24; who is the express image

of his person, Heb. i. 3; *by whom he made the world*, who was in the beginning with God, and was God, John i. 1. *In the beginning was the Word*, the Son, the second of the distinctions in Godhead, says St. John, and the Word was with God the Father, and was God, partaking of the Divine nature in union with the Father, 1 John i. 1."

Having spoken (p. 47) of the words of the Elohim, Gen. i. 26, *Let us make man after our own image*, &c. he remarks, "Light is thrown upon this mysterious language, where David, speaking of the Son manifested in the flesh, introduces Jehovah as saying to the Messiah, *Thou art my Son, this day have I begotten thee*. Struck with the awfulness of this decree, or Divine declaration, the Psalmist cries out, *Serve JEHOVAH with fear, kiss the Son* (give him the kiss of adoration by trusting in him as Jehovah Saviour) *kiss him, lest ye perish out of the way of saving faith, if his wrath*, (the terrible wrath of the Lamb, described Rev. vi. 16,) *be kindled but a little; blessed are all they that put their trust in him*. Psal. ii. 7, 11, 12. And to prove that this Son of Jehovah, whom we are to *trust in* under pain of destruction, is not a mere man, but the *proper Son of God*, we need only compare with the above these two Scriptures: *Trust ye in the Lord Jehovah, for in him is everlasting strength. Cursed is the man that trusteth in man, and whose heart departeth from Jehovah*. Isai. xxvi. 4, Jer. xvii. 5.

"But what was only on particular occasions taught the prophets, was continually held out to view by the apostles. God the Son, or the *Son of God*, or *God manifested in the flesh*, is the sum of the New Testament. He plainly spoke of *God the Father*; and with the blood of the human nature, which he assumed for our salvation, he publicly sealed this great truth, *I am the Son of God: Before Abraham was, I am*.

He speaks of the Eternal Father as of his proper and natural Father, with whom he shared Divine honours before he appeared upon earth. *And now, O Father*, (says he) *glorify thou me*, (in my complex nature) *with thine ownself* (at thy right hand) *with the glory which I had with thee before the world was*, John xvii. 5. Speaking of his appearance as Son of man, he calls himself both *the Son of God*, and *the Son of man*, whom *God the Father hath sealed*, John x. 36, and vi. 27. St. Paul speaks the same language when he mentions *the Church in God the Father*, and in the *Lord Jesus Christ*. 1 Thess. i. 1. If he wishes peace to the Ephesians, it is *from God the Father and the Lord Jesus Christ*, Eph. vi. 23. If he prays that Titus and Timothy may be filled with grace, he looks up to *God, the Father and the Lord Jesus Christ our Saviour*, Tit. i. 4. St. Jude salutes those who are *sanctified by God the Father*, and preserved in *Jesus Christ*, v. 1. St. Peter, full of the glorious idea of the Trinity, writes to them *that are elect according to the fore-knowledge of God the Father*, through

sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ, 1 Pet. ii. 2. In his second Epistle, he adds, *We were eye-witnesses of his majesty; for he received from God the Father honour and glory, when there came a voice from the excellent glory, This is my beloved Son, in whom I am well pleased,* 2 Pet. i. 17. And St. John, who declares, *the Son of God is come, the Word was made flesh and dwelt among us, and we beheld his glory, the glory of the only begotten of the Father,—St. John, I say, salutes the elect lady, by wishing her mercy from God the Father, and from the Lord Jesus Christ, the Son of the Father,* 2 John 3, John i. 14, 1 John v. 20.

It is not possible that an unprejudiced person should read these Scriptures, without being struck with this thought, If the gospel teach us, that there is in the Godhead one who is called *God the Father*, it teaches us, at least indirectly, that there is another, who may, with propriety, be called the *only begotten, or proper Son of God*, a Son by *nature*, and not barely a Son by *creation*, as Adam; or by *adoption*, as St. Paul and St. John; or by the resurrection from the dead, as those saints who came out of their graves when our High Priest died and rose again to overcome death and the grave. And, therefore, unless the gospel sets before us the most strange temptation to idolatry, (the bare supposition of which is not to be allowed for a moment,) *there is in the Godhead a Son, who was in the beginning with the Father, and who was as truly God with him, as Isaac the proper son of the man Abraham, was truly man like his father.*

This will appear beyond all doubt, if the reader weigh the following scriptural remarks upon our Lord's Sonship.

1. Some are the *created* sons of God, whether they are supernaturally formed out of nothing, as angels; or of pre-existent matter, as our first parents. 2. Others are the *reputed* sons of God, as all those who profess to serve him with filial reverence. 3. Others are *titular* sons of God, as all those to whom a share of God's supreme authority has been delegated. 4. Others are (in one sense) the *subjected* sons of God, as St. John, and all those who receiving by faith the *proper Son*, and being led by the Spirit, receive the initial adoption, *via* the redemption of their soul. And 5. Others (as Enoch, Elijah, and the saints, who now share in the resurrection) being *sons of the resurrection*, are the *adopted sons of God* in the full sense of the word; for they have received the *(2^d)* adoption, *via* The redemption of their bodies, Luke xx. 36. Rom. viii. 14, 23.

The first and the last of these five degrees of sonship are the most extraordinary; but neither is peculiar to our Lord. For if, with respect to his humanity, he was miraculously and supernaturally formed of the substance of his virgin mother, Mary, Adam was thus formed of the substance of our then virgin mo-

ther, the Earth. And if our Lord burst triumphantly out of the womb of the grave, on the day of his resurrection, so did several of the saints, their graves three days before being opened miraculously, when he entered as Prince of life into the territories of death: For, when he gave up the ghost, *the earth did quake, the rocks rent, the graves were opened, and many bodies of saints, which slept, arose and came out of their graves, after his resurrection, and went into the Holy City, and appeared unto many.* It could not be said, therefore, that, as *Son of the resurrection*, he is God's *only begotten Son*, seeing many rose with or immediately after him, even the multitude of rescued prisoners, who graced his triumph, when *he ascended up on high, leading captivity captive.* It follows then, that our Lord hath a peculiar and incommunicable Sonship, of which these are some of the principal characters.

1. Though he is a *created Son of God*, as well as Adam, with respect to his *humanity*; yet, with regard to his superior nature, he is such a *Son by whom the Father made the worlds*, Heb. i. 2. *The world was made by him. For by him all things were made, &c.* Hence, St. Paul, speaking of Adam and Christ, says, *The first man, Adam, was made a living soul; the last Adam a quickening spirit.* The first man is of the earth, earthy; but the second man is the Lord from heaven, 1 Cor. xv. 4.

2. Hence our Lord spake in the most positive manner of his coming from heaven: *I proceeded forth, and came from God*, John viii. 42. *I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father*, John xvi. 28. *I came down from heaven to do the will of him that sent me. This is my Father's will that sent me, that every one who seeth the Son, and believeth on him, may have eternal life; and I will raise him up at the last day.* And when the Jews murmured at him because he said, *I am the bread which came down from heaven;* when they whispered, *Is not this Jesus the son of Joseph?* how is it then that he saith, *I came down from heaven?* Our Lord saith, *Doth this offend you? What and if ye shall see the Son of man ascend up where he was before?* John vi. 38, 40, 42, 62. And, alluding to the glory which Christ had with the Father before the world was, John xvii. 5, John the Baptist says of him, *He that cometh from above, is above all: He that is of the earth is earthly, and speaketh of the earth: He that cometh from heaven is above all*, John iii. 31. Who does not see, that if our Lord and his forerunner be allowed to have spoken the words of soberness and truth, he reigned in glory with the Father before his incarnation.

3. He is a *Son* so exalted above all that are called gods upon earth, that St. Paul fears not to say, *He is the image of the invisible God, as a Son is the image of his father, the first born of every creature* (that is, begotten before any creature,) *for, adds*

the apostle, shewing that this is his true meaning, *by him were all things created, that are in heaven and that are in earth, visible and invisible: whether there be thrones, or dominions, or principalities, or powers—all things were created by him and for him. He is before all things, (before all creatures), and by him all things consist, Col. i. 15, &c.*

4. He is such a Son as can say, *All things that the Father hath are mine*, being fully possessed of the most incommunicable attributes of the Supreme Being. If the Father say, *I Jehovah search the heart and try the reins*, Jer. xvii. 10; the Son says, with equal truth, *I am he that searcheth the reins and the heart*, Rev. ii. 23. If Solomon say to the Father, *Thou, even thou only, knowest the hearts of all the children of men*, 1 Kings viii. 39; the Apostles say to the Son, *Thou knowest the hearts of all men*, Acts i. 24. Doth the Father say, *I am the first and the last; and besides me there is no God*, Isai. lxiv. 6; the Son saith, *I am the first and the last—I and the Father are one*, Rev. i. 17, John x. 30. Doth the Father say, *I am Alpha and Omega*, the beginning and the end, Rev. i. 8; the Son, His adequate image, echoes back the awful declaration, and says, *I am Alpha and Omega, &c.* Rev. xxii. 13. Is the *Father* called *King of Kings and Lord of Lords*, 1 Tim. vi. 15; the *Son* is proclaimed *Lord of Lords and King of Kings*, Rev. xvii. 14. Doth St. Paul call the *Father Lord of all*, Rom. x. 12; St. Peter says of the *Son, He is Lord of all*, Acts x. 36. And to crown these glorious testimonies, if *Isaiah* names *Jehovah the mighty God*, Isai. x. 21, he gives the very same title to the *Son*, chap. ix. 6; and the apostle calls him *over all, God blessed for ever*, Rom. ix. 5. And if the *Father* is so incomprehensible, that *no one knoweth him (fully) but the Son*, the *Son* is likewise so incomprehensible that *no one knoweth him (fully) but the Father*, Matt. xi. 27. If *no man cometh to the Father but by the Son*, John xiv. 6; *no man can come to me*, saith the *Son, except the Father draw him*, John vi. 44. And as Philip did not satisfactorily know the *Father*, before the joyful day, in which the *Son* revealed him to the Apostles by his Spirit, (see John xiv. 8, 20, 23, and Acts ii. 1,) so St. Paul did not satisfactorily know the *Son*, till it pleased *God to reveal his Son in him*, by filling him with the Holy Ghost, who alone can savingly teach us to call *Jesus Christ Lord, my Lord and my God*, Gal. i. 16; Acts ix. 17, and 1 Cor. xii. 3.

From this common, equal, and full participation of the highest titles and most distinguishing perfections of the Supreme Being, it follows, that the *Son* (with respect to Deity) is as perfectly equal to the *Father*, though all the *Son's* Deity came from his *Divine Father*; as *Isaac* (with respect to humanity) was equal to *Abraham*, though all the humanity of *Isaac* came from his *human parent*.

5. Accordingly our Lord was not only declared Son of God with power, by his rising from the dead; but he declared himself the very source and fountain of life: *I am the resurrection and the life; he that believeth in ME, though he were dead, yet shall he live; and whosoever liveth and believeth in me, shall never die,* John xi. 25. Could the Father speak stronger words to declare himself the true and living God? Nor ought we to wonder, that the Son should speak in so lofty a manner; for being the *Truth* itself, he must speak the truth—he must speak as the oracles of God, which represent the *Father* and the *Son* as so perfectly united, that they are one inexhaustible spring of life and action, of grace and peace. *No man hath seen God (the Father) at any time; the only begotten Son, who is (even while on earth) in the bosom of the Father, (and who came in the flesh) he hath declared him,* John i. 18. *I am not alone, but I and the Father who sent me,* John viii. 16. *Believe that the Father is in me and I in him,* John x. 38. *He that hath seen me hath seen the Father; I am in the Father, and the Father in me,* John xiv. 9—11. *They have not known the Father nor me,* John xvi. 3. *Whoso denieth the Son hath not the Father, he that acknowledgeth the Son, hath the Father also,* 1 John ii. 23, &c. Mercy from God the Father, and from the Lord Jesus Christ, the Son of the Father; he that abideth in Christ hath the Father and the Son, 2 John iii. 9. *If ye had known me, ye would have known my Father also,* John xiv. 7. *He that honoureth not the Son, honoureth not the Father,* John v. 23. *Our fellowship is with the Father and his Son,* 1 John i. 3.

From these and many other Scriptures, where mercy and all blessings are equally and jointly implored from God the Father and from the Son of God, we conclude, that as the natural sun, and the blazing radiance which it continually generates, make one luminary, so the Father and the Son, who is the brightness of his Father's glory, make but one God over all, blessed for ever."

Mr. Fletcher's next proposition is—*That our Lord claimed the Divine honour of being the proper Son of God the Father, and laid down his human life in proof of this very truth.*

Jesus Christ, says St. Paul, *being in the form of God, thought it not robbery to be equal with God, but took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he became obedient unto death, even the death of the cross, &c.* Phil. ii. 6, &c. Hence the carnal Jews, who judged of him merely according to their carnal reason, being offended at him, verified the truth of Isaiah's prophecy: *He is despised and rejected of men, a man of sorrows and acquainted with grief.* But *who shall declare his generation?* The Jews, I say, judging of him according to the flesh, charged him with *blasphemy*, and

sought to kill him, BECAUSE HE SAID THAT GOD WAS HIS (*ιδιου* proper) FATHER, MAKING HIMSELF EQUAL WITH GOD; although, like a true Son, he acknowledged the Father (in point of *pater-nity*) was greater than he, yet he never cleared himself of the supposed *blasphemy*, but defended himself by proper appeals to his works: I and the Father are one (*εν εσμεν*) so intimately one, that *the Son can do nothing of himself, but* (like a Divine Son, in the most perfect unity with his Father who precedes him) *he does what he seeth the Father do; for what things soever the Father doeth, those also doeth the Son likewise,* (whether they be the creation, or preservation of worlds,—the fixing, or controlling the laws of nature.) *For as the Father hath* (a Divine and quickening) *life in himself, so hath he given to the Son to have* (a Divine and quickening) *life in himself. For as the Father raiseth the dead, and quickeneth them, even so the Son quickeneth whom he will.* (Nay, added our Lord, there is one thing which the Father leaves entirely to the Son :) *For the Father judgeth no man; but hath committed all judgment to the Son, that all men should honour the Son as they honour the Father,* John v. 18—26, and x. 30. Thus our Lord, far from pleading not guilty to the charge of making himself equal with God, proved, by two unanswerable reasons, that Divine honours are due to him, as well as to the Father; 1. He does the works of his Father jointly with him: And 2. The Father hath, over and above, committed to him the most awful and tremendous of all works—that of judicially killing and saving alive; for the Father judgeth no man, in the daily course of providence, as well as in the great day. This Divine work is the Son's honourable prerogative, that none should scruple to honour the Son as they honour the Father.

Let us see how this Divine Son defended himself against the same charge on another occasion. When he had asserted, that he and his Father were one, the Jews took up stones again to stone him, saying, *We stone thee for blasphemy, and because thou, being a man, makest thyself God.* What a fair opportunity had our Lord here, to disclaim Divine honours, and kindly to set the Jews right, if they had mistaken his meaning. But, far from doing this, he tries to convince them of his Divinity, by a rational argument, and by a further appeal to his godlike works. 1. By a rational argument: *Is it not, saith he, written in your law, I said, ye are gods? If he called them gods, unto whom the word of God came, say ye of Him whom the Father hath sanctified and sent into the world, thou blasphemest, because I said, I am the Son of God,* John x. 31, &c. The force of the argument may be better understood by a short paraphrase. It is just as if our Lord had said, If the Holy Ghost, by the mouth of David, gives the honorary title of gods to the prophets, judges, and kings of Israel, whom God appointed to be types of me, the Head of the pro-

phets, and the *Judge* of all the earth—do ye not act very inconsistently with the Scriptures, which cannot be broken, when you suppose that I *blaspheme* by saying, *I am the Son of God*. If the bare *types and forerunners* of me, are *titular gods* in your account, are you not unreasonable as you are unjust, to be offended at me for saying, *I am the Son of God*? Whereas I might have roundly said, that I am, in union with my *Father, God over all blessed for ever*. If my shadows are called gods without *blasphemy*, do ye not break at once through the word of God, and through the bounds of common sense, when ye say, that I, the *sum and substance* of all types and figures—I, the *King of kings* and the *Lord of Lords*, who am sent by my Father with godlike credentials, *blaspheme*, when I declare that *I am the Son* (the proper Son) of *God*!

2. After our Lord had advanced this convincing argument, he proceeded to an argument, the strength of which was felt by all those who had eyes and a grain of candour. I mean an appeal to his works. *If I do not the works of my Father* (the works of God) *believe me not. But if I do, though ye believe not me, believe the works*; so shall ye know and believe that the *Father is in me, and I in him*, or (to use his former expression) *that I and my Father are one*.

The effect of this last argument shews, that our Lord, far from having made any concession to the Jews, stood to his point, viz. that *He and the Father are one*—that being the proper *Son of God*, he is in union with his *Father, the one true God*; which he instantly proved by a Divine work: for the *Jews*, enraged at what appeared to them confirmed *blasphemy*, sought again to take him; but (notwithstanding their impetuous fury) he escaped out of their hands, John x. 39.

And when at last he suffered himself to be apprehended by them, for the establishment of our faith, and to leave the enemies of his Divinity, and the *inconsistent admirers of his humanity*, without excuse,—he sealed with his blood the glorious truth, for which he had been stoned again and again, viz. that he was the *very Son of God*, to whom the Psalmist says, *Thy throne, O God, is for ever and ever: Therefore God, thy God* (and thy Father) *hath anointed thee with the oil of gladness, or hath appointed thee Christ for ever*, Psa. xlv. 6. For when the High Priest, standing up in the midst, asked him, *art thou the Christ*? (that very Christ of whom the prophet Micah saith—*Out of Bethlehem shall come forth he that shall be ruler in Israel, whose goings forth have been from of old, from everlasting*, Mic. v. 2. *Art thou the Son of the Blessed* (that very Son of whom the prophet Isaiah says, *Unto us the Son is given, and the government shall be upon his shoulders, and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace*.) To this

double question, which the Jews certainly understood in the high sense of the well-known prophecies by which I illustrate them, as appears from Matt. ii. 4, &c. to this awful question, Jesus answered, I AM, and ye shall see the Son of man (whom ye now reject because his form of God is veiled under the form of a servant) coming in the clouds of heaven. Then the High Priest rent his clothes, and said, Ye have heard the blasphemy: what think ye? And they all condemned him to be guilty of death, Mark xiv. 61, &c.

So true it is, that the open or secret enemies of our Lord's Deity, who, when we speak of his pre-existence, and of the adoration due to him, as *the everlasting Son of the blessed and everlasting Father*, cry out, *Absurdity! Blasphemy! Idolatry!* and in their indignation rend the church as Caiaphas rent his garments, have drunk into the very spirit of the *Priests and Pharisees*, who led the van of the Jewish mob, when it cried, *Away with him.* He is only *Joseph's Son*, and of course a *proud blasphemer*: for he says that *God is his (real and proper) Father, making himself equal with God, John v. 18.*" The Editor of Mr. F.'s defence of the Catholic Faith, observes in a note, "Thus far Mr. Fletcher had proceeded when he was called to his reward."

ON CHRIST'S ETERNAL SONSHIP.

To the Editor of the Methodist Magazine.

As the Eternal Sonship of Christ has of late excited so much interest in the Christian world, it was natural that it should attract some portion of my attention. It appears to me to be a very difficult, as well as a very important subject; and on both these accounts it hath been with me a theme of constant meditation. The ultimate conclusion at which I have arrived is this: To reject the Eternal Sonship of Christ, is to consume the vitals of religion; it is to undermine the whole doctrine of the Trinity. Those persons who have already written in its defence, have been more anxious to prove that it is a Scripture doctrine, than to point out the evil consequences which must result from its denial. Indeed, it seems to me, that they have not perceived these pernicious consequences in their full extent. I shall, therefore, in the ensuing pages, principally confine myself to this portion of the subject. There is, however, one passage in favour of the Eternal Sonship, which is too important to be overlooked. On this passage I propose to offer my observations:

"The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee. Therefore, also that Holy Thing, which shall be born of thee, shall be called the Son of God," Luke i. 35.

In commenting on the above text, I shall lay aside all my

theological ideas, and shall examine it critically, as I should examine any passage in a Greek or Roman Classic.—There is a word in this sentence which is entirely disregarded by those who apply the term *Son*, to the human nature *only*. It is a word of but three letters in the Greek, and of only four in the English; yet it is the most important word in the whole, and upon it the sense principally depends: I mean the conjunction *also*. As this verse is rendered in our translation, the word *also* may be taken two different ways, and may have two different meanings. It may either be joined to *therefore*, or to *that holy thing*. In the first case, the sense will be, “That Holy Thing shall be called the Son of God, on account of this miraculous conception, *as well as* for some other reason.” It is evident, that this interpretation, if it were the true one, would not favour our opponents; but it cannot be maintained. He, who possesses a *critical* knowledge of the Greek language will perceive, that in the original, the word *also* cannot be united to *therefore*, or *wherefore*; it must be joined to the words which immediately follow. The exact sense of the passage is this, “That Holy thing *also*, shall be called the Son of God.”

I think, Sir, that the meaning of the above passage, when *rightly translated*, is too plain to be misunderstood. The substance of it is this; There exists some being, who has hitherto been called the Son of God; but now, the child, who is conceived, shall be called the Son of God, *as well as* that other being. But who is that other being? Who is it, but the Eternal Son of God, the second person in the Most Holy Trinity? This Divine Person has been hitherto the Son of God, but he is about to assume human nature, and to give it a subsistence in his own person. He is about to become a man, and the man Christ Jesus will therefore really be, as well as be called, the Son of God. He will *be* the Son of God, because of the assumption of the human nature by the Divine Person; and will *be called* the Son of God, because this astonishing miracle of the conception will be a striking proof that his doctrine is true, and that he is what he professes himself to be.

I know, of course, that the word which is rendered *also*, frequently signifies *even*; but in this place the word *even* would afford no sense. It is therefore manifest, that *also* is the right translation; and it is confirmed by the phraseology of the very next sentence. In that sentence we read, “Behold, thy cousin Elizabeth, *she also* hath conceived.” The meaning here is obvious; and in the original the conjunction precedes the substantive in the same manner. I trust I may affirm, that writing simply as a scholar, and not as a theologian, I have ascertained the true meaning of Luke, chap. i, 35.

I now proceed to shew, that the most dangerous and fatal consequences must result from the opposite doctrine to that which we maintain. There is a consequence, which is subordinate in its degree of danger, but which it is not in my power to notice here, as I have already trespassed on your time, and on that of your readers, I must restrict myself to a single topic. It is really marvellous that our opponents do not perceive, that the rejection of the Eternal Sonship tends, if not to destroy, at least to invalidate, the evidences of the Trinity. The very same arguments which have been employed to prove that Christ could not have been the Son from eternity, prove also that he could not have been the Logos from eternity. The very arguments which are used to shew, that the term *Son* refers to his incarnate state, evince also, that the term *Logos* refers to his incarnation. Mr. Moore noticed, in his pamphlet, the first of these propositions; but he merely noticed it, and did not pursue the argument. Mr. Exley has attempted to evade its force, but we shall see presently that it was an attempt, and nothing further. I am naturally of a communicative disposition, and I will now impart to Mr. Exley a secret: The Greek fathers considered the term *Son* and *Logos* as synonymous. When they talked of the eternal generation of Christ, they did not allude to the generation of the human species, one whit more than they alluded to the production of thought by the energies of intellect. It is self-evident, that if Christ was from eternity the wisdom or reason of God, he must, in a certain sense, be produced or derived. But whether he might or might not have been the Logos from eternity, a very good sense may be elicited, if we restrict the term to the period of his incarnation. Christ, in his human nature, may very properly be called, *The Word of God*. He came down from heaven to preach the word of reconciliation; he had the words of eternal life; he spake the words of life. We see then that the incarnate Jesus may be styled the *Word*; and if the new method of interpretation be admitted, we may confine the title to his human nature.

But Mr. Exley tells us, "We find the term *Word* is really used to express the Divine nature alone, before he was made flesh; but this use of the term *Son* cannot be proved." Now, what could Mr. Exley have been thinking of when he wrote this unlucky passage? He plainly alludes to that passage in the first of John, "The Word was made flesh;" but if his mode of interpretation be correct, the Eternal Sonship is established. Mark, reader: St. John says, "The Word was made flesh;" and thus Mr. Exley comments on it: "We find the term *Word* is really used to express the Divine nature alone, *before* he was made flesh." Mr. Exley must have forgotten that St. Paul has the following expressions: "God, sending his Son, in the likeness of sinful

flesh." Now, my commentary is as follows: We find the term *Son*, is really used to express the Divine nature alone, *before* he was made flesh. The two passages are exactly parallel; they must, consequently, be interpreted in the same manner.—But I shall be told, "St. Paul extends the term *Son* to the Divine Person, because this Divine Person was afterwards to become the *Son*." I reply, St. John extends the term *Logos* to the Divine Person, because this Divine Person was afterwards to become the *Logos*. But it may be said, "Christ is not styled the *Son* before his incarnation, in the same pre-eminent and decisive manner in which he is styled the *Logos*. The *Son* is nowhere spoken of as the *Word* is spoken of, in the first verse of the first chapter of John." I reply, that if the *Son* be not spoken of in the very same terms, he is at least spoken of in expressions which are equivalent. We are informed by Moses, that the worlds were created *in the beginning*; and St. Paul tells us, that by means of the *Son* God made the worlds; and that the *Son* himself is styled *God*. It is evident then, that whatever St. John has asserted of the *Word* is also predicated of the *Son*.

I think every unprejudiced reader must perceive, that the terms *Word* and *Son*, must have the same destiny allotted them. I trust I have completely proved, that both must be referred to the Divine, or both to the human nature. But if we are necessitated to refer them both to the incarnated Redeemer, what knowledge shall we have of the person of Christ? All that we shall be able to say of him is this: Christ, in his Divine nature, is *God*. You perceive, Sir, that we have now got rid of one of the persons in the Trinity; there remain only *God the Father* and *God the Spirit*. But if the term *Son* refer to the human nature of Christ alone, it is evident that the term *Father* refers to the same thing; and it is reasonable to believe, that the term *Holy Spirit* is used in reference to the object for which the Deity was made flesh. Nay, Mr. Exley tells us, that the expressions, the *Father*, the *Son*, and the *Holy Ghost*, refer to the œconomy of man's redemption; and he adds, that they are very properly used! It is scarcely necessary to observe, that the whole Trinity is now completely done away. All that we can prove from Scripture is this. *God* has assumed the titles of *Father*, *Son*, and *Spirit*, in reference to our salvation; but whether there be three persons or one person in the Godhead, cannot be ascertained. It is manifest that there must be at least one person, but we cannot prove, although we may conjecture, that there are more.—Thus, Sir, we are at length landed on the shore of the Sabellian heresy; or rather, we should be hurried thither if we were to commit our bark to the winds and waves of this novel doctrine. May *God* convince our brethren in Christ of their pernicious error, and may he preserve from its infection those who are as yet uninjured.

I doubt not, but I shall be told that the first verse of the first chapter of St. John, contains a complete proof of a distinction of persons in the Godhead. I answer, 1. If we had not been enlightened on the subject of the Trinity, by many other passages, we should have found this verse to be very obscure, if not unintelligible. 2. If it were ever so clear, it would not be fitting that a doctrine of such importance should rest on the authority of a single text. 3. The utmost it can prove is, that there are *two persons* in the Godhead. I know there are some passages wherein the Spirit also is spoken of as distinct from God. But I think that it would be impossible, according to the new hypothesis, to prove that he has a distinct personality in his Divine nature.

Although it be not absolutely necessary to answer the arguments brought against a doctrine which is fully established, it is yet highly gratifying to be able to refute them. I shall, therefore, notice what have appeared to me the principal objections. 1. "That which begets must be prior in time to that which is begotten. If then Christ in his Divine nature was begotten, he did not exist from all eternity. 2. If he was so begotten he is not unoriginated, but derives his being and essence from the Father. He is not *essentially* God, and, therefore, his atoning acts can have no real intrinsic merit." To remove the first objection we have only to observe, that the Divine essence is infinite, and therefore incomprehensible. What would be a contradiction, if predicated of a finite being, may be possible and true, as it respects an infinite one. If we deny that an infinite being could generate a son, who has existed from eternity; we might as well deny that an infinite essence can subsist in three distinct persons. The second objection would have considerable weight, if the Divine generation were exactly similar to the human. But, besides other differences, it differs greatly in this respect. The propagation of the human species is a voluntary act. A man may beget a child or not; but Christians have always believed that the Son of God was *necessarily* generated from eternity; that from the very nature of God, this must have been the case; and that it could not have been otherwise. If then the second Person in the Godhead could not but have been generated, he could not but have existed. His existence, therefore, is *necessary*. But if he exist *necessarily*, he is *truly* and *absolutely* God.

I had framed my answers to the above arguments, before Mr. Exley's pamphlet appeared. In his work there are some arguments, if arguments they can be called, which are not worthy of the slightest notice. There is, however, one which challenges our attention. It occurs at p. 37, and is as follows:

"Thus, because God is always the same, if the Divine nature of Christ be produced, it is by an eternal generation; and if it be said the Son is begotten of the Father by an eternal generation,

that is in one *eternal now*, then that act of the Father, by which the Son is produced, is not completed, because it is an eternal act; and plainly that which is an eternal act cannot be completed but in eternity; and, therefore, since the *eternal now* is still continued, the Son is not yet begotten, but he is considered and spoken of in that doctrine as produced; so he is produced and not produced, which is absurd."

This argument appears, at first sight, to be ingenious; but a close inspection will soon detect its fallacy. Indeed, it deserves great praise for its ingenuousness, it refutes itself. It contains a contradiction; and it is not very anxious to conceal it. Mr. Exley says, "That act of the Father, by which the Son is produced, is *not completed*, because it is an *eternal* act." If the reader will compare the expressions which I have put in italics, it will be hardly necessary for me to point out the sophism. It is almost needless to observe, that when he is speaking of a thing *not completed*, he is speaking of something which is transacted *in time*. But time has no ratio whatever to eternity; and eternity has no ratio to time. Eternity had no beginning, it has no middle, it will have no end. Wherefore, that which is eternal was without commencement; it has no intermediate state, it will have no termination; it requires no time for its completion; it is truly complete; it is absolutely perfect. I remain, Sir,

Your obedient Servant,

Margate, Jan. 12, 1818.

H. S. BOYD.

P. S. I have had occasion, more than once, to notice Mr. Exley's pamphlet; and I think it is my duty to say a little more respecting it. When the interests of religion are concerned, all courtesy, all politeness, all respect to private feelings, should be disregarded. I must, therefore, say, that although he meant well, he has succeeded ill. To speak the truth, he is very incompetent to the task which he has undertaken. He writes a book against the Eternal Sonship; and yet, he has not a correct view of the doctrine which he opposes. This is evident from p. 34, where he quotes Dr. Samuel Clarke; and intimates that the Sonship which we hold, and the Sonship as explained by Clarke are *the same thing*! On the subject of the primitive church, and the opinions of the fathers, his want of proper information is still more striking. He actually believes that the ancient fathers, and the church in general, were adverse to the eternal Sonship, and in favour of the new system. On any question *relative* to the fathers, I think I may be permitted to pronounce with confidence. I assert that of their writings and their opinions, Mr. E. is profoundly ignorant. If he had possessed the most superficial knowledge of their works; he would have known that this

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doctrine was the established doctrine of the Christian church at the precise period when the Athanasian and Nicene Creeds, were written. If he had possessed a moderate share of learning, he would have known that the Nicene Creed was not drawn up at Nice, but at Constantinople, A. D. 381; and that Gregory of Nyssa, is the reputed author. If he had known who this Gregory was, he would have perceived that it was impossible the Nicene Creed could favour the new opinion, if it had even appeared to do so. If he had understood the doctrines and the phraseology of the ecclesiastical writers, who flourished in the fourth century, we should not have seen his explanation of the following passage; God of God, Light of Light, &c. In short, if he had been at all acquainted with the writings of the fathers, he would not have subjoined them on this occasion. He would rather that they had remained, unknown, and unnoticed, on the dusty shelves of our public libraries. I say nothing of the monstrous assertion, that the two creeds above-mentioned, *do not teach the Eternal Sonship*. This is really too ludicrous to deserve a serious answer; and a spirit of levity would not be suited to the sacred subject.

THE WORD OF GOD ILLUSTRATED.

ON GEN. ix. 4.

But flesh with the life thereof, which is the blood thereof, shall ye not eat.

Mr. BRUCE has given a very extraordinary account of the practice of eating blood in Abyssinia. This custom, so prevalent in several places, is especially forbidden in the Scriptures, as indeed the eating of blood in general is. A recital of the narrative will probably suggest to the reader some important reasons of the prohibition. Mr. Bruce tells us, that, "Not long after our losing sight of the ruins of this ancient capital of Abyssinia, we overtook three travellers driving a cow before them; they had black goat-skins upon their shoulders, and lances and shields in their hands; in other respects they were but thinly clothed; they appeared to be soldiers. The cow did not seem to be fatted for killing, and it occurred to us all that it had been stolen. This, however, was not our business, nor was such an occurrence at all remarkable in a country so long engaged in war. We saw that our attendants attached themselves, in a particular manner, to the three soldiers that were driving the cow, and held a short conversation with them. Soon after, we arrived at the hithermost bank of the river, where I thought we were to pitch our tent: the drivers suddenly tript up the cow, and gave the poor animal a very

rule fall upon the ground, which was but the beginning of her sufferings. One of them sat across her neck, holding down her head by the horns, the other twisted the halter about her fore-feet, while the third, who had a knife in his hand, to my very great surprise, in place of taking her by the throat, got astride upon her belly, before her hind legs, and gave her a very deep wound in the upper part of the buttock. From the time I had seen them throw the beast upon the ground, I had rejoiced, thinking that when three people were killing a cow, they must have agreed to sell part of her to us; and I was much disappointed upon hearing the Abyssinians say, that we were to pass the river to the other side, and not encamp where I intended. Upon my proposing they should bargain for part of the cow, my men answered that they had already learned in conversation that they were not then to kill her: that she was not wholly theirs, and they could not sell her. This awakened my curiosity; I let my people go forward, and stayed myself till I saw, with the utmost astonishment, two pieces, thicker and longer than our ordinary beef-steaks, cut out of the higher part of the buttock of the beast: how it was done I cannot positively say, because, judging the cow was to be killed from the moment I saw the knife drawn, I was not anxious to view that catastrophe, which was by no means an object of curiosity; whatever way it was done, it surely was adroitly, and the two pieces were spread upon the outside of one of their shields. One of them still continued holding the head while the other two were busy in curing the wound. This, too, was done not in an ordinary manner. The skin, which had covered the flesh that was taken away, was left entire, and flapped over the wound, and was fastened to the corresponding part by two or more small skewers or pins. Whether they had put any thing under the skin, between this and the wounded flesh, I know not; but, at the river-side where they were, they had prepared a cataplasm of clay, with which they covered the wound; they then forced the animal to rise, and drove it on before them, to furnish them with a fuller meal when they should meet their companions in the evening." (*Travels*, vol. iii. p. 142.) "We have an instance, in the life of Saul, that shews the propensity of the Israelites to this crime: Saul's army, after a battle, *flew*, that is, fell voraciously upon the cattle they had taken, and threw them upon the ground to cut off their flesh, and eat them raw; so that the army was defiled by eating blood, or living animals, 1 Sam. xiv. 33. To prevent this, Saul caused to be rolled to him a great stone, and ordered those that killed their oxen to cut their throats upon that stone. This was the only lawful way of killing animals for food; the tying of the ox, and throwing it upon the ground was not permitted as equivalent. The Israelites did probably, in that case, as the Abyssinians do at this day; they cut

a part of its throat, so that blood might be seen on the ground, but nothing mortal to the animal followed from that wound; but, after laying his head upon a large stone, and cutting his throat, the blood fell from on high, or was poured on the ground like water, and sufficient evidence appeared that the creature was dead, before it was attempted to eat it. We have seen that the Abyssinians came from Palestine a very few years after this, and we are not to doubt that they then carried with them this, with many other Jewish customs, which they have continued to this day." (*Bruce's Travels*, vol. iii. p. 299.) To corroborate the account given by Mr. Bruce, in these extracts, it may be satisfactory to affix what Mr. Antes has said upon the subject, in his *Observations on the Manners and Customs of the Egyptians*, p. 17. "When Mr. Bruce returned from Abyssinia I was at Grand Cairo. I had the pleasure of his company for three months, almost every day; and having, at that time, myself an idea of penetrating into Abyssinia, I was very inquisitive about that country: on hearing many things from him which seemed almost incredible to me, I used to ask his Greek servant Michael, (a simple fellow, incapable of any invention) about the same circumstance, and must say, that he commonly agreed with his master, as to the chief points. The description Mr. Bruce makes concerning the bloody banquet of live oxen among the natives, he happened never to mention to me, else I could have made the same inquiry; but I heard not only this servant, but many eye-witnesses, often speak of the Abyssinians eating raw meat."

HENRY BASDEN.

THE WORKS OF GOD DISPLAYED.

TO THE EDITOR.

After reading this article yesterday, its novelty induced me to transcribe it, and thinking it might probably be acceptable to some of your numerous readers, I take an early opportunity of presenting it to you for insertion in the *Methodist Magazine*. I beg at the same time to assure you, that it is very much at your service, to dispose of as you think proper.—I am, Sir, respectfully
 your's,

W. A.

Wood-Street, Jan. 2, 1818.

A short Account of the American Sea Serpent, taken from No. VIII. of the "Journal of Science and the Arts."

"In the month of August, 1817, it was currently reported, on various authorities, that an animal of very singular appearance had been recently and repeatedly seen in the harbour of Gloucester, Cape Ann, about thirty miles distant from Boston.

It was said to resemble a serpent in its general form and motions, to be of immense size, and to move with wonderful rapidity; to appear on the surface of the water only in calm and bright weather; and to seem jointed, or like a number of buoys or casks following each other in a line.

In consequence of these reports, at a meeting of the Linnæan Society of New England, holden at Boston on the 18th day of August, the Hon. John Davis, Jacob Bigelow, M. D. and Francis C. Gray, Esq. were appointed a committee to collect evidence with regard to the existence and appearance of any such animal, and have since published a very copious report, from which the existence of the animal is placed beyond doubt. The following is a short extract:—

‘ Sir,—You request a detailed account of my observations relative to the Serpent. I saw him on the 14th ult. and when nearest I judged him to be about two hundred and fifty yards from me. At that distance I judged him (in the largest part) about the size of a half barrel, gradually tapering towards the two extremes. Twice I saw him with a glass, only for a short time, and at other times with the naked eye, for nearly half an hour; his colour appeared nearly black, his motion was vertical. When he moved on the surface of the water, the track in his rear was visible for at least half a mile.

His velocity, when moving on the surface of the water, I judged was at the rate of a mile in about four minutes. When immersed in the water his speed was greater, moving, I should say, at the rate of a mile in two or at most three minutes. When moving under water you could often trace him by the motion of the water, on the surface, and from this circumstance I conclude he did not swim deep. He apparently went as straight through the water as you could draw a line. When he changed his course it diminished his velocity but little; the two extremes that were visible appeared rapidly moving in opposite directions, and when they came parallel, they appeared not more than a yard apart. With a glass I could not take in, at one view, the two extremes of the animal that were visible. I have looked at a vessel at about the same distance, and could distinctly see forty-five feet. If he should be taken, I have no doubt that his length will be found seventy feet, at least, and I should not be much surprised if he should be found one hundred feet long.

‘ I never saw more than seven or eight distinct portions of him above the water at any time, and he appeared rough; though I suppose this appearance was produced by his motion. When he disappeared he apparently sunk directly down like a rock.

(Signed)

‘ LONSON NASH.

‘ *To the Hon. John Davis.*’

‘ I, William B. Pearson, of Gloucester, in the county of

Essex, merchant, depose and say, That I have several times seen a strange marine animal, that I believe to be a serpent of great size. I have had a good view of him only once, and this was on the 18th of August, 1817. I was in a sail boat, and when off Webber's Cove (so called), in the harbour of said Gloucester, I saw something coming out of the Cove; we hove to, not doubting that it was the same creature that had been seen several times in the harbour, and had excited much interest among the inhabitants of Gloucester. From what I saw of him I should say that he was nothing short of seventy feet in length. I distinctly saw bunches on his back, and once he raised his head out of the water. The top of his head appears flat, and was raised seven or eight inches above the surface of the water. His colour was a dark brown; his motion was vertical; his size I judged to be about the size of a half barrel. He appeared as limber and active as the eel, when compared to his size. The form of the curve, when he turned in the water, resembled a staple; his head seemed to approach towards his body, for some feet; then his head and tail appeared moving rapidly, in opposite directions; and when his head and tail were on parallel lines, they appeared not more than two or three yards apart.

‘ Q. At what time in the day was this? A. Between the hours of five and six in the afternoon.—Q. How many distinct portions of it were out of the water at one time? A. Ten or twelve distinct portions.—Q. Can you describe his eyes and mouth? A. I thought and believe that I saw his eye at one time, and it was dark and sharp.—Q. How did his tail terminate? I had not a very distinct view of his tail; I saw no bunches towards what I thought the end of his tail, and I believe there were none.” ’

THE PROVIDENCE OF GOD ASSERTED.

To the Editor of the Methodist Magazine.

DEAR SIR,

HAVING frequently related the under-noted miraculous interposition of Divine Providence to several of our brethren, the preachers, who have travelled in this circuit, they have repeatedly solicited me to send it you for insertion in your useful Miscellany, to convince the sceptic and infidel that the Lord still speaks by the ministry of angels to the fallen sons of men.

Your's, &c.

JAMES GRAY.

Inverness, May 4, 1814.

The Bristol Conference, for 1786, appointed Messrs. Joshua Keighly and Edward Burbeck to labour in the Inverness circuit.

They met at Aberdeen, and set off for their circuit together: when approaching within two miles of Keith, on that high hill which over-looks it, in the dusk of the evening, about sun-set, they beheld, about 20 yards from them, a dark shade like a screen drawn right across the road; they took courage, and rode up to it, which divided and opened like a two-leaf gate, and as they passed through an audible voice said, "You may pass on to your circuit, but shall never return to England." This prediction was actually accomplished in the death of these two holy men of God in the course of the year. They slept at Keith that night, and next noon arrived at Elgin, where I then lived; I called at their lodgings, found Mr. Keighly reading, and Mr. Burbeck had gone to bed, having rested none last night, owing to the thoughts of the vision and voice. Mr. Keighly then told me solemnly and seriously what I have related above. They continued to fulfil the duties of their ministry until the end of July, about the time of the sitting of Conference; when Mr. Keighly was seized with a brain fever, and died on the 8th day. [See my letter to Mr. Wesley, with a short account of his death, published in July, 1788.] Mr. Burbeck came four days after from Inverness, and lodged with me, until he received his appointment from Conference; he seemed anxious to get out of the circuit, if possible, to defeat the prediction; in pursuing his journey to Keith he was taken ill, four miles before he reached that village, and was carried thither sick of a fever, and died on the 9th day. Mr. Keighly was possessed with powerful natural talents, piety, and zeal for the souls of men. Mr. Burbeck's constitution was nervous; but a more pious, sincere, upright minister the church of Christ is seldom blessed with.

To the Editor of the Methodist Magazine.

REV. SIR,

I SEND you the following awful account, copied from the *Evening Mail*, Dec. 24th ult. While it is one of the many convincing proofs that are afforded us, from time to time, of a special superintending Providence over the children of men, it shews the awful uncertainty of human life, and is one of those monitors which, in loud and distinct accents, cry to every one of us, "Be ye also ready: for in such an hour as ye think not, the Son of Man cometh."

J. S****R.

P****n, Jan. 1818.

AWFUL OCCURRENCE.

Durham, Dec. 20, 1817.

Yesterday morning a most dreadful accident occurred in the Plain-pit, at Rainton Colliery, by an explosion of the fire-damp,

by which six men and twenty-one boys lost their lives. The explosion took place at three o'clock in the morning, before the hewers had descended the pit, and from this circumstance about 160 lives have been preserved. Every exertion was made to render assistance to those in the mine; and, we regret to add, that two men fell a sacrifice to their humane endeavours, having been suffocated by the impure state of the air. The agents were extremely active, and had nearly shared the same fate. Seven of the bodies have already been brought to the bank. The pit in which this accident occurred was always considered to be quite free from explosion-matter; and in consequence of this supposed security, the safety-lamp had never been introduced into it, the miners continuing to work by the light of candles.

THE GRACE OF GOD MANIFESTED.

To the Editor of the Methodist Magazine.

DEAR SIR,

I am well persuaded that many of your readers have derived special advantage from the perusal of the religious biography which enriches the pages of your valuable Miscellany; I transmit you the following brief memoir, and, at the request of the friends of the deceased, entreat the favour of an early insertion.

I am, affectionately your's,

Oldham, July 23.

W. HILL.

MEMOIR OF Mr. JOHN MARSLAND, OF OLDHAM.

Mr. John Marsland was born at Oldham, of respectable parents, in the year 1767; while a youth, his moral character appears to have been uniformly good. He avoided many of those sins which young people are entangled with, and early manifested that he possessed a serious and intelligent mind. But although he was thus bountifully endowed, and more regular in his conduct than many others, he was afterwards clearly convinced, that he had been living, as he often said, "without hope, and without God in the world." A close conversation with a religious friend led him to discover this, and impressed his mind so deeply that he became exceedingly thoughtful and circumspect. The Bible was now his constant companion. The Arminian Magazine being put into his hand by a friend, was likewise made a singular blessing to his soul. By reading these books, and by prayer, his understanding was greatly enlightened, and he saw clearly that living and dying, unpardoned, he must be lost for ever. This brought him into deep distress, and his sorrow was so excessive as greatly to impair his health. His parents were much alarmed,

and purposed to apply for medical aid. His religious friends, however, advised him to seek help from God; and now he began to attend the preachings and meetings among the Methodists. In these estimable means of grace he happily found deliverance from the guilt of sin, and obtained peace with God, through our Lord Jesus Christ. This appears to have taken place about the year 1786.

He now united himself to that denomination of Christians before referred to, and became one of the most diligent attendants on all the ordinances of the gospel. Having experienced the knowledge of salvation by the forgiveness of sin, he now, to use his own expression, "began to see things in a clearer light" than ever he had done before. "In particular, (he says,) I saw the doctrine and discipline preached and practised among the Methodists, in a very amiable light. I saw the *truth* of the doctrine, and the *beauty* of the plan introduced by Mr. Wesley, or, rather, by Divine Providence. I proved them to be the same as taught by the prophets and apostles of our Lord, viz. Man's original perfection, his fall by sin, his redemption by Jesus Christ; the new birth, including justification by faith; the witness of the Spirit, and holiness of heart and life. I was so firmly convinced of the excellency and genuineness of these doctrines, that I said to myself, 'If the whole body of the Methodist preachers were now to deny them, it would not at all move me; and I was not only in love with the doctrines, but with the discipline also.'"

Being so fully persuaded in his mind respecting the truth of the great and important peculiarities of the gospel; and having obtained an experimental acquaintance with some of its first and valuable privileges, he became one of the most strict and diligent observers of its precepts; aiming in his life and conversation to follow him, who has left his disciples an example for imitation.

Not very long after brother Marsland's conversion, he was led to contemplate the beauty, and consider the necessity, of holiness. He sought the enjoyment of it in the most earnest and scriptural manner; and, that he might not deceive himself, in any respect, by suffering any thing to induce him to rest satisfied without it, he proposed to himself certain questions, or heads of self-examination; he committed them to paper, and, no doubt, they had a blessed influence; serving to direct and regulate his conduct. They are as follows: "Do you rise early in the morning? Do you use private prayer as soon as you rise? Do you use family prayer? Do you use private prayer every day at noon? Do you read some part of God's word daily? Do you meet in band? Do you attend the Lord's supper? Do you use fasting or abstinence? Do you bridle your tongue? Do you pay your debts? Do you visit the sick? Do you seek to be the

least, and not the greatest? Do you give alms of such things as you possess? Do you forgive all those that trespass against you? Are you a pattern of diligence and frugality? Do you take up your daily cross? Do you seek praise of men, in dress, in talking, or in furniture? Do you strive to please all men for their good, to edification? Do you think and speak both of the civil magistrate and the ministerial function, with reverence? Do you invariably speak the truth? Do you reprove sin at every opportunity? Are you thankful that you are out of hell? Are you careful when you promise, to perform? Are you content in your situation? Do you see it a privilege to be poor?"

It must be here observed, that our worthy brother was very far from supposing that holiness can be obtained by the merit of works. He well knew that it is God alone who purifies the hearts of his people, by the influence and operation of his Holy Spirit; and that this purity must be sought and obtained by faith. But he also saw clearly that no man can expect to receive any blessing at the hand of God unless he improve the favours already received. He was likewise fully sensible that men cannot improve their privileges more effectually than by opposing and mortifying their sinful inclinations, and diligently regarding such rules as the foregoing.

That these were his views, his conduct clearly evinced. Whatever sacrifice was necessary, he uniformly determined to make it, in order that he might be holy and unblamable before God.

About the year 1795, brother Marsland began to exercise himself in a sphere of usefulness more extended than before; and, while it is owned, that with much fear and great reluctance he engaged in this undertaking, it will be acknowledged by all, who had the privilege of hearing him, that his labours were acceptable; that his word was with power; and his ministry useful. In a paper written by himself, on the subject of humility, he asks, "What are its marks?" He answers himself thus; "A sight and sense of sin; a mean opinion of ourselves; a willingness that others should think meanly of us too; taking pleasure in the virtues, graces, and excellencies, of others; silence respecting their faults; a teachable disposition; contentment and patience; thankfulness and gratitude." The means to obtain this Christian excellence he states as follows; "Resisting pride in all its forms; self-examination; a consideration of the presence and omniscience of God; of our guilt, misery, and helplessness; of our ignorance of futurity, and what may befall us." The doctrines he delivered he illumined by his life; and the life he thus spent he lamented not in death.

As the words of dying persons are usually important, and "sink deep into the listening ear, and touch the inmost soul," I have collected from the friends of the deceased, some of the many striking and impressive sayings of our deceased brother.

A day or two before his last sickness, having retired, as was his constant practice, to engage in private devotion, his mind (as he afterwards declared to a friend) was powerfully affected with the sweet application of the following most beautiful words:—

“How happy the people that dwell
Secure in the city above!
No pain the inhabitants feel,
No sickness or sorrow shall prove;
Physician of souls, unto me
Forgiveness and holiness give;
And then from the body set free,
And then to the city receive.”

During the time of his affliction, which was only for the short space of about ten days, he was at times extremely happy; and, on the first day of his illness, in a manner bespeaking the tranquillity and fortitude of his soul, said, “I have set myself to suffer;” adding, at the same time, “Why should I not drink the cup which my heavenly Father has given?” A little after this, his dear wife, weeping and mourning in his presence, he immediately addressed himself to her, saying, “Come, child, this is what we live for,” and then added,

“Courage, your Captain cries,
Who all your toil foreknew:
Toil ye shall have, yet all despise,
I have o’ercome for you.”

He next spoke to a friend, his mind being affected by the grief of his distressed partner, and feelingly said, in reference to their probable separation, “She will not be long after me, and she has the promise on her side.” Adding, likewise, “Now I have less to do with man, and more to do with God.” He then repeated the following excellent lines:—

“How do thy mercies close me round,
For ever be thy name ador’d;
I blush in all things to abound;
The servant is above his Lord!”

Perceiving his affectionate and bosom friend to be much fatigued, by her unremitting attendance on him, he tenderly exhorted her to retire to rest, saying, “We shall soon have new bodies.” She asked if he believed this in reference to them both; to which he immediately replied, “O yes! only continue to persevere—use the appointed means—mind your Christian duty, and you will at last get through.”

Conversing with his sister, he earnestly entreated her to set apart a certain portion of time every day to meditate on religious subjects, and supplicate the Divine mercy. And when surrounded by his nearest relations, he solemnly, urgently, and individually exhorted them to read the word of God; to enter into their closets; and to flee the very appearance of evil; remarking, at the same time, “that he himself had endeavoured to regard these things; that he had repeatedly prayed for them; and that he was

not without hope that God would graciously answer his request." He also observed, "that he would not, for a thousand worlds, have been deprived of the happiness he had experienced when thus engaged with the Lord in private."

An interview between him and his venerable father was very affecting. The affectionate parent kissing the hand of his dying child; and the pious son gently pressing the silver locks of his aged sire, and tenderly exclaiming, "My father's love is greater than mine!"

On my first visiting him, during his extreme affliction, he put out his hand, and said, in the words of our beautiful hymn,

"Weaker than a bruised reed,
Help I every moment need."

And on another occasion, the moment I entered the room he said to me, "I have faith in the Lord Jesus Christ; supreme love to God; and the witness of the Holy Ghost. This, Mr. Hill, is my religion."

Some time after, remarking concerning his sufferings, which were exceedingly severe, being of an inflammatory kind, he softly said, in the language of pious Job, "My stroke is heavier than my groaning." Indeed, nothing like complaint ever escaped his lips; the whole tenor of his conversation and conduct only evincing the most lamb-like patience.

On the Thursday before he died he felt excruciating pain, and for a considerable time appeared to be engaged in prayer. At length he was heard to say, "It will soon be gone." A friend then present inquired his meaning, and he instantly answered, "The spirit will soon take its flight." Some flowers, at his desire, being brought into his presence, he expressed unusual delight on beholding them, saying, "I love every thing that God has made;" and, a tulip being presented to him, he added, "We have here a proof of the wisdom, power, and inviolable truth of God."—The sun, beaming powerfully his rays into the chamber of our deceased friend, one present observed, "That the window curtains might remain closed, as probably his eyes being so weak, he could not bear the light." But he immediately said, "Undraw them, I am never tired of beholding the wonderful works of God."

The termination of his earthly career now rapidly approached. Through violent pain he became exceedingly restless; and in the course of the night his attendants heard him repeatedly exclaim, "Come, Lord Jesus, come quickly." After this, he for some time appeared to slumber; but, suddenly awaking, he inquired, with much earnestness, "What day is it?" immediately answering, "It is Friday;" and, in reference to that day of rest, the Sabbath, he added, "There are two more days to work." On this last night he was some times heard to whisper, "Lord, help me! there is going to be a great struggle." This saying had, perhaps, reference to

the last great contest; for death, truly, is a mighty conqueror, and in the mortal conflict all are overcome who are not armed

“ ——— with all the mind
That was in Christ our head.”

Believers, however, obtain a glorious victory, through our Lord Jesus Christ; his death removing the veil which conceals futurity, and giving a complete assurance of a blessed eternity. Such discoveries and feelings as these had our highly venerated and beloved brother. He engaged the last enemy with the confidence success inspires; he remained undismayed in the fight, and a few minutes before his departure, he triumphed over death! His soul was filled with bliss, and, as he was retiring from these shades of night, to the cloudless regions of eternal day, his faltering tongue was heard to utter, “Palms! palms! palms! and then from earth his spirit fled to “that eternal house above.”

He died June 14, 1816, aged 49 years. A sermon was preached on the occasion, from Rev. xiv. 13, “Blessed are the dead which die in the Lord,” &c.

AN ACCOUNT OF NANCY PEARSON.

By Mrs. Highfield.

NANCY PEARSON, the subject of this memoir, was born at Great Gomersall, near Leeds, in Yorkshire, Jan. 18, 1796. She was the daughter of two of our very respectable friends in the Birstal circuit, whose uniform conduct for many years has proved to all who knew them, that the path of the just man is as the shining light, which shineth more and more unto the perfect day. Her father, Thomas Pearson, is one of the oldest class-leaders in the Birstal society, and has been a useful local preacher in that neighbourhood. Being a person of a good understanding, possessing real and deep piety, he was the more capable of setting before his household the way of righteousness in which they should walk.

Nancy, the youngest daughter of this man of God, was, at an early period of life, seriously impressed with such a knowledge of God as to lead her to fear his holy name. This appearance of good in her caused no small degree of joy to her dear parents. It is a great advantage to the children of religious parents, when they are inclined to embrace every opportunity of attending a gospel ministry, and of stately hearing the Word of Life, which was happily the case with our dear departed young friend. She was well acquainted with those evangelical doctrines taught amongst us: such as the fallen and lost condition of man as a sinner; justification by faith alone; and that the blood of Christ cleanseth from all sin; the possibility of falling from grace; the

certainty of a day of judgment, and a future state of eternal rewards and punishments. These doctrines she steadily believed, and they had a blessed influence on her mind.

When about eleven years old she was convinced of sin, and made sensible that the doctrine of man's natural depravity was a Scriptural doctrine, the truth of which she felt in her soul, compelling her to say, I am a sinful guilty creature. With these feelings she joined the Methodist society, but satan availed himself of such means as too frequently succeed with persons of her modesty and diffidence; he induced her to fix her attention on her great unworthiness for Christian society, and this, accompanied with strong temptation, caused her to decline meeting in class; but, notwithstanding this, her conduct was consistent, unblamable, and exemplary. I often heard it, as the general testimony of both rich and poor in that neighbourhood, "As for Nancy Pearson she was always a good girl." She took great delight in reading the Word of God, and the Methodist Magazines, which were made a great blessing to her soul.

It was hardly possible to be acquainted with this young person and not admire her as a pattern for all her sex. Modesty and humility were two very conspicuous traits in her character; her attention and love to the preachers and their families, who were in the constant habit of visiting her father's house, may be said to surpass that of many, and could not fail to produce impressions of gratitude on the minds of those that have witnessed it, and which neither time nor place can do away.

In 1813 she paid a visit to Market-Raisin, in Lincolnshire, to her brother and sister Mann, being then stationed in that circuit. She now began to see and feel, more sensibly than ever, the nature of sin, and the misery in which she was involved. This caused her to say, "Where, and by what means, can I obtain the help I need?" She again joined the Methodist society, and began to seek, in good earnest, the salvation of her soul. She sought diligently the pearl of great price, and was soon made experimentally acquainted with the truth as it is in Jesus. The Lord blotted out all her transgressions, and applied to her heart, by the power of his Spirit, "Thy sins are all forgiven thee." Being now made a new creature in Christ, she walked in the liberty of his children, with much comfort to herself and friends. She discovered that there were heights, depths, lengths, and breadths, in Christian experience which she had not attained, and was very desirous of becoming acquainted with them. She knew that God had said in his word, "Christ loved the church, and gave himself for it, that he might sanctify and cleanse it, and present it to himself a glorious church, not having spot or blemish, or any such thing."

About five months before her dissolution she bore her testimony,

that Christ is able to save to the uttermost, all those who come unto "God by him, seeing he ever liveth to make intercession for them."

In July, 1814, she took cold, which is supposed to have laid the foundation of a complaint which terminated her life. In the September following she returned home to her parents, apparently very much indisposed; gladly embracing every opportunity of meeting in class with her dear and honoured father. It appeared evident to such as were in the habit of visiting her, that the Lord was sweetly preparing her for death; and though her natural disposition was to be shy and reserved; she was never backward to profess her entire resignation to the will of God. The fellowship of saints was made useful to her, and those that knew her best had the greatest proofs that God had established her heart with grace. His word was the delight of her soul; and with David she could say, "O how I love thy law: I did find thy word, and I did eat it, and I esteemed it more than my necessary food." She often made mention of the different accounts she had read of the experiences and happy deaths of the followers of Christ being a great comfort to her. Her affliction was of that kind which too frequently excites hopes in those who are desirous that death should not triumph. And through the whole of it this was the case with her dear parents, and especially her mother, who caught at every favourable symptom, hoping she would be spared to them, as the greatest earthly blessing God could bestow on them. She herself seemed dead to every wish of the kind, expressing herself, at all times, with submission to the will of God. This she invariably did to me, and I was in the constant habit of visiting her, and can truly say I never did it without getting good to my own soul.

Her affliction, though long and tedious, she bore with fortitude. She was never heard to complain, though wearisome days and nights were appointed her. The grace of God enabled her in patience to possess her soul through the whole of her suffering. When she was spoken to respecting a funeral sermon being preached for her, she had such humbling views of herself that she manifested the greatest reluctance to consent to any thing of the kind; but it being urged that probably it might be useful to others, she expressed a wish that it should be done; and a most ardent desire that the young people, in particular, might be cautioned against the danger of living in sin. For the salvation of her brother, who was younger than herself, and her only brother, she expressed a deep concern, and prayed earnestly to God for him.

Her father said to her, "Your life is very desirable, as you might be very useful, and a great comfort to me and your mother in our declining years;" to which she replied, "That is the only thing I have to give up; but as it is not the will of God that I

should live, I bow with submission to the stroke, and say "Thy will be done; for I know he can and will support you in every time of trouble;" and added, "As the paths of youth are but slippery, the Lord may see some danger of my being ensnared by the sin of the world to my eternal injury."

No one will wonder that a life like her's, whose conduct was in every respect according to godliness, should be so desirable to her dear parents. She was the only daughter left at home to soothe their sorrow, and lessen the cares of increasing age; but her life was hid with Christ in God, and the glory which by faith she saw would be revealed in her, gave her a complete victory over the world, sin, and the devil. Again, when her father spoke to her on the solemn subjects of death and the grave, she replied, with great propriety, that he who made and redeemed man, could gather up this poor dust, and "fashion it like unto his glorious body, according to his mighty working, whereby he is able to subdue all things to himself." The night before she died, she seemed rather restless. This evening I and my husband, accompanied by our worthy friend Miss Unwin, of Sheffield, paid Nancy Pearson our last visit, and were witnesses of her confidence in God, and with others then present felt the truth of those words of the poet:

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

Her father adds, that at two o'clock in the morning she sweetly fell asleep in the arms of Christ, June 9th, 1816, aged 20 years and seven months. The last words she was heard to say were, "Christ is precious."

A SHORT MEMOIR OF WILLIAM JONES, *Of Ashton-under-Lyne.*

WILLIAM JONES was born about the year 1767, at a village in the county of Cardigan, South Wales; in the early part of his life he removed into Lancashire, where he worked at his own business, which was that of a miner. For the space of nearly 38 years he lived without God in the world. About the year 1799 he married; and although he had then no desire for salvation, he did not hinder his wife from attending the ministry of the Methodists. Some time after he was induced to attend the preaching, and was convinced of sin, and found peace with God. In the year 1805 he joined the Methodist Society at Walkden Moor, in the Manchester circuit. His Bible was now his constant companion, and as often as he had an opportunity he read those parts which were suited to the state of his mind; and frequently communicated the seasonable advice they afforded him to the partner

of his cares. In speaking to others of the goodness of God, his usual saying was, "I am telling you my own experience; I feel what I say." It was his custom to call his family together to prayer both in the morning and evening, when his prayer was mingled with praise to God for preserving him and his family in health and safety. His wife adverted to the sudden death of some miners, and said, if it had been thee, what must I have done? He replied, "If it had, I know the Lord would have provided for thee. I live a moment at a time." Towards the latter part of his life he frequently worked under ground in the night by himself; on returning home in the morning he would sometimes say to his wife, "God has so blessed my soul in the pit, and made me so happy, that I do not know how the night has passed over." When he worked in the day-time, the interval between his leaving his work and the time of preaching has sometimes been so short, as not to afford him time to change his dress. His wife once told him she was quite ashamed to see him come to the chapel in that rough condition; his reply was, "God has blessed me in these poor clothes, so I am not ashamed of them." On perceiving his wife grow remiss in her attendance at class-meeting, and imputing it to the anxiety of domestic concerns, he earnestly urged her to attend oftener. "I will stop at home and nurse for thee," said he, "I will do any thing I can if thou wilt but attend." When his hard-earned pittance would scarcely support himself, a wife, and six children, and future prospects boded extreme poverty, with a resignation founded on his confidence in God, he would say, "It is right, God sees it best or he would not suffer it; very likely he sees us in danger of pride, and does it to keep us humble; it may be he could not save us without it; the Lord will provide for us."

A little more than a week before his death, through the provocation of another person, he inadvertently spake a few words with too much warmth; the immediate effects were perceived by a settled gloom on his countenance, and by sighs and tears; this caused him to go "mourning without the sun" for nearly a week; but at the love-feast, on the following Lord's-day, the Sun of Righteousness again arose upon him with healing in his wings; sorrow and sighing fled away, and the sudden glow of his countenance told the inexpressible joy of his heart. In the evening of that day he read the twenty-fourth chapter of the second book of Samuel; he viewed David's case, which he thought was very much like what his own had lately been. David had sinned in numbering Israel—his heart smote him—God proposed his choosing one of three certain things, and he chose to fall into the hands of the Lord. "Aye, blessed be God," said William, "David knew that was the best, and so do I; may I and all of us take

care not to offend him any more." On the night of the following day, which was the day before his death, he dictated to a friend the following part of a letter, to send to his brother in Wales:

" Dear Brother,

" ————— You are getting into years, are you laying up your treasure in this world, or in the world to come? for where your treasure is there will your heart be also; but, O remember, you have an immortal soul which must live for ever with God in heaven, or with unhappy spirits in darkness and misery; do you seriously reflect upon it? For which of those situations is your soul prepared? to which is it hastening? The inquiry is important; for what will it profit you to gain the whole world and lose your own soul! O delay not to think of eternity, lest you plunge into it with all your sins upon your guilty head; if you should be lost, how could you endure everlasting banishment from heaven and happiness? What would you then give for one drop of the water of life, for one cheering ray of light and glory. Dear brother, you will excuse me for being a little in earnest with you upon this head; I cannot think of eating my morsel alone."

On the following morning he called his family together to prayer, when, among many earnest petitions, one was particularly noticed, which was, " May I, and my family, and my friends, all meet in heaven." Before he left his earthly habitation for the last time, he went into the house of a neighbour, who is a class-leader, and among other things of a spiritual nature, said to them, " I had a blessed love-feast on Sunday, and I will set out afresh to serve the Lord." About twelve o'clock on the same day, whilst he was sitting in his own house, he sang the following verse:

" Shrinking from the cold hand of death,
I too shall gather up my feet;
Shall soon resign this fleeting breath,
And die my father's God to meet."

About one o'clock he went to his labour, and about ten o'clock at night, whilst another person was winding him up out of a coal-pit, a little before he reached the top of the pit, the rope slipped off the large wheel, and he descended for several yards with considerable velocity, when the sudden jerk of the rope broke it, and he was precipitated to the bottom. Thus was he launched out of time into eternity, " in a moment," leaving a wife and six small children to deplore the loss. " Who hath known the mind of the Lord? 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!

WILLIAM JONES.

Ashton-under-Lyne, July 14, 1813.

To the Editor of the Methodist Magazine.

The pious in general, and the Methodists in particular, must ever look with respect on those, whether rich or poor, who are

the first to embark in the cause of God, and, Abdiel like, among the faithless, faithful only they. The great apostle of the Gentiles makes frequent mention of such; and from many instances of the kind which may be noticed, is the house of Stephanas, whom, with no small degree of veneration, he styles, "The first fruits of Achaia," 1 Cor. xvi. 15. Born and bred up in some benighted and sequestered village, unblest with affluence or learning, they may live and die unseen, unknown, and unlamented by a thoughtless world; yet, having encouraged, and, as far as they were able, supported the introduction and continuance of the gospel, their successors venerate their memory, and the insertion of their experience and death in your Miscellany often inspires them with zeal to follow them as they followed Christ. On this account the following brief Memoir of a sister now with God, may, perhaps, be thought worthy of regard, should it be destitute of other qualifications.

Hannah Mills was born Aug. 28, 1750, in the parish of Mitcheldean, in the county of Gloucester, and lived 40 years without God in the world. Without any outward means, and at a time that seemed the most unlikely for it, the Spirit of God so convinced her of sin as to lead her to seek in earnest the salvation of her soul. She was quarreling with her children when this circumstance took place. But a discourse, delivered from these words, "Come, see a man which told me all things that ever I did," was a means of her seeing more clearly, and feeling more sensibly, her lost state. After this she frequently went four miles to hear the Methodist preachers, to a village called Weston, which was the nearest place where she could hear them at that time. But her soul truly longed for God, and she and her husband were glad to receive the gospel into their house, that others, as well as themselves, might hear the joyful sound. Messrs. Gower, Waddy, and Hill, are particularly mentioned as having preached in their house, and as having been a means of good to her soul. She cast in her lot amongst the people of God, and continued in the ways of her Redeemer to the end of her life. Thus was the gospel introduced to Mitcheldean, and thus was the foundation of a society laid, which, though small, remains to this day, and bids fair for being useful to many souls.

It is the glory of Methodism to hold forth to mankind "The knowledge of salvation by the remission of sins," clearly witnessed to the heart by the Spirit of God; and the enjoyment of this can alone support the Christian through the trials of life, and bear him triumphant through the valley and shadow of death. Unfortunately for our sister she did not enjoy this inestimable privilege till a late period of her life. The occasion of it was as follows, (and I relate it the more willingly as it may prove a caution to others who are setting out in the Divine life :) While

labouring under conviction, she got into the company of persons of the Calvinistic persuasion, who endeavoured to dissuade her from being so concerned about the evidence of her pardon, telling her that to turn from sin and walk in the ways of God was all the evidence that was requisite; by listening to which, though but for a season, she was involved in a labyrinth of doubt and fear, which, more or less, disturbed her peace during the greatest part of her pilgrimage. Nevertheless, she was constant in all the means of grace, irreproachable in all her department, and patient under a series of growing afflictions. Her delight was to converse on religious subjects, and she could always say that Jesus crucified was her only joy, and the ground of all her hope. Death, however, was sometimes a great terror to her, in consequence of her not having a clear sense of the pardon of her sin.

Her illness, which had been growing upon her for some time, confined her to her bed about a fortnight before she died. Her mind, at that time was in great distress, and it was very affecting to hear her earnest cries and entreaties to God for a sense of her acceptance, which, however, was not granted during the first week; but, on the first Monday of the second, her doubts were in a moment removed by the application of the following passage to her mind: "I will ransom them from the power of the grave; I will redeem them from death," &c. when her joy was such, that her exulting soul seemed to forget the pains of dissolving nature, while her language was, "O what are all my sufferings here, If, Lord, thou count me meet," &c. Afterwards many friends came to see her, with whom she freely conversed, exhorting them to prepare to die, and spoke with feelings of rapture of her own approaching dissolution; frequently exclaiming, Christ is a Rock! a Rock! He is *my* Rock, and the gates of hell shall not prevail against *me*. And in this confidence she departed this life, July 29, 1816, in the 66th year of her age.—I am your's respectfully,

Newent, Oct. 17, 1816.

A. WATMOUGH.

MISCELLANEOUS.

ARCHBISHOP USHER'S MANNER OF PREACHING.

IN his preaching, his very voice and gesture were moving and persuasive, yet without any tone or affectation. He had a ready command of words, so that for many years he never committed more to writing than the heads of his sermons. As he was an excellent *tertiary*, so it was his custom to run through all the parallel places that concerned the subject on which he treated, turning his Bible from place to place, and giving his congregation time to do the like. He never cared to tire his auditory with the length of his sermons, knowing well that as the satisfaction in hearing decreases, so does the

attention also, and people, instead of minding what is said, are only waiting for the end.

About a year before this Archbishop died, he was in London, and was importuned to preach at St. Martin's church. He complied with the request of his friends, and preached in a manner highly satisfactory to those who heard him; but after having proceeded for some-time, he happened to look at the *hour-glass*, which stood from the light, and supposing it to be out, he concluded, telling his hearers that as the time was expired, he would leave the rest of what he had to say, to another opportunity, if God should please to grant it him. But the congregation found out his mistake, and observing that there was part of the hour yet to come, earnestly desired that he would make an end of all he intended to have spoken. He received this request very kindly, and re-assuming his discourse where he broke off; he concluded with an exhortation full of heavenly matter for almost half an hour.

Many persons have said they were never weary of hearing him; for, besides the excellency of his matter, he had the faculty to keep up the warmth and attention of his hearers, and withal to dismiss them with an appetite.

Extract from Parr's Life of Usher.

Dr. Usher was bishop of Meath, and afterwards, in the year 1626, Archbishop of Armagh, and Primate of Ireland. He died in 1656.

ARCHBISHOP USHER'S DIRECTIONS TO MINISTERS OF THE GOSPEL.

READ and study the Scriptures especially, wherein is the best learning, and only infallible truth.

Meddle with controversies and doubtful points as little as may be in your popular preaching, lest you puzzle your hearers, or engage them in wrangling disputations, and so hinder their conversion, which is the main design of preaching.

Insist most on those points that tend to effect sound belief, sincere love to God, repentance for sin, and that may persuade to holiness of life.

Get your hearts sincerely affected with the things you persuade others to embrace, that so you may preach *experimentally*, and your hearers perceive that you are in good earnest.

Study and consider well the subjects on which you intend to preach, before you come into the pulpit, and then words will readily offer themselves; yet think what you are about to say, before you speak, avoiding all uncouth, phantastical words, or phrases, or nauseous, indecent, or ridiculous expressions, which will quickly bring preaching into contempt.

But, above all, you must never forget to order your own conversation as becomes the gospel, that so you may teach by example as well as precept.

ON NEGLECTED VOWS.

To the Editor of the Methodist Magazine.

THE thought has frequently struck my mind, that among the sins

of omission which many professing Christians are chargeable with, perhaps *neglected vows* may rank the foremost.

The following circumstance came under my notice in a part of Shropshire, and I now copy it from some miscellaneous papers; and, as it seems highly calculated to admonish such of their duty, and to stimulate them to its performance, I transmit it for your inspection; should you deem it useful to your numerous readers, its insertion in your Miscellany will oblige

Swindon, Dec. 13, 1817.

Your's, respectfully,

JOHN RADFORD.

“Kington, March 24, 1813. In renewing the tickets of the Society last week, in a part of this circuit, I was much pleased and comforted by the grateful conduct of one of the members, who is by occupation a gardener. As it is customary at those quarterly visitations to receive the offerings of our friends for the purpose of supporting the work of God, the person alluded to, having taken his ticket, very modestly presented me with a guinea note. I inquired what I should return him, he replied, ‘I will give that, Sir, for my wife and me.’ Being astonished at this, I asked the question again, (as it was well known that his daily employment would not allow him to contribute so largely, and as the disproportion was considerable between this and what he had given on like occasions;) he returned the same answer as before; but, perceiving I wanted a farther explanation, with a simplicity not to be expressed, he began by saying, ‘My reason, Sir, for giving this is, The Lord hath prospered me; he has been with me in trouble;* and I promised him, if he would favour my cause, that I would make an acknowledgment to him in this way.’”

This laudable action called forth from me the strongest commendation, and brought to my remembrance the pious determination of the King of Israel, who said, “I will go into thy house with burnt-offerings; I will pay thee my vows which my lips have uttered, and my mouth hath spoken when I was in trouble.”

May many who read this paper be quickened to an immediate performance of their solemn engagements, lest Jehovah take their blessings from them for it is written, “When thou shalt vow a vow unto the Lord thy God, thou shalt not be slack to pay it; for the Lord thy God will surely require it of thee; and it would be sin in thee. That which is gone out of thy lips thou shalt keep and perform: even a free-will-offering, according as thou hast vowed unto the Lord thy God, which thou hast promised with thy mouth.” Deut. xxiii. 21—23.

* This, as I afterwards learnt, was a law-suit, which the poor man was necessitated to have recourse to, to recover a little property. This person and his wife had lived servants with a pious lady in that neighbourhood. At her decease she bequeathed to each of them a small legacy; but the man was unlawfully kept from the possession of his till within a few weeks of the date of the above, when the individual who held it was compelled to give it up.

To the Editor of the Methodist Magazine.

PERHAPS the following article, which is copied from M'Leod's Voyage in the *Alceste*, may be deemed suitable to occupy a place in your much-read Miscellany.

Hull, January 20, 1818.

Your's, W. HALL.

THE BOA CONSTRICTOR AND THE GOAT.

THE *Cmsar*, a private ship, was hired at Batavia, to bring home the Chinese Embassy, and the officers and crew of the *Alceste*, after their unfortunate wreck in the

Straits of Gaspar; besides them, it seems, she had two passengers of no ordinary description, the one an Ourang Outang, the other a Boa Snake, of the species known by the name of Constrictor. The former arrived safely in England, the other died of a diseased stomach, between the Cape and St. Helena, having taken but two meals from the time of his embarkation. The first of these meals was witnessed by more than 200 people; but there was something so horrid in the exhibition, that very few felt any inclination to attend the second. The snake was about 16 inches in circumference; he was confined in a large crib, or cage; the dreadful relation is in Mr. McLeod's own words:

"The sliding door being opened, one of the goats was thrust in, and the door of the cage shut. The poor goat, as if instantly aware of all the horrors of its perilous situation, immediately began to utter the most piercing and distressing cries, butting insistively, at the same time, with its head towards the serpent in self-defence. The snake, which at first appeared scarcely to notice the poor animal, soon began to stir a little, and turning his head in the direction of the goat, it at length fixed a deadly and malignant eye on the trembling victim, whose agony and terror seemed to increase; for, previously to the snake seizing his prey, it shook in every limb, but still continuing its unavailing show of attack, by butting at the serpent, who now became sufficiently animated to prepare for the banquet. The first operation was that of darting out his forked tongue, and, at the same time, rearing a little his head; then suddenly seizing the goat by the fore leg with his mouth, and throwing him down, he was encircled in an instant in his horrid folds. So quick, indeed, and so instantaneous was the act, that it was impossible for the eye to follow the rapid convolution of his elongated body. It was not a regular screw-like turn that was formed, but resembling rather a knot, one part of the body overlaying the other, as if to add weight to the muscular pressure, the more effectually to crush his object. During this time he continued to grasp with his mouth, though it appeared an unnecessary precaution, that part of the animal he at first seized. The poor goat, in the mean time, continued its feeble and half-stifled cries for some minutes, but they soon became more and more faint, and at last it expired. The snake, however, retained it a considerable time in its grasp, after it was apparently motionless. He then began slowly and cautiously to unfold himself, till the goat fell dead from his monstrous embrace, when he began to prepare himself for the feast. Placing his mouth in the front of the head of the dead animal, he commenced by lubricating with his saliva that part of the goat; and then taking his maw into his mouth, which had, and indeed always has, the appearance of a raw lacerated wound, he *sucked it in*, as far as the horns would allow. These protuberances opposed some little difficulty, not so much from their extent, as from their points; however, they also, in a very short time, disappeared, that is to say, externally; but their progress was still to be traced very distinctly on the outside, threatening every moment to protrude through the skin. The victim had now descended as far as the shoulders; and it was an astonishing sight to observe the extraordinary action of the snake's muscles when stretched to such an unnatural extent, an extent which must have utterly destroyed all muscular power in any animal that was not, like itself, endowed with very peculiar faculties of expansion and retraction, at the same time; when his head and neck had no other appearance than that of a serpent's skin stuffed almost to bursting, still the workings of the muscles were evident; and his power of suction, as it is generally, but erroneously, called, unabated; it was, in fact, the effect of a contractile muscular power, assisted by two rows of strong hooked teeth. With all this he must be so formed as to be able to suspend, for a time, his respiration; for it is impossible to conceive that the process of breathing could be carried on while the mouth and throat were so completely stuffed and expanded by the body of the goat; and the lungs themselves (admitting the trachea to be ever so hard) compressed, as they must have been by its passage downwards.

"The whole operation of completely gorging the goat occupied about two hours and twenty minutes; at the end of which time the tumefaction was confined to the middle part of the body, or stomach, the superior parts, which had been so much distended, having resumed their natural dimensions. He now coiled himself up again, and lay quietly in his usual torpid state for about three weeks or a month, when, his last meal appearing to be completely digested and dissolved, he was presented with another goat, which he devoured with equal facility."

To the Editor.

Sir,

8, Lambek Terrace, Jan. 22, 1818.

You will oblige me by an early insertion of the inclosed paper into your periodical work. A distress like that represented in it deserves to be known. Thousands in this favoured island will find reason to bow down in humble gratitude to God, that he never tried their faith and patience in so severe a manner. And some who are blessed with this world's goods, might perhaps feel called upon to consecrate a small portion of their property to the relief of these wretched sufferers. Even the smallest mite will be thankfully received and faithfully applied, Sir,

By your obedient humble servant,

CR. F. A. STEINKOPFF.

Extract of a letter from a Clergyman at Liechtenleig, in Toggenburg district of the Canton of St. Gall, in Switzerland, dated 18th of August, 1817.

When France, last year, absolutely prohibited the importation of our manufactured muslins and cotton goods, our trade was at once annihilated. Spinners, framemakers, and weavers, were turned out of employ, and all hands became inactive. As the valley of Toggenburg is almost entirely pasture, neither corn, wine, nor any other provision for man being cultivated here, our condition became most deplorable; and it was heightened by the harvest in Swabia (the granary of Switzerland) having entirely failed. Bread rose so in price, in the summer of 1816, as to put it totally out of the power of the poor to purchase this first necessary of life. Had the crop of potatoes been good, it would, in some degree, have alleviated the misery of my fellow-countrymen, but even this failed in consequence of the wet. Even families in good circumstances found it difficult to support themselves. Men of bad principles profited by the distress of their fellow-countrymen. The flour was adulterated, the oatmeal, most in use here, was mixed with ingredients of a pernicious nature, and people were compelled to seek for the most unusual and degrading articles of food to prolong their existence. The poor, with tears, supplicated for potatoe parings, which the cravings of nature forced them instantly to devour. Bran, which is here the common food for hogs and poultry, was so eagerly sought after, that the price was raised higher than that of flour in more happy times; so that, at last, they were unable to procure even this miserable substitute. Bones of beef and veal were carefully collected, to supply the poor, and these they bruised, and boiled them over and over again.

Under such disastrous circumstances the spring of 1817 came on. The short supply of the last harvest was almost entirely exhausted, distress had reached its utmost pitch, and I was frequently, with tears in my eyes, forced to exclaim to my family and parishioners, "When shall we find bread?" but when distress was greatest, help from God was nearest. The Lord raised up many opulent persons to become our benefactors, at the head of whom the Emperor of Russia deserves to be placed; by their benevolence, many a tear was wiped away, and many a heavy heart relieved. Societies were formed to assist the poor. Soup was provided for them in almost every parish in our district, but all these benevolent institutions were insufficient for complete relief. Still, herbs were sought after, groups of children might be seen in the meadows and pasture-grounds, striving to satisfy their hunger with esculent roots and grasses. Blades of barley, wild sorrel, &c. were gathered, the exterior and ground leaves of cabbages, whilst growing in the fields, were cut off, and consumed by the miserable families without bread or any other addition. It is even, at this moment, a most heart-rending sight to behold the many pale, half-starved, emaciated creatures, who are wandering about, the victims of famine. I cannot describe to you the feelings of my heart, when a clerical brother requested me to preach a funeral sermon for two of his parishioners, who had absolutely perished for want.

It is a crying shame, that, after the plentiful harvest in August last, the pound of bread is even now 13 stivers. The poor are not able to pay this, and since distress has been of so long continuance, we are still apprehensive of the worst consequences, in point of mortality, among our poor neighbours. These half-starved people die in numbers. It is no uncommon occurrence that eight or nine are buried at a time, and, in several parishes, from 14 to 18 have been committed to the grave in one single week. The funeral knell is daily heard in different places. Those who had been accustomed to a comparatively luxurious way of living, and used to drink copiously of brandy, which destroyed their bodies, but who could not now indulge themselves in it, were not strengthened by soup made of vegetables, and became, from that

very cause, the victims of death. A clergyman, of my acquaintance, who was lately appointed minister of a parish, containing about 1500 souls, buried, during the first 15 weeks of his ministry, above 100 persons, most of them died prematurely, in consequence of partial, or entire, want of food!

My heart is filled with grief, when I reflect, that all our means are unable to remedy this evil. Indeed, if the Almighty do not assist us, all our efforts will be to no purpose. But I have already experienced, at times, that he is not unmindful of the cries of misery and despair. My brother at Dresden, who is Secretary to the Economical Society in Saxony, remitted me four ducats from that institution, for the relief of my fellow-countrymen. At another time, when I was under the necessity of sending a poor woman empty away, I was greatly rejoiced at the receipt of four Louis d'or from Basle, and immediately recalled the poor woman and relieved her wants. I then sought for other objects in distress, who all shed tears of gratitude, and invoked the blessing of the Almighty upon their unknown benefactors.

If you, my dear friend, can do nothing for the alleviation of our misery, (for our Saviour says, "The poor ye have always with you,") remember in your prayers the multitude, who are sighing over their distress, waiting and longing for help. The prayers of the righteous avail much, and there are, among the Christians in England, many pious souls, whose prayers and joint supplications to God to withdraw his avenging hand from us, the Lord will certainly hear.

OBITUARY.

To the Editor of the Methodist Magazine.

It falls to my lot to inform you of the death of one of the oldest Methodist preachers, Mr. WILLIAM ASHMAN; he exchanged this world for a better, the 9th instant, at Halcomb, Somersetshire, aged 83.

The affliction that terminated his existence was supposed to be something of the stone, from which he suffered acute pain, which he bore with great fortitude and patience; and considered it as the messenger of death. The last time I saw him was about a week prior to his dissolution; he told me he was going the way of all flesh, with an unshaken confidence in God; he said he had long since built his house upon the Rock Christ Jesus, that he enjoyed a consciousness of the Divine favour, and a lively hope of immortality.

CHARLES GREENLEY.

Shepton Mallett, Jan. 17, 1818.

William Ashman was early in life a subject of Divine grace. When about 12 years of age he was convinced that he was a sinner, and stood in need of a Saviour, to whom he applied by faith, and obtained a clear sense of God's pardoning mercy. At the age of 17 he was diligently employed in attending the public prayer meetings, and frequently gave a word of exhortation. In the year 1765 he entered upon his itinerant life. This was a time when the mobs in almost every place disturbed the congregations, and frequently abused the

preacher. Mr. Ashman had his share of persecution.

Died, Jan. 8, 1818, aged 81, JOSEPH DAKIN; he was proposed for a travelling preacher, six years ago last May, and was appointed to a circuit at the succeeding Conference. He has, I believe, been generally useful in every circuit in which he laboured. His fourth and fifth years of itinerancy were spent in this circuit, where his labours were greatly blessed by the Lord, especially amongst the young people, many of whom are members of Society. His zeal for the salvation of souls was so abundant, that he became almost regardless of his body, whilst his exertions quite surpassed what human nature could support.

Many of the friends repeatedly warned him of the fatal consequences to which he exposed himself, but in vain. *The sword was too keen for the scabbard*, and several symptoms of a declining state of health were visible before he left this circuit.

His appointment to the Barnardcastle circuit at the Conference in 1816, was by no means favourable to his failing health, and when he visited Thirsk, at the opening of the new chapel, on New Year's Day, it was visible to many that his health was much reduced. About this time he caught a severe cold; but still pursuing his work, he shortly after broke a blood-vessel.

Being now obliged to cease from

preaching, he went home to his mother's, at Castleton, in Derbyshire; but before the last Conference he returned to Thirsk, amongst his kind friends, where he remained until his decease. His decline was quite gradual, until a few weeks before his dissolution, when his affliction became very severe; but his soul possessed an unshaken confidence in God.

Many of the friends in town and country have repeatedly visited him, and they all found him just as they would wish to find themselves when in similar circumstances, fully happy in his God. A friend calling upon him one day, and asking him how he felt his mind, his reply was, "Quite happy in the Lord, and ready for my departure;" adding, "I am as sure of my heavenly inheritance, as if I were already in possession of it." "Nay," (said he) "all the writings you have to your earthly estates, are not more sure than mine to my eternal inheritance; it is ready for me, and I am waiting to take full possession."

His last sufferings were too severe to allow him to say much; but what he did say was perfectly satisfactory; and he died triumphant in the faith.

Thus lived and died this blessed man of God, "full of faith and the Holy Ghost."

J. BEAUMONT.

Thirsk, Jan. 9, 1818.

DEATH OF MR. MICHAEL HEAD.

Extract of a letter from Mr. J. RUTLEDGE to the COMMITTEE, dated New Providence, Dec. 5, 1817.

You will feel considerably when I inform you that brother Michael Head died on the 18th of last month, after suffering 15 days of severe illness. He was truly laborious in the cause of his Divine Master. Having been in a bad state of health for some time before he left his circuit, he was advised by his friends to come to town for medical aid. The day after he arrived, he appeared more cheerful, and conversed with me upon several subjects, relative to the missions. Sunday he preached at our Eastward chapel, on "I know that my Redeemer liveth," &c. This was his last sermon; in returning from preaching he was caught in a shower of rain, which was much against him in his weak state. Tuesday he felt very unwell, and consulted with doctor Dumaresq; when the doctor informed him that he was going to have an attack of the fever. That night his fever came on, and continued three days without intermission; from the 4th till the 7th day his fever intermitted; on the 9th and 10th days we thought him quite free of fever;

he sat up, took his bark and some nourishment. At this period we hoped the bitterness was past, but the hope was delusive, for at about three o'clock his fever returned with violence, and symptoms more unfavourable than before, appeared; nor did the fever again remit till it issued in death. His conflict of mind was great, but the Lord, we have reason to hope, made him more than conqueror. He told brother Wilson and myself, that sometimes all was dark and gloomy before him, but at other times all was peace and joy. The violence of the fever in his head kept him in a state of delirium. His lungs appeared much affected. In the first stage of his complaint he vomited much blood; on which account blood was let twice, his side and breast gave him much pain; blisters were applied to each, which gave some respite from pain. In the last stage of this severe affliction he spat up much bloody matter, which shewed the lungs, if not his liver, to be much affected. He exhorted a friend that visited him to be faithful and cleave to her God. "O," said he, "for faith, for true living faith in the blood of Jesus!" His last words were, "Come, oh come, and take me." The gracious Lord heard his prayer, for in a few minutes after it was uttered, the Lord did take to himself the soul of this active labourer, to rest from his labours, and his works follow him. Here is another martyr to West India toils and persecutions! These brother Head had a large share of on the Bahamas; more than even fell to the lot of any of his brethren. Brother Wilson lay with the prevailing fever in my house; so did sister Wilson, who had a violent attack of it. I have to praise God, though I caught the fever, it continued only two days. I was only a little better, when brother Head was taken ill, so that, between brother and sister Wilson, brother Head and myself, my house has been like an hospital.

The mission is far from wearing the favourable appearance it did some time ago. Can you do nothing to get our night meetings restored? Otherwise, be sure, the missionaries can do but little here. A very great expense will attend the sickness and death of our two brethren, Ward and Head. I am happy to be able to inform you that with the cold breezes which November has brought with it, the raging fever has subsided, or nearly so; and through the mercy of God health is again restored to his creatures in this place. In our last Gazette not one death was signified. "O that men would praise the Lord for his goodness to the children of men!"

JOHN RUTLEDGE.

DIED, lately, at Rainton, in the Ripon circuit, in Yorkshire, in her 86th year, **Mrs. MERCUM STEVENSON**. She joined the Methodist society about thirty years ago, and continued an upright member till her death. It cannot be exactly ascertained by what means she was brought to the saving knowledge of the truth, but it was evident to all who knew her, that she possessed that love which casteth out all slavish fear. Her moral character was unscathed; she was frank and generous. As a Christian she was exemplary throughout her profession. Blessed with the means of doing good, she freely communicated to the poor, and the church of Christ. For two or three years before her death, the increasing infirmities of upwards of eighty years began gradually to abate her strength. But as her outward man decayed her prospects for a better world brightened, and she evidently experienced a growing meetness for heaven. She found the support and comfort of religion in the trying hour, possessing an unshaken confidence in the Divine mercy, till she closed her eyes in death. Mr. Thos. Harrison improved the occasion in a sermon from an appropriate text, to a serious congregation.

WM. ROBINSON.

April 1st, 1817, died, in her 48th year, **Mrs. Sarah Stevens**, of Kingswood, widow of the late Mr. Wm. Stevens, (who had been an itinerant preacher for many years, but in consequence of indisposition had for some years been superannuated.) She was a native of Bristol, and born in the year 1770, and was married to Mr. S. in the 18th year of her age. Her last illness was long and protracted, and for near five months appeared balancing between life and death. She had a strong presentiment that she was drawing towards the close of life. The last time she attended the public means of grace was when the funeral sermon was preached for our late sister Bateman; on leaving the chapel she observed, "Very probably the next funeral sermon will be for me." So it proved, although at that time she was in tolerable health. In my numerous visits to our deceased friend, I had the pleasure of witnessing the power of Divine grace, under the most trying circumstances, and was much edified with her conversation. At my last visit, which was March 31st, she blessed God that she had early sought the Lord, and was enabled to look forward with confidence to glory; and praised his holy name, that in her youth she had been preserved from the follies of the age, but added,

"My sole dependence is on the merits of Christ, which is the only cause of a difference between me and the most wretched demon below." April 1, early in the morning, signs of death appeared, and we hastened to her dying bed. She took me by the hand in her usual affectionate manner, and repeated, "My God, the spring," but as she was in great pain, here she stopped for a moment, and then added, "Come, Lord Jesus, come, come," till her voice failed, and she sunk into the arms of her faithful servant Elizabeth, while we viewed the affecting scene in silent admiration.

Mrs. Stevens had just established a flourishing seminary for young ladies, with the help of her two amiable daughters, and we hope it will meet with continued public patronage, as the Bible and religion are united in the mode of tuition in this seminary. Mrs. S. was extensively useful in her neighbourhood. We shall forbear extending this article, as a more detailed account will be selected from her papers, and conclude by giving the testimony of a public print: "Her illness (Mrs. S.) was protracted and severe, but her exemplary patience evinced that she had learned, in the school of Christ, to suffer as well as do the will of her heavenly Father. She died in the sure and certain hope of a glorious resurrection to eternal life. The tears of the widows, the orphans, and the poor of Kingswood, to whom her heart and house were ever open, speak louder than any testimonials of her friends, and powerfully prove the very serious loss they have sustained." The memory of the just will long be blessed.

G. DERMOTT.

DIED, lately, after a short and painful affliction, at Great Driffield, in the East Riding of Yorkshire, **Mr. Thos. Barnby**, who was "one of the excellent of the earth." Mr. B. had the happiness to be born of pious parents, whose concern it was to instruct him in those things which made for his peace. He, from an early period, possessed a tender conscience, which kept him from those gross enormities into which many precipitately plunge. Hence, during the first 18 years of his life, he was happily restrained from vice, was a regular attendant on the public means of grace, and a frequent subject of Divine impressions; yet, ignorant of God, and the things accompanying salvation. But, about that time, the "God of all grace," under the ministry of Mr. Henry Taft, without any previous very deep and painful convictions, ap-

plied the promises of the gospel, and gave him "joy and peace in believing." In 1806 he joined the Methodist society; and from that period he continued to "adorn the doctrine of God our Saviour in all things." He soon became the leader of a class, a steward, and one of the chief pillars of that society; and his attachment to them, and union with them, never ended but with his life. A disposition, naturally diffident, almost always prevented him from exercising (though eminently qualified) in our public prayer-meetings, and speaking in our love-feasts. But if requested he could give a clear and scriptural account of his conversion to God; and was "ready always to give an answer to every man that asked a reason of the hope that was in him."

As a husband, his bereaved partner can bear testimony to his fidelity and affection; while all who knew him must testify, that, as a Christian, he was "an Israelite indeed." He was a man of prayer, unremitting in his attention to family worship, and was remarkable for his liberality and benevolence. It was his delight to assist the cause of God and truth. He was a steady, faithful, and affectionate friend. In his family, in the church, and in the world, he was highly esteemed.

In the month of July, 1816, his heavenly Father visited him by an affliction which, in a short time, put an end to his mortal life. During his illness he displayed all that fortitude under suffering, and that resignation to the Divine dispensations, which can flow from genuine

Christianity alone. On Monday, July 22, he first felt indisposed, and during the week grew considerably worse. On the Sunday following, one of his most intimate friends asked, "Do you feel your mind in a comfortable state?" "Yes," he said, "I am very happy; I feel a Divine peace." On Tuesday evening, July 30, his disorder assumed a more alarming aspect; and on the arrival of the physician, his life was thought to be in danger. On Wednesday morning, Mrs. B. asked, "How do you feel your mind?" He replied, "Happy." He seemed the whole of this day a little revived, was quite calm and recollected, talked with much cheerfulness, and asked several pleasing and interesting questions; so that his friends began to entertain hopes of his recovery. These hopes, however, were soon discouraged. In the evening he grew worse, and found difficulty in breathing. About this time he exclaimed, "Oh! that dreadful day!" when asked what day he meant, he said, "the day of judgment." One asked, "Have you any fear of it?" he replied, with peculiar emphasis, "No!" On Friday, Aug. 2, the peculiar symptoms of death were upon him. A short time before the solemn period, his wife entered his chamber, and, with a look of impressive affection on her, he prayed, that God's blessing might rest upon her. In the evening, about seven o'clock, without a groan or struggle, his imprisoned soul obtained its release.

In the evening of Friday following Mr. Daniel Isaac improved the occasion from Rev. vii. 13—15. W. S.

MISSIONARY INTELLIGENCE.

BOMBAY.—ASIA.

To the Editor of the Methodist Magazine.

THE following extract of a letter from the Rev. HORATIO BRADWELL, a missionary from the United States, I copied from a London Paper in the latter end of Nov. last, and transmit it for insertion, should you think it proper, in the missionary department of your excellent and useful Magazine. Should it give your readers a clearer view of the amazing strength of the horrid superstition and dreadful infatuation of the people of the East, than they have yet had, or only corroborate former accounts; should it move their bowels of compassion, and procure for the poor benighted heathen-tribes the smallest increase in the fruit of their Christian pity, by inducing them more

promptly and effectually to exert themselves in sending to those regions of darkness and habitations of cruelty, the blessed word of life and messengers of salvation, a very desirable and important end will be answered.

I leave it, however, entirely at the disposal of your superior judgment, subscribing myself, Most respectfully, your's,
P****n, Jan. 1818. J. S****n.

Bombay, Feb. 8, 1817.

WHETHER we shall ever see the fruit of our labours or not, God only knows; and we are willing to leave it in his hands. If any good is done among this people, surely the excellency of the power must be acknowledged to be of God; for the strength of superstition and idolatry is beyond description. Within a mile of

our house there are probably thirty temples consecrated to idols. Almost every hour of the day may be heard the prayers and supplications of the multitude to these gods of wood and stone.

A few months ago I witnessed the swinging of two persons, as it is called, suspended by hooks thrust through the fleshy part of the back. The machine consisted of a perpendicular post about twelve feet high. At the top of this there was a pivot that sustained a horizontal pole; at one end of this the hooks were fastened, at the other end ropes were fixed to raise the hooks. The whole machine was placed upon wheels. Just before the first person was suspended, an old man girded with a belt strung with little bells, and deformed with numerous badges of horrid superstition, seized a young kid, which was presented to him, tore open the jugular veins with his teeth and like a monster, sucked the blood, while the little animal was struggling in death. This sacrifice being made, a procession was then formed and marched a number of times round the car. They at length stopped, and a man about 80 years of age was quickly suspended on the hooks, and the car was then drawn by the people a number of times round the yard, attended by tomtoms and shoutings of the multitude. After being drawn around about ten minutes, he was let down, and a woman suspended in the same manner. Neither of these persons discovered the least signs of pain, but seemed wholly at ease. When they were let down, the multitude pressed round to touch them, as though some peculiar blessing or virtue was communicated. This painful ceremony was performed before a small temple, in consequence, and as the performance of certain vows voluntarily made by the persons thus tormented. The next day two other persons were suspended in the same way.

CEYLON.

Extract of a letter from Mr. W. M. HARVARD to Mr. ISAAC BRADNACK, dated Colombo, June 22, 1817.

I am sensible of my privilege as a Methodist; or, as we are generally called in this country, a *Wesleyan Missionary*; and I believe this is the case with all my dear brethren. They are at present all well, and labouring on in their work with many opening prospects. We only want help and grace, more brethren and more piety; and shall we not confide in our Master, and in our connection, that both these wants shall be supplied?

The new brethren have proved a most

reasonable supply. They will enable us to take up three new stations, with the addition of brother Armour, and if we get six more brethren, like-minded, in the next year, they will be invaluable to us; and we shall be able to adopt some general system of labour, which, including a greater scope than at present, will promise a greater degree of success; and added to this, though I would not be selfishly attached to our own mission, to the exclusion of others, yet it is very desirable that the natives should not be stumbled by any opposing doctrines and customs. However, we shall not be wanting in the offices of affection to brethren of any other mission, should they design to try their efforts on the same ground.

As it respects Madras, my heart is still fixed upon it. I am glad you approve of my removal thither, and arrangements are made for my leaving this station for that place in February next. I hope, should the Lord see good, that nothing will interfere to prevent it. I am however convinced that my detention last year, was providential; for we have, since that time, accomplished several things of importance for the stability and success of this mission. To the Lord be all the praise! I am ever thankful for the great favour which God has given me in the eyes of the principal characters in this island; and I bless God, it has not yet decreased. We are not backward, I assure you, in endeavouring to make it all subservient to the great work in which we are engaged; and I believe our good Governor and Chief Justice are our firm friends, *not on the ground of any dereliction of principle, be convinced*; but I am satisfied it is because they see we are given up to one work; and because they favourably appreciate our intentions and motives. May the Lord grant that our attempts at Madras may be equally favoured. I know, however, that Madras is quite a different field; and trust I am in some measure prepared for discouragements and difficulties. Should any arise, may they never be produced by any ignorance or imprudence on my part! Amen! I hope I shall be able to obtain favourable introductions from our principal characters here. Sir Alexander Johnston has very obligingly promised me his assistance in this way, and I can confide in having a recommendation from the Governor, whenever it is requested. The great readiness with which his Excellency favoured brother Lynch with an introductory letter to the Governor of Madras, is a sufficient security for this. With *this* and the blessing of God, together with what our

Committee may send out for me, I think we may hope favourably. And while *to the poor the gospel is preached*, it would be inconsiderate to lose sight of the advantage of pursuing one's labour under the sanction of *the powers that be*.

Some well meaning persons in England have feared that we have been purchasing the favour of the great, by losing sight of some of the essentials of our missionary and Methodist character. Not to observe the injustice that is thereby done to our exalted friends, I can assure you that such fears are altogether without foundation; and I believe firmly, that had we been a *time-serving generation*, we should long ago have been despised, where I am thankful to say, we are now respected. Not only the essentials, but likewise the non-essentials of our character have been sacredly adhered to: and, though this adherence may have displeased some, yet, it has done us good in the main; and the want of any man's friendship is *no loss*, who would regard us the less for acting consistently with our profession.

We are printing our sermons preached at the opening of our Colombo chapel. They will speak as to the *doctrines* which we continue to preach; and nothing less than being made *Governor General of India* would cause any one of us to abandon one doctrine of the gospel: You will allow that *that* certainly might prove a temptation, though I hope not an insurmountable one. And, as to our *discipline*, we have our class-meetings, watch-nights, class-money, monthly collections, &c. &c. and we hope at the Conference to hold our first Colombo love-feast; they have had one at Galle, and we have regularly the Lord's supper on the first Sunday in every month; and blessed seasons they often are; an *honourable gentleman*, who has never been in the way of making *any professions* of regard to our mission, generally attends on the nights when we make our monthly collections, with his family, on purpose to encourage the collection; and, on these occasions, the younger branches of the family kindly cast in their monthly donations.

With modesty I would likewise add, that we endeavour to regulate our *conduct* by those principles, which we have ever been taught to venerate from our earliest days. And though, as I have observed, such a line may have displeased some, yet it has not injured us in the general: *take one instance*: On our first arrival in Colombo, Lady Brownrigg, in the most obliging manner, directed an invitation to be sent to us for the *Ball*,

on the King's Birth-day. This is a mark of respect which is always paid to the European residents in Colombo. We, of course, felt ourselves favoured by it; but our principles and discipline dictated an apology to be coupled with our expressions of thankfulness for the condescending attention. We assured her ladyship we should largely participate in the pleasure of the celebration of the venerable day, and would make it a point to pay our respects at the *Levee*; but begged her excuse from the *Ball*, on the ground of our character and discipline. Lady Brownrigg wrote us a most friendly answer, commending us for our adherence to any rules which might have been given us from our society in England, and that she was much pleased with the propriety of our conduct, and that the Governor would be pleased to see us at the *Levee*. We accordingly attended. His Excellency kindly asked us about the Sunday-School which we had established the day before, and wished us all success in our undertaking. It was probably the first time that ever a British Governor condescended to inquire about a Sunday-School at a *Levee*; it was, however, a striking characteristic of his Christian and zealous disposition; and was a sufficient evidence that we had not incurred his displeasure, by modestly declining the honour intended us. In fact, persons in our situation are not expected at such seasons of public amusement. This may serve as a specimen of our deportment on all similar occasions; and the manner in which it was appreciated, will give rise, I have no doubt, in the minds of our friends at home, to satisfaction and thankfulness. To the Lord be all the praise!

June 24th. In consequence of the resolutions of our last Colombo Conference, we made arrangements last week for making a collection in our chapel, in aid of the funds of the Colombo Auxiliary Bible Society; and, as we have *five* Sundays in *this* month, we fixed on the *third*, in hopes that it might not injure our regular monthly collection. To give it greater publicity, we had our intention announced in the Gazette, with the kind permission of the Assistant Secretary to government, and published for brother Fox, newly arrived from England, to preach on the occasion. About five minutes before the service began, we were agreeably surprised by being informed that the Governor was on his way to the Mission-House, in order to be present: not having had any previous intimation of his obliging intention, we were prevented making any preparation of a seat, &c. for his reception; and

He kindly sat down with a few gentlemen, who accompanied him, in a large pew, which was furnished quite in a common manner. The congregation was large and respectable. The Sunday School boys sang *Canaan*, and brother Fox preached on "The earth shall be filled with the glory of the Lord," &c. It was altogether most interesting; and the private, unexpected manner in which His Excellency condescended to give his sanction to our Collection, was very gratifying and encouraging to our minds; and was a pleasing proof of our proceedings still continuing to be favoured with his notice and approbation.

The amount of the collection, including two donations since, is 271 six-dollars, or nearly 20l. Most of the Europeans, who were present, being subscribers to the Institution, it was not to be expected that they should have given largely on this occasion. And the country people could not afford to give any thing considerable; so that under such circumstances I think you will agree with me, it was a very good collection. And what is still of more importance, its tendency to interest our congregation in the glorious work of disseminating the word of God; this will ultimately be of far more consequence to the good cause, than any sum which could have been raised on such an occasion.

June 25. We have lately turned our attention to a regular system of establishing schools for the education of native children, and the governor has expressed his decided approbation of our adopting the measure. The particulars will come officially to our Committee in a Report on the subject, which will be sent from our Conference. At present we are on the eve of establishing in this circuit nearly ten of these schools; which we expect, in a little time, will bring under instruction as many hundred children. The parents, generally speaking, appear greatly interested in this provision for the improvement of their children; and we trust it will conduce to the real and eternal benefit of many, both parents and children. We have a fine school at Colpetty, about two miles and a half from the mission-house, which contains about 120 boys and 40 girls. It was established under the patronage of Lady Johnston, and appears to promise well. We, besides, preach in the school-room, in Cingalese, every Sunday. The children have begun to make an attempt at *singing*, an accomplishment which the lower order among the Cingalese, especially in psalmody, do not excel. But this, I hope, will improve. I preached to them last Sunday afternoon,

and heard them attempt to sing a Cingalese hymn, to the tune of "Job." Some of them carried on the air pretty passably; but the far greater number were so wide of the point, and yet so zealous in their attempt, that it was very difficult to distinguish any thing like a tune. At first I could hardly repress a smile, at such a medley of sounds, as I cannot possibly describe it to you. If you ever heard a large number of boys *huzzain*, and noticed the *clashing* of the *shrill* and the *gruff* voices, you may form some small idea of our singing last Sunday. But when I looked at the dear children, and remembered that the Lord had enabled us to gather together so goodly a number of them, and that they were all with one accord engaged in *making a noise* about the true God and the Saviour of sinners, I was sensibly affected with gratitude to God, and assure you enjoyed a greater *musical feast* than I should have done in hearing a chorus of the first voices. The children have no idea of singing, and in teaching them, we were sometimes obliged to simplify *the act* as follows:

"Now boys; *to sing is to make a noise*; you must, therefore, each endeavour to make *the same kind of noise* which I do: and *he, whose noise most resembles mine, will be the best singer.*" They then set to work; and by degrees the effort assumes something like a musical sound. But now the very discord of native children attempting to sing the praises of God, is music to me.

I find the more our mission promises to be successful, the more my religious enjoyments increase, the more I find of fervent gratitude to God, and the more unreservedly I surrender my soul to him. Since I have been in this country the state of my mind has been various. External circumstances have had a considerable effect on my experience. I have often been a mystery to myself; my greatest defects have been of a lethargic nature. Excessive engagements, and the exhaustion of the climate, have a tendency this way. I am convinced a missionary will suffer the most from this quarter. If he minds his work, grosser evils cannot get the ascendancy; he has no room for them. But this evil, a spirit of lethargy, because it is so mild, and insidious, therefore there is more danger of our being overcome by it, while, perhaps, we are not aware of it. Glory be to God, however, I am not overthrown; I am still by the horns of the altar; I am still a dependant on the atonement; I am still a vessel of his grace, a recipient of his Spirit, and can call him Abba, Father, my Lord and my God. The soil in which we have had to labour

is peculiarly unfavourable to the progress of active lively piety. In England we have now and then a pious lively society, which tends to hold up our hands, and stimulate our ardour after Divine things. Here the utmost which is known of godliness is *exterior*; and in many places there is but very little of that. But we are thankful the scene is much improving, and we have every encouragement on all hands to proceed in our mission. My soul glows with love to God; I would not exchange my situation with any one I know of; and in that situation I long to be more than ever given up to God, that I may experience his power to save to the uttermost.

This I know will satisfy you in some measure, and I hope to speak more favourably of my own growth in Divine things in my future correspondence. Amen, Lord Jesus! I did not add, pray for us, for me, this I know you do.

At our class-meeting in the Pettah, the other evening, (which was led in Portuguese), my soul was much revived. We have never yet, from this station, written home much about conversions; but you must not conclude, therefore, that we have none. It is true, they are not numerous, nor so much so as doubtless they would be if we were more faithful. The Lord make us more so.—But still the work goes steadily on. At the class the other evening a poor man told us in Portuguese, "I am like the poor Prodigal in the Bible, I have left my heavenly Father, I have undone myself, but I am coming back again, and I hope my Father will yet give me to feel that I am his poor recovered child." His cries were truly affecting and encouraging. "*Deos tem misericordia par me*, (God have mercy upon me,) while the tears of penitence trickled down his sable face. Three Cingalese young men, who have met in class with us in Colombo, we have appointed as schoolmasters, at country stations on the circuit. They appear sincere young men, and I hope will be useful to us hereafter; one is at Colpetty, about two miles and a half off; another at Maratto, about 11 miles; and the other at Pantura, about 13 miles distant.

The last two were brought up by brother Armour, the former was a scholar under brother Clough, at Galle; his name is Cornelius; he has lately intimated to me a wish to begin to preach; I have desired him to write out a sermon in Cingalese, that we may judge of his call to the work. The other Sunday I was much pleased with him: going to preach at his school, a book of Cingalese prayers was mentioned; I expressed my fears that it

was rather in too high a style for the common people to understand, to which he replied, "then, Sir, I can make a prayer out of my heart!" I said, "Well, Cornelius, we will see." Just then a sensible country-born young man came up to me and said, with how much pleasure he had heard the master pray extempore in his own language, on which I was resolved to give him a trial, and he prayed with so much readiness, humility, and fervour for about ten minutes, that I could not conceal my emotions. The Lord be praised! The work is gradual, but it is effectual; and, by the blessing of the Lord of the harvest, it must go on. We must, however, have more brethren sent out to us, because our way is opening on every hand.

I am now in correspondence with the Rev. Mr. Bisset, the Governor's Private Secretary, on the subject of Kandy. For several weeks I have been urging it, and trying to feel my way among the principal characters on the subject. There appears some fear that it will not be prudent just now; but, you may rely upon it, we shall leave no modest means untried. Brothers Clough and Erskine have both offered for the work, together with Mr. John Armour, the son of brother Armour, who wishes to accompany the brethren, in order to assist in the school department. I hope he likewise will, in the course of a little time, be in our list of labourers; he is a good sensible young man.

We shall write to the Committee all particulars about our correspondence relative to Kandy, by this conveyance.—
Yours, &c. W. M. HARTARD.

P. S. We are to have a general meeting of the brethren to the southward, at the end of this month; and a general meeting of all the brethren in February.

Extract of a Letter from Mr. CALLAWAY to the COMMITTEE, dated Matura, Island of Ceylon, May 5, 1817.

It is a pleasing circumstance that an opportunity of writing to England now offers itself:—a few days only since the safe arrival of our much-esteemed brethren, Messrs. Fox, Osborne, and Newstead. As there is perhaps no part of the world where Missionary exertions are more evidently required than in India, be assured, it is a matter of unspeakable joy that our little band is so seasonably reinforced.

When I look on the beautiful scenery with which this island abounds, I am led to think that if the system of deism or natural religion were true, the inhabi-

tants would possess correct and exalted ideas of the perfections of God. They daily behold his wonderful works:—his wisdom, power, and goodness, are richly and continually displayed before their eyes; but amidst this satisfactory evidence, they in general possess no clear conceptions of his attributes; and great numbers flatly deny his creative power. Nothing but the light of the glorious gospel can ever dispel the thick darkness with which they are surrounded.

A *banu*, or heathen discourse, now before me, contains a long list of Budhu's honorary titles. He is compared also to a variety of beautiful objects in nature; said to be powerful as the sun, cheerful as the moon, wise as the sea is deep, bright as an image of gold, &c. &c. This celebrated moral teacher, in the heathen histories, has murder, adultery, perjury, and a variety of other crimes, plainly attributed to him in his different incarnations. His followers consider the highest moral excellence to consist in an exact imitation of his character. There are seven celebrated fabulous histories—mostly about Budhu, but containing a mixture also of other systems of mythology. These are plentifully stored with whatever is earthly, sensual, or devilish; and are looked on by the Cingalese as their classics. If a man understands the language perfectly, and has not perused these writings, he is considered an ignorant. If he has read them through, (though hardly any body among them, but a few priests, clearly understand two lines together, as they contain a great abundance of Pali or Sanscrit words,) he is considered as having finished his education.

No material alteration has taken place in our mode of proceeding since I wrote to Mr. Buckley, about two months ago. Through the week we have but a single vacant evening—Saturday night. The others are regularly employed either in class-meeting, prayer-meeting, or preaching. Our meetings are generally well attended, and I have reason to believe that some good is already wrought among the people. We have succeeded in forming two small classes for the Portuguese and Cingalese. I am happy to say, that both are increasing in number and growing in grace. I think you would be highly gratified to hear the simple statements of the people, respecting their past ignorance and folly, and their present resolutions to live to the glory of God. You will probably regard it as an evidence of their sincerity, that they have been unaffected by the usual ridicule and

contempt of the wicked. I trust these little companies will shine as lights in this dark, benighted land. What we have already witnessed exceeds the expectations I formed on my arrival. It is all of God! Glory to his name, who causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place.

I mentioned, I think, in my last letter, that we had made trial of instructing a number of children, who were found generally in a state of total ignorance. Those among them, who knew the letters of the alphabet, and one or two who could read a little, had been instructed in the heathen temples. It occurred to my mind, as an object worth some exertion, to rescue them from ignorance and vice, and to make them, in some degree, acquainted with the true God. It is pleasing to observe them manifest an excellent capacity for learning. Several of them can already read tolerably in the New Testament, and many can repeat the whole of the catechism in the beginning of the "Instructions for Children," which has been translated for the purpose. Mr. Thomas Wood's Catechism is also printed in Cingalese, and used as a reading book. They will proceed to learn that work also, as they become perfectly acquainted with what they are learning now. They can also repeat, with much readiness, many of the prayers of our excellent Liturgy, which are daily taught among them. As an evidence of the good produced among them already, it is gratifying to observe, that they avoid swearing and lying, (vices to which they were much addicted,) and even reprove others for so doing. My day-school is generally attended by between 20 and 30 children. Many of them have made considerable proficiency in the English language and in the principles of Christianity. In addition to my other engagement, this school costs me pretty much trouble; but it operates as a relief to my more arduous employments.

Extract of letter from Mr. BROADBENT, dated *Trincomalee, Ceylon, July 19, 1817*. This is an important Station, and wears an aspect of very considerable promise.

I HAVE not time to say much of myself and station. Thank God, I still enjoy my health, and have done ever since I arrived in this country; and as a tribute of gratitude, I desire more than ever to present myself a living sacrifice to God. I never enjoy more happiness, than when

every power of my body and mind are entirely employed in serving the Lord. I have been preaching four times in the week, partly in English, and partly in Portuguese, besides conducting a prayer-meeting, at which I always read and expound the lessons for the day; this goes from house to house among the country-born people. I have pleasure in stating, that my congregations, both in English and Portuguese, are increasing; and I am labouring at the Malabar, which I hope soon to master, by the blessing of God. I also conduct a school, which contains 60 native children, who regularly attend, and, I thank God, improv every fast. I am bold to affirm, that they are as capable of improvement as any children I ever saw in my life. I have had many astonishing instances of the strength of intellect manifested, particularly in committing to memory portions of Scripture, catechism, and columns of words in the English and Malabar, which they write out of the vocabulary. I always open the school by reading a chapter in the Scriptures and prayer, and close with singing and prayer, in which they are quite willing to engage; and many times does my cup almost run over, while I am holding them forth at a throne of grace, which I regard as a favourable token from God. I have never a doubt on my mind, but we shall ultimately succeed, and God will reign over all. I think it an infinite honour to be employed in such a cause, and count not my life dear unto me, so that I may finish my course with joy, and the ministry I have received of the Lord Jesus. My brethren are heartily employed in their labour of love. I do not doubt but we all have an interest in your prayers.

SOUTH AFRICA.

Extract of a Letter from Mr. BARNABAS SHAW to the COMMITTEE, dated Khames Berg, Little Namaqua Land.

HAVING an opportunity of conveying my letters to the Cape, I seize the opportunity of giving you further information respecting my proceedings in this place.

May 11. I took down the names of the persons who were desirous of learning to read, and found about 50 who were full of joy on the occasion. The afternoon was spent in making a beginning.

12. I began to plough, with a plough that I had made after the manner of the English. One Boor, who had seen the plough, said it would break against the first stone we came to in the land. Another sent me word, that my labour in mak-

ing the plough was in vain; that no plough would go without wheels. I was regardless of their folly, and persevered in my work, and proved to them, that I could plough to better purpose, with my own plough and four oxen, than any of them can do with their Holland's ploughs and twelve. I was, however, under the necessity of following the plough myself, for a considerable time; but I had rather do this, than be deprived of corn, or buy it of the Boors: besides, the Hottentots are eager to have corn, that they may also make bread; and I suppose about fourteen of them have already sown their seed—some one bushel, and others five. So that the gospel, I trust, will not only prove beneficial to the souls of the Hottentots, but also to their temporal circumstances.

25. While preaching this morning, on the value of the soul, all were peculiarly attentive, and some, on account of their sins, wept aloud. I feel my soul this day more fully engaged in the work of the Lord.

26. I asked one Hottentot man the following questions:—Do you believe the word of God?—Yes, I believe it is true, indeed. Wherefore do you so believe?—I so feel it in my heart, that I am certain of the truth thereof. Are you a sinner, think you?—Yes, I am sure of it. How were you brought to know this?—By the word of God; I see therefrom, that my life has not been as the book says it should be; I also feel something within me that condemns me when I do wrong, and fills me full of trouble. Another said, he had now so much love for the gospel, that he had rather live where it is preached, though half hungered, than live where he could have all worldly things, and not hear the word of God.

June 1. I spoke from "My sheep hear my voice," &c. O how encouraging is the word of God to my soul in this barren land. Though I have not the privilege of hearing the gospel preached by others, yet I find, "He that watereth shall be watered also himself."

11. When leaving Chapel this evening, one man said, "I often wonder why a Missionary did not come to us before:—did not the English know that our fathers were Heathens?" The opinion that the Hottentots have of the English is so good, that they seem to be assured, if the English had known of their state, they would have sent them a Missionary. The praise of Great Britain is going through the world, and, though far off, I feel an attraction thereto, and can say in my heart, "I love thee still."

12. A tiger has been amongst the people's cattle, and devoured a foal more than a year old. They came to me, and said, we must hunt in the morning.

13. We rose long before the sun, and hastened to the place where the foal was lying dead. We had a great number of dogs, and I had also my great gun. After some time we killed him.

22. Having frequently examined the candidates for baptism respecting their repentance and faith in Jesus, I chose from amongst them ten, who I supposed best understood the spiritual meaning of the ordinance. In the evening, I bap-

tized them "In the name of the Father," &c. This was done in the public congregation, when I preached from Acts xxii. 16, "And now why tarriest thou, arise and be baptized," &c. The questions that I asked were answered in the most satisfactory manner; and, before the conclusion of our service, I requested the ten who had been baptized to stand up, and receive the word of exhortation, which I gave from 1 Thess. v. 15—24.

That you may have some idea of the manner how my time is spent, I send you the following plan, which I now attend to:—

PLAN.	Prayer Meeting. Preaching. School. Preaching.	School. Catechizing Children.	School. Preaching.	School. Prayer Meeting.	School. Class of Men.	School. Preaching.	Class of Women.
HOUR.	6 10 2 6	9 6	9 6	9 6	9 6	9 6	6
	Sunday.	Mon.	Tues.	Wed.	Thurs.	Frid.	Sat.

28. A young man and woman were married, having previously professed their faith in Jesus Christ. All was solemn during the service.

29. Seven other persons, who have for some time desired the ordinance of baptism, were this evening allowed to receive it; and there are several others, who say they are so full of trouble in their

souls, that they know not how to live; but as yet are afraid of the ordinance, lest they should dishonour it by their lives. Eleven children have also been baptized, whose parents solemnly promised, before God and the church, to train them up (as far as they knew, or shall know) in the way they should go.

AMERICA.

Extract of a Letter from Messrs. LUSHER and JOHNSTON to the COMMITTEE, dated New York, Nov. 10, 1817.

To hear of the safe arrival of your Missionaries and their families at the places of their destination, we are persuaded, is pleasing intelligence to you and to all our dear friends. Captain Landers, a British Methodist, being at this moment about to sail for London, we gladly embrace the opportunity of transmitting a few lines to inform you of our safe arrival at this port yesterday, Sunday the 9th, at 12 A. M. after a rough though speedy passage (considering the lateness of the season,) of forty days, and that we are all in perfect health, thanks to the Father of mercies, who hath hitherto helped and preserved us. You have probably heard that we sailed from Gravesend on the 1st of October. The wind was fair, and in three days we lost sight

of land and were launched on the wide Atlantic ocean. With the exception of frequent squalls, and much sea sickness, nothing material occurred until Monday the 13th, at three A. M. when we were called to encounter a tremendous gale of wind; indeed, to use the language of the ship's journal, it blew a perfect hurricane. In a few minutes our fore and mizen sails were shattered to pieces, the main-sail split, the jib-boom carried away, and other parts of the rigging sacrificed to the fury of the gale. But here we discovered the interposition of the goodness and power of God in our behalf, for had not the rigging thus given way, the ship, in all probability, would have overset, having at the time a great deal of sail set. Our situation was perilous, the scene was awful; but we knew and felt that we were in the hands of that Being, who rides upon the whirlwind and directs the

storm. At 12 A. M. the gale began to moderate, and, toward evening had wholly subsided, and we could indeed join with the Psalmist in exclaiming, "Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!"

The subsequent part of our voyage was alternately marked by calms and storms; but, upon the whole, we have cause for gratitude to God for his providential care over us, and for the very kind reception we have met with from the friends in this city. We are happy in being able to assure you, that the Methodists in New York, at least those of them with whom we have associated, are intelligent, pious, and hospitable. We intend, in two or three days, to proceed to Canada. As the Captain is waiting for the letter, we have only time to add, that we remain, your's affectionately,

R. L. LUSHER.

EDWARD JOHNSTON.

NEWFOUNDLAND.

Extract of a Letter from Mr. THOMAS HICKSON to the COMMITTEE, dated Bonavista, Newfoundland, August 25, 1817.

BEING persuaded that any information relative to the spread of the gospel, in any part of God's dominion, would add much to your happiness, I embrace this opportunity of transmitting a few lines to you, expressive of what has come under my notice; and should have been very happy to have done this sooner, had a convenient opportunity served. Our last District Meeting was held in Carbonear, which was attended with a good measure of the soul-animating influence of that Spirit, who causes brethren to dwell together in unity; and the information we had to receive from each other, respecting the success which had attended our labours through the past year, was truly pleasing: of this you will have heard more at large from brother Cubit. We hope all our steps were ordered by the infinite counsel of that Being in whose service we are engaged. You will have heard, before my letter comes to hand, of another very painful event, which has taken place since the meeting, viz. that our very elegant Chapel, in which we then assembled, is now burnt to the ground. Our trials of this nature are very acute to ourselves; and what very much augments our anxiety, is our being under the painful necessity of troubling you, in requesting you to lend your friendly aid, to prevent us from sinking; without which, I fear, must inevitably be the case. For such is the reduced

state of things in this country, (of which I have no doubt you have had sufficient information,) that, though the same willing disposition still remains in the minds of the people, to carry on the work of God, independent of their British friends, it is now more than they can do: but we are very sure that whatever you can do for us will not be wanting. Requests of this nature, you will have received from brothers Cubit and Walsh. But, lest the Committee, as well as our numerous benefactors should ever be discouraged from a continuance of their liberal support, we wish them to understand, that they are not sowing their seed in vain, for much fruit is already seen, and the promise of a glorious harvest. We are situated amongst a people, who are not forgetful of the obligations under which they are laid, by reason of the gospel being sent among them: their thanks to God, and the Committee, as well as to all the lovers of the Missionary cause, scattered through Britain's favoured isle, are heard both in public and in private, for having favoured them with so inestimable a privilege as a preached gospel. I have witnessed the same wonder-working Power in this region of frost, as I have done in my own country. During the inclement season, our meetings are well attended by a people whose attachment to the truth out-braves the wintry blast. I have frequently thought, if our benefactors were to see the female part of our congregations, toiling through the immense snows to get to hear the word of life, they would be more than ever convinced of their contributions being well bestowed.

As it is customary with me to catechize the young people after the Sunday night's prayer-meeting, I lately desired them to stay as usual; but such was the distress of their minds from a sense of sin, that I was under the pleasing necessity of turning our catechizing into praying. The subjects of the glorious work begun among us are chiefly young people. I have formed a class of the young converts, 23 in number.

I feel thankful to my Great Preserver, for his continued loving kindness towards me, through the past very tempestuous winter, which, for depth of snow, severity of cold, and long continuance, has not been equalled in the memory of the most aged with whom I have conversed; so that there was an amazing contrast between the two winters which I have passed on this side the flood. In the month of February, I had a very great manifestation of the love of God to me, as an individual, of a chastising nature.

It pleased the Lord to lay his afflicting hand upon me for a fortnight, which, for a time, appeared to be unto death; to this I felt perfectly resigned, knowing that "to depart and be with Christ was far better." And if I had any wish to live, it was that I might be rendered more useful to my fellow men. I could not but feel some concern for my dear flock, especially as they could not have their regular preaching. The deep-rooted affection, which they manifested to me during my illness, both by night and by day, is never to be obliterated from my memory. It is in answer to their incessant prayers to God in my behalf, that I attribute my almost miraculous restoration. Ever since this, my health has been very good. And I never felt more determined "To work, and speak, and think for God," than I do now. I hope my present appointment will be attended with great success. My prospects are pleasing at present; my congregations are large and attentive; our Chapel is nearly completed. I have recommenced a Sunday-School, and have upwards of 80 scholars. I hope this will be rendered a lasting blessing to the whole Harbour.

Extract of a Letter from Mr. DUNCAN McCOLL, to the COMMITTEE, dated St. Stephen, County of Charlotte, New Brunswick, Oct. 28, 1817.

OUR country increases in population. Charlotte county lies on the dividing line between the United States and the British Provinces. There are but two elderly gentlemen, of the Church of England, and myself, preaching in the county. The inhabitants of St. Stephen call loudly for all my labours; and those of St. David, where we have a people, a chapel, and a good burying ground, stand in equal need. I have consulted brother Bennett and the people, and we are fully agreed that the time is come to apply to God, and to yourselves, as his servants, to send us a faithful missionary, who will not fear to face the snow-storm in the cause of his Lord and Master.

Let such an one come to us next spring, or please to direct our district meeting to send us one.

Notwithstanding you will have to be at some expense for a little while, I have no doubt but what the people at St. David's will soon take the whole of that burden, as they will be the first object of his care; and you will have cause to rejoice in the fruits of his labours.

Our New Chapel will soon be finished. The chief of the inhabitants attend with us. I enjoy health, my soul feels happy

in God my Saviour, and in the best of causes. My wish is to live and die in the harness, and I crave the prayers of the Committee that this may be the case. My wife is no worse as to her bodily strength, although she must calculate to spend her days in pain. She is patient, and enjoys much of God's love. We have much peace in this church at present. The friends are generally alive to God, and my hearers are very attentive; yet we can scarcely keep up our numbers, owing to the vast many deaths which we have had, and are likely still to have, because of mortal fevers, and of old age. But thanks be to God they have all gone off in great faith and love.

Extract of a Letter from Mr. W. WILSON to the MISSIONARY COMMITTEE, dated New Providence, Sept. 26, 1817.

In my last I informed you the Lord had poured out his Spirit on the people here in an extraordinary manner. Glory be to his name, he is still visiting in mercy, young and old. On the 24th I preached in the morning; it was a solemn time, powerful impressions were made on the minds of the congregation in general, and they seemed to bow before the word of God. One literally fell to the ground; we prayed for her, and the Lord heard prayer, and set her soul at liberty; on which her joy was such, that she literally clapped her hands, while tears of gratitude flowed down her cheeks. After preaching, five whites and some blacks began to meet in class; on the 31st, 11 whites and six blacks. On the 1st of September, we held our missionary prayer-meeting; it was a blessed season. I rejoice to know that we have an interest in the prayers of the children of God, as I can assure them they have in ours. May we pray more and more for each other. I feel the need of it. As to the resolution relative to Sunday schools, I am thankful to learn that the Committee have taken it up; I believe it will be for great good. On my entering on the missionary work I was determined to do all I could to promote the cause of my God, and I judged that the establishment of Sunday schools would probably be one great mean of doing it. In our District-Minutes you will see we resolve to establish schools in every place; and I am happy to say, since the alteration of New Providence Chapel, our brother Ward has established one in the East, and another in the West.

When I went to Harbour Island, and found there was no Sunday school there, being desirous of establishing one, I pro-

posed the matter to our people, and we began one for white children, and one for the blacks, and have now upwards of 200 children in them. Since the establishment of the schools there is scarcely a child to be seen in the streets on a Sabbath-day.

Our chapel is by far too small; we have not a sitting to let, but many are wanted, and the people sit out of doors to hear the word. On the 21st the Lord's supper was administered, and it was a profitable season. In the afternoon we held our quarterly love-feast, and it was a time that will not be soon forgotten. Several white people joined the society.

On the 24th we left this healthy island for New Providence, and Captain Fisher was so extremely kind as to send us in his sloop, which was a great convenience to us. I pray God to reward him for his very great kindness to me and mine.

I thank God for the measure of health he has afforded me and mine; our health is as good as when in England. I feel determined to praise him for all that is past, and to trust him for all that's to come. I beg an interest in all your prayers, and in the prayers of the friends of Missionaries every where.—I remain your's, &c.

W. WILSON.

Extract of a letter from Mr. MOSES RAYNER, to the COMMITTEE, dated Antigua, Nov. 29, 1817.

FATHERS AND BRETHREN,

DARK and mysterious are the ways of God. It is man's duty and interest fully to submit, and silently adore. Eternity will reveal what is now involved in darkness. To the various and almost continual calamities with which our Dominica friends have been visited, is added the death of their late pastor, and our very worthy, and much-lamented brother, Mr. Beacock. I first became acquainted with him in St. Vincent, and was with him there principally for a month, and occasionally afterwards, until the conclusion of the last district-meeting. From that time until his latest moments, we freely and frequently communicated. From first to last I have found him to be a man of God, eminent for real piety. He daily walked with God. Wherever he was, he appeared as if engaged with and for Him. His charity, diligence, zeal, humility, resignation, and love, I scarcely ever saw excelled, if equalled. Any part of his Master's work was cheerfully attended to; he seemed to live under the influence of the Spirit, which animated the apostle when he said, "But none of these move me, neither count I my life dear unto myself, so that I might finish my course with

joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God." He was in Antigua from the time of his first arrival to the following district-meeting. I have heard many of the friends here speak to one purpose, viz. That his deep piety was very conspicuous; some discovered it in one way and some in another; which they described. Words cannot express my feelings, when I heard of his death; nor could I recover my spirit and vigour for some days. His loss to the mission is incalculable; but to him it is gain. He valiantly fought the good fight, and is now entered into the paradise of God. Our dear brother lived and laboured with brother Morgan, from his arrival in the West Indies to his going to the place of his death: and his testimony concerning him is as follows: "We who are employed in teaching others need have on us continually the whole armour of God, that we may preach to our hearers from experience the unsearchable riches of Christ. This was the case in a very high degree with our late brother Beacock. He lived near to God; this was evident to all, more especially to us who had more opportunities of knowing his real character than others could have. Of him I can say, 'The law of truth was in his mouth, and iniquity was not found to proceed from his lips.' The last letter I received from him gave me to understand that he enjoyed a good state of health, and much peace of mind. His missionary career was but short. He walked with me in peace and piety, and did turn many away from iniquity. You may say with safety every thing respecting brother Beacock, that constituted the man of God."

The following account of the sickness and death of brother Beacock was received from a leader, who was much with him; in a letter, dated, Sept. 3, 1817.

"I feel it my duty to attempt to communicate to you the mournful situation we are again left in by the death of our dear brother Beacock; which was on the 29th ult. It hath pleased the Lord to deprive us of one of the best of men, one who studied to shew himself approved; and hath been made a blessing to the people of God; by his holy life and the pure doctrine he preached to us. And although we have not had an increase of number, good hath been done; as believers are established, and pressing forward. Since the time of his arrival, in general he enjoyed good health; though his labour was too great for him, having to attend St. Joseph's, and Prince Rupert's, once a month. We expected therefore he would not escape sickness. On Saturday 16th

ult. he sailed for Prince Rupert's, about ten o'clock in the morning, in an open boat; the sun was very hot, and the weather changed about one o'clock, and some heavy showers of rain followed. Consequently he got wet. On Monday evening, 18th, he returned to Rosseau unwell with a cough and cold; he took something at night to promote perspiration; the next morning he expounded in the chapel, and said afterwards he felt himself a little better. On Wednesday morning he catechised the children, after the morning meeting; and after breakfast took a walk into the town; but soon returned, with a fever. Something was prepared for him immediately, but a vomiting came on; it was then thought necessary to send for a physician, although he hesitated for some time. On this day he said the cold had certainly fallen on his lungs, and he believed would terminate in death. When the doctor came, he gave us every hope of his recovery. On Monday the 25th he was again seized with a raging fever, (which hath swept off a vast number of inhabitants of this town, particularly Europeans.) Every means were used to remove the disease, but in vain; it flew up into his head, and disordered him much. Yet when I inquired if he found his mind staid upon God, he replied, "O yes! there is not the shadow of a doubt." At another time I reminded him of Him who hath said, "I will never leave thee, nor forsake thee," he answered, "Yes, there is a place prepared for me."

He bore his affliction with humble resignation. On Wednesday the 27th he became very feeble indeed, being distressed with an inward burning heat. I was near him during the night; I asked him how he felt his mind; he said, "Comfortable, but that his weakness of body increased," and added, "Do pray for me." We then engaged in prayer, and he joined in hearty Amens, saying these words, "We love him because he first loved us." On Thursday one of our friends inquired if he were happy, he replied, "As well as when in health, no interruption of my peace." At ten at night he became very delirious, and arose, wishing to go out of his chamber, but sunk down with weakness; he was put to bed again, and remained insensible for some minutes, but soon revived. We immediately sent for the doctor, who, when he came, said it was owing to weakness and want of rest.

On Friday the 29th, very early in the morning, he again arose from his bed,

and we could not prevail on him to rest himself. He said he must pack up his clothes, books, &c. and prepare to go aboard the brig that was lying off and on for him; he called for Mr. Morgan, and others of the preachers to assist him, and we could not prevail on him to desist. After he had placed his clothes in regular order, and counted them, he said, "Let us have prayer;" two of us prayed, and, to our great astonishment, he then broke out in prayer. He intreated the Lord to comfort his mourning people here, as he was about to leave them; and that he would send them another servant; and also that he would take charge of him, as he was about to cross the trackless deep. He also prayed particularly for the people at Prince Rupert's, &c. and concluded with saying the blessing. It was truly a solemn time, he being in a languid state of body; but he prayed earnestly, distinctly, and in confidence. He then composed himself for a few moments, and then would insist upon putting on his black clothes to preach his farewell sermon. Soon after, he was prevailed upon to compose himself, and rest. He then lay still all the day; we frequently prayed with him, and he always seemed happy. At eight o'clock in the evening it was evident he was near his end; he could not then speak plain, but was perfectly sensible. We immediately engaged in prayer, and he answered amen the whole time three of us prayed. We then sung two verses of that hymn, "I long to behold him array'd," and as we sung the last lines he smiled, and sweetly fell asleep.

I have now only to add, that I desire to live the life of the righteous, that my latter end may be like his! I crave an interest in your prayers, that the Lord of the harvest may send us speedy help, &c.

On reviewing this account I cannot but see very evidently, that the Almighty proportions grace according to the day of distress. Unto him be all the praise! As a Missionary I see the propriety of (as it were) cutting asunder every earthly tie, living and labouring in our own estimation upon the very poise between time and eternity.

The cause in which we are engaged is glorious; and if our labours are directed to their proper end, and performed in a spirit worthy our character, we shall never repent our Missionary toils, let their consequences, as to this world, be what they may.—I remain your son and servant in the gospel of Christ,

MOSES RAYNER.

To the Editor.

If you judge the following short piece worthy a place in the Methodist Magazine, its insertion will oblige, your's affectionately.

Rye. E. B. L.

ON AN EARLY PRIMROSE,

Hail, hail, lovely Primrose, sweet herald of spring,

Thy beauties with pleasure I see,
A message of goodness and mercy to bring,
Thy Maker has sent thee to me.

Thou tell'st me the storms of stern winter are o'er,

And the roaring of tempests has ceased ;
Thou tell'st me the cold pinching frost is no more,

And the murmuring streams are released.
Thou tell'st me that mercy her sceptre shall wave,

And nature again shall look gay ;
Thou tell'st me creation shall start from its grave,

Adorn'd in its richest array.
Thou tell'st me the hills soon with verdure shall glow,

And plenty shall gladden all hearts ;
Thou tell'st me a deluge of blessings shall flow
From him who all blessings imparts.

Thanks, thanks, gentle Primrose, fair herald of spring!

Whose beauties enraptured I see ;
And thanks to that Being, who sent thee to bring

This message of mercy to me.

LINES

On hearing the Birds sing early one Spring Morning.

THE aerial songster mounts on high,
And chants his tuneful lay ;
Salutes the sov'reign of the sky,
And hails the rising day.

His recent wants are now forgot,
The wintry blast is o'er ;
He seeks not now the poor man's cot,
Nor shares his humble store.

Creation wears a different hue,
Serener skies appear ;
Old earth puts on a mantle new,
And dissipates his fear.

Come, slothful mortals, rise and sing,
With yonder feather'd band ;
And chant the praises of your King,
O'er the reviving land.

Come, emulate seraphic strains,
And praise Omnific love,
With those who tread the blissful plains
In yonder world above.

Rise! rise! for you've a nobler theme,
Than the angelic throng ;
Let love, Almighty to redeem,
Be your exalted song.

Brecon.

G. B.

WRITTEN AT RAITHBY HALL.

HAIL, holy solitude ! Hail, sacred rest !
Hail, shades for ever calm, for ever blest !
Where peace has chosen her serene retreat,
And hopes's gay dreams, and fancy's visions,
meet.

Here art has guided nature, not destroy'd,
And taste ten thousand nameless charms sup-
ply'd.

But 'tis not these alone high transports raise,
Each grove has sweetly echoed prayer and
praise ;

For here devotion's favourite fane is found,
And all the scene is consecrated ground.
Spirits of brighter worlds seem hovering near,
And shed the influence of their happier
sphere.

O'er the calm'd breast a peace celestial steals,
Till every passion her mild virtue feels :
The world recedes from all the blest abode,
And the rapt soul aspires to walk with God.

E. C.

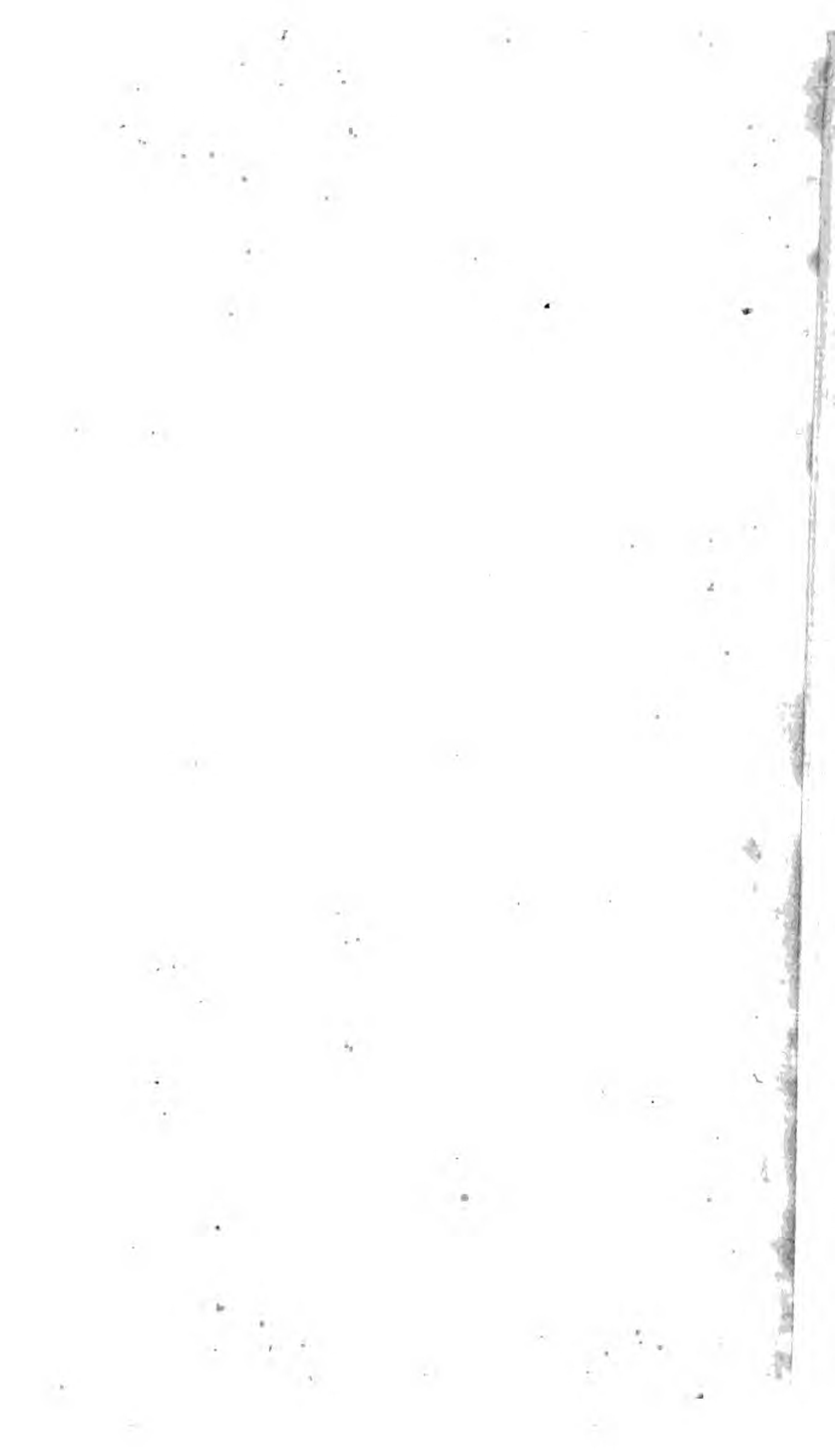
ON A RIVER.

By Lea's near banks, where loo'd in play,
My youth's smooth hours stole pleas'd away,
Late wand'ring, by reflection prest,
Thus taught the friend, the mental guest,
Sweet stream ! where most my haunts delight,
Whose scenes to solemn thoughts invite ;
May my calm life resemble thee,
Such pleasure give, so useful be.

As passing straws and buoyant leaves
Thy yielding surface but receives,
While pearls that lure the searching eye,
Deep treasur'd in thy bosom lie :
May trifles such reception find,
Float merely transient on my mind,
While weightier thoughts admission win,
Sink its whole depths, and rest within.
As the large face the heavens expose,
Thy pure, reflecting mirror shows,
Yet paints, in small terrestrial scenes,
Some bordering flowers, or pendant greens ;
So with resemblances divine,
My copying life direct to shine ;
While earth's faint forms grown distant—lee,
Their lower images impress.

Teach me thy constancy—to force
O'er bars and straits, a stubborn course,
Not idly in suspension held,
Thy path not chang'd, though oft repelled ;
Thy patience teach my ruff'd soul,
When like thy waves, its motions roll ;
Which vexed to foam, when passion's fray,
Gentle its smiles pass smooth away.

Teach me thy rule of temperate bias,
Pleas'd just thy flowry banks to kiss ;
Yet by no sweets allur'd aside,
Till ocean stops thy restless tide ;
O mayst thou, Pattern wise, dispenser,
Moderate to taste the charms of sense!
Still pressing to my "wished abode,"
Nor fix'd till at my Centre, God.





MR. DAVID JONES,

Preacher of the Gospel.

THE
METHODIST MAGAZINE,
FOR APRIL, 1818.

BIOGRAPHY.

MEMOIR OF MR. JOHN BARBER.

To the Editor of the Methodist Magazine.

THE following account of my late lamented friend, Mr. Barber, has been drawn up in compliance with the anxious wish, and at the particular request, of one whom I highly esteem. I have been too tardy in the execution of my trust; but some time has been consumed in collecting the necessary information from distant parts of the kingdom. I have endeavoured to make the best use in my power of the scanty materials which have been put into my hands; but feel that I can only furnish a very inadequate memorial of so much departed worth; such as it is, however, if it meet your views, its early insertion in the Magazine will oblige me.

EDWARD OXLEY.

Bristol, Oct. 15th, 1817.

JOHN BARBER was born at Kinder, a scattered hamlet in the parish of Hayfield, in the county of Derby, on the 16th day of December, in the year 1757. His father was, at one period, in easy circumstances, and considered as a respectable yeoman; but, in later life, through some cause with which the writer is unacquainted, was reduced.

His mother, it is believed, possessed the fear of God, and it is related of her, that on one of her family, who had been reading a part of Bunyan's *Pilgrim's Progress*, treating the subject with unbecoming levity she reproved the offender, with much seriousness; assuring those present, that although what they had just heard was, as they affirmed, *a tale*, yet that tale involved what was essential to their salvation. By her remarks, on this occasion, she appears to have clearly understood the work as allegorically descriptive of the Christian's experience and warfare; and, it is added, in connection with the above anecdote, that, for a season, the conversation made a deep impression on the mind of her son John.

Little, however, is known, with certainty, of the early life

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our late excellent Superintendant, previous to his conversion to God. From the account of the few who survive, and who knew him before that period, he appears to have been generally considered as a "wild, untaught, and untoward youth;" rude and profane in his habits, notoriously addicted to the awful practice of common swearing, and equally regardless of the wholesome restraints and prudent counsel of his parents. Yet, under all these unfavourable circumstances, he gave frequent tokens of that noble frankness, manly independence, and fearless decision of character, which undeviatingly marked his progress in future life; and which, under the influence and controul of Divine grace, contributed, in no small degree, to the extensive usefulness and abundant success of his ministerial labours. As he approached to manhood, the situation of his family, it is supposed, reduced him to the necessity of engaging as a servant in husbandry, with Mr. Carrington, of Edale. A respectable class-leader, now living, knew him at the time, and recollects his occasionally attending meetings for prayer, at the house of Mr. Hatfield, another class-leader, but this rather for the purpose of ridicule than edification.

About this period he began to feel the disadvantages under which he laboured, through the neglect of his education, and to see the necessity and appreciate the value of useful knowledge. Under these impressions he diligently sought instruction in an evening school. Equally earnest in this as in less lawful pursuits, he exhibited the most striking proofs of the strength of mind, for which he was so remarkable, by the rapidity of his progress in the acquisition of that information which he so much wished for; and his tutor is said to have declared, that he never had a pupil who made any thing like an equal proficiency.

On quitting the service of Mr. Carrington, at the end of twelve months, he became an inmate in the family of Mr. Greaves, of Woodlands, a class-leader, and a man of steady piety, with whom it was an invariable rule to keep no servant who refused to attend the means of grace with the rest of his household. As Mr. Barber's introduction into this family was not less remarkable in itself, than eventually important in its consequences to him, it well merits recording in this place. From the different accounts before the writer, it appears, that Mr. Greaves, at the period in question, went to Hope fair, for the purpose of hiring a manservant; there happened to be but few present on that occasion. After delaying until the evening, he hired John Barber, as the only person calculated to suit his purpose. At the moment, it appears, he was unacquainted with Mr. Barber's profane habit of swearing, but, on being immediately afterwards informed of it, by a third person, he returned to his new servant, and proposed setting aside their engagement; observing, like a man of

God, "Although I have agreed to give thee the wages which thou hast asked, I have a young family which I wish to bring up in the fear of God, and if thou wilt not promise me never to swear in the presence of my children, I will not have thee in my house." After a momentary pause, Mr. Barber replied, in a way worthy of himself, "Well, if it must be so, I will never swear another oath." And he kept his word. During his residence in Mr. Greaves's family, the uniform and consistent deportment of his master is supposed to have made a strong impression on his mind; he appears, however, to have been first awakened to a just sense of the danger of his situation, as a sinner, through the occurrence of an earthquake, which took place in his own neighbourhood, about the month of September, 1777. This alarming phenomenon having passed away without his personal knowledge, he inferred, that God had withheld from him the awful warning, as an incorrigible offender. The effects produced by this reasoning being observed by different serious persons, his neighbours, they invited him to hear a local preacher, at Alport, to which he acceded; and the consequence was, that he was most feelingly convinced of his fallen estate, and experienced the keenest distress of mind on account of sin; the constant language of his heart was, "Against thee, thee only have I sinned, and done this evil in thy sight." Deeply penitent before him against whom he had so awfully lifted the arm of rebellion, from his earliest years, he now, in the bitterness of his soul, in secret retirement, and in every public mean of grace, sought the Lord with all his heart; and after passing through the most agonizing exercises of mind for more than six months, on Easter Sunday, in the year 1778, he found peace with God, and was enabled to rejoice "with joy unspeakable and full of glory;" "the Sun of Righteousness arose with healing in his wings," and "the days of his mourning were ended." On the day following his deliverance he had occasion to take a journey of thirty miles, during which his mind was so filled with the Divine presence, that he could do little else than praise the Lord for his mercy, and this was the language of his heart and his lips,

" Jesus, all the day long,
Was my joy and my song,
Oh! that all his salvation might see:
He hath lov'd me, I cried,
He hath suffered and died,
To redeem such a rebel as me."

The glorious change which Divine grace had effected in his heart, was immediately made manifest in his life and conversation. Soon after his conversion to God, the same class-leader, alluded to in the former part of this narrative, and who had known him well in his unregenerate state, but who, it would seem, was unacquainted with the change which had taken place,

found him at a prayer-meeting in the very house where he had formerly been in the habit of attending for the impious purpose of ridicule, and was, as well as others present, exceedingly astonished, when Mr. Barber walked up to the middle of the room, gave out a hymn, and prayed with great fervency and propriety.

His master had now no longer to dread the profane example of his servant, who was become a steady member of his own class, and whose conduct was so perfectly regular, cautious, and circumspect, and his zeal so fervent, that some, even in his master's family, thought him "righteous over-much," and particularly in respect of the great portion of time which he spent in secret prayer. But his personal experience of the "goodness and severity of God," not only taught him the necessity of continuing "instant in prayer," but also led him to feel inexpressibly for the ruined condition of his fellow-men; and when once a holy zeal is kindled in a mind so constituted and divinely disciplined as his was, dangers and difficulties shrink from its hallowed touch; and whilst opportunity excites, opposition only increases the flame.

Influenced by such views and feelings, he could not, with calm indifference, behold a "world lying in wickedness;" and therefore, in the very infancy of his religious course, with that undaunted courage and stern fidelity for which he was so eminently distinguished, he habitually reprov'd whatever he conceived to be evil; and not unfrequently would he stay the passenger on the public road, in order to warn him of the danger of perishing in his sins, and solemnly and affectionately to entreat him to "flee from the wrath to come."

When his year of servitude with Mr. Greaves expired, he quitted his situation, with the intention of learning the business of a weaver. He chose this employment under the idea, that he should no longer be accountable to others for the disposal of that portion of his time which was devoted to religious exercises. He therefore engaged a local preacher, at Stockport, to instruct him in the business; but this person proving unsteady, Mr. Barber removed to Chinley, and employed himself in the same occupation in the house of a Mr. Mathews, who was a member of the Methodist Society, and a schoolmaster. The workshop was connected with the school-room; during the hours of work Mr. Barber kept his Bible constantly beside him, and on his meeting with any difficulty he immediately consulted the schoolmaster; and as his own understanding was strong, and his apprehension quick, and he read much, his profiting soon became apparent to all around him; for whilst in fervent prayer he called upon the "Father of lights," for wisdom and direction, he cultivated his mind with unwearied patience, diligence, and perseverance. Although from the period of Mr. Barber's conversion it was ge-

nerally believed that he would, ultimately, become a preacher, yet it does not appear that on his removal to Chinley, he had ever cherished the most distant idea of being engaged in the ministry of the gospel; but "God's thoughts were not as his thoughts;" a very short time after that removal, he was suddenly and unexpectedly called to the work.

During the period of his acting as a local preacher, according to the testimony of the oldest surviving members of the Chinley society, when recently questioned as to his personal conduct, and the general character of his experience, "he was habitually zealous, exemplary, and happy."

As a faithful minister of the gospel, divinely called and qualified, and influenced by the awful considerations and exalted motives which actuate a man of God, Mr. Barber could not fail of preaching with that acceptance and success which uniformly attended his labours, prior to his appointment to a circuit. Previously to that appointment, the opinion of one who was deemed fully competent to judge, being asked by the Superintendant who recommended Mr. Barber to travel, he replied, "Mr. Barber has a mind, and will improve; he is very useful in his present station, and I have no doubt he will make a great preacher."

After he had acted as a local preacher for about three years, he visited Macclesfield, for the purpose of hearing Mr. Wesley preach. Here his reputation seems to have preceded his visit; he was informed on his arrival, by Mr. Rogers, then the Superintendant of the circuit, that he must preach the following morning, at five o'clock; this Mr. Barber refused, and strongly remonstrated against it, but in the end was almost literally forced into the pulpit.

On this occasion what he said was peculiarly owned of God, and rendered especially edifying to the congregation; and Mr. Wesley was so fully satisfied with him, that he shortly afterwards (in the year 1782) appointed him to the Birmingham circuit, where his laborious zeal and exemplary fidelity proved a general blessing to the people.

Here it may not be irrelevant to remark, that the church has sustained a great loss, through the want of a detailed history of Mr. Barber's ministerial life. To those who may be called to succeed him in the ministry, such a record would have exhibited a model worthy of their closest imitation. He has not, however, left behind him a line upon the subject; although the writer knows that, for several years, he had it in contemplation, and only waited for a season of sufficient leisure; but that season never arrived; he hoped indeed to have found it at Bristol, but here, as heretofore, his incessant engagements obliged him to lay aside his design.

It is not less to be regretted, that we have no account of his

Christian experience; a clear and faithful relation of the work of Divine grace, in a mind like his, must have proved abundantly edifying, both to those engaged in the work of the ministry, and to the Christian world in general. From all the writer has been able to collect, he is led to conclude, that those years which Mr. Barber spent in Huddersfield, Manchester, and London, were amongst the most extensively useful of his life. In the former place, if respectable testimony be entitled to any credit, on his arrival he found a large society nearly torn to pieces by dissensions; through his prudence and firmness, however, the mischief was considerably counteracted, and a glorious revival of religion immediately succeeded. In Manchester, his ministry was crowned with much success; and also in London, where his memory will long be cherished with the highest respect, and his public services held in grateful recollection.

As a leading member of the Committee of Privileges, when the attempt was made in the House of Lords to pass a Bill, subversive of the inalienable and dearest rights of man, Mr. Barber took a very decided part; and to the superior prudence, persevering zeal, unwearied patience, and undaunted firmness of that Committee, the Methodist societies throughout the United Kingdom, are, under God, indebted, not only for the counteraction of a measure which involved the most alarming curtailment, if not the utter extinction of their religious liberties; but, more especially, for the confirmation and extension of our inestimable privileges.

In this, as in every other instance where the interests of Methodism were at stake, Mr. Barber was ready, with his colleagues, to take his station in the "front of the battle;" and on some public occasion, during the agitation of this important question in Parliament, it having been observed in his hearing, that, if the measure were carried into effect, the Methodist preachers would have to go to prison; with that noble daring, so characteristic of the man, he replied, "then let us go to prison at once."

In a subsequent quarterly meeting, for the London West circuit, the thanks of that respectable body were voted to Mr. Barber, for his exertions on the above momentous occasion, and communicated to him through the medium of its Secretary, Joseph Butterworth, Esq. M. P. in a resolution equally honourable to the feelings of the meeting, and the character of the individual whose services it recognized. The following is a copy of the resolution:—

*“London West Circuit.—Methodist Quarterly Meeting,
7th of October, 1814.*

“Rev. Mr. ENTWISLE, in the Chair,

“Resolved unanimously,—That the cordial and affectionate thanks of this meeting be presented to the Rev. John Barber, the

late Superintendant of this circuit, for his diligent and judicious attention to its concerns; for his firm, manly, and prudent conduct throughout the very important transactions with his Majesty's government, respecting religious toleration, during his residence in London; for his unwearied zeal, affection, and wisdom, uniformly manifested in the cause of God; for his liberality and public spirit; and for his Christian kindness to the poor, and the individual members of the society.—Extracted from the Minutes.

“JOS. BUTTERWORTH.”

At the Conference for 1814, Mr. Barber was appointed for the Bristol circuit. On his arrival in this city he entered on his work with an ardour which astonished every one. The superintendance of the concerns of so large a society as that of Bristol, is an undertaking of no ordinary magnitude, and furnishes ample occupation for every moment of time, and for the exercise of every talent which the individual who engages in it may possess. In addition to his labours in the pulpit, which were excessive, Mr. Barber was always found at his post, in the quarterly, missionary, prayer, and leaders' meetings.

The internal state of the society was minutely inquired into, and underwent the closest scrutiny, and nothing connected with its welfare was overlooked.—In the pulpit, and in the society-meeting, he gave full proof that he only lived and laboured to promote the best interests of the souls committed to his charge. In the leaders' meeting, the whole of its multifarious concerns were subjected to his revision; and his fidelity towards the leaders stamps a peculiar excellence on his character; neither situation in life, nor standing in the connexion, had the least weight with him, in preventing the discharge of what he conceived to be his duty. Each leader was called upon, in succession, to give an account of his Christian experience, and to state his views of our doctrines; and wherever it was thought that admonition, reproof, or encouragement were called for, that which the case required was administered with the strictest impartiality. By these means a full attendance was generally secured, the leaders were aroused to renewed exertions, and the beneficial effects of the whole were felt, more or less, throughout every part of the society.

In the different meetings for prayer, much of the Divine unction was experienced; numbers were convinced of sin, not a few converted to God, and believers in general found these “times of refreshing from the presence of the Lord.”

In every thing connected with our missions abroad he took the warmest interest, and laboured with indefatigable application to promote their extension and success. His colleagues entered heartily into all his views, and seconded all his efforts to promote the vast and various objects of which he never for a moment lost

sight. They were as the heart of one man; and their union, zeal, and co-operation led to those results which in every such case may be expected,—a gracious revival of religion in almost every part of the circuit, by which several hundreds of new members were added to the society; most of whom continue unto this day. In this blessed work Mr. Barber had his full share. Bristol holds many seals to his ministry; and the remotest corners of the circuit are not without the fruits of his labours.

The methodical arrangement of his work, and the constant redemption of his time, together with his uncommon activity and diligence, enabled him to accomplish much; and his exertions, to those who were not eye-witnesses, would appear almost incredible; for, in addition to his own share of the labour of the circuit, during the first year, in consequence of two of his colleagues being, at the same time, under tedious confinement from fractured bones, he not only regularly attended to his own appointments, but, whenever opportunity allowed, theirs also, although labouring, at the moment, under a very distressing and painful malady himself; and the writer knows it to be a fact, that during this period, for nearly five successive months, he fulfilled some official engagement (and not unfrequently four or five) every day of the week.

(To be concluded in the next.)

DIVINITY.

REMARKS ON ST. BASIL'S DOCTRINE, WITH RESPECT TO THE SONSHIP OF CHRIST.

To the Editor of the Methodist Magazine.

It has been sometimes remarked, that the fathers of the church wrote in so ambiguous a manner that very different and opposite doctrines may be equally proved from their works. This assertion is true only to a certain extent; there are indeed some points on which they have expressed themselves in an indistinct, obscure, and uncertain manner; but there are others, respecting which their language is most clear, most definite, most unequivocal, and most completely removed from the possibility of misconstruction. I think we may reckon among the foremost of these the doctrine of the Trinity, and the doctrine of Christ's Sonship in his Divine nature. It has been lately intimated, that this last was not generally held by the ancient fathers; and it has been questioned whether it can be proved to have been held at all. I am of opinion, that the best reply we can make is, to present the Christian world with a large and copious extract from one of

the greatest writers of Christian antiquity. To promote so desirable an end, I have executed the translation, which I now send you, of St. Basil's Homily "On the Faith."

It may be necessary to inform some of your readers, that St. Basil was one of the most eloquent, the most learned, and the most holy men, who flourished towards the end of the fourth century. He was the intimate friend of the illustrious Gregory Nazianzen, and the brother of Gregory Nyssa, who is said to have drawn up the Nicene Creed. It is well known to those who are versed in Ecclesiastical History, that Basil was peculiarly distinguished by his attachment to orthodoxy, that his faith was never questioned, and that he lived and died in communion with the Christian Church. If, then, the sermons and treatises of all the other fathers had perished, and those of Basil only had been preserved, we might still have been absolutely certain that his doctrines were the doctrines of the Church in his day. But we possess the writings of many fathers who were his contemporaries, of many who preceded him, and of a few who followed after him; and we may assert, without much hesitation, that the Eternal Sonship was held by all the orthodox.

Besides the object which I have stated, some other ends will be answered by the translation which I send you, subordinate, indeed, but not to be disregarded. The pious Christian will be charmed with the piety of this discourse; the man of taste will admire the magnificence of its style; and the critic will perceive, that its plan and structure have considerable merit. In this sermon there is a strict unity of design, and this unity is admirably preserved throughout. I shall only add, that the original may be found in the second volume of the Benedictine edition, and in the first volume of the Paris edition of 1618.—I am, Sir,
your obedient servant,

H. S. BOYD.

Margate, 29th Jan. 1818.

*St. Basil's Homily "On the Faith," translated from the Greek
by H. S. Boyd.*

To meditate on God unceasingly is a righteous employment, and to a pious soul it never can bring satiety; but to discourse of God is arduous; for the intellect of man is surpassed by the grandeur of the subject, and his words are inadequate to the conceptions of his intellect. Since, then, our ideas are unequal to the majesty of the theme, and our words are inferior to the elevation of our ideas, does it not behove us to sit down in silence, lest, by the poverty of our speech, the wonders of theology should be disgraced? The desire, indeed, of glorifying God is natural unto all who are endowed with reason, but all must alike be baffled who would worthily discourse concerning him. No one

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is so infatuated, no one so deceives himself, as to imagine that he can arrive at the highest summits of comprehension. In proportion as a man hath made advances towards this heavenly knowledge, will he perceive and feel his imbecility.

Such was Abraham, such was Moses, when they beheld the Deity, as far as a mortal could behold him; then, especially, did they account themselves as vile, the one declaring that he was but earth and ashes, the other saying he was slow and impotent of speech; he saw, he felt, he deplored the inefficiency of his tongue, which was unable to reach the sublimity of his ideas. But since, in this assembly, each ear is opened to receive theological instruction, and since no satiety accrues unto the church, even from continued hearing, it behoves us to discourse according to the measure of our ability.

I purpose to inquire, not how great God is, but how far he may be apprehended. What, though our eyes be unable to pierce through the regions of unbounded space, shall we refuse to contemplate that portion of the universe which is accessible to our view? Let us then, by the tribute of our words, discharge some portion of the debt of piety; let not the greatness and the magnificence of the argument confound us in eternal silence. Not even the tongues of angels, whatever they may be,—not even the lips of the archangels,—not all the united voices of all the supra-mundane powers could worthily celebrate the smallest part, much less the whole of this stupendous subject. If thou desirest to speak of God, or to hear him spoken of, burst asunder the fetters of the body, and break from the thraldom of the senses; leave the earth behind thee, leave the ocean beneath thee, rise above this lowly atmosphere; escape the influence of the seasons; outstrip the march of time; regard not the beauteous fabric of the earth, but ascend above the firmament. Consider those resplendent orbs, those starry wonders, which blaze around thee, which astonish thee with their harmonious order, their stupendous bulk, the benefits they afford to man, their wondrous movements, their effulgence, their arrangement, their oppositions and conjunctions. Behold the milder lustre of the moon, and the more gorgeous glories of the sun. Having beheld them all, and having soared above them all, with thy pure unclouded intellect, contemplate the intellectual beauties, the celestial armies, the chorus of the angels, the præfecture of the archangels, the glory of the potentates, the presidency of the thrones, the principalities, the powers, and the dominions. Having surveyed them all, having penetrated creation with a glance, upborne on the wings of intellect, continue thine aspiring flight, and contemplate the nature of Divinity. A nature, permanent, unchangeable, undeviating, uncompounded, and indivisible. A Being who dwells in splendour unapproachable; a potentate ineffable; a greatness uncircumscribable; a glory all irradiating; a goodness all desirable;

a beauty indefinable; a beauty which is apprehended by the ravished soul, but which bids defiance to the powers of expression!

There, in unclouded majesty, are enthroned the Father, the Son, and the Holy Spirit; an independent nature; a regal domination; an unoriginated excellence. Behold the Father, the cause of all things, the source of being to the things which be, the origin of existence. From him proceeded the fountain of life, the wisdom, the power, the unvarying image of God, who is invisible. The Son, who was begotten by the Father, the living Word, he who is with God, and is God; essentially existing, not ascititious; subsisting before the ages, not afterwards engendered; the Son, and not the servant; the Maker, and not the work; the Creator, and not the creature; he is every thing which the Father is. You will observe that I say, "the Father and the Son." Be careful to mark their peculiar distinctions. He therefore, continuing to be the Son, is every thing which the Father is; according to that saying of our Lord, "Whatsoever the Father hath is mine;" for surely those things which are inherent, in the prototype must also belong unto the image.—We have beheld his glory, saith the evangelist, the glory as of the only begotten of the Father; that is, the glory, not of those wondrous powers, which were bestowed upon him by the munificence of God; but the glory of the Son, who, from the sameness of his nature, possessed the dignity of the paternal Godhead. To receive is common to all created natures, but to have the natural right of possession is the property of him who is the begotten Son. Since, then, the Son, by natural right, possesses whatever belongs unto the Father; and since the only begotten hath in himself the whole, not possessing any thing which is participated by another, we learn, from the very appellation of *the Son*, that he is participant of the Father's nature; not having been made by a decree, but having beamed forth from the paternal essence, indivisibly and eternally conjoined unto the Father; his equal in excellency, his equal in power, the participator of his glory. Tell me, what is the Son but a seal and an image, representing the entire Father?

When we descend from his Divinity to his humanity, when we discourse of his manifestation in the flesh, to effect the redemption of the world; when we describe him saying, that he was sent forth, that he was unable to do any thing of himself, and had received a mandate, let not these things incline thee to detract from the Divinity of the only begotten Son. Let not that condescension which was occasioned by thy necessity, be brought forward to lessen the dignity of the Omnipotent. Understand, that his nature was such as became a God, and when you meet with any thing which is lowly and ignoble, refer it to the œconomy of redemption.—The œconomy of redemption!—Oh! if on this

exhaustless subject we were now to attempt discoursing, we should be adding to our present argument an infinitude of ideas, and an infinity of words. We will, therefore, adhere to our proposition.

The soul, which is purified from material dross, and disengaged from terrene affections; the soul, which can leave behind it all created natures; which, like a fish emerging from the depths of ocean, can rise above its native element, can breathe celestial air, and swim on the pure waves of incorporeal existence; that soul will perceive the Spirit where it perceives the Father and the Son; it will see that the Spirit subsists in one common essence; that it is co-eternal, commensurate, and equipollent; possessing whatever they possess; goodness, righteousness, sanctity, and life. For the Scripture saith, "Thy good Spirit." And again, "The righteous Spirit." And again, "The holy Spirit." The apostle says, The Law of the Spirit of Life. Of these perfections, not one is acquired or adventitious; but, as to cast a heat is inseparable from fire, and to shine is inseparable from light, so also to sanctify and to give life can never be separate from the Spirit.

There exists the Spirit,—there, in that blessed nature,—not reckoned with multitude, but contemplated in a Triad, enuniated by unity, not comprehended in the class of entities.

As the Father is one, and the Son is one, so also is the Spirit; but the ministering spirits arranged in their respective orders, indicate a multitude whose number transcends the powers of computation. Seek not amid created beings that which is above creation, nor bring down the sanctifier to the condition of the sanctified. This Spirit fills the angels, replenishes the archangels, sanctifies the powers, and gives existence to the universe. This Spirit, though distributed through all creation, though participated in various degrees and measures, is in nought diminished by the profusion of his bounties. He bestows on all the riches of his grace, and yet his treasure is unexhausted; for they who receive are abundantly replenished, and he who gives is not impoverished. As the sun, shining upon various bodies, and gilding them with various degrees of brightness, suffers not a diminution, so the Spirit diffuses over all his grace, yet endures, undiminished and undivided. He illuminates the minds of all with the knowledge of Deity; he inspires prophets, he enlightens legislators, he makes the priesthood perfect, he strengthens monarchs, he establishes the righteous, he dignifies the prudent, he sheds abroad his graces, he bids the dead to live, he liberates those who had been bound, he adopts those who had been estranged. These things he operates by the regeneration which is from above. Does he find a tax-gatherer? he constitutes him an evangelist. Does he meet with a fisherman? he renders him a Divine. Does he behold a persecutor? he sends him forth an apostle of nations, an herald of the faith, a vessel of election.

By him are the weak invigorated, the poor are enshrined in wealth, the illiterate are rendered wiser than the wise. Paul was infirm in body, but by the exuberance of the Spirit his very garments extended health to the diseased. Peter also was subjected to corporeal infirmity, but through that spiritual grace which dwelt within him, the very shadow of his body expelled diseases. Peter and John were poor, for they had neither silver nor gold, but they bestowed health, which was more precious than gold, and more estimable than silver, for a lame man, though he had received the alms of many, was still a mendicant; but when he had been cured by Peter, he ceased from begging, he leaped like an hart, and magnified his God. John was unacquainted with the wisdom of the world, but in the power of the Spirit he uttered words which no wisdom of man can fathom.—The Spirit is enthroned in heaven, but he pervades the earth, he is every where present, and by no bounds is circumscribed. In each point of space he is altogether present, and yet he is altogether enthroned in heaven. Not as one who is subservient does he administer gifts, but of his own will he dispenses blessings; for, saith the Scripture, he distributes unto each according as it pleases him. He is sent forth, with reference to the œconomy of redemption, but with inherent might he operates.

Let us pray that he may be present to our souls, and may never fail us. Let us pray that he may be present through the grace of Christ our Lord, unto whom be ascribed the glory and the power for ever and ever. Amen.*

* The reader will probably have remarked, that St. Basil dwells much longer on the Spirit, than he does on the Father or on the Son. I therefore think it proper to state the reason, or rather what I conceive to have been the reason. During the latter period of St. Basil's life, the Divinity of the Holy Ghost was made a pre-eminent subject of controversy, and was assailed, if possible, with more rage and fury than even the Divinity of the Son. Basil was one of its most strenuous defenders, and on this account was exposed to considerable persecution. Besides preaching on the subject, he wrote and published an elaborate treatise "On the Holy Spirit." It is a most valuable work, and that man who should translate it into English, would confer a real benefit on the church. In the 29th chapter there is a passage which eminently displays the fervency of his zeal, and which is so grand and noble, that I cannot refrain from introducing it in this place. He has been shewing that the expression, "with the Spirit," had been used from the earliest times by the most eminent preachers in their doxologies. He then proceeds thus:

"How then am I an innovator, and an architect of newly constructed phrases; I who have evinced, that whole cities and nations, that a custom more ancient than the memory of man, that prelates who were pillars of the church, resplendent in all the power and all the science of the Spirit, were the patrons and champions of this expression? On this account a hostile army is drawn up against me, and every city and every hamlet, and the farthest limits of the earth, are crowded with mine accusers. Melancholy are these things, and grievous to the hearts of those who sigh for peace. But are there not rewards unspeakable, for patient endurance in suffering for the faith? Why, then, let the axe be sharpened, and the sword unsheathed; let a fire be lighted up more dreadful than the Babylonian furnace; let every instrument of torture and of destruction be roused against me; for to me at least, nothing appears more terrible than not to tremble at the judgments with which the Lord hath threatened the blasphemers of his Spirit."

In the last edition of my "Select Passages," Appendix, No. 2, I gave a very splendid passage from the 16th chapter of the same noble work.

ADDITIONAL CONFIRMATION OF THE DOCTRINE
OF THE FATHERS ON THE ETERNAL SONSHIP.

To the Editor of the Methodist Magazine.

WHEN I last had the pleasure of addressing you, I sent you a translation of St. Basil's Homily "On the Faith." In the letter which accompanied that translation, I shewed that whatever was the doctrine of St. Basil, must necessarily have been the doctrine of the whole Christian church. Since then it is evident, from the above-mentioned Homily, that he held the eternal generation of the Son, it follows, that this point was maintained by all the orthodox; yet, as it is pleasing to make assurance doubly sure, I have thought proper to transmit to you an extract on the same subject, from St. Gregory Nazianzen. He was the intimate and beloved friend of Basil, an Archbishop of Constantinople, and one of the most illustrious fathers who flourished in the fourth century. The following passage is taken from his oration "On the Birth of Christ." I have given a larger portion of the discourse than was necessary to the accomplishment of my design, being convinced that the eloquence of his style, as well as the fervour of his piety, would be highly gratifying to the reader.— After relating the fall of man, and pointing out some of its fatal consequences, he proceeds thus:

" Since these things needed a greater remedy, they obtained a greater. This was He, the Word of God; He, the Everlasting, the Invisible, the Incomprehensible, the Incorporeal, the Light of Light, the beginning proceeding from the beginning, the fountain of life and immortality, the impression of the Archetype, the indelible character, the unvarying image, the Word of the Father, commensurate with his illimitable nature. He approaches unto his own image; to redeem our bodies he is invested with a body; and to redeem our souls he unites himself to a rational soul, that by human nature, human nature might be purified. In every respect, save only in respect of sin, he becomes a man, and is born of a virgin. As God assumes this nature in the moment of its creation, and thereby prevents its individual subsistence; from two contrarious natures one Christ is formed; of these the one was stamped with dignity, and the other impressed that dignity upon it. O wondrous union! O ineffable conjunction! The Ever-living begins to be; the Uncreated is formed; the Infinite is circumscribed; he is circumscribed by a rational soul; the intermediate link which connects the incorporeal nature of God with the grosser nature of material beings. He who possesses the riches of the universe is rendered poor, he is clothed with the garment of my poverty, that I might be enriched with the treasures of his Godhead. He who is full of blessedness is emptied; yea, for a little season, he is emptied of his glory, that I may

participate for ever in his fulness. O what an exuberance of the riches of his goodness! And what is this mystery by which I am affected? I partook of the celestial image, and I did not preserve it. He participates of my lowly flesh, that he may not only restore the image, but make this flesh immortal. He is associated with us in a second participation, which is more august and more astonishing than the first. For then he imparted that which was superior to our nature; now he partakes of that which is inferior to his dignity. This is more Godlike than the other. In the eyes of all who can understand, this will shine with a more transcending lustre."

In his oration "On the decency to be observed in disputations," St. Gregory thus lays down the doctrine of the church, with respect to the three Persons in the Godhead:—"It behoves us to acknowledge one God the Father, unoriginated and unbegotten; one Son, begotten by the Father; and one Spirit, deriving his subsistence from God; conceding to the Father, the distinction of being the Unbegotten; and to the Son, the distinction of being the Begotten: but in other respects he is their equal, the same in nature, exalted on one common throne, encircled with one common glory, and invested with one common dignity."

In his oration "On the Constitution of Bishops," after explaining and enforcing the doctrine of the Eternal Sonship, our saint answers an objection. I recommend his answer to the notice of those who, at the present day, object to this sublime truth. It is as follows:—

"But if, because mortal bodies are generated, and born in time you maintain, that the Son also must have begun to exist in time, you are investing an incorporeal nature with a corporeal form. And if, because the sons begotten by men were at one time not in existence, but afterwards began to be, you maintain that the Son also was brought from non-existence into being, you are comparing things which are not analogous. You confound God and man, a corporeal substance and the incorporeal divinity."

Among the works of Gregory Nazianzan there are two orations or discourses, which are entirely on the subject of the Son of God. Mr. Exley has told us in his pamphlet, that the Arians most readily admitted the doctrine we contend for, and that there is little or no difference between this doctrine and Arianism. They who have read his pamphlet will doubtless be surprised, when made acquainted with the following circumstance:—In one of the two orations which I have just mentioned, Gregory states and answers no less than ten metaphysical arguments, which were brought against this very doctrine, by Arian or Eunomian

heretics. By which of the two these arguments were devised is a matter of no importance. The Eunomian sect may be said to have grown out of the Arian; they differed very little from each other. In their opposition to the Eternal Sonship they were *perfectly agreed*.

When I am informed, that this tenet is an Arian tenet, I am indeed astonished. Why, Sir, this point was peculiarly a point at issue between the Arians and the orthodox. Arius allowed that Christ existed before all worlds. He allowed, that Christ was the Son of God, before the worlds were made, but he would not allow that Christ was the Son of God from all eternity. He maintained that there was a time when God was not a Father, and that he afterwards became a Father.

I trust that I have now sufficiently established my assertion, with respect to the opinion of the primitive church, on the subject of the Sonship. But it may be objected, that the fathers, whom I have quoted, lived at a considerable distance of time from the apostles; and it may be asked, whether I can produce the testimonies of earlier writers. I answer, that nothing would be easier. Testimonies might be produced from the earlier fathers, until the readers' patience would be exhausted. I shall therefore content myself with observing, that Tertullian most expressly taught this doctrine; that Gregory Thaumaturgus has left behind him a creed in which it is openly professed; and that Clemens Alexandrinus was one of its supporters. In the preface to Dr. Owen's invaluable work on the person of Christ, the reader may find some extracts on this subject, both from Clemens and from other ancient authors. In Bishop Horsley's work against Dr. Priestly, there is a valuable disquisition on the eternal generation of the Son. After giving a few extracts from the fathers, from the schoolmen, and from some of our great reformers, he proceeds to trace the *new doctrine* to its source. And now to whom do you think we are indebted for it? O ye Methodists, what will be your astonishment when I tell you, that it proceeded from no other than—JOHN CALVIN! Yes, even from John Calvin. If a man of such immense, such profound learning, as Bishop Horsley could not trace it to a more ancient source, I think we may rest assured, that it is about, or nearly about, three hundred years old. I must observe, that the Bishop does not suspect Calvin of having really held this opinion. He thinks that Calvin expressed himself incautiously, and that his words had been misunderstood.—I am, Sir, your obedient servant,

H. S. BOYD.

Margate, Feb. 9th, 1818.

THE TRUTH OF GOD DEFENDED.

ON THE ETERNAL SONSHIP OF CHRIST.

To the Editor of the Methodist Magazine.

WHEN I sent you my former letter, on the Sonship of Christ, I did not leave off at the point where I concluded because I had nothing more to write; but because I thought I had written enough for one epistle. In that letter I pointed out a fatal consequence which must ensue; but I did not point out the *ultimate catastrophe*, which must follow, if we adopt the new system of interpretation. I proved, or at least I endeavoured to prove, that we should at length be landed on the Sabellian Island. Oh! that we could even stop there. But, Sir, at the very extremity of the Christian world, are situated the Socinian Islands; and their monarch will soon demonstrate that Sabellius has neither the right nor the power to detain us. To prove this will be a very easy matter; the case stands thus: there are in the New Testament a great many passages wherein the Second Person in the Trinity is styled *the Son, previously* to the time of his incarnation. Our opponents thus comment on these passages: Christ did not exist as the Son before his incarnation; but, nevertheless, he was *called* the Son, because he was that Person who was appointed, in the Divine councils, *to become the Son* at a future period. Our opponents cannot possibly object to our adopting that mode of interpretation which they themselves have sanctioned; we may, therefore, argue in the following manner: "The Socinians are perfectly right for rejecting the pre-existence of Christ, for, although, it is said, in various places, that he existed before his incarnation, a very different meaning is intended. Christ is said to have lived with his Father before the foundation of the world; because he was appointed in the Divine councils *to become a living being* at a future period." Let it not be said that I am stretching this method of interpretation beyond its proper bounds. Mr. Exley has extended it as far as it can possibly reach. I am only doing what he has done already. At the eighth page of his pamphlet, he thus illustrates the phrase, "begotten before the worlds." "Every one understands this passage, 'The Lamb slain from the foundation of the world,' Rev. xiii. 8. And is it not as correct to say of the same Person, Begotten *before the worlds*." "Yes," a Socinian or an Unitarian will exclaim. Yes, every one understands this passage, "The Lamb slain from the foundation of the world." And is it not as correct for the person who is meant by the Lamb, to say to his Heavenly Father, "The glory which I had with thee before the world was?" Mr.

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Exley will probably reply, "This is not a proper parallel, the passage in the Revelation is plainly metaphorical; but there is no evidence that the passage which you have quoted from the 17th chapter of John is metaphorical." I answer, there is no evidence that the phrase in the Athanasian Creed is metaphorical; but you *take for granted* that it is so, for you illustrate it by the passage in the Apocalypse. Now, if the new system of interpretation authorizes you to take for granted that the phrase in the Creed is figurative, it authorizes the Unitarian to take for granted that the passage in the 17th of John is figurative.

I think the reader by this time must clearly perceive that either the new hypothesis of Christ's Sonship must be abandoned; or that the distinction of persons in the Godhead, and the pre-existence of Christ must be given up as untenable. The truth is, the new doctrine requires for its support such a *latitude of interpretation* as will enable the Sabellian to explain away the distinct personality, and the Unitarian to explain away the pre-existence of our Lord. It, therefore, behoves us to guard our sacred deposit with redoubled vigilance—to preserve that ethereal fire which is still burning on the altar, and to cling to the pillar of that faith which was once delivered to the saints. I shall now venture to state my ideas respecting the nature of that faith, as far as it concerns *the person* of the Redeemer.

The second Person in the Trinity existed from eternity as the Son of God, being eternally begotten by a mysterious and ineffable generation. When he became man he did not cease to be God, but retained the nature and the attributes of Deity. Since, then, there is but one Person in Christ, and since that Person continues to be all which it was before, it is manifest that the Man Christ Jesus is truly the Son of God. Hence, after the incarnation, the term *Son of God* became a complex term, and was used as such by the writers of the New Testament. Sometimes it refers to the Divine Person, *considered abstractedly*; and sometimes to the Divine Person, existing in human nature; but I think it is incorrect to say that it ever refers *to the human nature only*. The human nature has no personality of its own; it subsists only in the hypostasis of the Son of God; and, therefore, if considered *abstractedly*, can have no title assigned to it. I, therefore, conceive that the phrase, "The Son of God," sometimes designates the Divine person only; and sometimes that Person in human nature.

It may be asked, How are we to know when it refers to the Divine nature only, and when it refers to the Divine Person in his human nature, the Man Christ Jesus? I answer, that we can generally discover which, from the context; for instance, when Christ says, "That the Son does not know the day of judgment; it is clear that he is speaking of himself as the Man

Christ Jesus; but when the apostle tells us that the Son is the out-beaming of the glory of God, and the character or impression of his hypostasis, (for so the words should be translated,) we perceive at once that he refers to the Divine Person alone.

Let it be especially observed, that they who deny our doctrine, do yet allow that this passage in the first of Hebrews refers to the *Divine nature* of our Lord. Christ is spoken of, 1. as the outgoing of the glory of God; and 2. as the character or impression of this hypostasis. Yet this is acknowledged to refer to his Divine Person. Can we be blamed for holding the Eternal Sonship, when our very opponents maintain it? It will be to no purpose for them to alter their view of the subject, and to say that the apostle here refers to Christ in *his human nature*. This would be to make him talk downright nonsense. Can a man, composed of a limited soul and human body, be the *exact impression* of the Infinite Essence, or the infinite Person of God?

In the preceding verse there is an expression too important to pass unnoticed: "By whom also he made the worlds." St. Paul here tells us that God made the worlds, by *means* of his Son. The opposers of our doctrine allow that this passage refers to the creation of all things by the second Person of the Trinity; yet, according to them, there is *no difference whatever* in the Trinity, except *the difference of persons*. I beg leave to submit to them the following question: If there be no difference whatever in the Godhead, excepting the personal distinctions; if there be no eternal generation, if there be no relation analagous to that of a son to a father, why should the second Person *be employed as an agent* any more than the first or the third; or rather, why should any one of the Sacred Three, be employed at all? If to be derived implies an inferiority, surely to be employed as the agent of another implies an inferiority. Our opponents, to be consistent, must refer this passage also to Christ in his human nature. But I shall ask them what the apostle can mean by saying that the man Christ Jesus made the worlds; this question they can answer only by turning Socinians. The Socinian or the Unitarian will explain it at once. He will tell us that by the term *worlds* is meant the Christian dispensation, and the moral renovation of mankind. We have here another proof that the new scheme leads ultimately to Socinianism.

In the 15th verse of the 1st of Colossians, and in the 6th verse of the 2d of Philippians, Christ is spoken of as differing from God the Father in *something else besides personality*. It is very remarkable that our opponents apply both these passages to the *Divine nature* of our Lord; although, to be consistent with themselves, they should apply them to the man Christ Jesus, as I have already shewn. But the passage in Colossians will, by such an application, be rendered somewhat obscure, and that in

Philippians will be made rank nonsense; for in the first part of the sentence the glorious pre-existence of Christ is opposed to his subsequent degradation through the assumption of our nature.

I think, then, that the following argument is legitimate and conclusive: our opponents admit no difference whatever in the Trinity, excepting the difference of persons. All passages, therefore, which speak of Christ as differing in *any other respect* from God, must be referred to his human nature; but the four texts on which I have been commenting attribute to him such a degree of difference; therefore, these texts must be referred to the human nature; or, to speak more correctly, to the man Christ Jesus. But if they be so applied, the first will become nonsense, the second will drive us to Socinianism, the third will be at least obscure, if not unintelligible; and as for the fourth, it will prove a senseless rhapsody, a perfect jargon.

I remain, Sir, your obedient servant,

Margate, Jan. 15, 1818.

H. S. BOYD.

To the Editor of the Methodist Magazine.

DEAR SIR,

THE following is the copy of a letter addressed to ROBERT SOUTHEY, Esq. Poet Laureat. Should you deem it worthy of publicity, it is perfectly at your service. Yours, affectionately,
Hull, Jan. 7, 1818. J. E.

“TRUTH and justice are two points so very fine, that our instruments are too dull to touch them with exactness. If they reach them, they either slip over the point, or get all on one side of it, more near to the wrong than the right.”—PASCAL.

TO ROBERT SOUTHEY, Esq.

Respected Sir,

ON looking over a publication a few weeks back, entitled “The Correspondent,” I met with two letters “On the Life of John Wesley, the Founder of the English Methodists, to the Viscount de C—,” signed “R. S.” Having been favoured with a perusal of the copy of a letter to you on the subject, written by Mr. Charles Wesley, nephew of the late Mr. John Wesley, together with your reply, I am no longer at a loss to identify the author of the biographical sketch, and therefore address you personally. The high compliments occasionally paid to the character of Mr. Wesley, renders it very difficult for me to disapprove; and the great pleasure I have derived from your numerous publications, especially your poetical works, makes me feel the more exquisitely in having any thing to disapprove which may have dropped from *your* pen. Far be it from me, Sir, to suppose, that you have *wilfully* misrepresented the character and proceeding of the Founder of the English Methodists, or that you have been altogether *neglectful* in collecting from authentic sources much of

your information. In many instances you appear to have rather *misunderstood* than *misrepresented* Mr. Wesley; and some of your mistakes seem to have originated in an extreme fondness for your own system, rather than in any designed hostility to the venerable subject of your letters. When we bring our own views and feelings, Sir, to bear upon different characters, we are apt, unintentionally, to overlook their excellencies, and to magnify what we deem their errors;—to view them not as they abstractedly stand, but as imbibing principles, and pursuing a line of conduct dissimilar to our own;—and instead of shewing what *they* did and believed, we often express *our* own antipathies and pleasures.

With kindred views and feelings to those of the subject of your memoir, the difficulty, I am aware, of steering clear of partiality, is as great in my case, as in the case of a person of opposite sentiments. But, however “dull,” prepossessions may have made our “instruments,” let us try, Sir, if we cannot, by whetting them on the law and the testimony, hit the edge of “truth and justice.” You will give me credit for not intentionally misrepresenting any of your statements; and should any undue warmth of expression be manifested, you will construe it, I trust, rather into the effect of veneration for the deceased, than the indulgence of any improper feeling towards you.

My only apology for the air of presumption which my conduct seems to carry with it, in attempting to correct the mistakes of a man of such literary eminence as yourself, is,—a more intimate acquaintance with that body of people, whose character you naturally identify with that of Mr. Wesley's. This, Sir, is by no means intended as a reflection upon you, a person professedly not a Methodist, nor perhaps in habits of intimacy with any; but, from conviction, of an opposite persuasion. Though you have evidently paid considerable attention to the subject, such attention as even surprised me when I read your letters, yet, from the general character of your writings, it is clear that your studies have been chiefly directed elsewhere; and it will appear from Mr. Wesley's writings, that great as your attention has been, it has still not been sufficient for the purpose of accuracy.

After instituting a contrast between Voltaire and Mr. Wesley, you observe, “While the one scattered, with fatal activity, the seeds of immorality and unbelief; the other, with equal unweariable zeal, laboured in the cause of religious enthusiasm;” and further add, “I would not represent these eminent men, like the agents of the good and evil principle, in all things contrasted; the one was not all darkness, neither was the other all light.”* You here, Sir, unquestionably hesitate to pronounce Mr. Wesley an “agent of good,” to any extent; and, indeed, how could you otherwise than pronounce with hesitancy, when you considered

him as only "labouring in the cause of religious *enthusiasm*." On the subject of enthusiasm, so frequently charged home upon Mr. Wesley, I shall enter more fully in the concluding pages. That Mr. Wesley was not "all light," is readily admitted. In his Sermon on Philip. iii. 12, he shews in what sense we shall never be "all light" in this imperfect state of being; that we shall remain *ignorant* of many things.* Who, in fact, is "all light," but God himself? He alone is light, and in him is no darkness. Of this, Sir, you yourself must be convinced; and with that conviction, something more must be implied in the remark than expressed; otherwise the remark had been unnecessary. Whatever *other* light Mr. Wesley might have, it can scarcely be denied that he possessed a considerable portion of "the *true* light;" such a portion of it as made him less liable to err than many of his fellows. He had *light* sufficient to *shew* him the aggravated nature of moral evil—the imperious necessity of an immediate and personal interest in the atoning sacrifice of Christ—and to enable him to direct the march of morals and religious experience in others. His views of Divine things were correct and extensive, and every way accorded with the doctrines of the Established Church. For the truth of this, I refer to his theological works, particularly his Appeals and his Sermons. While Mr. Wesley, Sir, shone like a *sun* in our religious hemisphere, Voltaire was worse than a *blank* in the moral world.

If *learning* alone be intended, Voltaire was certainly not "all darkness;" but if *religion* be intended, he unquestionably was; and it is to religion, Sir, you refer; for in the same paragraph you contrast the *effects* of the "principles" of the one with the "doctrines" of the other. No man who calmly considers the influence of Voltaire's principles, either on civil government or public morals, but must know that they were ill calculated to instruct or permanently benefit mankind. If the Bible be the word of truth, I speak as a believer in Divine revelation, Sir, Voltaire was a *child of darkness*;—was one of the most powerful "agents of the evil principle," France ever bred, or Europe ever witnessed. His writings, generally speaking, are calculated to lead unwary souls to the shades. Stimulated, as Dr. Beattie justly observes, by avarice, and other dotages incident to old age, he formed the scheme of turning a penny by writing three or four volumes yearly, against the Christian religion. From that period he dwindled from a genius of no ordinary magnitude, into a paltry book-maker. He thought of doing great and terrible things, by retailing the crude and long exploded notions of the Free-thinkers of the preceding age, which, when seasoned with a few mistakes, misrepresentations, and ribaldries of his own, form such

* Works, Vol. 8, page 214, 8vo. edit. This edition is referred to throughout the following pages.

a mess of falsehood, impiety, obscenity, and other abominable ingredients, as nothing but the monstrous maw of an illiterate infidel can either digest or endure. Do not mistake me, Sir. Remote is the supposition, indeed, that you wish to vindicate the man. There are too many fine passages in your writings, which breathe a truly Christian spirit, to allow me to believe that *you* either approve his infidel principles, or their immoral tendency; and *I* only wish to note, that while some coruscations of *literary* light shone forth, yet, in a *moral* and religious point of view, *he* neither *walked* in "the light," nor *led others* to it. To what extent Mr. Wesley was an "agent of good," will appear in the course of these remarks.

Adverting to the conduct of Mrs. Wesley, during her husband's absence, in praying, conversing with, and reading sermons to her family and neighbours, you remark, "John and Charles were, at this time, under their mother's care, and it is evident that these circumstances had no inconsiderable influence upon their conduct, when they became the founders and directors of a new community of Christians." Again, "The care which was thus taken of his religious education, the habitual and fervent piety of both his parents, and his own surprising preservation, at an age when he was perfectly capable of remembering all the circumstances, combined then to foster in the child that disposition, which afterwards developed itself with such force, and produced such extraordinary effects."* So far, Sir, was the example of Mr. Wesley's mother from influencing him in the establishment of those more social meetings which the Methodists have among themselves, and to which, I presume, you allude, that all his departures from the usual forms of the Established Church were the result of *necessity*, not of deliberate *choice*; entirely arising out of existing circumstances. His own language on the general question, where he associates himself with the body, is, as the Methodists "had not the least expectation at first of any thing like what has since followed, so they had no *previous design* or *plan* at all, but every thing arose just as the *occasion offered*. They saw or felt some impending or pressing evil, or some good end *necessary* to be pursued. And many times they fell, *unawares*, on the very thing which secured the good or removed the evil. At other times they consulted on the most probable means, following only common sense and Scripture; though they generally found, in looking back, something in Christian antiquity likewise, very nearly parallel thereto."†

Pardon me, Sir, if I mistake your meaning, for I would not willingly do it; but I particularly fix upon *class-meetings* here, because of their *peculiarity* to Methodism, and because of the

* Page 33. † Vol. 6, page 280.

natural *association* between them and the *meetings* for *prayer* and *religious conversation*, established by Mrs. Wesley, which are supposed to have had such wonderful "*influence upon the conduct*" of her sons. Influence, in such case, must have produced something like *design*. No such design, however, was in being when he *went to Georgia*; and there it was that class-meetings had their *origin*;* while he was yet a regular officiating clergyman, with no other design than that of living and dying in the bosom of the Establishment. On his *return to England*, class-meetings did not so much originate with *him* as with the *people*, who came to him to solicit his advice.† And when they were once *established*, so far was he from adverting to the *conduct* of his *mother*, much more of being "*influenced*" by it, that he only adverted to the *practice* of the *primitive church*. "Upon reflection, (he remarks) I could not but observe, this is the very thing which was from the beginning of Christianity. In the earliest times, those whom God had sent forth, preached the gospel to every creature. And the *οἱ ακροαται*, the body of hearers, were mostly either Jews or Heathens. But as soon as any of these were so convinced of the truth as to forsake sin and seek the gospel-salvation, they immediately joined them together, took an account of their names, advised them to watch over each other, and met these *κατηχημασθεντες*, *Catechumens*, (as they were then called,) apart from the great congregation, that they might instruct, rebuke, exhort, and pray with them, and for them, according to their several necessities.‡ Now, Sir, I lay the greater stress upon this, because it bears upon the general subject of a *separation* from the Established Church, and repels the suspicion of *design*. No *previous "circumstance"* tended to "*foster*" a "*disposition*" towards such separation. It was merely in the order of *Providence*; and possessed less of the *creature*, (I mean on the part of Mr. Wesley,) than many are disposed to allow.

It is affirmed, that Mr. Wesley "*Began his career without any clear conception of his own doctrines, and without any plan of discipline whatsoever. The rudiments of both he learned from the Moravians, but their economy would ill have suited his more aspiring views; and the system into which Methodism settled was formed insensibly by a succession of expedients adapted each to the immediate occasion.*"§ Had he intended to become the head of a sect, is it not more than probable, Sir, that he would have had some *plan* of discipline formed? But with you, I am fully persuaded, though it ill accords with other parts of your letters, where he is represented as aspiring after the honours of a head, that the *discipline* "*was formed insensibly by a succession of expedients adapted each to the immediate occasion.*" On the purely

* Vol. 1, page 197, 8. † Works, Vol. 6, page 282; Vol. 15, page 331—3.
 ‡ Vol. 6, page 282. § Page 168.

doctrinal part of revelation, his views were the same *before* as *after* his public "career." Even in his unconverted state he was perfectly orthodox, as far as the *theory* of any doctrine was concerned. Let a single instance be produced in which he did not fully agree with the Establishment, in the *essential* doctrines of the gospel. From a *child* he was taught to love, and assented to "all the doctrines" of the Church of England;* and in his second letter to Mr. Church he observes, "I hold *all* her doctrines."† If, therefore, he "*begun* his career without any clear conception of his own doctrines," it is obvious that he *continued* in that mist, for with the same views he lived and died.

In reference to the *experimental* truths of religion, his *personal* acquaintance with these were not correct, till his more immediate connection with the Moravians. But it was not till after this, Sir,—after his conversion to God, that he commenced his more public career; and from the *first* of his *preaching out of doors*, and even *before* that period, his "conceptions" of experimental religion were as "clear," though not so deep, as they were afterwards. Let him speak for himself: "The points we chiefly insisted upon were four: first, that orthodoxy or right opinions, is, at best, but a very slender part of religion, if it can be allowed to be any part of it at all: that neither does religion consist in negatives, in bare harmlessness of any kind; nor merely in externals, or doing good, or using the means of grace, in works of piety, so called, or of charity: that it is nothing short of, or different from, the mind that was in Christ, the image of God stamped upon the heart, inward righteousness, attended with the peace of God, and joy in the Holy Ghost. Secondly, that the only way under heaven to this religion is, to repent and believe the gospel, or, as the apostle words it, 'Repentance towards God, and faith in our Lord Jesus Christ.' Thirdly, that by this faith, 'He that worketh not, but believeth on him that justifieth the ungodly, is justified freely by his grace, through the redemption which is in Jesus Christ.' And, lastly, 'that being justified by faith,' we taste of the heaven to which we are going; we are holy and happy; we tread down sin and fear, and sit in heavenly places in Christ Jesus."‡ These truths, Sir, Mr. Wesley preached in different parts of London, in the year 1738;—for bringing these "strange things," as he terms them, "to the ears" of the people, he was excluded from the Established Churches;—but it was not till he was driven from the public places of worship, that he was constrained to go out to the highways and hedges to preach the gospel;—and with these views he finished his career of glory. It cannot be said, then, Sir, that he "began his career without any clear

* Works, vol. 15, page 247. † Vol. 12, page 362. ‡ Vol. 6, page 281.

conceptions of his own doctrines," whether of a speculative or experimental nature; and it is not to his career *prior* to his going to Georgia that you seem to refer, but after his return to England and intercourse with the Moravians, since you affirm that it was from them he had *learned the rudiments of them*.

Still, however, the charge of a wish to become the *distinct head of a party* recurs. His preservation from the fire, and the care taken of him when young, you intimate, tended to foster in Mr. Wesley the disposition, that he was destined for something great; and you tell us, at the same time,* that he refused applying for the living of Epworth—determined to live at Oxford in a state of partial retirement—that he thought his principal business was the salvation of his own soul—and that, instead of *two thousand* persons, *one hundred* would be quite sufficient for any man to watch over. From your own statement, therefore, Sir, it appears that he rather *shunned* than *courted* a public life. Such, too, was his opposition to any thing like sectarianism, that, at Savannah, you say, "When one of the most pious men in the colony earnestly desired to be admitted to the communion, because he was a dissenter, Wesley refused to administer it, unless he would submit to be re-baptized."† Surely the man who was so *opposed to dissenters*, and so *rigid* for the *Established Church*, would never suffer any *circumstance* to *foster* a disposition that would lead him to act the part of a *separatist*.

As the *design* was not formed *antecedent* to his mission to the heathen, so neither was it, though affirmed by you, Sir, formed immediately on his *return*. Your sentiments on this subject are, "On his arrival in London, Wesley found that a certain degree of popularity attached to him, as one who had been a missionary in America, though his intercourse with the Indians had been confined to a few curious conversations." You further add, "It seems that he had determined to become the founder of a sect, and his prayer was, that he might be prepared for the time when he should be hated of all men." Also, on the subject of his separation from the Moravians, you observe, "On Wesley's part it may be suspected that the desire of being the undisputed head and leader of the sect which he had raised, was one motive for his separation." Finally, you state, "During the American war, having out-lived all his scruples respecting discipline, he ordained ministers for America, and, as a natural consequence, he soon ordained for England also; thus effectually setting up a church of his own, in opposition to the Establishment, rivalling that which it was his original wish to revive and reform."‡ I am happy to learn, Sir, that you believe it was Mr. Wesley's "*original wish to revive and reform the Establishment;*" and had not

* Page 44, 45. † Page 48. ‡ Page 159, 167, 172.

other parts of your letters borne upon a separation being a *premeditated* thing, I should not have enlarged so much. Whatever might have been his "original wish," still, on his return to London, he "had *determined* to become the *founder* of a *sect*," and not any thing would satisfy the cravings of his ambition, but that of becoming its "*undisputed head and leader*." Take, Sir, on this subject, the following particulars:

First, it was *not* the *design* of Mr. Wesley to *separate* from the *Establishment*, prior to his *preaching out of doors*; and if he had any design to form a distinct sect, he surely never could have dreamt, however aspiring his views, of becoming the head of the body with whom he was united. "Next," says he, "after the Primitive Church, I *esteemed* our own, the *Church of England*, as the most scriptural national church in the world.—In *this judgment*, and with *this spirit*, I went to America. In *this spirit* I returned as *regular* a clergyman as any in the three kingdoms: till after *not* being permitted to preach in the churches, I was *constrained* to preach in the open air. Here was my first *irregularity*. And it was not *voluntary* but *constrained*."*

Secondly, after the *Methodist body* was formed, his attachment to the *Establishment* was *undiminished*. "At the first meeting of all our preachers in Conference," says he, "in June, 1744, I exhorted them to keep to the church, observing, that this was our peculiar glory, *not to form any new sect*, but, abiding in our own church, to do all men all the good we possibly could. And this is no way contrary to the profession which I have made above these fifty years. I *never had any design* of separating from the church; I *have no such design now*."† He also assigns a variety of reasons *against a separation*;‡ and shews, in what sense, in his answer to Mr. Church, he remained a member of the *Establishment*. "I cannot," he remarks, "have greater regard to her rules. I dare not *renounce communion* with the Church of England. As a *minister*, I teach her doctrines; I use her offices; I conform to her rubricks; I suffer reproach for my attachment to her. As a *private member* I hold her doctrines; I join in her offices, in prayer, in hearing, in communicating. I *expect* every reasonable man, touching these facts, to *believe his own eyes and ears*. But if these facts are so, how dare any man of common sense, charge me with renouncing the Church of England?"§ This leads me, Sir, to another particular, and that is,

Thirdly, that *Methodism cannot now* be denominated a *dissent*, but a *separation*, from the *Church of England*; if, indeed, it may be considered a separation, in the fullest sense, even at present. My reason for hesitating is grounded on a remark of Mr. Wesley's: "At present (says he) I apprehend *those*, and those

* Works, vol. 15, page 249. † Vol. 15, page 247, 8. ‡ Vol. 15, page 236-249.

§ Works, vol. 12, page 362.

only, to separate from the Church, who either renounce her fundamental doctrines, or refuse to join in her public worship. As yet, (1755) we have done neither."* Were Mr. Wesley, Sir, to rise from the dead now, he would find a separation in person, not a dissent in doctrine or worship; for the same doctrines are preached which he himself taught, and few indeed are to be found who would not cheerfully join in the public worship of the Church of England, where it is conducted by pious clergymen. I have generally found, where any prejudice has existed, that it has been occasioned by, and has had for its object, not so much the Establishment, as the profligacy of many of its officers and members. Down so far as the year 1788, the language of Mr. Wesley is, "One of the most important points considered at this Conference was that of leaving the church. The sum of a long conversation was, that in a course of fifty years we had neither premeditatedly nor willingly varied from it in one article, either of doctrine or discipline. 2. That we were not yet conscious of varying from it in any point of doctrine. 3. That we have, in a course of years, out of necessity, not of choice, slowly, and warily, varied in some points of discipline, by preaching in the fields, by extemporary prayer, by employing lay preachers, by forming and regulating societies, and by holding yearly Conferences: but we did none of these things till we were convinced we could no longer omit them but at the peril of our souls."†

In addition to some mistakes, Sir, I am sorry to find, if not a sneer, at least a degree of levity occasionally manifested, when piety of heart is the subject. "Wesley," say you, "was indeed *vir singularis*, a man of singular endowments and acquirements; or, as he would have, perhaps, rather have said himself, of singular gifts and graces."—"The bodily exertions which Wesley made are, perhaps, greater than those of any other saint-errant on record."‡ You also insert *experience* and *conversion* in Italics, when, from the connection, it is but too obvious, you court the readers' censure as much as his attention.§ Charity, in other instances, leads me to hope you are more at variance with the terms employed, than with the thing intended. Yet it is not to be wondered, Sir, that Mr. Wesley's piety should, in some sort, have been defective—not of the right kind, if it had been derived from the source to which you ascribed it. "Talents of no ordinary kind," you observe, "as well as devotion, were hereditary in this remarkable family."|| Hereditary devotion, Sir! It will be difficult to prove that we inherit any thing from our parents, of a moral nature, but depravity. All true devotion is the effect of Divine grace. I do not wish to confound the terms piety and devotion; I look upon the one as the cause, the other the effect; but they are inseparable in experience, and both proceed from God.

* Vol. 15, page 415.

† Vol. 6, page 169.

‡ Page 157, 171

§ Page 161

|| Page 33.

On Mr. Wesley's grievances at Savannah, you observe, "Dr. Coke and Mr. Moore, the official biographers of Wesley, give a different and very remarkable representation, which, though intended by them to redound to the honour of Wesley, is, upon the whole, less creditable to him than the case appears from his own private journal."* Adverting, Sir, to Coke and Moore's Life of Mr. Wesley, it appeared to me that the reasons assigned for *enlarging*, were perfectly satisfactory. However, I wrote to Mr. Moore, the only surviving biographer, with a view, if possible, to obtain that additional information that might be satisfactory to others; and the following is an extract from his letter: "In the Life of Mr. Wesley, I did not give a 'different' representation of the affair respecting Miss Causton, from that given by Mr. Wesley in his Journals. There is no *difference* between the two accounts. I only supplied what was *omitted* in Mr. Wesley's account. The account which I inserted I had from his own lips; and I do not know that he ever told it to any other person. Dr. Coke was wholly ignorant of it. Mr. Wesley omitted to publish the *whole* account, chiefly through tenderness to General Oglethorpe, to whom some of the family, I believe, were under obligations."

While Mr. Wesley was at Savannah, his "austere notions, (you assert,) led him wrong in every thing."† In this you refer, Sir, to his repelling Mrs. Williamson from the communion. And why was he led wrong? Does he not candidly acknowledge the *cause* of any error into which he might have been led? and ought not his candour to have appeared in the same page with this note of condemnation? "I (says he) who went to America to convert others, was never myself converted to God.‡ All the time I was at Savannah I was *beating the air*. Being ignorant of the righteousness of Christ, which, by a living faith in him, bringeth salvation 'to every one that believeth,' I sought to establish my own righteousness, and so *laboured in the fire* all my days.§ This sufficiently shews why he was not only in the *fire*, respecting his own salvation, but why, though from the purest motives, he was occasionally in the *fire* with others. As a Pharisee, he was rigid.

Mr. Wesley, you state, advised his brother Samuel to banish the "*poison*" of the classics from his school. He did, Sir; but from your account, it should seem he meant, not the *poison*, but the *classics altogether*. That it was not the *classics* abstractedly considered, is evident from the *letter itself*. Read it over again, Sir, and see whether it will bear the construction you have put upon it. He says to his brother Samuel, "Elegance of style is not to be weighed against purity of heart; purity both from the lust of the flesh, the lust of the eye, and the pride of life. There-

* Page 158. † Page 159. ‡ Works, Vol. 1, page 250. § Ibid. page 277.

fore whatever has a tendency to impair that purity, is not to be tolerated, much less recommended, for the sake of that elegance. But of this sort (I speak not from the reason of the thing only, nor from my single experience,) are the most of the classics usually read in great schools: many of them tending to influence the lusts of the flesh, (besides Ovid, Virgil's *Æneid*, and Terence's *Eunuch*,) and more, to feed the lust of the eye, and the pride of life; I beseech you, therefore, by the mercies of God, who would have us holy, as he is holy, that you banish all such poison from your school; and that you introduce, in their place, such Christian authors as will work together with you in building up your flock in the knowledge and love of God.* *Purity of heart*, it appears, Sir, is the subject. Whatever might *tend to impair* that purity, was to be *banished*. The works calculated to *promote* that end, are *noticed*. His censure of Ovid is *general*, and the reason is obvious; for few writers are more calculated to inflame the passions than he: and the excellence of his poetry can never compensate for the indelicacy of his expressions, and the immorality of his sentiments. In his censure of *Virgil* he is more *partial*, as it only extends to the *Æneid*: and of all the Works of *Terence*, he only notices his *Eunuch*. This selection,—these being specimens of some of the classic authors, calculated to taint the hearts of youth, he advised his brother to *banish*; and, instead of the objectionable parts, to adopt the writings of Christian authors. It was the *impure* part of the classics that he deemed *poisonous*; and it was only the *poison*, like a *Christian*, he wished him to give up. It never seems to have entered his mind, that his brother was to banish the *whole* of the classics. On the contrary, he immediately adds, “You are to instruct them, not only in the beggarly elements of Greek and Latin, but much more, in the gospel;” plainly intimating, that while he *did* the one, he was not to leave the other *undone*. And who does not see the propriety of such advice; of paying a proper attention to the *principles* and *morals*, as well as to the *learning* of children? From the character of your own poetical works, Sir, I am sure you cannot approve of the moral poison that is to be found in the exceptions Mr. Wesley has made. I do not think that Mr. Wesley would, even at that time, have condemned the whole of the *Æneid*, or of the *Eunuch*; but only the offensive parts of them. But admitting him, Sir, to have condemned the whole of the exceptionable books, what then? Some Christian writers, eminent for their literary attainments, have gone much farther than Mr. Wesley in condemning the baneful influence of the writings of some of our most popular classic authors; and it will be difficult, in a moral sense, to combat their objections with effect. I particularly instance Foster, in his Essay “On some of the causes by

* Works, Vol. 16, page 369.

which evangelical religion has been rendered less acceptable to persons of cultivated taste."

Not only, Sir, does the *letter*, but his own *practice*, condemn the construction of a general sweep at the classics. Perfectly in character with his letter to his brother, he introduced the classic authors into Kingswood School, with the exception of the passages deemed poisonous, under the titles of *Excerpta ex Virgilio, Ovidio, &c.* You tell us, it is true, Sir, in your second letter, that he got over his prejudice against the classics, as they were taught afterward in his schools. This prejudice, however, is denied. For, first, there is not *another* passage in his *writings* which seems to indicate any thing of the kind: secondly, the passage *fixed upon* gives *no countenance* to the existence of such prejudice: thirdly, his *practice* proves that the construction which I have put upon the passage is the most probable: and, fourthly, it is more natural to suppose, that, if any such prejudice did exist against the classics as a whole, it would have operated more powerfully *after* his return from Georgia, than *before* his embarkation,—more powerfully after his conversion to God, than before it. Prior to his change of heart, he might have found something in them capable of feeding every licentious desire; but after it, every moral feeling would be shocked. In short, the personal attention which Mr. Wesley paid to classical learning, removes all suspicion of his being an enemy to it *himself*; and the introduction of classic authors into his school, demonstrates that he was no enemy to it in *others*! and his Grammars, Logic, Philosophy, Histories, &c. declare his anxious desire to promote *general knowledge*.

Relative to one of Mr. Wesley's interviews with Mr. Law, and what passed upon the occasion, you observe, "Perhaps he (that is, Mr. Law,) perceived the ambition, as well as the impatience of his friend's nature."* Elsewhere you notice Mr. Wesley's "aspiring views." For the first of these you are indebted, if I am not mistaken, to Mr. Hampson, in his Life of Mr. Wesley. Much, Sir, as Ovid has been censured, who cannot be read by children without prejudice to their innocence, you will pardon me, if I quote a line which may be applied to the case of Mr. Hampson for writing as he did of Mr. Wesley.

"The cause is secret, but th' effect is known."

By turning to the part † where Mr. Hampson raises such a hideous out-cry against the deed of declaration, you will find the *secret* which has produced such uncandid *effects* in a great measure explained.

Few but will acknowledge, Sir, that the seasons of *affliction* and *persecution* will draw forth all the "impatience" of nature

* Page 42. † Life, Vol. 2, page 160.

we possess. In Mr. Wesley's case read over his Journals, consult his friends, and see whether, under severe indisposition, a murmuring word ever dropped from his lips—a word expressive of any thing but a willingness to do and suffer the will of God; whether, when insulted with cruel mockings, and the still more cruel buffetings of mobs, he did not display the morality of Jesus in his life and temper. Take one instance among many, viz. the persecution at Wednesbury.* There you find him blessed with presence of mind, without any thing but good-will to his enemies, and acknowledging the hand of God in his preservation. Like MADOC, in your poem under that title, whom you represent as opposed to those who had every natural advantage on their side, subtlety, impetuous courage, and over-whelming numbers, but who conquered as often by his mildness and forbearance as by his fortitude so, Mr. Wesley, only in a more exalted sense, disarmed the infuriated mob repeatedly by his meekness and his love. Frequently, when he might have availed himself of the law, his persecutors passed with impunity. The truth is, he had learned the lesson which he so emphatically taught others, that men ought to love their enemies.†

Admitting him to have had a tolerable stock of patience, still the charge of *ambition* remains unrebuted. Of this, we can only judge by his *actions*, since he has opposed the principle in his *writings*. Was he then, Sir, ambitious of *ecclesiastical preferment*? Even in his unconverted state, when this principle was most likely to be in full operation, he refused, according to your account, at the earnest solicitation of his father, applying for the living at Epworth. He had talents and learning sufficient to have raised him to a bishoprick; and as the office of a bishop is not always the effect of *wealth* and *interest*, he might, on the ground of pure *merit*, and from the native force of his intellectual powers, have indulged the hope, of one day or other being decked with the mitre: and had he been naturally ambitious, he would have gone the most likely way to have obtained it,—a way widely different to that he pursued. Was he, as nearly allied to the former, ambitious of *court favour*? The best way to court favour, is to continue within the walls, and to act in all things with the *Church* with which the *state* is so closely connected. He was ambitious no further than that of deserving well, as a faithful subject, of his king and countrymen. Was he ambitious of *private religious connexions*? He was; but it was only where *piety* was present; then the poorest of the poor might have access to him, and associate themselves with him. He loved those and those most, who excelled in virtue. Was he ambitious of *high ministerial connexions*? When he was convinced that a man was

* Works, Vol. 2, page 214. † Vol. 7, page 372.

called of God to preach the gospel, he never inquired into his *family*, his *wealth*, his *prospects* in life,—all which things ambition immediately fixes her eye upon, but into his *talents* and his *piety*. Nor did he separate piety from talents. He knew, Sir, that

“Talents, angel bright,
If wanting worth, are shining instruments
In false ambition's hand, to finish faults
Illustrious, and give infamy renown.”

Was he ambitious of *amassing wealth*? This was repeatedly laid to his charge, but could never be substantiated. We have his own defence in his Works;* and his last Will sufficiently attests the property of which he was possessed, after the most unparalleled labours of upwards of half a century. According to one writer, he had no less coming in annually, than *eight hundred and eighty-six thousand pounds*, besides some odd shillings and pence. Compared with this, Dr. Markham, the late archbishop of York, who, after living in splendor, saved *one hundred and fifty thousand pounds*, must have had next to nothing. Was he ambitious of becoming the *head of a party*? Aye, here it is. But to make this any way plausible, it is necessary to prove that he *designed* it—that he had been meditating on the scheme sometime before. No such design has been proved. He was made the head, not by his *own choice*, but by the *opposition* of the *clergy* on the one hand, and the *election* of the *people* on the other. Was he ambitious?—but indeed there is no end in particularizing. Yes, Sir, he was ambitious, but it was of *doing good*. Ah, how often, to use the words of Juvenal,

“The *doves* are censured, while the *crows* are spared.”

In his conversations with the Moravians, you say, “Wesley had now gone far with his Moravian friends: still one thing was wanting; they had persuaded him of his own want of faith; but he could not comprehend how this faith could be given instantaneously, as Bohler affirmed it to be, nor had he any conception of that perpetual and continual revelation which is now the doctrine of the sect. But he was at this time in a docile mood, and seeing Bohler in a happier state of mind, regarded him as having attained nearer to Christian perfection. He searched the Scriptures, and says, that he was utterly astonished at finding scarcely any other than instantaneous conversions, ‘scarcely any so slow as that of St. Paul, who was three days in the pangs of the new birth.’ Is it possible that a man of Wesley's acuteness, should have studied the Scriptures as he had studied them, till the age of five-and-thirty, and not till now have perceived that the conversions which are their recorded are instantaneous? And

* Vol. 13, page 101, 102, 161; besides other parts of his writings.

is it possible that he should not till now have perceived that they were *necessarily* instantaneous, because they were produced by plain miracles?"* This account, Sir, I perceive, you have taken from Mr. Wesley's Works;† and to persons in the same state of mind in which he was at that time, it will seem equally strange how a man should experience an instantaneous renovation of nature. You do not imagine, I hope, Sir, that Mr. Wesley was not speaking the sincere sentiments of his heart, when you ask, "Is it possible that a man of his acuteness, should not till now have perceived that the conversions which are there recorded are instantaneous?" The fact is, Mr. Wesley was only beginning to see with new eyes—to have the obscuring film of ignorance removed. He saw before, only with the eyes of a nominal professor, though, perhaps, one of the sincerest and most enlightened. Mr. Wesley, however, immediately tells us, that he was soon beat out of his objections to instantaneous conversions. This doctrine you, in part, combat as it respects *present times*, by telling us, that they were "*necessarily* instantaneous" in the apostolic age, "because they were produced by *plain miracles*." Are we to understand by this, Sir, that as *miracles* have *ceased*, so also have *instantaneous conversions*? that *instantaneous conversions* can *alone* be *produced* by *miracles*? or that instantaneous conversions are now no longer *necessary*? Something of this kind must be implied. For if the *conversions recorded* (and they are numerous) were *necessarily* instantaneous, and *only* necessarily instantaneous, because *produced* by *plain miracles*, does it not naturally follow, that, as soon as the *necessary cause* ceased, so did also the *instantaneous effects*?

This, Sir, is a subject of great importance. Why should any man object to the work being done *to-day*, rather than a *year hence*? or to be done in *one* day, rather than in *three hundred and sixty-five*? The *instantaneousness* of the case may be argued *now*, as well as *formerly*, not only from the *necessity* of the thing itself, but from the *agent* employed. Is it not the same God that works, who can as easily do it in *one hour* as in *one day*? Is it not the same SPIRIT that operates? Do not mankind stand in the same *need* of it, being equally depraved, equally offensive in the sight of God, till such change takes place! Are we not equally in the same *danger*? in danger of endless perdition without it? for except a man be born again he cannot see the kingdom of God. But "they were necessarily instantaneous, because they were produced by plain miracles." A *miracle*, Sir, might strike the *senses*, and so *convince* the *judgment*, but could not *change* the *heart*. The change is effected by *grace*, not by *miracle*. Miracles may produce instantaneous *conviction*, but not instantaneous *conversion*; unless it be a conversion to merely *nominal*

* Page 160, 161. † Vol. 1, page 266.

Christianity. Conversions of this nature are easily obtained, and easily lost; and will be of little use to the possessor in another state of being. Besides, conversions were produced not so much by *miracles*, as by *preaching*, through the Spirit of God, operating upon the heart. What miracles were wrought in the conversion of the greater part of the apostles? Could you yourself, Sir, be preserved the same person when a *biographer*, as when a *poet*, you would no more be surprised at a *sudden conversion without miracles*, in 1816, than *with them* in the apostolic age. What must have been your feelings, when, in your moments of vision, after tasting the tree of knowledge, you penned,

“ In awe I heard, and trembl'd, and obey'd;
The bitterness was even as of death;
I felt a cold and piercing thrill pervade
My loosen'd limbs, and losing sight and breath,
To earth I should have fallen in my despair,
Had I not clasp'd the cross, and been supported there.

My heart, I thought, was bursting with the force
Of that most fatal fruit; soul-sick I felt,
And tears ran down in such continuous course,
As if the very eyes themselves should melt.
But then I heard my heavenly Teacher say,
Drink, and this mortal stound shall pass away.

I stoop'd and drank of that divinest Well,
Fresh from the Rock of Ages where it ran.
It had a heavenly quality to quell
My pain:—I rose a renovated man,
And would not now when that relief was known
For worlds the needful suffering have foregone.”

This quotation, Sir, from your beautiful—your melting poem, “THE POET'S PILGRIMAGE TO WATERLOO,” is almost enough, in *sentiment* at least, to identify you a Methodist. The deep distress, the heart-sickness, would, by a simple Methodist, be styled *deep conviction for sin*, or the pains of *repentance* antecedent to pardon; but by a philosopher, a species of religious madness. The passing away of the mortal stound, would be considered as *peace of mind*, after the penitent had, by faith, “Clasped the cross,” or rather the Crucified. But the most singular of all is, that the poet *stooped—drank—rose*, and rose too a *renovated man*. This really bears such a striking analogy to the case of a poor sin-sick soul, in a Methodist prayer-meeting, kneeling down distressed, but rising renewed and happy, that one would imagine, you had one of these in your ‘mind's eye’ at the time. Like Mr. Montgomery, the immortal Sheffield bard, who ingenuously observes in one of the notes on his “West Indies,” that on a second perusal of “MADOC,” it struck him that the idea of Columbus walking on the shore at sunset, which he had till then imagined his own, might be only a reflection of the impression made upon his mind long before, by the first reading; like that fine and tender poet, I say, the distress and joy so finely portrayed in the

passage, may have been a reflection of the impression made upon the mind long before, by reading an account of some of the extraordinary cases which have yet to occupy the attention. Any how, I feel thankful that there is an approximation towards Methodism in point of doctrine, in this instance.

You go on, Sir, and remark, "that he (Mr. Wesley) had now formed the design of being, according to his own notions, the reformer or restorer of Christianity in England, is manifest both by his words and actions, and there can be little reason for doubting that he believed himself called to the work. At length his *conversion*, as it is called, took place; a point, says his official biographer, of the utmost magnitude, not only with respect to himself, but to others."* As you candidly acknowledge, Sir, that the Established Church had sunk into such a state as to render extraordinary exertions necessary, there could be no impropriety in Mr. Wesley making the trial; and few, who, without prejudice, consider his *piety* and *ministerial abilities*, will doubt of his being well qualified for the work. You affirm, "That he awakened a spirit of religion, not only in his own community, but in a church which needed something to rouse it, is acknowledged by that church."† Here, Sir, I am happy that we again meet: viz. that Mr. Wesley thought himself a *reformer*; that the church needed something to *rouse* it; and that he actually *awakened a spirit of religion* in it. I do not object, Sir, to such concessions as these; only, they are not at all in consonance with the works of a man, whom, elsewhere, you view as *intolerant, ambitious, and as labouring*, at most, in the *cause of religious enthusiasm*.

That every man, Sir, whether in or out of the Establishment, who enters into the sacred ministry, ought to be convinced that he is "called to the work," will be readily admitted. The Church of England expects, that every man who enters into holy orders, is *inwardly moved* by the *Holy Ghost* to the office. This may be regarded as the *common* or more *general* call. But Mr. Wesley's, according to the views you suppose him to have entertained of his own case, was that of a *special* call to the *particular* work of *reform*. And by what arguments, Sir, can it be proved, that Mr. Wesley was not called upon as much to *revive* and *reform* the Church of England, which *needed* something to rouse it, as Wickliffe and Luther to revive and reform the Church of Rome? I do not wish to insinuate that the former required reforming to the *same extent* as the latter; but you confess it wanted rousing; and is it not every man's duty who *sees abuses*, or is *sensible of lukewarmness*, to reform the one and awaken the other, provided it be in his *power*? Such characters are urged both by heaven and earth to action. The *law of God* demands it, which binds us to do good unto all men, as far as in us lies; to love our neigh-

bour as ourselves. *Conscience* requires it, which will not, without reproving, suffer us to see *sin* in another without cautioning him, or in danger, without sounding the alarm. *Religious, civil, and social* order urge it, whose prosperity alone can be promoted and perpetuated by sacred reform; and every religious, every patriotic heart, will devise plans how to leave the world better than he found it. What appears most objectionable, Sir, is, the light manner in which you treat his *conversion*, as it is called. "Was it not of the utmost magnitude" to *himself*? Without it he could not enter the kingdom of God. Was it not of "the utmost magnitude" to *others*? First, to the *world*? How could he teach others the way of which he himself was ignorant? When the blind lead the blind, the highest authority teaches us to say, that both will fall into the ditch together. Secondly, it was of "the utmost magnitude" to the *church of Christ*. "When thou art CONVERTED," said our Lord to Peter, "*strengthen thy brethren;*" a work for which he was ill prepared in an unconverted state.

On Mr. Wesley's stay in Germany, you observe, "Here (at Hernhuth) he heard several of the members state their *experience*, and this practice he also introduced into his own sect. He staid a fortnight, and would gladly have spent his life there, being exceedingly comforted and strengthened with the conversation of this lovely people, as he terms them. But as his Master had called him to labour in another part of his vineyard, he returned to London after about three months' absence, and preached his new doctrine strenuously, declaring boldly 'By grace ye are saved, through faith.'"^{*} If, Sir, it was the wish of Mr. Wesley to have spent his life at Hernhuth, is it not another presumptive proof of his attachment to retirement—of the violence he did to his own feelings in coming forth into public notice, and that not any thing but a deep sense of duty would have obliged him to pursue the course he adopted? This does not at all comport with the views and conduct of a man "*determined*" to become the undisputed head of a sect. The whole soul of such a person must be directed towards that one object; his *feelings* must harmonize with his *practice*; and it must not be a sense of duty, but pride or ambition, that must urge him forward. In short, his *will* must be in it. But Mr. Wesley seems to have torn himself away from the spot where he wished to have lived and died. You will forgive me, Sir, in recurring to this subject so often; but I feel anxious to remove even the slightest suspicion of *design* on the part of Mr. Wesley, to form a distinct party. The doctrine, too, Sir, I would observe, was not "his new doctrine:" not *his*, but God's; not *new*, but as old as the APOSTOLIC AGE, as appears from the quotation you have given. Besides, if it had been so long neglected by the Established Clergy, as to appear *new* to

the people, how awfully must the Church of England have departed from the spirit she possessed in the time of the Reformers, and particularly from the spirit with which she glowed when the Homilies were penned.*

In pointing out the *effects* of this doctrine, I am sorry to find, Sir, a departure from that spirit of candour with which you commenced. You either entirely *omit*, or *slightly* pass over, innumerable instances of *real good*; and make a *selection* of some of the greatest extravagancies, some of which Mr. Wesley never approved, and others he barely stated without giving any opinion, leaving the reader to judge for himself. "A powerful doctrine," you say, "preached with sincerity, with unweariable zeal, and with fervid eloquence, produced a powerful effect upon weak minds, strong feelings, and disordered fancies."† This, Sir, will hold equally good in the case of the apostles, and primitive Christians; for they declared boldly, "By grace ye are saved, through faith." The "*doctrine*" was certainly as "*powerful* in the first centuries of the Christian church, as it has ever been since; and any man conversant with the apostolic character, will readily grant that those eminent men, "preached with sincerity, with unweariable zeal, and with fervid eloquence." The same *cause* would produce the same *effects* "upon weak minds, strong feelings, and disordered fancies." But the apostles, commissioned by heaven to preach such doctrine, were not to be censured for the effects; for any improper use the hearers might make of it. "Necessity," says St. Paul, "is laid upon me; yea, woe is unto me, if I preach not the gospel." You will perceive my design here, Sir. Admitting the effects to have been produced to the fullest extent you state, by the preaching of Mr. Wesley, it was still the doctrine of God, and he was commissioned to preach it. He could not possibly *select* out of every audience persons of strong minds and sober feelings, upon whom the doctrine might operate in a more gradual way. It was his place to preach to all, and to leave God to stand by his own truth. But has it not, Sir, produced equally astonishing effects upon minds quite of an opposite cast? Yes, of many thousands.

True, Sir, you intimate, that "Upon women it was the most remarkable of these effects were produced, the weaker vessel being the sooner cracked." Yet, almost with the next breath, you state, "At one of the love-feasts, where his brother Charles, and Whitefield, with some three score of the brethren were present, they were favoured with a kind of pentecost, which he (Mr. Wesley) thus describes,—'About three in the morning, as we were continuing instant in prayer, the power of God came mightily upon us, insomuch that many cried out for exceeding

* Homilies, page 12—27. Folio Edit. 1683. † Page 167.

joy, and many fell to the ground. As soon as we recovered a little from that awe and amazement at the presence of his Majesty, we broke out with one voice," &c.* Give Mr. Wesley credit, Sir, for speaking the truth, and here you find "*brethren*," without the most distant hint of any *sisters*. The *stronger ware*, therefore, it should seem, is as liable to be "cracked" under the power of God as the "*weaker vessels*," or, as Dryden terms the softer sex, "The *porcelain* clay of human kind." In a revival which took place at Jerusalem,† the greater part who were "pricked in the heart," and who afterwards "eat their meat with gladness and singleness of heart, praising God," were *men*. And though I am far from supposing that there were *no females*, yet they are never once mentioned, except in the quotation from Joel. Were it not from a fear, Sir, of extending this letter too far, I should take the liberty of pointing out the striking similarity between an *ancient* and *modern revival* of religion.‡ You will bear with me, Sir, in using phrases so purely Methodistical. I do not use them, however, in the waggish style of the Reviewers,§ who, when speaking of poets and poetry, say, "To borrow a phrase from the Methodists, there has been a *great revival* in our days—a pouring out of the spirit." In a modern revival, if there be a majority in favour of *women*, who are affected, it is very slender. And in the Methodist societies, as far as I am acquainted with them, there is, perhaps, a tolerably fair proportion of each.

You are apparently surprised, Sir, with the account which Mr. Wesley gives of the overwhelming sense which he himself, in connexion with others, experienced at the presence of the Divine Majesty; and, from your views of his character, this must be a part of his enthusiasm. An extract from Mr. Robert Hall's preface to the Life, &c. of Mr. John Janeway, may, in its principle, be deemed an excellent defence of the superior manifestations of the Divine presence. "I am aware," says he, "that some will object to the strain of devout ecstasy which characterises the sentiments and language of Mr. Janeway; but I am persuaded they will meet with nothing, however extatic and elevated, but what corresponds to the dictates of Scripture, and the analogy of faith. He who recollects that the Scriptures speak of a *peace which passeth all understanding*, and of a *joy unspeakable and full of glory*, will not be offended at the lively expressions of these contained in the narrative; he will be more disposed to lament the low state of his own religious feeling, than to suspect the propriety of sentiments the most rational and scriptural, merely because they rise to a pitch he has never reached. The sacred oracles afford no countenance to the supposition, that devotional feelings are to be condemned as visionary and enthusiastic,

* Taken from Works, vol. i. page 358. † Acts, chap. ii.
 You will find it in Meth. Mag. 1816, page 681. § Quart. Rev. No. xxiii, page 90.
 ‡

merely on account of their intensesness and elevation: provided they be of a right kind, and spring from legitimate sources, they never teach us to suspect they can be carried too far. *David danced before the Lord with all his might*, and when he was reproached for degrading himself in the eyes of his people by indulging these transports, he replied, if this be to be vile, *I will make myself more vile*. That the objects which interest the heart in religion are infinitely more durable and important than all others, will not be disputed; and why should it be deemed irrational to be affected by them in a degree somewhat suitable to their value?" Mr. Hall then proceeds more immediately to the triumphs of Christianity in death: "Why should it be deemed strange or irrational for a dying saint, who has spent his life in the pursuit of immortal good, to feel an unspeakable extacy at finding he has just touched the goal, finished his course, and in a few moments is to be crowned with life everlasting? While he dwells on the inconceivably glorious prospect before him, and feels himself lost in wonder and gratitude, and almost oppressed with a sense of his unutterable obligations to the love of his Creator and Redeemer, nothing can be more natural and proper than his sentiments and conduct. While the Scriptures retain their rank as the only rule of faith and practice; while there are those who feel the power of true religion, such death-bed scenes as Mr. Janeway's will be contemplated with veneration and delight. It affords no inconsiderable confirmation of the truth of Christianity, that the most celebrated sages of pagan antiquity, whose last moments have been exhibited with inimitable propriety and beauty, present nothing equal nor similar, nothing of that self-renouncing greatness, in which the creature appears annihilated, and God all in all. I am much mistaken if the serious reader will not find in the closing scenes of Mr. Janeway's life, the most perfect form of Christianity; he will find it, not as it is too often, clouded with doubts, and oppressed with sorrows; he will behold it ascend the mount, transfigured, glorified, and encircled with the beams of celestial majesty." All that is necessary in this quotation is, to substitute Wesley for Janeway—the narrative of the one for the journal of the other. The experience of these eminent men, in the most important particulars, will perfectly coincide. I quote the great and amiable Robert Hall the more readily, as he cannot, with all his piety, be justly charged with enthusiasm.

(To be continued.)

THE WORD OF GOD ILLUSTRATED.

To the Editor of the Methodist Magazine.

I observe some persons, who have looked into a Bible with the unhappy intention of seasoning their writings with impiety in

default of good sense, have chosen to understand I Cor. i. 26—29, as if God called men of no repute to eternal happiness *in preference to, and even to the exclusion of, the noble and the wise.* I confess the *Italics* in our version may convey such an idea to a careless reader; but a closer inspection of the context will manifest the design of the apostle, which was to shew that the great success of the Christian ministry in the world, could not be attributed to the influence of birth, or rank, or talents; which advantages, not only among heathens, but also among the Jews, had distinguished their priests and legislators. But something superior was now needed, the religion which was to eclipse or remove all others, required a very special attestation from heaven. Hence it is evident, that the selection of plain, unlettered men, endowed with supernatural powers, but destitute of human supports, would evince the hand of heaven in their success, and ground the rising church, not in the wisdom of man, but in the power of God. (Compare 1 Cor. ii. 5, and 2 Cor. iv. 7.)

May I be allowed to add, that I think when our Saviour gives thanks because the mysteries of his kingdom remained “hidden from the wise and prudent, and were revealed to babes,” *the appointment and consequent endowment* for the office of apostles and evangelists, was not only chiefly but exclusively meant. The apostles were men given by the Father, (John xvii. 6,) for a special purpose, namely, to declare and preserve the *word of reconciliation*; and Christ himself, after his ascension, is said to give them to the church, Eph. iv. 11. I do not suppose our Lord uses the terms “wise and prudent,” (or intelligent) to denote men who were such only in their own mistaken estimation; this would have been to thank God he had not called “fools and blind” to the honours of his service, against whom a woe was already pronounced in Isaiah v. 21.—I am, Sir, respectfully, your’s,

June 12th, 1817.

E. M. B.

GENESIS xix. 26.

A pillar of salt; or, as some understand it, an everlasting monument, whence, perhaps, the Jews have given her the name of *Adith* (*Pirke Elieser*, cap. 25,) because she remained a perpetual testimony of God’s just displeasure. For she, standing still too long, some of that dreadful shower of brimstone and fire overtook her, and falling upon her, wrapped her body in a sheet of nitro-sulphureous matter, which congealed into a crust as hard as stone, and made her appear like a pillar of salt, her body being, as it were, candied in it. Kimchi calls it a heap of salt. Their conjecture is not improbable, who think the fable of Niobe was derived hence, who, the poets feign, was turned into a stone upon her excessive grief for the death of her children.

PATRICK, *in loc.*

ST. MATTHEW xix. 24.

It is easier for a camel to go through the eye of a needle, than for a rich man to enter the kingdom of God.—The plundering Arabs commonly ride into houses, and commit acts of violence, if measures are not taken to prevent them. On this account the doors are often made very low, frequently not above three feet in height. This must be very inconvenient for those who keep camels, and must often want to introduce them into their courtyards. They, however, contrive to do this by training them up, not only to kneel down when they are loaded and unloaded, but to make their way *on their knees* through such small door-ways. This must, without doubt, be attended with great difficulty, and makes the comparison of our Lord sufficiently natural; *it would be as easy to force a camel through a door-way, as small as the eye of a needle, as for a rich man to enter into the kingdom of God.*

HARMER, vol. iii. p. 89.

 THE WORKS OF GOD DISPLAYED.

Description of the great Cave in Warren County, Kentucky, North America; in a Letter from Dr. NAHUM WARD, late of Shrewsbury, Massachusetts, now residing in the Western Country, dated at Marietta (Ohio), April 4, 1816.

The country for a considerable distance round the cave is not mountainous, yet broken and rolling. It was seven in the evening when I reached the hospitable mansion of Mr. Miller, (the overseer of Messrs. Wilkins and Gratz, in whose land the cave opens), who met me at the gate, and as he anticipated my object, bade me welcome to all his house afforded. During the evening, Mr. Miller made arrangements for my visiting the cave next morning, by procuring me two guides, lamps, &c. I could hardly rest during the night, so much had my curiosity been excited by my host's account of the "regular confusions" in this subterraneous world.

At eight in the morning I left the house, in company with my guides, taking with us two large lamps, a compass, and something for refreshments; and entered the cave about 60 rods from the house, down through a pit 40 feet deep, and 120 in circumference, at the bottom of which is a fine spring of water. When at the bottom of this pit, you are at the entrance of the cave, which opens to the north, and is from 40 to 50 feet high, and about 30 in width, for upwards of 40 rods, when it is not more than 10 feet wide and 5 feet high. However, this continues but a short distance, when it expands to 30 or 40 feet in width, and is about 20 in height for about one mile, until you come to the First

Hoppers, where salt-petre is manufactured. Thence it is about 40 feet in width and 60 in height to the Second Hoppers, two miles from the entrance. The loose lime-stone has been laid up into handsome walls, on either side, almost the whole distance from the entrance to the Second Hoppers. The road is hard, and as smooth as a flag pavement. The walls of the cavern are perpendicular in every passage that I traversed; the arches are regular in every part, and have bid defiance even to earthquakes. One of my guides informed me he was at the Second Hoppers, in 1812, with several workmen, when those heavy shocks came on, which were so severely felt in this country. He said, that about five minutes before the shock, a heavy rumbling noise was heard coming out of the cave like a mighty wind; that when that ceased, the rocks cracked, and all appeared to be going in a moment to final destruction. However, no one was injured, although large rocks fell in some parts of the cave.

As you advance into the cave, the avenue leads from the Second Hoppers, west, one mile; then S. W. to the "chief city," which is six miles from the entrance. This avenue is from 60 to 100 feet in height, and about the same in width, the whole distance, after you leave the Second Hoppers, until you come to the cross roads, or chief city, and is nearly upon a level; the floor or bottom being covered with loose lime-stone and salt-petre earth. When I reached this immense area (chief city), which contains upwards of eight acres, without a single pillar to support the arch, which is entire over the whole, I was struck dumb with astonishment. I can give you but a faint idea of this chief city. Nothing under heaven can be more sublime and grand than this place, covered with one solid arch at least 100 feet high, and to all appearance entire. After entering the chief city, I perceived five large avenues leading out of it, from 60 to 100 feet in width, and from 40 to 80 in height. The walls (all of stone) are arched, and are from 40 to 80 feet perpendicular height, before the arch commences. The first which I traversed, after cutting arrows on the stones under our feet, pointing to the mouth of the cave (in fact, we did this at the entrance of every avenue that we should not be at any loss for the way out on our return), was one that led us in a southerly direction for more than two miles. We then left it and took another, that led us east, then north, for more than two miles further; and at last, in our windings, were brought out by another avenue into the chief city again, after traversing different avenues for more than five miles.

We rested ourselves for a few minutes on some lime-stone slabs, near the centre of this gloomy area, and after having refreshed us, and trimmed our lamps, we took our departure a second time, through an avenue almost north, and parrallel with the

avenue leading from the chief city to the mouth of the cave, which we continued for upwards of two miles, when we entered the second city. This is covered with one arch, nearly 200 feet high in the centre, and very similar to the chief city, except in the number of avenues leading from it—this having but two. We passed through it over a very considerable rise in the centre, and descended through an avenue which bore to the east, about 300 rods, when we came upon a third area, about 100 feet square, and 50 in height, which had a pure and delightful stream of water issuing from the side of the wall about 30 feet high, and which fell upon some broken stone, and was afterwards entirely lost to our view. After passing this beautiful sheet of water a few yards, we came to the end of this passage. We then returned about 100 yards, and entered a small avenue (over a considerable mass of stone) to our right, which carried us south, through an uncommonly black avenue, something more than a mile, when we ascended a very steep hill about 60 yards, which carried us within the walls of the fourth city, which is not inferior to the second, having an arch that covers at least six acres. In this last avenue, the further end of which must be four miles from the chief city, and ten from the mouth of the cave, are upwards of twenty large piles of salt-petre earth on one side of the avenue, and broken lime-stone heaped up on the other, evidently the work of human hands. I had expected from the course of my needle, that this avenue would have carried us round to the chief city; but was sadly disappointed when I found the end a few hundred yards from the fourth city, which caused us to retrace our steps; and not having been so particular in marking the entrances of the different avenues as I ought, we were very much bewildered, and once completely lost for 15 or 20 minutes. At length we found our way, and, weary and faint, entered the chief city at ten at night; however, as much fatigued as I was, I determined to explore the cave as long as my lights held out.

We now entered the fifth and last avenue from the chief city, which carried us south-east about 900 yards, when we entered the fifth city, whose arch covers upwards of four acres of level ground strewed with broken lime stone. Fire beds of uncommon size, with brands of cane lying around them, are interspersed throughout this city. We crossed over to the opposite side, and entered an avenue that carried us east about 250 rods, when, finding nothing interesting in this passage, we turned back, and crossed a massy pile of stone in the mouth of a large avenue, which I noticed, but a few yards from this last mentioned city, as I came out of it. After some difficulty, in passing over this mass of lime-stone, we entered a large avenue, whose walls were the most perfect of any that we saw, running almost due south for 500 rods, and very level and straight, with an elegant arch.

When at the end of this avenue, and while I was sketching a plan of the cave, one of my guides, who had been some time groping among the broken stone, called out, requesting me to follow him. I gathered up my papers and compass, and after giving my guide, who sat with me, orders to remain where he was until we returned, and moreover to keep his lamp in good order, I followed after the first, who had entered a vertical passage, just large enough to admit his body. We continued to step from one stone to another, until at last, after much difficulty from the smallness of the passage, which is about 40 feet in height, we entered upon the side of a chamber, at least 1800 feet in circumference, and whose arch is about 150 feet high in the centre. After having marked arrows (pointing downwards) upon the slab-stones around the little passage through which we had ascended, we walked forward nearly to the centre of this area. It was past midnight when I entered this chamber of eternal darkness, "where all things are hushed, and nature's self lies dead." I must acknowledge I felt a shivering horror at my situation, when I looked back upon the different avenues through which I had passed since I entered the cave at eight in the morning; and at that "time o' night, when church yards groan," to be buried several miles in the dark recesses of this awful cavern—the grave perhaps of thousands of human beings—gave me no very pleasant sensations. With the guide who was now with me I took the only avenue leading from this chamber, and traversed it for the distance of a mile in a southerly direction, when my lamps forbade my going further, as they were nearly exhausted. The avenue, or passage, was as large as any that we had entered, and how far we might have travelled had our lights held out, is unknown. It is supposed by all who have any knowledge of this cave, that Green River, a stream navigable several hundred miles, passes over three branches of this cave. It was nearly one o'clock at night when we descended "the passage of the chimney," as it is called, to the guide whom I left seated on the rocks. He was quite alarmed at our long absence, and was heard by us a long time before we reached the passage to descend to him, halloing with all his might, fearing we had lost our track in the ruins above. Very near the vertical passage, and not far from where I had left my guide sitting, I found some very beautiful specimens of soda, which I brought out with me. We returned over piles of saltpetre earth and fire beds, out of one avenue into another, until at last, with great fatigue and a dim light, we entered the walls of the chief city, where, for the last time, we trimmed our lamps, and entered the spacious avenue that carried us to the Second Hoppers. I found, when in the last mentioned large avenue or upper chamber, many curiosities, such as glauber salts, epsom salts, flint, yellow ochre, spar of different kinds, and some petri-

factions, which I brought out, together with the mummy which was found at the Second Hoppers. We happily arrived at the mouth of the cave about three in the morning, nearly exhausted, and worn down with nineteen hours' continued fatigue. I was near fainting on leaving the cave, and inhaling the vapid air of the atmosphere, after having so long breathed the pure air which is occasioned by the nitre of the cave. The pulse beat stronger when in the cave, but not so fast as when upon the surface.

(To be concluded in the next.)

THE PROVIDENCE OF GOD ASSERTED.

To the Editor of the Methodist Magazine.

The following account of an awful and sudden transition from life to death—from time to eternity, has appeared in many of the public prints.

On Friday night (June 20, 1817,) while Mr. CUMMINS was performing the part of *Dumont*, in the tragedy of *Jane Shore*, at the Leeds theatre, and had just repeated the benedictory words;

“ Be witness for me, ye celestial hosts,
Such mercy, and such pardon, as my soul
Accords to thee, and begs of heaven to shew thee;
May such befall me at my latest hour!”

he fell down on the stage and instantly expired!

The feelings of the audience, as might be expected, received a severe shock, and the mournful intelligence soon spread through the town. The performance, of course, immediately closed. It appears that Mr. Cummins had, for some time prior to this event, laboured under that alarming malady termed the ossification of the heart; [the changing of a carneous or fleshy into a bony substance] and to this circumstance, together with the strength of his feelings in the mimic scene, his death is to be attributed.

The above account brings to my recollection the final exit of Mr. John Palmer, at the Liverpool theatre, which was as singularly awful. In the year 1797 he was performing in the play of “*The Stranger*,” and being asked by the representative of *Baron Steinfort* where he had left his children,—Palmer, labouring under heavy domestic afflictions, felt the force of these expressions, fell backward and expired, exclaiming:—

————— “ Oh! God! God!
There is another and a better world.”

Some persons are of opinion that these men are really gone to “another and a better world.” I shall not pretend to say any thing *pro* or *con* upon so delicate a subject; but may I not in-

quire, who would choose to die in a *play-house*? It is true that death may meet us in *every* situation, but a theatre is probably the *last* place where a *thoughtful* person would choose to meet his end.

HENRY BASDEN.

To the Editor of the Methodist Magazine.

IN "Cheetham's Life of Thomas Paine," that popular but most unhappy being, we are furnished with the subjoined anecdote, which you will oblige me by inserting at some convenient opportunity. But as many of your readers may never have read any particulars of this wretched infidel, allow me just to present them the following traits in his character. It appears that Paine, in his domestic habits, was always negligent, filthy, and given to liquor: these habits grew upon him in advanced life, and rendered him universally disgusting to men of education and sober life. His writings, indeed, recommended him to the admirers of theoretic freedom; but his manners were so repulsive, (to say nothing of his want of principle in his attachments and pecuniary concerns) as almost to banish him from respectable society. It was his common practice to drink a *quart of brandy*, when he could get it, *daily*; and having at one time a black female servant, as fond of rum as he was of brandy, they have been seen lying together *dead drunk* upon the floor. On such occasions, which at last grew frequent, he used to give out that he had suffered an apoplectic fit; but his personal acquaintance well understood the nature of his disorder. Of his miserable end accounts have been already published in your Magazine for 1811, p. 825, to which is prefixed some excellent remarks by an able correspondent, signed "W. B." and to which I beg to refer your readers.

Deal, June 2, 1817.

Your's, sincerely, H. BASDEN.

INFIDELITY SILENCED.

DURING part of the years 1806, 7, Paine boarded with a Mr. Jarvis, an ingenious portrait painter of New York. One day, sitting with a volume of his works on a table before him, containing his "Age of Reason," the servant girl took it up to read. Mr. Jarvis said she should not open it for the world, and took it from her. "Why?" said Paine, rising up angrily. "Because she is a good girl now; she has the fear of God, and will do nothing wrong. She cannot reason as you can, and if she read your Age of Reason, and divests herself of those restraints which now govern her conduct, she may cheat me; she may rob me; she may be undone." "Pshaw! pshaw!" said Paine, walking testily across the room, with his hands behind him, "Why should any body believe in Jesus Christ." "Come here (said Mr. Jarvis)

to the window ; look there ! (pointing to a congregation of people of colour coming out of church) do you see that black man ! three years ago he was a great reprobate ; he was guilty of all sorts of offences. He has since been converted. He is now a regular attendant on his church. You see that he is dressed well, and has a goodly appearance. All in his neighbourhood now shake hands with him, and are his friends ; formerly he was avoided by them all as a pestilence." Paine had no answer to make but "pish" and "pshaw," &c. He saw, to use the words of Mr. Jarvis, the fact, and it was unanswerable.

The above anecdote reminds me of another which appeared in the *Evangelical Magazine* for June last, and with which I shall close this communication.

A young woman was frequently sent by a kind neighbour to visit Mr. Paine in his last illness, and carry him some little presents from his own table. One day Paine asked her if she had ever read his "Age of Reason," and what was her opinion of the book ? She replied that she was but a child when she read it, and he might not like to hear what she thought of it. Being urged, however, "she acknowledged that she thought it the most dangerous insinuating book that she had ever seen ; that the more she read, the more she wished to read, and the more she found her mind *estranged from all that is good* : and that from a conviction of its evil tendency she had burnt it, without knowing to whom it belonged." To this Paine replied, that he wished all who had read it had been as wise as she ; adding, '*If ever the devil had an agent on earth, I have been one.*'" H. B.

THE GRACE OF GOD MANIFESTED.

MEMOIR OF MRS. ELIZABETH PARTON,

Of Woodchurch, Kent. By Mr. J. BICKNELL.

ELIZABETH PARTON, daughter of John and Elizabeth Jinkings, was born in the year 1781, at Saltwood, near Hythe, in the county of Kent. Her parents were respectable, and regularly attended the service of the Established Church, and were moral in their outward conduct ; they were likewise careful to train up their children in an attention to the externals of religion, and to preserve them from those vicious practices which disgrace the moral character of so large a portion of the youth of our land. Mrs. Jinkings died while her daughter Elizabeth was yet young, and Mrs. P. has frequently observed, with great pleasure, that she had reason to believe her mother died in the enjoyment of religion, and was gone to be for ever with the Lord. She left be-

hind her seven children, concerning all of whom, there is hope that they will meet their mother in the mansions of the glorified.

By a train of providential circumstances, this family became acquainted with Mr. John Parton, of Woodchurch, who was a member of the Methodist society, and who, feeling a lively concern for their spiritual interests, furnished them with some of our Magazines, and other useful publications; there not being at that time any Methodists in or near Hythe. It pleased the Lord so to bless these pious endeavours to several of the family, that their minds were enlightened, their prejudices removed, and they were brought to the saving knowledge of the truth. "He that winneth souls is wise."

From the memorandums which Mrs. Parton has left behind her, which are but very scanty and imperfect, it appears that her mind was very early impressed with a sense of Divine things. "When a child (saith she) the Holy Spirit often strove with me. I have frequently been alarmed at the thought of an eternity of happiness or misery; and although as I grew up I was carried away, in a great measure, with the vanities of the world, yet, through mercy, I was preserved in a degree in the fear of God; I could not be happy without sometimes saying my prayers, (as I then termed it,) reading sermons or other good books on a Sabbath-day, and so moral was my outward conduct, that, by several of my associates, I was called 'The saint.'" The vanities of the world to which Mrs. P. particularly alludes, as having been led captive by them, were dancing, and a fondness for dress.

The instrumental cause of her mind being awakened to discover the necessity of salvation, was a letter addressed to her and one of her sisters, by Mr. Parton, on that subject, and dictated in the most impressive manner he was capable of. The good impressions thus produced were considerably deepened by the following circumstance: A company of the pious military having obtained a grant to meet together for social prayer, in a barn or out-house, in the neighbourhood where she then resided, she resorted to an adjoining place, and remaining *incog.* she was deeply affected by the pious and devout exercises of those good men. She also received much information on the truths of the gospel by reading the Methodist Magazines. Concerning the exercises of her soul in this stage of her experience, she writes thus: "It pains my mind to reflect how long the Lord bore with me; how long his Holy Spirit strove with me, ere I would submit to give myself up to him, and seek him with my whole heart; and after I was in a measure convinced, how I went on sinning and repenting. What I underwent on account of it is only known to God and my own soul; often did I resolve and re-resolve, and as often fell again by the sin that did so easily beset

me. I went on in my own strength, being ignorant at that time that I was, as I have since learned, perfect weakness. I had at that time religion enough to make me miserable."

During these spiritual conflicts she frequently communicated the state of her mind to Mr. Parton, by letter, who gave her suitable advice and encouragement: her distress was for sometime very deep; but he who has said, "When ye search for me with all your heart, then shall ye find me," was at length graciously pleased to lift upon her the light of his countenance, and to fill her with peace and joy in believing. "Now, (she observes) I enjoy that religion that makes me happy." This blessed event took place sometime in the year 1802, but there not being any society formed at the place of her residence, she had not an opportunity of regularly meeting in class till she came to live at Woodchurch.

From the period of her conversion, our sister Parton was a Christian indeed: a more unblamable character, and one more universally respected, I have never met with, or heard of. Her worth cannot be easily appreciated or expressed; she was an Israelite in whom there was no guile; a saint in whom the graces of the Spirit shone in a conspicuous manner. Her natural disposition was amiable, and her religion being by no means superficial or wavering, but deep and permanent; she appeared to great advantage in the estimation of all who knew her, particularly of those enlightened and pious persons who were favoured with having an intimate acquaintance with her. Her growth in grace was rapid, and it was manifest that she experienced the sanctifying influences of the Holy Spirit, in no small degree. By faith she constantly plunged into those purifying streams which cleanse and renew both the heart and the life; while sweetness and tranquillity ever beamed upon her countenance, especially when her spirits were not depressed.

Of the state of her mind, at different periods, we shall give the following extracts from her diary:

"I have, for some time, (says she,) had it impressed on my mind to write down some of the dealings of God with my soul. I would thankfully adore that hand that has preserved me, ever since I had a being; that God who has in infinite mercy called me to seek his face, and has inclined my heart to reply, 'Thy face, Lord, will I seek.'

"In the year 1803, I entered the marriage-state with Mr. John Parton, Miller, of Woodchurch, (being then in the twenty-second year of my age;) the same person that was, about three years before, an instrument, in the hand of the Lord, of bringing me out of darkness into the marvellous light of the gospel. Since I entered this state, it hath pleased the Lord, for the most part, to lay his afflicting hand upon me.

"Jan. 2, 1805. I was delivered of a daughter; it however soon pleased the Lord to call home her whom he had only lent; I at first found it hard work to give her up, and was tempted to think the Lord dealt hardly with me; but when I sought resignation to his blessed will, he was pleased to shew me he had taken her from the evil to come, to be for ever happy with himself; so that I could praise him. It pleased the Lord also to continue my affliction, so that I was brought near to the chambers of the grave; but this bitter cup he also sweetened. Though, for a long time, I had wearisome days and nights appointed me, I could often rejoice in the Lord, even in extreme pain. Indeed I have cause to praise him that I have been afflicted.

"February 23. To-day I am weak in body, and do not enjoy that sweetness in religion that I have done in days that are past; O Lord, quicken my drooping powers: blessed be thy holy name, thou hast been my helper hitherto. O continue to be gracious!

"March 2d. Praise the Lord, O my soul, and forget not all his benefits. Many times, during the last week, I have enjoyed nearness and sweet access to a throne of grace, in secret prayer.

"16. During the last fortnight I have been afflicted, for the most part, in body; but, alas! O Lord, I have not lived to thy glory. O! in mercy sanctify every dispensation of thy providence to the good of my soul, and help me to trust thee where I cannot trace thee. I would praise thee for the determination I still feel, that let others do as they will, thy face, O Lord, will I seek.

'Grant me a gale from heaven, a gale Divine,
To rouse this drowsy, lukewarm soul of mine.'

'I long to tread that happy ground,
Where oft my soul has richly fed;
To hear the gospel's joyful sound,
To taste substantial living bread.'

"23. I felt more comfortable and happy during part of last week, and this day I have experienced great consolations in secret prayer. What an unspeakable blessing is a throne of grace!

'Who that knows the worth of pray'r,
But wishes to be often there.'

"April 2. This day I am twenty-four years of age. O how manifold the blessings received from an indulgent Providence; but, alas, what poor returns! O my God, help me to renew my covenant with thee, and to live more to thy glory. Amen.

"6. Blessed be God, who has enabled me once more to tread his earthly courts, and to hear the gospel's joyful sound. May I treasure up the sacred word, and live and grow thereby!

"20. During the last week I have been very much tried in mind, as well as afflicted in body. O Lord, have mercy on me, for I stand exposed to satan's cruel rage.

" May 5. I still feel encouragement to go on in the good way, though my path has lately been painful, arising from trials from various quarters, in addition to my bodily sufferings.

" June 10. Blessed be the Lord, he still continues to preserve me with strong desires to seek his face. The enemy of my soul often lays sore at me, and I am frequently cast down through great weakness of body. May I never more hearken to his lying suggestions!

" Sept. 28. Through infinite mercy I am once more permitted to record the loving-kindness of the Lord to a worthless worm. Though I am still afflicted in body, and often much cast down in mind, blessed be the Lord he is my helper, and my kind and gracious deliverer.

" June 14, 1807. How much have I had to pass through since I last wrote; how visibly has the hand of Divine Providence interposed; the Lord has given, and again taken another dear little daughter, and our affectionate brother is gone to his reward. Prepare me to go to them, since they shall not return to me.

" July 12. Praised be the Lord, I am still preserved with my face Zion-ward, through various oppositions. I have often found the accuser of the brethren shooting his fiery darts at me; but I have also experienced some very comfortable seasons.

" Aug. 23. Alas, what little progress (if any at all) am I making in the Divine life! I sometimes fear I am imperceptibly measuring back my steps to earth again. I pray that God would deliver me from indifference about eternal things; and that he would perfect his strength in my great weakness.

" Oct. 11. I feel that I have much to lament before the Lord: how sin is mixed with all I do. I see a beauty in holiness which far surpasses all beside; but I want to feel more of it rooted and fixed within, and to have an even thread of holiness running through all my deportment in life.

" Nov. 8. For what this day recalls to mind, my praise to God is due. It is four years since I entered the marriage-state. The tender care of the Almighty provided for me a kind indulgent partner, one who is travelling with me through this wilderness to the celestial city. Like chequered clothes, the warp with love and comfort has been spread, but cares and crosses interwove, have furnished half the thread.

" June 20, 1808. Once again I am constrained to record the loving-kindness of the Lord; what mercies have I experienced, as well as passed through many straights and difficulties since I wrote last. I am determined to devote body, soul, and spirit to his service and glory, and never to rest till "Jesus is all the world to me, and all my soul is love."

" July 17. Still I trust I am waiting at the pool, imploring that faith that enables me to wash and be clean. My soul is often bowed down under a sense of the evil that still remains in me.

Mrs. P. it appears, now only wrote occasionally.

"Jan. 2, 1810. Preserved to enter a new year, I would solemnly and entirely again devote myself to God. In how many instances has the Lord been better to me than my boding fears; he has heard my feeble requests, and delivered like a God. Mr. Rossell has appointed me a leader of souls; O may I be enabled, by precept and example, to prove to those beneath my care, how they ought to walk.

The little work that I have here,
I faithfully would do;
And when the hardest tasks appear,
I would be faithful too.

Though she engaged in this important charge with much diffidence and many fears, she became a most excellent class-leader; a mother in Israel, whose loss is deeply regretted by all who met in Christian communion with her.

March 4. She records an earnest prayer for the destruction of all in-dwelling sin, adding, "Am I not looking, expecting, *striving* to believe that thou wilt appear *for* me, *in* me."

"Dec. 16. My soul centres in God. I feel encouraged from what I have read of others, added to what I have realized in my own experience, to expect a deliverance from all sin. Many blessings that I have persevered in prayer for, have been already imparted.

"Jan. 20, 1811. May I not humbly hope, yea, assuredly ascertain, that I have made some proficiency in the Divine life? But, alas! not adequate, by far, to the privileges with which I have been favoured. Scarcely a day leaves me satisfied with myself. Praised be God for an high priest touched with the feeling of our infirmities, and who knoweth whereof we are made."

Mrs. P. declined writing the state of her mind after this, through the following circumstance. Conversing with a female friend, of whom she entertained a high opinion, on the subject of keeping a diary, her friend observed, there were so many blanks in her experience, that she could not think of so doing; on which Mrs. P. immediately relinquished it, concluding, that if a person whom she conceived to be much more devoted to God than herself, thought the state of her mind not worthy to be recorded, *her's* was still less so. Our departed sister gave many proofs of the mean opinion she had of herself; indeed, a deep consciousness of her manifold weaknesses, and a fear lest the faith of the gospel should not have been realized in her experience, were constant concomitants of her Christian course. Those, however, who knew her, could discover that her piety was of no ordinary rank; her love to God was pure and ardent; this she manifested by the most regular attendance on public and social ordinances, that her *afflicted* state would admit of; frequently coming to the house of

God in a state of great weakness and debility. But private devotion was her chief resource for renewing her spiritual strength, and maintaining communion with God. Whenever her health would permit, she rose at five o'clock in the summer, and at six in the winter, and immediately employed one hour in secret duties; in addition to which, her practice was to retire six times during the day. To her exalted piety was united genuine benevolence; hence her great desire for the conversion of sinners, and commiseration for the destitute and afflicted. She was remarkable for visiting and attending to the sick, and praying with them; and her liberality was such as many persons would have deemed highly imprudent.

Mrs. P. suffered much from bodily affliction; indeed she was seldom entirely free from it, for some years before her decease; but her patience and resignation to the Divine will were great; "It is the Lord, let him do what seemeth him good," was the constant language of her soul.

An aged servant of Jesus Christ, with whom she had long been intimately acquainted, gives the following account of her confinement:—"The day on which she was delivered of her last child will ever be memorable; it was on Sunday; I went willingly to Woodchurch on that day, because she had been so long indisposed, and because she had peculiarly desired to see me once more. Many fears were entertained that she would not live to bring the babe into the world; we resorted to prayer, which was, however, continued but a short time, on account of her extreme weakness. After preaching in the afternoon, I met her class, by her husband's desire; he was present; after singing a verse my full soul was poured out for my friend in a most powerful manner; the whole class was sobbing in tears; but prayer was soon answered. No affair of such a nature could ever have succeeded more to the wishes of all her friends. How good is God! What a present help in extremity! a skilful physician! this was the third time that temporal deliverance came in answer to prayer." She, however, only survived the birth of her child about ten days. On the day after her delivery she appeared to be so filled with faith and with the Holy Ghost, and to enjoy so complete a triumph over every thing of a terrestrial nature, as in effect to say, that she was not to be detained here much longer; she was filled with perfect love, and seemed to clap her glad wings, and enter into the joy of her Lord.

On the Wednesday evening following, she desired that the three young men who were employed by Mr. Parton in the business, and who lived in the house with them, might be introduced to her, to receive her dying charge. To one of them she said, calling him by his name, "I want you to promise me this night, before I die, that you will serve the Lord; you made

many vows so to do, when you were on a bed of affliction; but, after your recovery, they were forgotten again; you must now promise me that you will be the Lord's." He wept, and turned aside. Addressing the second by his name, she inquired, "Do you know that your sins are forgiven?" He replied, "I bless God that I do." "Then (continued she) you are a child of God," and was proceeding, but tears obliged him to withdraw. The other she exhorted to stand in the faith. Some other young persons were also present, to whom she spoke in a most affectionate and impressive manner, for a considerable length of time; so much so, that one observes, her exertions that evening were enough to have overpowered the most robust constitution in her circumstances; but she seemed particularly assisted for the occasion.

Being informed of a friend who was drawing near the period of confinement, and who had many fears respecting it, "Tell her (said she) from me, to trust fully in the Lord; I have found him to be a wonder-working God." It appears she was entirely delivered from the fear of death; such had been her weak and afflicted state for some weeks preceding her confinement, that her friends apprehended fatal consequences; one expressing hopes of her recovery, she said, "It is better to depart." When a neighbouring local preacher called to see her, and asked her if she had any desire to live, "No (said she, with great composure) I have no desire to live, but rather to depart." He inquired what the object of prayer should be; to which she answered, "That I may have an easy passage," and expressed a complete victory over the powers of darkness. Her aged friend before spoken of, says, "When I beheld her for the last time, she was gradually sinking into the arms of death; she opened her eyes by request of the nurse, and looking more sternly than I had ever seen her, charged me not to pray for her recovery. In the morning of that day her own father came to take his last farewell, and inquiring how she passed the night, the nurse answered, she had had a very bad night: "No, father (said she) a very good night; I have had a very good night, father." One who had been much with her asked her the state of her mind; to whom she replied, "I have had many doubts and fears in times past, but now it is all assurance, full assurance."

In this happy state of mind she continued till the period of her dissolution, which was on the 30th of December, 1812, aged 31 years.

Thus ends the mortal story of the amiable Mrs. Parton; to God be all the glory, whose grace was so eminently exemplified in the sanctity of her life, and the triumphs of her last hours.—
Amen.

A SHORT ACCOUNT OF CHARLES HOBSON.

By his Wife.

My late dear husband was born at Ardsley, near Barnsley, in Yorkshire, in the year 1757. His parents were honest and industrious, but being poor could give him but little education. As soon as he was able he went to service, and lived in that capacity till he left Yorkshire, at the 18th year of his age; when he came with my father's family into Lincolnshire, in which family he continued till our marriage. For the first fourteen years of our union, we lived according to the course of this world; about which time the Lord was pleased to change my heart by his grace. This was reckoned by my late partner one of the greatest calamities which could have befallen him. Shut up in spiritual darkness and unbelief, he trusted to his morality, punctuality, honesty, and uprightness, as meritorious in the sight of God. After travelling alone in the heavenly road for more than seven years, the Lord by his Spirit operated upon his mind, while in the field, and gave him such a sense of his sin and danger, as brought him to tears. Yet so ignorant was he that he did not know what was the matter with himself. And, as he has observed, when speaking of his experience in his class or a love-feast, there never was one so dark and ignorant as himself; he was, he said, even as the beasts that perish, scarcely knowing that he had a soul. But the Lord shewed him his sinfulness and guilt; and an affliction, with which he was visited at this time caused him earnestly to seek the salvation of his soul. And it was not long before the Lord manifested his love to his soul, which was while he was following the plough, and filled him with peace and joy; indeed, so happy was he, and so filled with the love of God, that he could scarcely forbear leaving his employment, and coming home to tell his family and Christian friends what God had done for him. He soon joined the society, and found great delight in all the means of grace, and for several years walked in the light of God's reconciled countenance; evidencing, at the same time, the change that had been wrought in him by his life and deportment. But a circumstance occurring that did not meet his views, he left the society, and met no more till he left Greetham, which was after about three years; during which time he lost much of that consolation and happiness, which he enjoyed before: nevertheless, however, he continued steady in his outward behaviour. But, having removed to Belchford, he again joined the society, and enjoyed true unity of spirit with his Christian friends in this place. He again experienced the peace and love of God, and for the last seven years of his life, bore a constant testimony to his acceptance with God, through the merits of Christ. During the whole of the year 1816, and particularly since the quarterly

meeting, held in the spring of that year, it was evident the Lord was ripening his soul for glory. He spoke much in his class of an increasing confidence in God, deadness to the world, triumph over death, and assurance of eternal life; and while his strength would admit, he affectionately and faithfully pressed each in the class to be in good earnest for heaven.

For the last three months he had constant communion with God. To those who visited him, he said that the Lord was precious; he would save him; he longed to be gone, to depart, and be with Christ. Even to the last his confidence was firm and unshaken. A little before he died, he said, "We shall range the sweet banks by the side of the river, and sing of salvation for ever and ever."

ANN HOBSON.

Mr. Rogerson, who transmitted the above short account to the Editor, adds, "Mrs. Hobson has drawn up the above memoir, and presented it to me to send to you. I believe it is strictly true; he was a very good man, and died very happy about two months back.

January 14, 1815.

MISCELLANEOUS.

A SERIOUS ADDRESS TO THE FREQUENTERS OF THEATRES.

By a Clergyman of the Church of England.

WHEN any infectious fatal distemper becomes epidemical, it is the part of humanity to offer a sure preventative. When iniquity abounds, and there is imminent danger of being infected with its deadly contagion, especially when it is conveyed in the vehicle of diversion, it is the duty of a faithful friend to warn all to whom he hath access, especially the young and unstable, against the specious delusion.—I hope, therefore, that you will not only bear with me, but do me the justice to believe that I am acting a friendly part, and consulting your best interest, while I warn you against the fatal influence of the Theatre, and endeavour to dissuade you from a place so dangerous to virtue and religion. That the Theatre tends to corrupt the morals of those who attend it, will appear, if we consider that most of the sentiments which are inculcated there, have this tendency. Vice is set off with every charm by which it can be adorned; and virtue, at least piety, often represented in a ridiculous light, so as to prejudice young minds against it. It is well known, that pride, and revenge, resentment, and false honour; that duels, and self-murder, make a considerable part of most of our Plays, and are the conduct, and passions often recommended in them. Love between the sexes, the strongest and most dangerous passion in the human frame, attended with intrigue combating against parental authority, jealousy, rivals, and other opposition, make a part of almost every play. Characters are often drawn which are no where to be found: persons and

things represented in an extravagant false light: so that the mind contracts a romantic turn; the judgment is corrupted, and the conduct injured. When real characters are represented, they are often bad characters; yet sometimes painted in an amiable light, and divested of what is shocking.—The rake and debauchee is the favourite character, and often rewarded at the end of the play, while the man of strict virtue and gravity is described as an hypocrite, or made an object of ridicule. In some of these compositions adultery and fornication are made light of, while marriage, God's holy ordinance, is ridiculed; sobriety put out of countenance, and modesty laughed at.

The language of most plays is as bad as their sentiments. They abound in profaneness, oaths, curses, taking the name of God in vain, and making a jest of serious things. Many of the plays most commonly acted, are full of indecent language, or of words and phrases of double meaning; and things are often uttered in the Theatre, which no modest persons would utter in company, or hear uttered by others without reckoning themselves affronted.—It abounds with *filthiness, foolish talking, and jesting*, which St. Paul saith, *are not once to be named among Saints*, where many critics suppose he particularly refers to the stage.—Now, when this is the case, I think nothing can be plainer than that it is a very dangerous place to the souls of men. Plays excite and strengthen those passions, which it is the business of Christians to prevent and restrain. They put their virtue to an unnecessary trial, expose them to temptations to lewdness, pride, revenge, profane and filthy language, and every indecency. All these sentiments are enforced, and these passions heightened, by the action, scenery, music, and company. And the senses and the soul being thus assaulted at once, it is no wonder that such *evil communications corrupt good manners*. If plays were a *virtuous, useful entertainment*, as some pretend, the *actors* of them, who enter more into the parts than spectators, would, undoubtedly, be persons of sobriety, purity, œconomy, and regular conversation; and would at least have some appearance of religion; but the contrary is notorious, as appears, especially, from the lives of some authors, and many actors of plays, which have been written even by their friends.

That the Theatre is a great corrupter of the morals of men, there can be but little doubt; but, if it doth not make men openly vicious, yet, it gives the mind a light and vain turn, and unfits it for rational, pious exercises. A round of diversions of any kind, especially this, as certainly takes off all religious impressions, as sensuality itself. And, indeed, it is but a more refined sensuality, and makes men *lovers of pleasure more than lovers of God*. Every thing that lessens a deep and serious sense of religion, is exceedingly dangerous. The Theatre gives young minds a turn for romance and extravagance, and a habit of idleness and trifling, by which they are unfitted for the sober affairs of common life, and contract an aversion to every thing that is grave and pious. It fills company with trifling, unprofitable conversation; it tends to give the softer sex an air of boldness and confidence, very unbecoming the Christian, or the gentlewoman. It often unfits heads of families for domestic cares and business, by filling their minds with vain and grand ideas above their rank and station. It is

most pernicious to the humility and subjection of servants; especially by raising in their minds romantic notions of love and intrigue; and thus they are easily seduced by the corrupt and the artful to lewdness and ruin. When the mind is once brought into this idle, trifling, romantic state, the transition to the practice of iniquity is easy and natural, as melancholy experience shews. But the grand evil, and which even the best minds are in danger of feeling, is, that it unfits, and indisposes the heart for the exercises of religion, for serious and devout meditation upon God and the great concerns of the soul and eternity. The busy scenes, in which a person has been engaged at a play-house, will crowd in again upon the mind, *the vain babblings* which he has heard, will be uppermost, and his fancy be denied by the licentious language which hath been made familiar to him. It can hardly be expected that he should come with any relish, or even seriousness, to read and meditate upon the Holy Scriptures. Very different ideas than they suggest will engross his thoughts. If his conscience will not be easy without something like prayer, it can scarcely be a *spiritual* sacrifice, after the sensual, or at best trifling, scenes to which he hath been a witness. And I may appeal to the consciences of those who are most fond of this diversion, whether they ever found that it added seriousness to their spirits, fixedness of attention, and warmth of affection to their devotional exercises. Or whether they must not acknowledge, as *many* who were once fond of it have done, that it left behind an indisposition and disrelish for every thing that was grave, serious, devout, and heavenly. And if this be not a dreadful effect I know not what is. It occasions a sinful waste of time and money; and this, though the recreation itself should be allowed to be innocent, will deserve the consideration of every Christian. *Time* is an inestimable jewel, and graciously given us that we may prepare for a blessed eternity; and three or four hours of a day are quite too much to be spent in any amusement whatever, especially by those whose circumstances require motion, rather than rest, as a recreation. The manner of spending his time is a concern of *great moment* to a serious Christian, and he 'trembles for fear of God's righteous judgments, when he reads those awful words, 'cast the *unprofitable* servant into outer darkness.' But this diversion is attended with another disadvantage, it breaks in upon family order and regularity; the stated hours for family business, meals, and devotion, *if there be any*; and leaves room for much idleness, waste, and disorder at home. Nor is the *money* devoted to this purpose a light consideration; for however well particular persons may afford the expence, it leaves them so much less for pious and charitable uses; and money, as well as time, is a talent for which we are to be accountable to God; unless it hath, in some way or other, been employed for his glory, we shall be condemned as unprofitable servants. It is to be feared that they who are most fond of diversion, are so far from being the most generous, that they are often unjust: they pursue their pleasures, while their *DEBTS* are unpaid; or gratify their taste by fraud and oppression, or to the great injury of their families. I may add farther, that attending the Play-house is doing injury to others, by the countenance and example which it gives to them: this is particularly the case when heads of

families, when the sober and the virtuous, who make a profession of religion, attend it: these may think and say, that they are sure they shall receive no harm; but, (not to urge that this very confidence shows, that they are in peculiar danger of being corrupted,) I would observe, that by encouraging the players, they are *partakers* of their sins, and contribute to the mischief that they do;—they countenance and encourage vice, though they themselves may not appear to be injured. The *example* of those who frequent the Theatre is likewise of bad influence; if you who do it can afford the expense of this amusement, others who cannot will follow, and will plead *your example*. With what face can heads of families deny their children, or even their servants, liberty to go, when they go themselves; especially as the latter are fond of aping their superiors, and provision is made for their having the same entertainment at a cheaper rate. You may soon find, to your cost, that hereby your domestics will have their heads raised above their station, enjoy their pleasures at *your* expense, and punish you for the *bad example* you have set them, by their idleness, insolence and extravagance. It is further to be considered, that the minds of many others of the lower ranks may be in more danger of being corrupted by this amusement than yours; yet, having the sanction of *your example*, they allow themselves in it. If you can make a shift to vindicate your own conduct, doth it not deserve to be considered what injury it may do to them? You may, by some artful evasions, attend with little or no scruple; they may go with a doubting conscience, and so be seduced into sin and ruin. And will you put your pleasures in the balance with the interest of an immortal soul? St. Paul hath peremptorily determined against you in the strongest terms: ‘Take heed, lest by any means your liberty becomes a stumbling-block to the weak’—For if any man see thee, who hast knowledge, and professest religion, ‘Sitting in an idol’s temple,’ or a play-house, ‘Shall not his weak conscience be emboldened to sit there too, and probably do worse? So that when ye sin against your brethren, and ensnare them, ye sin against Christ: and wilt thou be accessory to the destruction of thy brother for whom Christ died.’ Therefore it is our duty to abstain from such practices and diversions, which, though they should be lawful and innocent of themselves, may yet be the occasion of leading others to sin against God, and so destroying their souls. I add, likewise, that it is acting contrary to the judgment and advice of the most wise and pious men of all ages; and I hope this thought will have some weight with all modest and thoughtful persons, especially the young: I might here urge, that no such diversion was ever known among the Jews, God’s ancient people; that though it was allowed by some Heathen States, the actors were reckoned infamous, and excluded from all honourable posts and services; not one of them could, in the early ages of Christianity, be admitted into the church as members, without quitting this profession. All converts were required, at their baptism, to ‘renounce the pomps and vanities of this wicked world;’ by which was principally meant the Theatre. This language is still used in the form of baptism in the Church of England; so that those who attend the Play-house do, in effect, renounce their baptismal engagements.

I might mention many councils and canons, in the early ages of Christianity, by which the diversion was absolutely forbidden, as inconsistent with the character of a Christian, and destructive of a life of godliness. I would observe, that the most wise and pious divines of every denomination among us, have censured it and dissuaded from it; and it is remarkable, that those who have most freely censured it have had, from their situation and connections, the best opportunities of knowing what mischief it produceth. I particularly refer to the Archbishops Usher and Tillotson, Mr. Seed, and many other Clergymen of the Established Church; and Dr. Watts and Mr. Barker among the Dissenters. Archbishop Tillotson in particular, candid and gentle as he was, calls the Play-house, The Devil's Chapel, and the School and Nursery of lewdness and vice; and speaking of parents who take their children thither, he calls them Monsters; and adds, "I had almost said Devils."

Now I think the opinion of so many judicious and holy men ought to have great weight to lead you to suspect your own judgment, or your own piety, if you are otherwise minded; and the rather, as you will grieve pious ministers and fellow Christians, which ought to have some weight with you. As men are very expert in finding excuses for walking in the ways of their hearts, and following the *fashion*; and prone to satisfy themselves with those which are weak and insufficient, I shall consider the principal pleas which are offered for attending the play house. Many plead that *it is a diversion*: they say, 'that God and religion allow recreation.' This I readily acknowledge; but, consider, the end of diversion is, as the very word imports, to give the mind a little relaxation from important cares—to refresh the spirit, and fit us for returning, with greater ability and relish, to the common business of life, and to religion. Every recreation that does not answer these ends is an unlawful one:—Now I think it cannot be reasonably said of the Theatre, that it answers these ends; there is too much *time* spent there for it to be an innocent diversion. If it deeply fixeth the attention, and strongly interests the heart, it not only excites those passions which Christianity was designed to restrain, but actually becomes a fatigue. Besides, as I hinted above, exercise is the proper recreation of those whose business very much confines them at home, or to a sitting posture; and reading and conversation should be the recreation of others. Further, are there not other diversions to be found, less hazardous to virtue, less suspicious, more safe, innocent, and honourable, more becoming Christians?—Can you say, that you go to the Play-house to glorify God? that you *do it heartily as to the Lord*, with good intentions, conscientious views, under a sense of God's presence, and with a desire to please him? In short, can you say that you go thither to answer any good end, which may not be better and more safely attained another way? Can you seriously and solemnly ask the blessing of God on this diversion? If you cannot, it is far from being innocent; and any improvements which you may there be supposed to make in politeness, and the knowledge of the world, will be but a small equivalent for risking your virtue and the seriousness of your spirits. You may, perhaps, plead *that many*

others attend it, that the generality do; but this is, indeed, the weakest of all arguments. God commands us, *not to follow a multitude to do evil*. There are many things in which you must dare to be singular, and for which you must bear to be bantered, if you will be Christians, and lay hold on eternal life. Yet custom and fashion, and the fear of sneers, frighten our youth out of their principles and their souls, and they are ashamed of being thought singularly wise and good. If any persons laugh at you for sober and honourable singularity, look upon them as your enemies, keep out of their company, and even *scorn the scorers*, Prov. iii. 34. But you may plead that *many good people* frequent the Theatre. You would probably think me uncharitable if I were to dispute this assertion: but *good people* is a very loose term, and if, instead of *good*, you will put that old-fashioned term *holy*, or *godly*, and will judge of men, not by the relaxed and fashionable morality of the present age, but by the *word of God*, it will be found that few, if any, truly holy and godly men frequent it; or if they do, it is no part of their goodness; but this plea is still nothing to the purpose: the question is, not what others do, but what is right and lawful in itself; what is most consistent with, and agreeable to a profession of godliness. By far the majority of good men decline going to the Theatre, and strongly advise others against it; but no openly vicious man or woman declines going upon principle. In this case, examine, not a particular character, but the prevailing part. The worst men and women show, in general, a great fondness for this diversion; the most wise and pious, of both sexes, an aversion to it. And is this a recommendation to you? Consider among your acquaintance, whether those who are most eager for it, or those who shun and disapprove it, appear to fear God and mind religion most; and with which of them would you choose to have your eternal lot and portion? Let me add, that since this plea is so *often urged*, all who make a credible profession of religion should be careful not to give occasion for it, and lead others into sin by their example; for any one to plead that he must attend the Play-house on account of his *business*, and *interest*, is very trifling. The man who fears God, and reverences his own conscience, will first consider whether it be lawful and innocent in itself, or may not do mischief to himself or to others, who may be ensnared by his example. He will trust Providence with his secular interest in the way of duty, whomsoever he may be likely to disoblige by walking in it; he will never run the risk of losing his soul for the gain of the whole world. Besides, an upright, conscientious, and consistent Christian, will be esteemed for his steadiness, and lose nothing upon the whole by it.—If the Theatre be a *School of Virtue*, as some have asserted, it is surprising that the most holy men, in every age, should have condemned it, and that the Scriptures should never recommend it in this view. If it be a dangerous amusement in general, no pretence of receiving instruction by it will warrant a concurrence in it: so that when these arguments are weighed, and the vanity of these pleas duly considered, I think this diversion must be pronounced unlawful; and that every Christian who values the favour of God, the purity and peace of his own conscience, and the honour of his profession, will

abstain from it, however fashionable it may be, and however strongly he may be solicited or inclined to attend it.—But if persons will give themselves no trouble to consider whether it be lawful and proper or not, but will run with the crowd, I must leave them to the ‘Judgment of God, which is according to truth.’ Upon the whole, I think it will appear to every candid inquirer, that from what hath been said, there is, at least, room to hesitate about this amusement, and to *doubt the lawfulness of it*. Now, if you are brought to this state of mind, then for you to attend upon it is *unlawful*, for thus St. Paul hath expressly determined: ‘He that doubteth is *condemned* if he eat, because he eateth not of *faith*: for whatsoever is not of faith is sin;’ that is, it is a *wicked thing*; for a person to do that which he *doubteth* the lawfulness of he will be condemned of God as a sinner, if he ventures out of complaisance, false shame, or any other principle, to do what he knows, or even *suspects*, that God hath forbidden. Allow me to ask those who attend this diversion, Do you think a dying bed will be made easy and comfortable by the remembrance of your attachment to it? Will it afford you any satisfaction *then*, that you have taken, what you now call, *innocent liberties*? Or rather, will it not give you (as I know it hath given some others) much pain and terror, when you are entering on the eternal world?*

Indulge me, while I ask once more, whether you think that the pleas with which you now make a shift to satisfy your minds will bear you out at the tribunal of God? Will he admit them as sufficient? Dare you venture your present comforts and everlasting salvation upon them? You had need be very clear where so much depends. It is good to be *sure*, where your *eternal* interest is at stake. Forbearance is certainly safest, and we cannot be too safe where sin and duty, heaven and hell, are concerned! ‘Happy is the man that *feareth always*: but he that hardeneth his heart shall fall into mischief.’ But I know, by painful observation and experience, how little arguments and remonstrances of this kind are regarded, especially by persons of the higher ranks, when the fashion of the age, and the place where they live, and their own inclinations draw the other way. So great however is my regard for your best interest, that, methinks, I would not have you go even to the play-house, without learning something good and useful there. Let me, therefore, recommend it to you, who, after all, choose to attend it, that before the play begins, or between the acts, you dwell a little upon such reflections as these. You are acting a part on the *great stage of life*; a part assigned you by the infinite, Eternal Jehovah, your Creator, Governor, Benefactor, and Judge:—That he sits behind the scenes, and though you see him not, he *sees you*, and observes and records all your actions, words, and

* A Lady travelling in a stage coach with the Rev. James Hervey, was largely expatiating on theatrical amusements, as superior to all other entertainments. Among other things she observed, that there was the pleasure of THINKING on the play before she went—the pleasure of ATTENDING it, and the pleasure of REFLECTING upon it after her return. Mr. Hervey told her, there was one pleasure she had not mentioned. The lady inquiring eagerly what that was, he answered, “Madam, the pleasure it will give you on your DEATH-BED.” The lady was so much struck with the well-timed hint, that she forsook the Play-house, and set herself to pursue and enjoy those pleasures which would afford her COMFORTABLE REFLECTIONS on her DEATH-BED.

thoughts; that he is too wise a Being to be deceived, and too holy and awful a Being to be trifled with. That you may, in a moment, even while you are seeing the play, be called off the stage of life to appear before your Judge. That you must give an account to him of all things done in the body—of your time and your money—your thoughts and imaginations—of the principles on which you have acted in life—of the encouragement and countenance which you have given to religion or to vice; and the good or injury which you have done to the souls of others by your converse and example. If it shall then appear that you have acted your part *well*, and kept yourselves pure, you will receive the applause of your Judge; all his saints and angels will concur in it, and you will be for ever happy; but if you have acted your part ill, he will most certainly and awfully condemn you; and you will have your portion, your *everlasting* portion, with 'the devil and his angels, in everlasting fire!' Matt. xxv. 41.

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To the Editor of the Methodist Magazine.

REV. SIR,

THE following remarks, partly original, were put together with an intent of giving them publicity where they were likely to be most useful. As I have perused with pleasure and profit your useful publication ever since I could read, and have never cast a mite into its treasury, please to accept the following, and, if approved, an early insertion will oblige

Your's, respectfully, F. E.

Newark, May 24, 1817.

BEWARE OF DRUNKENNESS.

For the drunkard and the glutton shall come to poverty: and drowsiness shall clothe a man with rags. Who hath woe? Who hath sorrow? Who hath contentions? Who hath babbling? Who hath wounds without cause? Who hath redness of eyes? They that tarry long at the wine, they that go to seek mixed wine. Look not thou upon the wine when it is red, when it giveth its colour in the cup, when it moveth itself aright. At last it biteth like a serpent, and stingeth like an adder.—SOLOMON.

IT is a lamentable fact, that millions of the offspring of Adam have been consigned to everlasting misery, whose principal crimes dated their existence in the commencement of this detestable vice. How requisite, therefore, to guard against the least desire to indulge to an excess in this parent of crime. As the path-way to sin lies down a slippery steep, and though few become adept drunkards all at once, yet when once we give way and become the frequent captives of intoxication, then we are the slaves of slaves, and all our constitutional and acquired vices hold us in constant control. Of all the wretched slaves of satan, the drunkard is the hardest to drag out of his chains. And when this lust has once taken root in the habit and constitution of the human frame, it corrupts the heart; and all that is rational and noble in principle and conduct flies at its approach, or begins to decay. How luxuriant the harvest of crimes and misdemeanors which spring from it, and fill our Assize-lists and Chronicles; employ the gallows, and transport-vessels to rid the country of those who disgrace the

soil; and its spreading branches not only bear as its fruit crimes cognizable by the laws of our country, but a host of vices and private acts, amenable only at the bar of God; which strike to the very centre of society, and spread destruction and misery in the civil and social walks of life—render man an enemy to his best friends—a fiend rather than a rational being—darkens and corrupts the social circle—causes wives to weep and lament, and children to go hungry and naked. O that the solemn admonition of the inspired lawgiver to the offending Israelites would, with sufficient weight, dwell upon the conscience of the drunkard, “Be sure your sin will find you out:” and, “They who swim in sin shall sink in sorrow.”—Dr. DODD.

Drunkenness debases human nature, debilitates the mind, and renders it incapable of reflection; weakens the understanding, as stupidity is the invariable consequence of gluttony, and prevents wisdom from taking up her residence in the soul. “Strong drink is raging; and whosoever is deceived thereby is not wise;” SOLOMON:—captivates the will, and causes it to act in opposition to conscience—enervates the actions of the intellect—feters the imagination—drowns the memory, and prevents improvement in society, as it produces idleness, which exposes to temptation, and throws the flood-gate of sin wide open. “There is not a more contemptible animal upon earth than one that drones away life, without ever labouring to promote either the glory of God, or the good of man.”—WESLEY'S *Journals*, vol. 1, p. 42.—“Those sots whose minds are fettered by ignorance and excess, and whose imagination can just make shift to flutter from the tavern to the play-house and back again.”—FLETCHER'S *Works*, vol. v. p. 100.—Destroys reason, and effaces from the soul those traits of character which the finger of Deity has stamped upon it—sensualizes the affections, and transforms a man into a brute—“Of all brutes none are so brutish as human brutes”—sinks the man not only on a level but lower than the beast—Degrades the finest character; wastes the estate; wherever it abounds, disease, poverty, and profligacy prevail—Banishes the reputation, and renders a man of the most respectable family connections, the common associate of the scum and off-scouring of society. And when the unhappy effects of the inebriating liquor has for a while subsided, brings shame, uneasiness of body and mind, fills with foreboding fears and dreadful apprehensions of a future state.

Drunkenness shortens life, as it destroys the body, inflames the blood into fevers, excites unlawful lust, brings putrefaction into the bones, weakens the nerves, and produces in its dreadful train, apoplexy, convulsions, phrenzy, inflammation of the stomach, of the liver, of the eyes; gout, carbuncles, jaundice, dropsy, indigestion, wasting and emaciation, fearful dreams, locked jaws, palsy, ulcers, madness, idiotism, melancholy, premature old age, and sudden death.

Drunkenness not only acts against the laws of nature, but it dishonours God, hardens the heart, brutalizes the actions, inflames the animal passions, vulgarizes the tongue, sours the temper, turns natural affection out of the family circle, and produces envy, malice, wrath, strife, fighting, bawling, cursing, and swearing; in short, the tempers

and dispositions of the inhabitants of the infernal lake, and eternal punishment in a world to come.

Let the unhappy victim of intemperance and debauchery read and contemplate this dreadful catalogue, these harbingers of awful desolation, and dash the cup from his lips before he is summoned to his account.

“Woe unto them that rise up early in the morning, that they may follow strong drink, that continue until night, till wine inflame them.”—*Isaiah.*

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To the Editor of the Methodist Magazine.

You, doubtless, recollect, that the unfortunate Captain Wright, whose sufferings, during his confinement in the Temple of Paris, excited so much interest in this country, was added to the numerous victims of the murderous *policy* of the ex-tyrant Buonaparte. The subsequent account of the dreadful tortures to which this lamented officer was exposed, is recorded in a volume of letters, from a gentleman at Paris to a nobleman in our metropolis, entitled, “The Secret History of the Court and Cabinet of St. Cloud.” I had the gratification of being present at the Court-Martial of his first Lieutenant, Mr. Wallis (now Captain Wallis) who was tried, as the surviving officer, for the loss of the vessel. A very interesting and affecting letter from the sufferer to Captain Wallis, who was at the same time prisoner at Verdun depôt, was read in Court; and I have, ever since regretted that I did not beg a copy of it from the latter, with whom I had several conversations prior to his trial.—Your’s, &c.

Deal, Nov. 13, 1817.

HENRY BASDEN.

THE SUFFERINGS OF THE LATE CAPTAIN WRIGHT.

“From the last time that this officer had appeared before the criminal tribunal which condemned Georges and Moreau, his fate was determined on by our government. His firmness offended, and his patriotism displeased; and as he seemed to possess the confidence of his own government, it was judged that he was in its secrets; it was therefore resolved, that if he refused to become a traitor he should perish a victim. Desmarets, Fouche’s Private Secretary, who is also the Secretary of the secret and *haute* police, therefore ordered him to another private interrogatory. Here he was offered a considerable sum of money, and the rank of an Admiral in our service, if he would divulge what he knew of the plans of his government, of its connections with the discontented of this country, and of its means of keeping up a correspondence with them. He replied, as might have been expected, with indignation to such offers, and to such proposals; but as they were frequently renewed with new allurements, he concluded with remaining silent, giving no answer at all. He was then told that the torture should soon restore him his voice; and some silent *gens-d’armes* seized him, and laid him on the rack, where he uttered no complaint, not even a sigh, though instruments the most diabolical were employed, and pains the most acute must have been endured. When threatened that he should expire in torments, he said, ‘I do

not fear to die, because my country will avenge my murder, while my God receives my soul!" During the two first days that he was stretched on the rack, *his left arm and right leg were broken, and his nails torn from the toes of both his feet*; he then passed into the hands of a surgeon, and was under his care for five weeks; but before he was perfectly cured, he was carried to another private interrogatory, at which, besides Desmarets, Fouché and Real were present.

"The ministers of police now informed him, that from the mutilated state of his body, and from what he had gone through, he must be convinced that it was not the intention of the French Government ever to restore him to his native country, where he might relate occurrences which the *policy* of the French required to be buried in oblivion; he therefore had no choice between serving the Emperor of the French, or perishing within the walls of the prison where he was confined. He replied, that he was resigned to his destiny, and would die as he had lived, faithful to his king and to his country!

"The man in the full possession of his mental qualities and corporal strength, is in most cases very different from that unfortunate being whose mind is enervated by sufferings, and whose body is weakened by wants. For five months Captain Wright had seen only gaolers, spies, tyrants, executioners, fetters, racks, and other tortures; and for five weeks his food had been bread, and his drink water. The man who, thus situated and thus perplexed, preserves his native dignity and innate sentiments, is more worthy of monuments, statues, or altars, than either the legislator or the victor.

"This interrogatory was the last undergone by Captain Wright. He was then again stretched on the rack; and what is called by our regenerators the *infernal* torments, were inflicted on him. After being *pinched with red hot irons, all over his body, brandy mixed with gunpowder was infused in the numerous wounds, and set fire to several times, until nearly burned to the bone*. In the convulsions, the consequence of these terrible sufferings, he is said to have bit off a part of his tongue; though, as before, no groan was heard. As life still remained, he was again put under the care of his former surgeon; but as he was exceedingly exhausted, a spy, in the dress of a protestant clergyman, presented himself, as if to read prayers to him. Of this offer he accepted; but when this man began to put some invidious questions, he cast on him a look of contempt, and never spoke to him more. At last, seeing no means to obtain any information from him, a Mameluke last week strangled him in his bed. Thus expired a hero, whose fate has excited more compassion, and whose character has received more admiration here than any of our great *men* who have fallen fighting for our Emperor. Captain Wright has diffused new rays of renown and glory on the British name from his tomb as well as from his dungeon.

"You have certainly a right to call me to an account for all the particulars I have related of this scandalous and abominable transaction, and though I cannot absolutely guarantee the truth of the narration, I am perfectly satisfied of it myself, and I hope to explain myself to your satisfaction. Your unfortunate countryman was attended by, and under the care of, a surgeon of the name of Vangoord, who

gained his confidence, and was worthy of it, though employed in that infamous gaol. Either from disgust of life, or from attachment to Captain Wright, he survived him only twelve hours, during which he wrote the shocking details I have given you, and sent them to three of the members of the foreign diplomatic corps, with a prayer to have them forwarded to Sir Sidney Smith, or to Mr. Windham, that those of his friends might be informed that, to his last moments, Captain Wright was worthy of their protection and kindness. From one of these ministers I have obtained the original, in Vangoord's own handwriting.

"I know that Bonaparte and Talleyrand promised the release of Captain Wright to the Spanish Ambassador; but at that time he had already suffered once on the rack; and this liberality on their part was merely a trick to impose on the credulity of the Spaniard, or to get rid of his importunities: had it been otherwise, Captain Wright, like Sir George Rumbold, would himself have been the first to announce in your country the recovery of his liberty."

OBITUARY.

Liverpool, Feb. 14, 1818.

To Mr. BENSON.

Not seeing any account of the death of brother ROBERTS in the February Magazine, I infer that no one has given you any information of it. This induces me to do it, and to request that the following account may be inserted as soon as convenient in your useful miscellany.

Robert Roberts was naturally grave, and of a thoughtful turn of mind. His outward deportment, from a child, was so moral, that none could lay any gross sin to his charge. It was in the year 1800 that missionaries were first sent into North Wales, and his father was one of the first who received us into his house, and hospitably and gratuitously entertained us. It was at that time that Robert, his father, mother, two brothers, and two sisters received the truth as it is in Jesus. Robert was drawn by the cords of love. He saw so much beauty and rationality in the doctrine and discipline of the Wesleyan Methodists, that his whole soul was at once captivated thereby; and he resolved, by the grace of God, not to be a neutral in the cause of God, but to serve its interest with the utmost exertion of all his ransomed powers. A society was soon formed of the family and others of the neighbourhood of Corwen, over which Robert was appointed leader, and for which office he was well qualified. He could say to others, follow me as I follow Christ. The word of God dwelt so richly in him, that he had always a

good word in season to give to every one. His gift in prayer was peculiarly great; and in general powerful and prevailing. His righteous soul was always vexed and grieved when he saw any one holding the truth in unrighteousness. It was not long before he began to exhort and preach: but not without having some conflicts with his natural disposition, which was reserved and diffident. It was more congenial with his feelings to be little and unknown, loved and prized by God alone. Often has he been heard to pray and praise God in the fields, highways, and mountains, when he thought none heard but his God, for every place seemed a Bethel to his soul.

At this time the work of the Lord prospered much in our hands; and, through much persuasion, we got him to our help as an itinerant preacher, and he was received on trial at our Conference in 1803, in the 19th year of his age. He spent the whole of his itinerancy in the North Wales circuits, except one year in which he was employed in preaching to the Welsh in Liverpool, and two to those in Manchester. From the time he came among us to the day of his death, his conduct as a Christian was irreproachable. His abilities as a preacher were great; but had not his sermons been so edifying I should have thought them too general too long. By this I fear his health was injured, and he was obliged to give up travelling for about twelve months. During his illness, which was a consump-

tion, he discovered much resignation, meekness, and patience. The day before his death, he was asked what were his views of another world; he answered, "I have no doubt of my acceptance with God through Jesus Christ. I have long since known my sins forgiven, and I am at peace with God, and God is reconciled to me. I have from my youth loved and feared him, and have spent my life in his service, and yet, after all, I see myself to be an unprofitable servant." The next morning he requested his wife to lift him up, and then said, "My dear, I am going to leave you, but the Lord will be with you; Jesus Christ has washed away all my sins in his most precious blood;" and while uttering these words his spirit took its flight to mingle with the spirits of just men made perfect, on January 16th, in the 34th year of his age, and 15th of his itinerancy.

OWEN DAVIES.

To the Editor of the Methodist Magazine.
Stafford, Jan. 14, 1818.

MY DEAR SIR,

My dear wife was born at Portsmouth. Her mother died when she was very young, and left her with her grandmother, with whom she lived for some years; but how long, or what time she left her, I cannot say. Early in life, it appears, she resided at Stockport, where she became acquainted with and was married to the late Mr. Boothby. Some time after he joined the Methodist Society, she accompanied him to a class-meeting, and as she returned home, was awakened to a sense of her guilt and misery. For some time she sought the Lord with earnestness; and, after having received the sacrament of the Lord's supper one Sunday morning, at the hands of Mr. M'Kitrick, at Hayfield, in the New-Mills circuit, she obtained a clear and satisfactory evidence of her acceptance with God, through Jesus Christ! Being in possession of true happiness, she sought and prayed for the happiness of her friends, neighbours, and acquaintance, who residing at Motrum, opened their house for prayer-meetings and preaching. The same, I understand, was the case when they resided at Edgley, which continued until she accompanied her husband to the West Indies. Mr. Thomas Wood being the superintendent of the Stockport circuit at that time, recommended them to the Missionary Committee and the Conference as proper persons to be sent to the West Indies; they having previously offered themselves to

go on a foreign mission. She was, indeed, a suitable person to accompany her excellent husband, possessing genuine piety, considerable ability, and a willing mind, to assist him in his arduous work. The first station they had was Barbadoes, where they continued about twelve months. The second year they were stationed at St. Vincents. The third year at Dominica, where Mr. Boothby finished his life, and his labours; and in the month of October, 1816, she came to me at Trinidad, where we were united in holy matrimony, and continued until March 1817, when we left it for England. She had, previous to our being married, and while at sea on our way home, been very ill, which caused her to be very importunate with the Lord in prayer, and one day, in the cabin, while engaged and pleading with the Lord, he applied to her heart these words, "Shall the clay say to the Potter what doest thou?" She immediately submitted to God, and from that time concluded she should never be better in this world. Indeed her pains were very great while on board, and her being nine weeks at sea made much against her. On our arrival at Liverpool, medical aid was called in, but alas, could not remove the complaint. In the month of June, by the doctor's advice, I got her into the country, and Stafford being the place to which Providence called me, I was led to hope for her recovery. But she became worse, neither the change of air, nor the medical aid with which she was favoured, answered the end desired. The disorder increased, until, at length, she kept her room, and was at last obliged to take to her bed; during which period her pains were very great, but she bore all with that fortitude and patience which religion alone can give. Often have I found her, on my return home when duty had called me to be some time from her, happy in the love of God! On some occasions she was so filled with Divine joy that for some time she was in an ecstasy. The last time she was thus visited was on the 14th December, when, to the astonishment of those who saw and heard her, she praised and extolled him whom she loved, and to whom she had often prayed that to the last she might "Preach him to all, and cry in death, Behold! behold the Lamb." She informed me of this at night when I came home, having been out that day to supply the place of my appointment. The few days she survived after the above, she was not able to say much; but I always found her confidence strong in the Lord; and although, as she drew nigh to death, she was harassed by

the enemy of her soul, she proved that the Lord was her strong hold and support. On Friday, 19th, we perceived that her end was nigh. I talked closely with her, and found her soul happy; but her pain was very great. In the afternoon, about four o'clock, when in the agony of death, her hope and confidence were in the Lord, and she told me all was well. In encouraging her in that awful moment, I felt assured she would soon be for ever with Jesus! She continued to linger in pain until six o'clock, when she fell asleep in Jesus, in the 31st year of her age. On the 23d of December I followed her mortal remains to Hanley, when, with songs of praise to God, according to her own desire, we committed her body to the earth in sure and certain hope of her resurrection unto eternal life. On the 4th of January, 1818, Mr. Bowers preached her funeral sermon to a very crowded congregation, from 2 Timothy vi. 7, 8, the good resulting from which we hope will be found by all who heard it. I am only sorry that I knew so little of her real value, and that the Lord gave her to me but for such a short period. But for this and all his mercies I cannot but adore and thank him. Praying that this short memoir may be made a blessing to all who knew her, or may read it,

I am dear, Sir, your's, truly,
 GEORGE POOLE.

DIED, April 17, 1817, MARY CROOKENDEN. She was born at Brompton, in Kent, in the year 1734: from the 14th year of her age she was the subject of religious impressions. In the year 1752 she was married to the late Mr. Caleb Crookenden, with whom she lived in the strictest conjugal felicity and happiness, for fifty years. Mrs. C. was a constant attendant on the means of grace, wherever she was situated, but it was not until the year 1773 that she joined the Methodist society at Rotherhithe, and invited a preacher, Mr. W. Ferguson, to dine with her; after which time she opened her house to Mr. Wesley, and the preachers, and continued to receive and entertain them, till her removal to Arundel, in Sussex, in the year 1797. By this means she became acquainted with most of the preachers in the London circuit, during that period. Mr. Wesley also introduced the late Mrs. Hannah Harrison to her, who, for several years, prior to her death, paid her an annual visit, and was made a blessing to her family; particularly to her youngest daughter, Mrs. Dawes, an account of

whose death was given in the Magazine for April 1811. Mrs. C.'s constant practice during this period was to entertain every Sunday three or four poor widows of the society, with the preacher, a practice affording her and her benevolent partner the highest gratification. And she very soon perceived that entertaining the preachers was likely to be attended with incalculable benefit, not only with respect to her own progress in religious knowledge and grace, but also to the spiritual profit of her family. In this she was not disappointed, for through their instrumentality, she lived to see four sons and two daughters, and as many grand-children, joined to the society, and witnessed the happy death of her husband, of three of her children, and one of her grand-children. Her gratitude to God on this account was incessant, and she continued till her latest moments to consider it as one of her highest privileges to enjoy the company and the conversation of the preachers.

Mrs. C. had many manifestations of God's goodness and mercy to her soul, but being naturally of a doubtful turn of mind, she was fearful of speaking confidently respecting her acceptance with God, until about twelve months before her death; when, in a severe affliction, and by her medical attendants judged incurable, she could indeed rejoice in the Lord as her Saviour, and was ready to depart and be with Christ. But, contrary to all expectation, it pleased the Lord to raise her up and spare her a few months longer. In her last illness she was much led to praise and bless the Lord for his great goodness to her and her family; for a pious partner, and for the happy death of him and his children, and that many more of them were walking in wisdom's way. A few nights before her death she strove to sing the hymn, "Lo God is here, let us adore, &c." and desired her love to all her class-mates; blessing the Lord for his great mercy to her a poor unworthy creature. When in health she was very fond of reading Dr. Coke's Notes on the Old and New Testament, which she had purchased some years before; indeed this book was her constant companion. She was somewhat partial to Mr. Joseph Sutcliffe, who very frequently called on her, and from whom she received good. After thanking the doctor for his great attention to her during her illness, and settling her temporal affairs, she quietly yielded up her spirit into the hands of him whom she loved. T. C.

RELIGIOUS AND MISSIONARY INTELLIGENCE.

To the Editor of the Methodist Magazine.
Bradwell, Feb. 14, 1818.

If you think the following statement may be of some use in the department for Religious Intelligence, its early insertion will oblige your's, respectfully,
ISAAC KELLING.

On Wednesday, January 21st, 1818, a public meeting, for the formation of a METHODIST MISSIONARY BRANCH SOCIETY, was held in the Methodist Chapel at BRADWELL; a very poor and obscure village, situated among the desolate mountains of the High Peak of Derbyshire. The meeting, which commenced at two in the afternoon, was attended by Messrs. BROWNELL and WOOD, of Sheffield; JOHNSON and SHAW, of Bake-well; LORD and ARNETT, of Buxton; the resident preachers, and a very large congregation; which included a great part of the population of the place, and a considerable number of members and friends from most parts of the circuit. Mr. BROWNELL was called to the chair, and directed the proceedings in a manly and affectionate manner. The Resolutions proposed were unanimously adopted; and the speeches, with which they were introduced and supported, were evidently heard with great attention and feeling. The meeting was concluded at five o'clock, till which time the numerous assembly remained without any symptoms of weariness. Appropriate and powerful sermons were preached to large congregations, by Mr. BROWNELL, on the preceding evening; and after the meeting, by Mr. ROBERT WOOD. The collections amounted to upwards of twelve guineas: a sum which would indeed appear contemptible, if collected in a rich and populous town; but which exceeded the expectations of those who knew the extreme poverty of these retired and unpromising rocks; and which would not have been contributed, by an assembly consisting chiefly of miners and weavers, without the strong impulse of humane sympathy and Christian charity. A respectable amount of subscriptions will appear in the Annual Report. Numbers who had never before attended a Missionary Meeting, have since expressed great satisfaction; and declare, that they shall expect the next meeting with desire and pleasure.

Salisbury, March 3, 1818.

To the Editor.

It is with much pleasure I inform you

that we held a Missionary Meeting last Wednesday evening, at our chapel in Salisbury: the first, I believe, that has been held in this district. Two excellent preparatory sermons were preached by Messrs. Bunting and Watson. At our general meeting Thomas Marriott, Esq. of London, took the chair. Messrs. Bunting, Watson, Buckley, Roberts, and Sutcliffe, with several other ministers and respectable friends, addressed the congregation. The speeches delivered on the occasion were very impressive and affecting, particularly when the deplorable state of the Pagan world was exhibited to view. Though the large and respectable audience was composed of Christians of various denominations, prejudice and party appeared to be quite extinguished in all hearts; and no disposition but that of compassion for the miseries of the ignorant and idolatrous heathen, to be felt in any breast. And when the success of missionary labours was spoken of, every eye seemed to beam with delight, and to indicate that as far as individual charity could contribute to accomplish such a purpose, all nations should partake of the blessings of the gospel.

The pecuniary contributions amounted to upward of seventy-five pounds; and many have given in their names, who are desirous of being subscribers to this excellent Institution. I trust the example of Salisbury will be followed by the other circuits in this district.

Dear Sir, your's, most affectionately,
SAMUEL WOOLMER.

NEW SOUTH WALES.

Extract of a letter from Mr. S. LEIGH, to Mr. J. BENSON, dated Sydney, Feb. 27, 1817.

DEAR SIR,

I shall always remember the evening on which I parted with you: To observe the flowing tears of an aged father in the cause of Christ, had too affecting an influence on my mind to be soon forgotten by me. No doubt he was aware of the dangers, and difficulties, and hardships which I should have to encounter, and with which, at that time, I was not acquainted: however I hope I shall overcome them. The Lord hath done wonders for me.

I have been kindly received by my Christian brethren here. His Excellency, Governor MACQUARIE, has shewn his approbation of my mission, and the clergy are my friends. Many attend the ministry of God's word. A few conversions I have

already seen, and I am in expectation of seeing many more. I need not mention the description of people sent to this country. Yet, thank the Lord, they are not out of the reach of the Spirit of grace, and the mercy of God. He has wrought, he is working, and he will work, upon the hearts of poor perishing sinners.

In this distant and barren land I have had the satisfaction of seeing six classes formed: the fourth class at a place 14 miles from Sydney; the fifth 35 miles, and the sixth upwards of 40 miles. And in some of them the people seldom meet without experiencing the power of God among them. And I have been informed that even children have requested their parents to pray for them, that they may not go on in sin and perish. And, thanks be to God, there are some who are earnestly seeking the salvation of their souls; and others are willing to receive instruction. Several have set their hands to the gospel-plough, and been added to the society this week; may they never look back, but soon enjoy, and live in the full assurance of faith!

I find no difficulty in entering into the houses of the poor, except what arises in myself. They are always willing to hear; indeed I have to regret that there are more open doors than I am capable of entering. And if I can judge from appearance, I may justly infer that the language of the people is, "Come and teach us the way of salvation, and we will walk therein." When I look around me, and behold the fields white already unto harvest, but cannot enter to gather the people together, I am constrained to cry out, "Lord, send forth labourers into the harvest." I am really, at times, incapable of expressing what I feel, here are souls perishing for lack of knowledge; here are open doors, but I cannot enter them all. What can I say in behalf of this people? Permit me, father, to speak to your congregations, that they may be ready to give and glad to distribute. And, first, let me address the Christian children, who join with you in the worship of God, from time to time. Here are numbers of children without the light of heaven, the gospel of salvation. Many are waiting for instruction. When I relate to them the privileges of children in England, they weep and pray for the same blessings: and when I told them there are children there who subscribe for the support of missionaries, and that I hoped when they heard there of the desire of children here, to serve and please their Heavenly Father, that they would help our society to send more missionaries to New South Wales; the language of their

hearts appeared to be, "May the Lord incline them to do so—hear their prayers for us, and bless them for ever."

If I could have a personal communication with my Christian friends, I would beg permission to say, Here are souls perishing for lack of knowledge. Many who are respectable farmers (settlers) have gone to the same house of prayer, have had the same gospel preached, have kneeled at the same table of the Lord, but have thought it proper to leave their native land to settle in this distant clime. In this situation they have experienced the value of ordinances, and frequently mourn for their loss: nevertheless, they are enabled to look to God, and to the charity of our English friends, in hopes of receiving the gospel of peace, and of salvation.

To the Committee I have mentioned many circumstances; but permit me to observe, I have no one but God to whom I can disclose my mind. You may judge something of my situation; send me a brother. If I have merely bread and water to subsist on, I shall be satisfied if you send me help. We have great use for religious tracts here; I therefore hope that the Committee will grant me 3000 tracts, of such as are published at our Book-Room. I have already given away more than 1000, and am happy to find that they have not been circulated in vain.

On Friday last, the 7th of March, a general meeting was held at the Court-Room, Sydney, which consisted of nearly the whole of the respectable inhabitants of this colony, convened for the purpose of establishing an Auxiliary Bible Society. His Excellency the Governor presided, who, with the Judge Advocate, manifested great zeal in recommending the Sacred Scriptures to the notice of the public. The Rev. Samuel Marsden delivered an excellent speech on the great necessity of promoting the circulation of them; and the Rev. Mr. Cowper gave an account of the testimonies of good men concerning the Holy Scriptures. It is supposed that there never was in New South Wales so numerous and respectable a public meeting; and in which was manifested such unanimity of sentiment as was on this occasion. May the Lord continue this union among us, and abundantly bless the circulation of the Scriptures!

I now beg leave to recommend to the notice of the Committee the present state of a settlement, distant from this, though within the jurisdiction of this territory, particularly those at a place called Van Dieman's Land, where there are two

places of trade, one called Hobart Town (which is the seat of Government there), and the other Port Dalrymple. I would earnestly request that some of our missionaries should be authorized to visit each place, previous to any regular appointment being made. Some days since I was in the company of a gentleman, who is a magistrate of Hobart Town. During our conversation he very kindly invited me to visit that part of the settlement, and said that he would render me all the assistance which lay in his power. I think it also necessary to state the scarcity of books used by our society, which are not to be had in this country; I hope the Conference or Committee will permit and allow to be sent out those which I have ordered. You will oblige me by writing to me, and giving me any advice, which will be thankfully received. Pray for me, who am surrounded with temptations, yet hitherto saved, and believe me to be your's affectionately,

SAMUEL LEIGH.

AFRICA.—CAPE OF GOOD HOPE.

Extract of a letter from Mr. E. EDWARDS, on his way to join Mr. SHAW, in the Namaqua Land, to Mr. J. YOUNG, of Woolwich, dated Cape Town, Dec. 10, 1817.

DEAR BROTHER,

I embrace the present opportunity of writing a few lines to inform you of my safe arrival at the Cape, on the 14th of December. I bless God I enjoy a good state of health, and a measure of Divine peace in my soul; and I feel thankful for his goodness. The prospects in this colony are flattering; I believe God is pouring out his Spirit on the heathen. The last Sabbath-day I spoke to a few persons in Cape Town: there were twelve Hottentots present, who were very attentive; but they could not understand me.

Since I left you in England I have not been without trials. The unkind behaviour of the Captain made the voyage unpleasant. But I was received at Cape Town, with much affection, by our kind friends. There are several gentlemen in the colony who have kindly offered me their assistance, declaring they should feel it a pleasure if they could render me any assistance in their power. May the Lord reward them! There will be no extensive good done in the colony until a missionary be stationed there: and I am sure Methodism would flourish here if the Committee would send out a faithful missionary. I ex-

pect in a few days to proceed into the interior of Africa. O may God go with me! I shall be under the necessity of buying a horse, as brother Shaw cannot send his waggon to Cape Town.

Mr. Melvin, a gentleman of the town, has promised to procure for me a Hottentot guide, about a day's journey from the Cape; and if God spare me till I arrive at my destination I must send the Hottentots for my baggage when it comes to town. This, I think will be the best plan, as I wish not to put the society to any more expense than I can possibly help. I do not repent leaving my native land to preach the gospel to the heathen. It is a glorious work to be engaged in. I trust you do not forget me at a throne of grace. Your affectionate brother,
E. EDWARDS.

NOVA SCOTIA.

Extract of a Letter from Mr. J. FISHPOL, to Mr. WATSON, dated Tryon River, Aug. 28, 1817.

Tryon River, the place of my present appointment, was formerly a branch of the Charlotte Town circuit, which, at our last district meeting, it was thought proper to divide, although there is not sufficient labour nor adequate support for a Missionary; its local situation being at least 25 miles west of Charlotte Town, and the Missionary having several places to attend on the east side, together with Charlotte Town, which is a place of importance.

Notwithstanding the paucity and poverty of this people, they are doing great things. Tryon and Bedeque is the present extent of my circuit, a distance of ten miles only. The friends of each of these places not having any public place of worship belonging to the Methodists, determined to make every exertion to build an altar unto the Lord. Few and poor as they are, to build one by subscription was impossible, they therefore proposed the following plan: some were to go to the woods and get a frame, others to give so many feet of boards, others so many nails, others so many days work. They begun in March last, and before I arrived from our district-meeting in the beginning of June, the chapel at Tryon was in such a state of forwardness that I could preach in it. But here an insuperable difficulty met us. The windows must be glazed, and from the severe cold in the winter stoves are necessary. We knew unless these could be obtained we must relinquish our chapel, the labour of the people would, in a measure, be lost, and a part

of our congregation deprived of hearing the Word of life. A thought struck my mind. Brother Payne having spoken to me for a change, and brother Dunbar's circuit being contiguous, I conceded. Although they had refused to let me beg, I was determined to see what I could do by borrowing, giving them good security, even the Divine promise, he that giveth to the poor lendeth to the Lord. They liked their security, and so laid down their dust. I was enabled to return last night with glass, stove, and a little money to spare.

In the work of the ministry I have many foes without and fears within. The best of all is, God is with me, and the things which I have felt I declare unto others, and I trust my labours are in some measure useful, to the edifying of the church, to the perfecting of the saints. My delight is in my work. In my last circuit several got safe home to heaven; three of them were natives of Old England, and one of them among the first fruits of Mr. Wesley's labours.

JOHN FISHPOOL.

BAHAMAS.

Extract of a letter from Mr. W. WILSON, sen. to Mr. J. JARRETT, at Rye, dated New Providence, Dec. 17, 1817.

ON my arrival at Harbour Island, from New Providence, I was much pleased to see the people waiting for me, and giving me a hearty welcome. Since last Easter Sunday the Lord has been working in a powerful manner among us. At all our meetings he is graciously present, quickening the people. On the 20th of July, while I was preaching, my mind received a deeper impression respecting the value of souls, and while pleading with sinners the Lord, in mercy, spoke powerfully to their hearts, and they began to cry aloud for mercy, from the disquietude of their souls. The longer I preached the louder cry was raised, till my voice could scarcely be heard. Our brother Turton then prayed, and the Lord continued to work, affect, and influence their minds, in an astonishing manner.

The 27th was our sacrament-day, brother Turton preached a very appropriate sermon, which was blessed to many; and while we were administering the elements, the people were dissolved in tears. Truly the Lord was at the table, feeding his children with the bread of life. August 17, I went to the Cove, it was so rough that I was necessitated to land and walk. On the 18th, in the morning, I preached and administer-

ed the sacrament. In the afternoon I preached, and held a love-feast. Towards the close of which one person manifested a strong desire to obtain peace with God, and requested one of the brethren to pray; and while he did so the Spirit of God wrought powerfully upon this people; a black woman fell to the ground, and broke out in fervent prayer; and while she was thus engaged two or three more fell prostrate, and cried aloud for mercy. At last the cry became general, and all present, of whatever age, seemed to be deeply engaged with God, either for pardon, or a deeper work of grace. Four backsliders were present, one of them fell to the ground, another cried out, "O the torment I feel, it is as if I were in hell." Eight or nine were now prostrate on the ground, and prayer was made for them, and ten found peace with God. Never did I feel more of the presence of God, than I did at this time. My heart was filled with love to him and all mankind; I thought this is worth crossing the seas for. On the 24th, one was deeply convinced of sin, and savingly converted. I am sure the Lord of missionaries has done much in this place to destroy the works of the devil.

Mrs. W. and myself have been very ill; but thanks be to the Lord we are better. In my affliction I experienced the presence of the Lord, and was enabled to look forward with pleasure into eternity; but the Lord has spared me a little longer. O that I may live more to him than ever!

I remain, my dear brother,
Your's, &c. W. WILSON.

CANADAS.

Extract of a letter from Mr. DE PUTAUX to Mr. ETCHELLS, dated Quebec, July 12, 1817.

For the space of five months I preached in Montreal, last summer; many came to hear, and felt the truths they heard, but I have heard of no conversion. Last November I came to this place. A respectable merchant has given us the use of a very large room, and another is fitted up, so that without any expense on our part we have this and another place given to preach in, independently of the chapel, for which I am thankful.

What I have stated is encouraging; but, considering the ignorance and prejudices of the people, the influence which the priests have over them, the erroneous principles they instil into their minds from their earliest infancy, &c. I have had

many struggles in my mind, and fears concerning the success of my mission. If it please God to bless my endeavours to the conversion of these poor people, I shall exceedingly rejoice; and if not, put my hand upon my mouth, and silently adore his Providence. Had they courage to despise the threatenings of their priests and censures of the church, I should expect much. They are strictly forbidden to read the Bible, indeed few would read it, had they one. They think it is a bad book. The Testament is read by many who keep them generally in secret. We have three convents, pretty well filled with Nuns; the abode of the Friars and Monks is now occupied by soldiers. Their ceremonies are disgusting, the performers being attired in all the trappings vanity could invent.—My health is better than when I was at home. Yours, &c.

J. DE PUTRON.

Extract of a letter from Mr. BOOTH, to the COMMITTEE.

Montreal, Dec. 23d, 1817.

HONOURED FATHERS AND BRETHREN,

It is with great satisfaction I embrace this opportunity of writing a few lines to you, by our much esteemed friend Mr. D. Fisher, a respectable merchant of this place. I should have written to you sooner, but I have been waiting for a statement of our country circuit, from Mr. Richard Pope, who went thither about the time the roads broke up, to preach to the people, until the winter should set in; for in this country there are certain seasons when we cannot travel without great risk, particularly in the spring and fall of the year; from this circumstance my writing to you has been delayed.

We feel greatly rejoiced that you have sent us two more missionaries. Praised be the Lord for his mercies in preserving them from danger while crossing the trackless ocean. Mr. Lusher has arrived in this city a month ago with his family, all well; but Mr. R. Johnston, who parted with him at Albany, has not been heard of yet by any of our brethren, either in the upper or lower province. Where he is, or how he is, we know not. I am sorry to inform you that our dear brother De Putron, who came from Quebec to our circuit for his health, has been very ill, through a severe cold, insomuch that for sometime his life was despaired of; but the last letter I had from him states that he was much better. With regard to the work of God in our circuit,

we have some ground of encouragement; it is proceeding, though but slowly. We have 82 members joined in society in this city; notwithstanding many have removed to other places. How many we have in the country I am not able to say exactly, until I hear from Mr. R. Pope. I have the satisfaction of informing you that, after despairing of it for some time, we have established a Sunday school in this place; and have now 125 scholars entered on our lists, and it promises well; glory be ascribed to God for this acquisition to his cause.

We have had a meeting of several respectable gentlemen of this city, to consider of the propriety and probable means of erecting a new chapel here, upon the Conference plan, when 400*l.* were subscribed; and one of the ablest architects in the country promised to superintend the building gratis. It is supposed it will cost 2500*l.* currency, to accommodate 1500 persons; but if we proceed it is upon the supposition of selling the present one, which, if we do, we think that a debt of not more than 6 or 800*l.* would be upon it, when all was finished.

As regards the state of our society, we have some reason to conclude there is an increase of piety amongst them; most of them are satisfied respecting their acceptance with God, and some are seeking the full sanctification of their hearts. With respect to myself I bless God I live under a sense of his favour, day by day, through faith in Jesus Christ; and, although I am sensible of my ignorance and weakness, yet, the glory of God, and the good of souls are the objects of my constant desire and pursuit. It is now more than twelve months since I came hither. Many signal deliverances have I witnessed. Three-times my life has been in danger: once I was near being frozen to death; once I was almost lost in a dead swamp, having lost my way in the woods, and plunged into the swamp, and within a little of being buried therein, with my horse under me, but was miraculously saved by providentially finding some old roots of trees, just at the place where I was immersed, upon which I and my horse stood, and with difficulty and danger we both escaped. This was a little after twelve P. M. I had about ten miles and a half to ride, and preach at four P. M. I arrived soon after the time, and found the people waiting; I took a drink of water and begun the service, and God was with us, and gave me consolation that overbalanced my trouble. At another time I was thrown from my horse, and lay some time senseless on the ground.

After I was recovered a little, I mounted again, and rode a little way and rested the night, having received a violent bruise in my right side, another on my head, and my left wrist very much strained. But I rose in the morning, and preached in the forenoon, and then rode about nine miles to another appointment; preached at four to a crowded congregation. God was with us to bless us.

The next morning I rode about 17 miles, full of pain, insomuch that I could not bear the horse to go faster than a walking pace. The day after I had to encounter the woods again, where I wrenched my back, so that I was unable to sit upon my horse; I remained sick for a few minutes as I stood in the mud, resting myself against my beast; no house or person being near. When I was a little recovered I proceeded to my next appointment; but was in so much pain that I judged it next to an impossibility for me to preach. But when I saw the people waiting, some of whom were come seven or eight miles in the rain which had been pouring down, my heart yearned over them; and, as I did not expect to see my dear wife again in this world, I knew I could not die better than preaching the gospel of the Son of God to poor sinners. I preached to the people from these words, "Great peace have they that love thy law, and nothing shall offend them." I had to take breath every sentence I uttered; but finished my discourse, and formed a small class, and then I was happy I had done my work until I arrived at Montreal. A fever, with great pain, ensued; and from Thursday evening until Sunday forenoon I was a prisoner in a log-house, but amongst kind friends in the woods, near the lakes Champlaine, before I could sit upon my horse to travel. But thanks be to God, all is well, and I feel myself heaven born, and heaven-bound. I frequently think on Admiral Nelson's motto, "I should have danger or difficulty to encounter. A missionary meets with temptations, but he has his sweets. A persecution, and Christ in his heart, is all that is wanting beside."

Canada will not rank low in your list of missionary stations in the course of a few years. There is a great field open before us. I received a letter a few days ago from Mr. Catterick, at Kingston, requesting another missionary to be sent him, if one could be spared, three Lutheran congregations having applied to him to be taken under the care of the British Methodists; also another

letter from Mr. Henry Pope, complaining for want of the help of another missionary; and inquiring after Mr. Johnston; and likewise another from Mr. Williams, at Milburn, stating that God was reviving his work and opening his way. Glory be to God for what he has done in Canada.

I remain, dear fathers and brethren,

Your's, affectionately, in the Lord,
JAMES BOOTH.

St DOMINGO.

Extract of a letter from Mr. J. BROWN, to the SECRETARY, dated Port au Prince, Jan 3, 1818.

MY DEAR SIR,

We received your circular of June 18, and December 1, and, with the exception of the Missionary Reports for last year, and two letters which Mr. Catts has had from his parents, this is absolutely the only communication of any kind that we have received from England since our arrival. That many of our friends have written to us we have no doubt, but you see not one of their letters has yet come to hand. Will you therefore be so kind as to inform our friends that not one of their letters has reached us, and request them to write again by way of New York, directing for us at Port au Prince, and to the care of Messrs. Pearsall and Grellet, Merchants, 190, Water Street, New York. I believe our friends must pay the postage of the letters they send. I am sure if they knew how our hearts still cleave to them, and what it has cost us to bid them adieu, they would not think it much trouble to re-write what they have already written.

We entered on our new house, Oct. 20. The rent is 32 dollars per month. We have established a monthly collection. Our first collection was 33½ dollars; our second 33½; our third 38½. The people have begun to cast into the Lord's treasury, and he has begun to repay them into their own bosoms. It will give you pleasure, as it fills us with gratitude, to hear we have class-meetings. At the first, 12 were present; at the second 19; and at the third 25. I then set out on a tour along the coast, as far as Jeremie, which lasted upwards of five weeks. On my return I found the congregation was considerably increased. Their improvement in singing delighted me; and, at our last class-meeting 36 were present, though two were wanting, on whom I believe we may reckon. Some of these have found peace with God; and the way in which they spoke in general, fully convinced

we that nothing but the Spirit of God, accompanying the word to their hearts, could have so brought down their popish pride, and put such heavenly wisdom within them. We have read a translation of the rules of the society every meeting except one: it is understood these are the conditions, on which we receive them; and several have manifested a zeal for having them enforced. Two tremendous evils prevail in this country, Sabbath-breaking and concubinage. We try, on every occasion, to make a stand against them, and we know there is nothing too hard for the Lord. In our class is one of the chief chanters of the church, a young man, who studies his Bible diligently; and some of the President's domestics. And it is remarkable, that the greater part of His Excellency's servants come to our preaching. Mr. Cutts, during my absence, preached in the house of the President's house-steward, in the palace-yard. Our watch-night, at the close of the year, was indeed sweet to my soul. Our house was full. I read Matthew xxv. and preached. Mr. Cutts then read a tract, and made remarks thereon, that would not have disgraced hoary hairs. He then came down from the pulpit, and distributed 72 of these tracts in the congregation.

For several months we have had a Sunday-school for adults, in which from 15 to 20 attend regularly, and some of them have made considerable progress.

Nov. 24. I left Port au Prince, to visit the places along the coast, as far as Jeremie, a distance of sixty leagues. I preached twice at Leogane, twice at Grand Goave, five times at Petit Goave, five times at Mirogoane, twice at L'Ause a Veau, once at Petit Frow, once at Pestel, six times at Jeremie. There are two other towns which I could not visit, viz. Barraderé and Cowail. All these are considerable places, and contain a great number of inhabitants, especially Petit Goave, Jeremie and Leogane. I distributed a great number of religious tracts, which were received with eagerness, as well as Bibles and Testaments, which I took with me. A military law existing here, every town has a commandant and Judge de Paix; I had with me a pass from the commandant of Port au Prince, describing me as a missionary of religion, acknowledged by the President of Hayti, on my way to Jeremie. I had also the President's letter, a copy of which I have sent to England, which authorizes us to perform the duties of our mission. The first thing I did was to present myself before the Commandant, shew my pass

and the President's authority, and request his leave to assemble the people and preach. Not one refused my request. Several received me into their houses, and afforded me every facility in their power. My congregations were in general good, and in every place the prospects were more encouraging than our beginning at Port au Prince. All I can say of the people is, they are ignorant, wicked, superstitious; yet still there are many who manifest a strong desire to be instructed in religion. There is one fact of importance: from Port au Prince to Jeremie are but five priests inclusive of Jeremie, one is a Frenchman, one a Portuguese, and the other are Spaniards.

In this town I proved the utility of having established ourselves in the capital of the Republic, and under the eye of the President; for this has not only given an opportunity for the other places to hear of us, but enables us to visit them with an authority which we otherwise should not have had; and our nine months of painful labour, in which we have preached in almost every part of Port au Prince, has not only ploughed up in some measure that city, but I believe has opened our way into every part of the Republic. We purpose, the Lord being our helper, to enter on an extensive circuit along the coast. One must always be in Port au Prince, while the other is travelling; and you must take into consideration the propriety of sending additional help; for I believe it is possible to enter every town of the Republic. The soil, I grant, is rough, but then the greater is the need of cultivation. The Lord enable us to labour in it patiently! Travelling will be conducive to our health; about Jeremie is perhaps the healthiest part of the West Indies. It is my opinion that the French language will flourish in this island, and, as education advances, the Creole will be laid aside. There are three orders of people: those who were alive when the French possessed this island; they understand the good French; those who were born in the heat of the Revolution, and who have arrived at maturity without instruction, these speak only Creole, and understand good French but imperfectly. A younger race, who receive, or have received, an education, these speak and understand French. We have both of us got such a hold of Creole as to be able to converse in it; though, during my tour, I had but seldom occasion to resort to it. Since our last letters, we have both enjoyed good health. I know not that we should have been better in any climate. In the months of July, August, and

September, the thermometer of Fahrenheit was, on an average, from 84 to 86 at sun-rise; from 92 to 94 at noon; sometimes it rose to 97 or 99. The column of quicksilver in the thermometer which I observed I think was too heavy, and that the true degree of heat was about two degrees more than I stated above. The chief inconvenience we experienced from this excessive heat was a profusion of perspiration, accompanied with prickly heat, but this is always favourable to health.

Jan. 9. We have had another class-meeting since writing the above, 38 were present, though two of our best were absent. When I witness in a country, where the Sabbath is devoted to a public market and to pleasure, where there are, perhaps, ten concubinages for one marriage, and where it is common for one man to have two or three wives, persons beginning to observe the Sabbath, renouncing entirely their criminal connections, and giving themselves up to the influence of a holy religion, I can hardly believe what I see and hear. I am sure that nothing but the mighty power of God could obtain such a victory over habit, example, and the bad passions of the human heart. During our days of darkness, when scarcely one ray of hope appeared, there was one consideration to which I clung, viz. If we are his servants, and it is indeed his Word which we preach, he must own it. Glory be to his holy name we have not trusted in vain. Our work, however, is still in its infancy. Never did we feel our unwearied labours more necessary. Oh! interest your congregation for us.

JOHN BROWN.

OF THE OPENING OF THE NEW WESLEYAN METHODIST CHAPEL IN OXFORD.

To the Editor of the Methodist Magazine.

BELIEVING that most of your numerous readers will be pleased to hear of the completion and opening of our New Chapel in this city, we transmit to you the following particulars respecting it:

Thursday, Feb. 19th, being the day appointed for the opening of it, three appropriate discourses were delivered that day on the occasion; one by the Rev. ADAM CLARKE, LL.D. one in the afternoon by the Rev. R. WATSON, and another in the evening by the Rev. J. BUNTING. In the morning and evening, of the Sunday following, the Rev. J. BENSON officiated, and the Rev. W. JENKINS in the afternoon. In all these sermons several of the important and interesting truths of Divine revelation were

clearly stated, strikingly illustrated, and powerfully and affectionately enforced, on very numerous and attentive audiences; and we hope the good impressions, made by the word spoken, will produce a lasting and beneficial effect; and that the refreshing seasons then experienced will be recollected with pleasure for many years to come by hundreds who attended on these occasions. The congregations gave ample proof of their attachment to the cause of Methodism in this city, by the liberality of their contributions. A collection was made at the close of each service, and these taken together amounted to the sum of 202l.

The building is neat and commodious, and though the total expense cannot at present be exactly ascertained, yet the amount, including the purchase of the ground, &c. will necessarily be considerable. Every exertion has been made, both by the preachers and trustees, to raise subscriptions, but the sum required to meet the interest of the debt at present remaining, is more than can be borne by the society in this place, although both the trustees and members in general are willing and anxious to contribute to the utmost extent of their ability.—The premises, which are freehold, and settled on the Conference-plan, were purchased, and the building commenced with the sanction of the last London Conference, which kindly authorized an application for assistance, through the medium of a circular letter, addressed to the superintendant of every circuit in the connexion. But whether these letters, with others directed to the leaders and stewards in the different circuits, did not reach their intended destinations; or whether the pressure of the times rendered a compliance with the request contained in them impracticable; certain it is that the hopes, which such a grant was calculated to inspire, were not realized; nor were the friendly intentions of Conference fulfilled. We trust, however, that the appeal which has been made to the benevolence of our brethren in behalf of Oxford, will not be ultimately in vain; and that those circuits, from which nothing has hitherto been received, will have the kindness to take the matter into early consideration, and render assistance as far as their means will allow. Painful indeed would it be to see the cause of Methodism decline in the face of the first university of the British empire, and in the place where our venerable father commenced his pious labours; more especially as the society in Oxford is in a more prosperous state, and the prospect

of doing good is more encouraging than has been the case at any former period.

We are requested to acknowledge with gratitude the donations already received from several of the preachers, and a few of the circuits; and to state that donations and subscriptions will continue to be received by the Rev. R. Gower, New Road; and Mr. John Pike, George Lane,

Oxford; also by Mr. Higgs, 179, Borough; and Mr. Blanshard, City-Road, London. When the whole have come to hand, it is intended to publish, on the cover of the Magazine, a list of the circuits and individuals who have contributed.

We are, your affectionate brethren,

R. GOWER.

ED. B. LLOYD.

POETRY.

THE SHIPWRECKED MARINERS.

A freighted bark was white with many a
sail
That fill'd its bosom with a homeward gale;
Its keel pass'd not the spangl'd foam between,
Nor play'd the sun-beam on the liquid green
Of the pure wave, so merrily, as flew
To figur'd happiness the joyous crew.
But ere on mid-sea wafted, stormy clouds
Burst on the mast, fierce winds assail'd the
shrouds;
Tremendous billows whirl'd it to their height,
Then sunk it deep ingulph'd, with stygian
night:
Lost was all government—dark was the sky
As caves beneath; and oft the anxious eye
Waited the livid light'nings, darting glare,
To seek around some refuge from despair
In distance awful;—but the hope was vain;
The storm grew wilder on the infuriate main;
From every wave the vessel's plunging head
Receiv'd the broken flood, profusely shed.
'Midst thunders, and the roaring billows,
peal'd
A long and awful shriek!—The vessel reel'd!
A crack tremendous, death's loud signal, cast
The parted wreck in shivers to the blast!
The main-mast floated on the heaving surge;
A hope forlorn that swept destruction's verge
Reem'd; for, bound with many a lash,
A crowd had held it, waiting for the crash.
Leagues it had travers'd while an irksome
night
Of lengthen'd bitterness, enwrapp'd from
sight
Each face of woe; and oft a sudden cry
Told the dread tale, one sufferer less was nigh.
The storm was hush'd; the swell alone re-
main'd;
The long departed sun the horizon gain'd,
When calls and whistles clear'd the mournful
truth,
A veteran seaman, and a simple youth
Were all that lived. With posture long un-
chang'd,
Their wishful eyes the wat'ry distance rang'd,
For some approaching bark, or friendly shore,
Where pitying aid their sufferings might im-
plore;
But all was desolate; a dismal waste
Where living floods, and clouds alone were
trac'd,

Fatigu'd with tension, and benumb'd with cold,
The fainting mariner resign'd his hold;
When springing from the jaws of death,
aghast,
One bounding effort made, he strid the mast.
“Deliverance!” he exclaim'd; and moving
near,
He rais'd the pallid youth, and bad him cheer.
Then, first his soul a kindly pang confess'd;
He plac'd his icy temple on his breast,
And clasp'd him, that perchance, new warmth
convey'd
Might from his sightless eye remove the shade.
That rugged soul, contemptuous of distress,
By threatening death was aw'd to gentleness;
From all the world, but this poor youth, apart,
He own'd, for once almost a father's heart.
With difficulty poised, the weight he bore,
And watch'd the ruby current, as once more
It sought the cheek; then soon awoke those
eyes;
And warm caresses ended quick surprise.
Tears flow'd in streams; for this rude boat-
swain's care
Recall'd a mother's love, and parting prayer.
“Does hope remain?” the stripling asked
and drew
A mute and boding answer from the view.
As day advanc'd the stretching prospect
clear'd,
And far before a black'ning mass appear'd—
“'Tis land—'tis land—” exclaim'd th' enraptur'd boy,
And nearly perish'd in his freak of joy.
The helpless bark seem'd now with ease to
glide;
Hope lent its shining sails, and stood its guide.
At length the coast was near; a shore of stone,
That seem'd nor human guest, nor herb to
own,
Apall'd the eye. The sudden shock to save
Of swift concussion, plunging in the wave,
The weary sufferers gain'd the rugged strand;
Stretch'd their cramp'd limbs, and joy'd to
find it land:
But hunger soon the wand'ring search im-
pell'd;
They climb'd: and ridges vast in prospect
swell'd:
The day was worn, fatigue their frame op-
press'd,
Yet being none they saw, nor place of rest;

Nor grass, nor shrub adorn'd the rough ascent ;
 In crags the summit parted, widely rent ;
 Not e'en an eagle found a covert there ;
 The sea alone it touched, and barren air.
 Back to the shore the heartless travellers
 moved ;
 In silent gloom, despair's keen pang they
 proved :
 With death's most dreaded form condemned
 to cope,
 It seemed a dream fanatical to hope,
 Night spread her veil ; a bleak and howling
 blast,
 With doleful murmur, through each crevice
 passed ;
 And waves beneath, that broke with equal
 swell,
 Moaned out faint sympathies, and seemed
 their knell.
 New in distress, the youth profusely wept,
 And held the boatswain, till worn out, he slept.
 The Queen of silence, clad in robes of light,
 With whispered consolation calmed the night ;
 Her crescent chariot seemed to speed her way
 To shed her benediction on the day.
 The Veteran's eye had marked her earliest
 beam—

" A ray of peace," he thought, " where thou-
 sands dream

" In slumbering ease !—a harbinger of death,
 " Where hunger preys upon the dying breath !"
 A plashing sound disturbed his thoughtful
 mood—

And banished hope surprised the solitude !
 He sprang, some friendly oar to meet, with
 joy ;

But soon returned to save the unconscious boy :
 A shark upon the rock his fin had spread,
 Raised his long jaws, and turned to grasp his
 head.

A mother's care had once this child inclin'd
 With Scripture facts to enrich his opening
 mind ;

But dire examples, and the snares of youth,
 Had led to fatal rest each warning truth :
 Now death assailed, that mind, so wisely
 stored,

Sought refuge in the hope those truths afford—
 " And, are there not," he said, " by heaven
 conveyed,

" Assurances of providential aid,
 " To those who ask it from the depth of woe ?
 " Kneel down—that aid kind heaven may now
 bestow."

The boatswain kneel'd, while morning beam'd
 around,

And from his eyes large tears bedew'd the
 ground :

A tongue, unused to prayer, besought the
 skies,

With dozens accents and entreated cries :
 But ardent was the address, with trust sincere,
 Prayer such as gracious heaven delights to
 hear :

True worshippers, they found a holy Fane
 Whence the pure incense ne'er ascends in vain.
 They rose expectant,—waiting for reply—
 When, suddenly, a cloud obscur'd the sky ;
 Loud cackling struck the ear, and falling
 round,
 Faint birds of passage struggled on the ground ;
 Dispos'd in ample heaps, they soon were made
 Altars of praise, like *stones near Jordan laid.
 Hunger no qualms allows:—one bird, at first,
 Ere the blood cool'd, allayed their burning
 thirst :

Then to the water's edge they turn'd their eye,
 Sought the tough weed, and scattered it to
 dry.
 Large stores of plumes they stripped and hid
 with care,
 A nightly covert from the chilling air.
 The weeds were dry ; a knife and flint com-
 bin'd
 To raise a flame ; and ere mid-day they din'd.
 Oft on the fronting rock their linen stream'd—
 The weedy fire, by night, a beacon gleam'd.
 With prayer each day was clos'd ; each morn-
 ing brought
 The grateful offering, and the pious thought.
 Four suns had set, yet hope would still pre-
 sume :

By turns they watch'd, and slept, through
 nightly gloom :

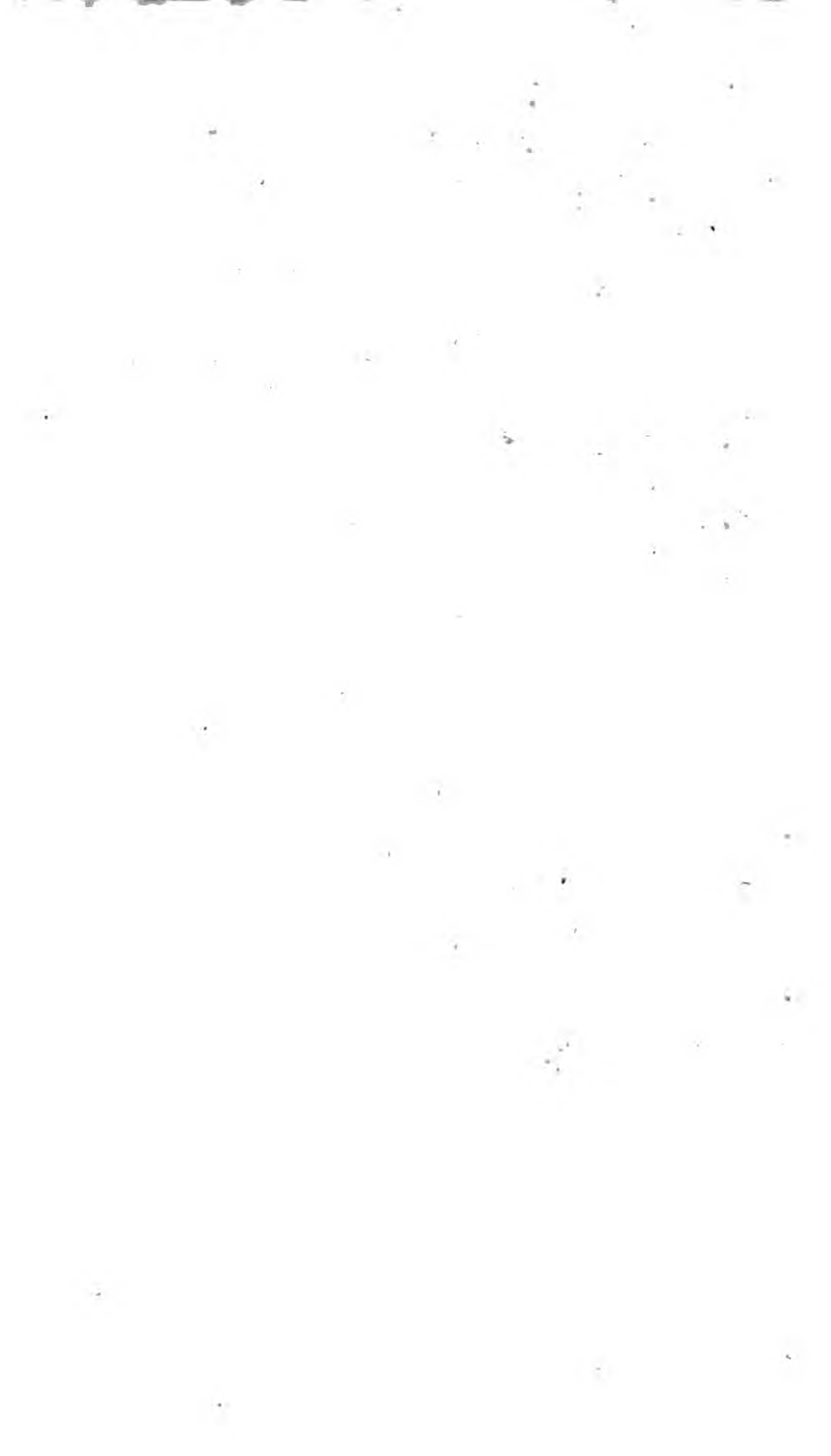
The youth was charg'd to bring the flame
 supplies ;
 But slumber held him, and it ceas'd to rise.
 Just as the crimson morn had tinged the deep,
 Loud cries and cheers arous'd the pair from
 sleep :

The flame, ere yet extinct, had hailed a bark,
 And pity steer'd to the distressful mark :
 Its life-boat, row'd by British tars, was high
 And British mercy beam'd in every eye.
 Speechless and pale the youth dissolved in
 tears :

The boatswain hail'd them with redoubled
 cheers ;
 And both, with secret vows and ardent prayer,
 Devoted to the skies their future days
 † Their fledg'd deliverers in their arms they
 bore,
 Recording monuments to place on shore,
 Whose every plume they thought inscribed
 above,
 With faithful promise and unchanging love !
 The boat row'd off, the vessel stretch'd
 her sail,
 And flew to Albion on a prosperous gale.
 D. B.

* Joshua iv. 1.

* The younger of the mariners related the principal circumstances of the narrative to the writer, producing one of the wild-ducks which fell upon the rock, dried in its ash-colored feathers. He was living at the time in respectability as a tradesman, in the West of England, and his exemplary life had long evinced the sincerity of the resolutions made in his distress.





MR CHARLES GREENLY.

Preacher of the Gospel.

THE
METHODIST MAGAZINE,
FOR MAY, 1818.

BIOGRAPHY.

MEMOIR OF MR. JOHN BARBER.

(Concluded from page 248.)

His second year in Bristol was not less laborious than the first. At the Conference in 1815, he was, for the second time, chosen President; the indispensable duties of which office, in addition to those of the Superintendent of a circuit and a large society, require exertions, to which few physical constitutions, however firm, at Mr. Barber's age, are equal. For some time prior to the Conference, the writer having observed, with much and painful concern, the serious inroads which had been made upon his health, and apprehensive of a dropsical affection, as the consequence, repeatedly undertook to warn him of his danger; and on one occasion said, "Sir, if you are not more careful, you will certainly leave your bones amongst us." But this, as well as every other attempt on the part of his colleagues, and friends in general, proved futile. Even Mrs. Barber's entreaties were unavailing: to her expression of sympathy and apprehension, after a Sabbath of more than usual labour, he replied, "Ah! my dear, in the pulpit I forget all my sufferings."

The following may probably afford additional proof how much he had his work at heart. A short time previous to his death, it having been observed to him that, in the event of some family arrangements taking place, he might be induced to settle in a certain circuit in which he had formerly laboured, and there spend the remnant of his days; he replied, with his accustomed earnestness, "Say nothing to me about settling; I hope God will grant me the privilege mentioned in the hymn, that I may,

' My body with my charge lay down,
And cease at once to work and live.' "

In this he obtained the wish of his heart; terminating, at once, his labours and his life.

Notwithstanding the natural strength of Mr. Barber's constitution, it had received a shock which was never recovered. During the latter part of his residence in Bristol, he was repeatedly attacked by severe indisposition; and, for some time previous to

his death, he appears occasionally to have had a presentiment of it, and expressed himself as aware of some change just at hand; but on the subjects of death and eternity he always spake as one habitually conversant with them. Hundreds who survive him recollect that on the Easter Sunday before he was called hence, at the love-feast in King-street chapel, (the last time he related his Christian experience in public,) he remarked that "that day was the anniversary of his spiritual birth; that near forty years ago, after deep repentance for sin, he was enabled, through grace, to believe on the Lord Jesus Christ, and experienced a blessed inward testimony, that God, for Christ's sake, had forgiven his transgressions; that the Lord had been *his* God ever since; and that of late he had been reviewing the mercies of his past days, and, although deeply humbled before God, he never at any period felt more decided on the work of his own salvation, or more devoted to the work of the Christian ministry."

How frail is the tenure of life! In three or four weeks after this, the church militant was bereaved of this excellent man. On Thursday evening, April 25th, 1816, he preached his last sermon at Keynsham, from Eph. iii. 8, "Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ."

On the following morning, in walking with the friend at whose house he had slept, in order to take his horse, he was seized with a severe pain in his chest, and in that state he reached home with much difficulty. Early on Saturday morning the writer was called in, and found him suffering under increasing pain; he was bled immediately, which, together with other means, appeared to afford considerable relief through the day, so that he was enabled to make the usual arrangements with his colleagues, for the ensuing week. The writer saw him again in the evening. He found the pain considerably mitigated, and the patient in every respect apparently much relieved, and enabled to converse with his usual cheerfulness, so late as ten o'clock. This, however, was only a delusive calm; at one o'clock the following morning all the symptoms returned, with greater violence than ever, and the writer was again summoned to attend; when, after some deliberation, it was determined to call in additional medical aid. The means which had already been employed, with such other as the circumstances of the case suggested, were again had recourse to, and some temporary relief was obtained; the pain, however, which had never wholly subsided, at half past three in the afternoon was exceedingly aggravated. At this period the writer stepped out for the purpose of preparing a blister; he had not been absent, however, more than a quarter of an hour, before he was recalled; but on his arrival at the door found that Mr. Barber had breathed his last! This took place at four o'clock, on Sunday evening, April 28th, 1816.

Of the precise nature of the disease, no conclusive or satisfactory opinion can be formed. To the medical attendants it appeared probable that there existed some organic affection of, or near the heart, and that towards the close, an effusion took place in the chest, two of the most dangerous and distressing maladies to which humanity is liable. But whatever the complaint might be, the writer is firmly persuaded that it was beyond the reach of art; two exactly similar cases have recently come under his care, and although every possible mean was tried, both terminated fatally.

During this short but severe affliction, Mr. Barber's deportment was strictly in consonance with his character and profession; and that unvarying consistency which he had maintained through the whole progress of his Christian course, did not forsake him at the close of it. He said little, but his conduct at this awful and interesting moment expressed much. For more than thirty years the writer of this narrative has been an occasional spectator of the closing scene of life; never before, however, did he witness any thing like the one here recorded. The groan of agonizing nature could not be wholly suppressed; but under pain, which, to a mind less firm, would have been insupportable, the sufferer meekly and patiently endured without complaint: and on Mrs. Barber's inquiring if he could now rejoice in the support afforded by those truths which he had so long and so faithfully preached to others, and in the prospects which they unfolded to him, he replied, "My dear, I have too much pain to *rejoice*, but I have *peace*." And when the messenger arrived to summon his immortal spirit to the regions of everlasting repose, he died with the dignified calmness of a Christian hero, whose warfare was accomplished. Thus of him may be truly affirmed what was said, not many years ago, on the fall of a brave soldier in the service of his country, that, "as his life was honourable, so was his death glorious;" whilst his personal excellence justly claims the grateful recollection of those who know how to appreciate sterling worth or scriptural piety.

The distress which this sudden and unexpected stroke caused throughout the society may be more easily conceived than described; but the wounds which natural affection and personal friendship had received, are soothed by the cheering consolation and assurance, that the husband, the father, the pastor, and the friend, whose loss they have so feelingly deplored, now, through the redemption that is in Jesus, inherits, as the purchased, promised, and glorious reward of all his sufferings, and of all his toils, a kingdom which endureth for ever; and wears a crown of righteousness which shall continue to shine with increasing lustre, when generations shall have ceased to exist, and ages to roll; when the kingdoms of this world shall have passed away, and

earthly diadems shall be mouldered into their native dust, or melted down in the last flame.

The stewards of the society, in concert with Mr. Barber's colleagues, and private friends, made such arrangements for the funeral, as were calculated to prove not only expressive of their own personal affection and esteem, but also to afford the society at large an opportunity of shewing their respect for the memory of their deceased pastor. Accordingly, on Friday morning, May 3, at eleven o'clock, Mr. Barber's remains were conveyed from his late residence, in Montague-street, to Portland chapel. The procession was preceded by two of his senior brethren in the ministry, and one of the medical attendants; and the body, which was borne on the shoulders of eight persons, was followed by his late colleagues, the male part of his family, as mourners, and at least one hundred and fifty members of the society. When the procession had reached the chapel, which was crowded to excess, the usual service was read by the Rev. Walter Griffith. The body was then deposited with the accustomed forms, in a vault beneath, and the mournful scene was closed by an affecting address from the Rev. James Wood.

The following Sabbath evening, funeral sermons were preached in King-street, Guinea-street, and Portland chapels, by the Rev. James Wood, the Rev. Walter Griffith, and the Rev. Jabez Bunting, to crowded congregations, who heard with that deeply serious attention which the solemnity of the occasion was calculated to inspire, and whose tears bare testimony to the loss which the church had sustained.—A few months ago, a neat marble tablet was erected at the east end of Portland chapel, to the memory of the deceased, which bears the following inscription, from the pen of a highly valued friend:—

Sacred to the Memory
Of the Rev. JOHN BARBER,
Who was born near Hayfield, in Derbyshire,
Dec. 16, 1757; and died in this City,
April 28, 1816; being then the Superintendent
Of the Methodist Societies in this Circuit,
And also, for the second time,
The President of the Methodist Conference.
His Conversion to God
Was clear, sound, and effectual.
His labours in the Ministry
Were acceptable, abundant, and successful.
His private Life was adorned
By genuine and habitual Piety,
By tender sympathy with the afflicted,
And by every kind and generous affection
Towards his Family, Friends, and Colleagues.
In his public Character,
Stern Integrity, honest Independence,
And undaunted Zeal
For what he deemed to be the cause of God and of Truth,
Were eminently conspicuous.
His mourning widow
Has caused this Tablet to be erected,
As a small Memorial of his worth.

To the preceding narrative the writer will now subjoin a sketch of Mr. Barber's character :

As a *Minister*,—He fully appreciated the importance of his high and holy calling, and laboured with unwearied and incessant application to discharge its various obligations. For nearly five and thirty years he did the work of an evangelist with all his heart and with all his soul. Whatever his hand found to do, he did it with all his might. The history of his labours in Bristol for the nineteen months immediately preceding his death, not only affords ample proof of the truth of this assertion, but exhibits an example of his whole ministerial life. For his office in the church he was eminently qualified: his understanding was vigorous, clear, manly, and comprehensive, and had been cultivated with no ordinary degree of diligence and care, for the exclusive service of the sanctuary. His judgment was sound and discriminative, and his memory almost proverbially retentive. In the pulpit he was plain, pointed, forcible, and perspicuous; and his appeals to the hearts and consciences of his hearers, were enforced with an energy and earnestness peculiarly his own. His phraseology was strictly scriptural, and he never degraded either the dignity of his subject, or the character of his ministry, by low and unbecoming illustration or allusion. His acquaintance with the Holy Scriptures was uncommonly extensive, and his almost numberless quotations, in his public discourses, strictly apposite. His views of the leading and infinitely important truths of the everlasting gospel, were vivid, clear, and deep: and these he unfolded in a manner easily comprehensible by the meanest understanding. In a word, he was "a workman that needed not to be ashamed, rightly dividing the word of truth."

From his long standing in the Methodist connexion, his intimate acquaintance with it, and his very general knowledge of mankind, he became possessed of an almost inexhaustible fund of useful anecdote, which, on every proper occasion, he pressed into the service of truth, and employed to the most edifying purposes. With his brethren in the ministry he stood deservedly high; and the writer has unquestionable authority for stating, that there probably is not, in our whole connexion, one more intimately acquainted with our peculiar doctrines, or who better understood, or more highly appreciated our social economy; to illustrate, enforce, support, or defend which he never accounted even his life dear. And it is honourable to his memory, that, in all things, he exhibited a living picture of a primitive Methodist preacher; a distinction inexpressibly dear to that part of the church of the Lord Jesus, amongst whom he so long and so faithfully laboured. In short, his life was a practical commentary on the glorious truths which he taught; he read and studied,

preached and prayed, thought and acted, lived and died, for the glory of God and the benefit of mankind.

In the different relations of social and domestic life, it is not a small thing to be able to say, that he filled his place. As a *Husband* and a *Father*, he was uniformly kind and affectionate, and incessantly studied and laboured to promote and secure the present welfare and everlasting happiness of those who, by the closest of natural ties, were connected with him.

As a *Friend*,—The law of kindness was written on his heart; and no sacrifice, within the compass of possibility, was thought too great to serve those who stood in that relation: his judgment, his advice, his kindest sympathy, and his best services, were promptly and on every call at their command. His surviving colleagues, through the long period of his ministry, will bear testimony to the truth of this statement.

As a *Member of Civil Society*, his worth will only be fully known at the resurrection of the just. His eye, his ear, and his heart were ever open to the just claims of suffering humanity, and the extent of his liberality was only limited by the boundary of his means. With peculiar propriety might he adopt the language of the holy and benevolent patriarch of Uz:—"When the ear heard me then it blessed me; and when the eye saw me then it gave witness to me: Because I delivered the poor that cried, and the fatherless, and him that had none to help him.—The blessing of him that was ready to perish came upon me; and I caused the widow's heart to sing for joy.—I was a father to the poor: and the cause which I knew not I searched out."

Bristol bears witness to this, for the tears of the objects of his Christian benevolence, have, as yet, scarcely ceased to water his tomb.

In the intercourse of ordinary life, his powers and acquirements rendered him a profitable, instructive, and agreeable companion, equally avoiding the extremes of unbecoming levity, and unchristian harshness. In the collision of opinion, on disputed points, he would listen with patient attention to others, but, with his native independence of character, on every subject, he would think and decide for himself. And whenever the cause of God and of truth were concerned, he was immovable as a rock, and firm as a tower of adamant.

As he feared the face of no man, neither the tyranny of power nor the haughty insolence of pride, could influence his conduct or decision. He took his ground well; and when once this was done, nothing short of convincing argument, or solid proof, could induce him to abandon his views, or change his determination.—In the strictest accordance with truth, therefore, may it be said of him, that in Christian simplicity and in godly sincerity,

in undeviating uprightness and inflexible integrity, he had his conversation in the church and in the world.

The principles which governed his own conduct, he justly expected ought to govern that of others; hence wilful deviation from the line of rectitude, he reprov'd with becoming severity; and nothing so completely roused his honest indignation, or called forth the sternness of his character, as the practice of deception. Even the appearance of it he could not tolerate. Proverbially sincere himself, to hypocrisy in all its forms, and most especially when shrouded behind the mask of a religious profession, he never shew'd the least mercy. Errors and infirmities, the common lot of humanity, he had; but these, through the honesty of his intentions and the simplicity of his soul, he had neither the art nor the inclination to conceal; and even they, in the judgment of those best qualified to decide, might probably, in most cases, be traced to a physical rather than a moral source; and, at all events, they were in general so closely controuled by salutary discipline, and so efficiently chastised by Divine grace, that, to those who might view his conduct through the deceptive medium of prejudice, or call in question the purity of his motives, he could reply, in the language of holy writ, "My record is on high, my judgment is with the Lord, and my work with my God."

Such was the character of John Barber; the contemplation of it must lead the church to adore, with deep reverence and humble gratitude, the wisdom and goodness of God, as exemplified in the selection, call, and qualification of his ministering servants; a more striking display of which will rarely be found than in the instance here recorded; wherein a rude, unlettered, and untoward youth, in the humblest rank in society, and in circumstances the most unfavourable to piety, a blasphemer, a persecutor, and a slave to sin, impiously daring by his systematic rebellion, the wrath of God, is arrested by distinguishing grace, in the height of his profane career, yields obedience to the heavenly calling, and in the short space of three or four years, is thrust forth into the vineyard of the Lord; in which, by the due and diligent cultivation of his natural powers, by his steady piety, unwearied exertions, and undeviating fidelity, throughout the whole progress of his long and laborious ministry, he not only secures the respect and affection of his brethren, and the church at large, but also exhibits a bright example for the guidance and imitation of those who may be called to succeed him as preachers of righteousness. To those unacquainted with the history and economy of Methodism, or accustomed to form their estimate of personal worth and respectability, from extrinsic circumstances, rather than to measure it by its legitimate standard, it may

prove a source of surprize and mortification to learn that the subject of this memoir, so deservedly respectable and extensively useful, could boast no other than the humblest origin, and, in early life, held no higher a vocation than that of a farmer's servant. Galling as this disclosure must prove to the feelings of human pride, the writer has long considered it as *honourable* to the character of our connexion, that not a few of the most illustrious names which adorn the annals of Methodism, have been "raised from the ranks." These excellent men, however, not only recommend, by their exemplary piety, the cause for which they lived and died, and confer on their relative connections a much higher and more substantial dignity than "all the blood of all the Howards," but also consecrate their own memories with posterity, by an imperishable monument of honourable distinction—the most exalted Christian beneficence. Whilst, at the same time, the very circumstance of their lowly origin, combined with their extraordinary usefulness, affords no mean proof of the reality of their Divine call to the work of the ministry. And where, it may be inquired, is there a body of men to be found whose labours have been more generally owned, and more uniformly crowned with success, by the great Head of the Church? Should, however, the Lord Jesus require "all the learning of the schools," in order to carry on his work, "he can," as was well observed on a recent occasion, "lay even that under contribution." Not that there is, in the present day, any lack in this respect; for the Methodist preachers, as a body, not only possess as large a fund of solid, useful, and valuable information, on the great subjects of their ministry, as is, probably, to be found in any other body of Christian ministers equally numerous; but they also have amongst them men of profound and extensive literary acquirements.

This, however, is the least of their excellence; the learning which they possess, sanctified and pressed into the service of truth, is considered by them as no farther useful or valuable than as it can be rendered subservient to the promotion of the glory of God in the salvation of mankind. Being sent forth to preach the everlasting gospel to the poor, the ignorant, and the outcasts of society, in strict accordance with the indispensable obligations and awful responsibility of their high and holy calling, they endeavour to use all "plainness of speech;" and thus each is enabled, in the language of the great apostle of the Gentiles, to say to his hearers, "My speech and my preaching are not with the enticing words of man's wisdom, but in demonstration of the Spirit and of power: That your faith should not stand in the wisdom of men, but in the power of God."

DIVINITY.

To the Editor of the Methodist Magazine.

REV. SIR,

It has for some time been my intention to copy the following article for the Methodist Magazine; but a number of engagements have prevented till you may think part of its reasonings superseded. It appeared in the Biblical Magazine of 1801, under the signature of GAIUS, and is unquestionably the production of the late Rev. Andrew Fuller, (see his life by Dr. Ryland.) That the ultimate tendency of the opinion it combats is Sabellianism, is not merely apparent as matter of reasoning, but within the circle of my acquaintance has received practical illustration; I cannot, therefore, think, with some, that you lay too much stress upon this subject. As however, some of the respectable writers who deny the Eternal Sonship of Christ, cannot admit that arguments which *merely* prove His Divinity, at all affect their opinion; and as such arguments have a tendency to make an impression unfavourable to the *general sentiments* of the persons against whom they are employed, they should certainly be avoided.

F.

OF THE SONSHIP OF CHRIST.

“The meaning of the terms *Son of God, only begotten Son of God*, is doubtless of importance, seeing the belief of the idea signified by them was made a leading article in the primitive professions of faith, John iii. 18, vi. 40, xx. 31; Acts viii. 37; 1 John iv. 15. Whatever disputes have risen of late among Christians, there appears to have been none upon the subject in the times of the apostles. Both Jews and Christians appear to have agreed in this: the only question that divided them was, whether Christ was the Son of God or not? If there had been any ambiguity in the term, it would have been very unfit to express the first article of the Christian Faith.

“It is true that our Lord was miraculously conceived of the Holy Ghost, and that such a conception was peculiar to him; but on this account it does not follow that he became the *Son, or only begotten Son of God*. Whether this appellation be not expressive of his Divine personality, antecedent to all considerations of his being conceived by the Holy Spirit in the womb of the virgin, let the following things determine:—

“First, The glory of *the only begotten of the Father*, and the glory of the Word, are used as convertible terms, as being the same: but the latter is used to denote the Divine person of Christ antecedent to his being made flesh; the same, therefore, must be true of the former. ‘The Word was made flesh, and

we beheld his glory,' i. e. the glory of the Word, 'The glory as of the only begotten of the Father, full of grace and truth,' John i. 14. It is true, it was by the Word being made flesh and dwelling among us, that his glory became *apparent*; but the glory itself was that of the Eternal Word, and this is the same as 'the glory of the only begotten of the Father.'

"Secondly. The Son of God 'dwelleth in the bosom of the Father,' is intimately acquainted with his character and designs, and therefore fit to be employed in making them known to men. 'The only begotten Son who is in the bosom of the Father, he hath declared him,' John i. 18. If this be applied to his Divine person, or that 'eternal life which was in the Father, and was manifested to us,' 1 John i. 2, it is natural and proper; it assigns his omniscience as qualifying him for making known the mind of God; but if he became 'the only begotten of the Father' by his miraculous conception, the beauty of the passage vanishes.

"Thirdly. God is frequently said to have 'sent his Son into the world,' John vii. 16, x. 36, 1 John iv. 9; but this implies that he was his Son antecedent to his being sent. To suppose otherwise is no less absurd than supposing that when Christ sent forth his twelve disciples, they were not disciples but in consequence of his sending them, or of some preparation pertaining to their mission.

"Fourthly. Christ is called the Son of God antecedently to his miraculous conception, and consequently he did not become such by it. 'In the fulness of time God sent forth his Son,' &c. Gal. iv. 4. The terms '*made of a woman, made under the law,*' are a parenthesis. The position affirmed is, that God sent forth his Son to redeem the transgressors of the law. This being '*made of a woman, made under the law,*' or covenant of works which man had broken, expresses the necessary means for the accomplishment of this great end, which means, though preceding our redemption, yet follow the Sonship of the Redeemer. There is equal proof that Christ was the *Son of God* before he was made of a woman, as that he was the *Word* before he was *made flesh*. If it be alleged that Christ is called the Son of God on account of his being made of a woman; I answer, if so, it is also on account of his being '*made under the law,*' which is too absurd to admit of a question. 'God sent his own Son in the likeness of sinful flesh,' Rom. viii. 9. This is equal to saying, that the Son of God assumed human nature; he must therefore have been the Son of God antecedent to his assumption of it.

"Fifthly. Christ is called the Son of God antecedently to his being manifested to destroy the works of the devil, but he was manifested by taking upon him human nature, consequently he was the Son of God antecedently to the human nature being assumed. There is equal proof from the phraseology of 1 John

iii. 8, that he was the Son of God antecedent to his being 'manifested to destroy the works of the devil,' as there is from that of 1 Tim. iii. 16, that he was God antecedent to his being manifested in the flesh; or from 1 John i. 2, that 'that Eternal Life which was with the Father,' was such antecedent to his being manifested to us.

"Sixthly. The ordinance of baptism is commanded to be administered 'in the name of the Father, and of the Son, and of the Holy Ghost,' Matt. xxviii. 19. The Father and the Holy Ghost will be allowed to be Divine persons; and what good reason can be given for another idea being affixed to the term *Son*?

"Seventhly. The proper Deity of Christ precedes his office of Mediator or High Priest of our profession, and renders it an exercise of *condescension*; but the same is true of his Sonship. 'He maketh the Son a High Priest;' 'Though he was a Son, yet learned,' &c. Heb. vii. 28, v. 8. His being the Son of God, therefore, amounts to the same thing as his being a Divine Person.

"Eighthly. It is the proper Deity of Christ which gives *dignity* to his office of Mediator, but this dignity is ascribed to his being the Son of God, 'We have a great High Priest, Jesus the Son of God,' Heb. iv. 14. His being the Son of God, therefore, amounts to the same thing as his being a Divine Person.

"Lastly. It is the proper Deity of Christ which gives efficacy to his sufferings. 'By himself he purges our sins,' Heb. i. 3; but this efficacy is ascribed to his being the Son of God, 'The blood of Jesus Christ, his Son, cleanseth us from all sin,' 1 John i. 7. His being the Son of God, therefore, amounts to the same thing as his being a Divine Person.

"Those who attribute Christ's Sonship to his miraculous conception, are nevertheless constrained to allow that the term implies proper divinity. Indeed this is evident from John v. 18, where his saying that God was his own father, is supposed to be making himself equal with God. But if the miraculous conception be the proper foundation of the Sonship, why should it contain such an implication? A holy creature might be produced by the overshadowing of the Holy Spirit, which yet might be merely a creature, *i. e.* he might on this hypothesis profess to be the Son of God, and yet be so far from making himself equal with God, as to pretend to be nothing more than man.

"It will be alleged that the Holy Spirit expressly attributes the Sonship of Christ to his miraculous conception, Luke i. 35. It has been thought that the Son of God in this passage is used in a peculiar sense; or that it respects the origin of Christ's human nature, as not being by ordinary generation of man, but by

the extraordinary influence of God, and that he is here called the Son of God in the same sense as Adam is so called (Luke iii. 38.) If this be the meaning of the term in the passage in question, I should think it will be allowed to be peculiar, and that therefore no general conclusion can be drawn from it as to the meaning of the term in other passages. But granting that the Sonship of Christ is to be here taken in the same sense as it is generally to be taken throughout the New Testament, still it does not follow that the miraculous conception is the origin of it.

It may be a reason given why Christ is *called* the Son of God, but not why he *is* so. Christ is called the Son of God as raised from the dead, and as exalted at the right hand of God, Acts xiii. 33, Heb. i. 4, 5. Did he then become the Son of God by these events? If it arose from his miraculous conception, it could not for that reason arise from his resurrection or exaltation. But if each be understood of his being hereby ‘proved, acknowledged,’ or, as the Scriptures express it, ‘declared to be the Son of God with power,’ all is easy and expressive.

It is also alleged, that Christ, when called the Son of God is commonly spoken of as engaged in the work of mediation, and not simply as a Divine Person antecedent to it. Answer, In a History of the Rebellion in 1745, the name of his Royal Highness, the Commander in Chief, would often be mentioned in connection with his equipage and exploits, but none would infer from thence that he thereby became the king’s son.

“It is further objected, that Sonship implies *inferiority*, and therefore cannot be attributed to the Divine Person of Christ. But whatever inferiority may be attached to the idea of Sonship, it is not an inferiority of *nature*, which is the point in question. And if any regard be paid to the Scriptures, the very contrary is true. Christ’s claiming to be the Son of God was making himself not inferior to, but equal with God.

“Once more. Sonship, it is said, implies *posteriority*, so that Christ, as a Son, could not have existed till after the Father, and therefore to attribute no other Divinity to him than what is attributed by Sonship, is attributing none to him, as nothing can be Divine which is not eternal. But if this reasoning be just, it will prove that the Divine purposes are not eternal, or that there was once a point in duration in which God was without thought, purpose, or design. For it is as true, and may as well be said, that God must exist before he could purpose, that is, that he was not God! The truth is, the whole of this apparent difficulty arises from the want of distinguishing between the order of nature and the order of time. In the order of nature, the sun must have existed before it could shine, but in the order of time the sun and its rays are coeval, it never existed a single instant without them. In the order of nature, God must have existed

before he could purpose; but in the order of time, or duration, he never existed without purpose; for a God without thought or purpose, were no God; and thus, though in the order of nature the Father must have existed before the Son, the Father and the Son are properly eternal."

THE TRUTH OF GOD DEFENDED.

BOYD'S EXPLANATION OF A PASSAGE IN ST. LUKE, DEFENDED.

To the Editor of the Methodist Magazine.

In the first letter which I had the privilege of addressing to you, I brought forward that interpretation of Luke i. 35, which appeared to me to be the true one. When our opponents shall find that we undertake to establish the Eternal Sonship, *upon critical grounds*, they will perceive that their cause is in some danger; they will see that they must either relinquish their opinion, or labour to overthrow our interpretation. I think, that even a superficial knowledge of human nature authorizes me in predicting that they will prefer the latter. I therefore judge it advisable to send you another letter, partly for the sake of confirming the explanation which has been given, and partly for the purpose of answering some objections which may perhaps be brought against it. My present communication cannot be published before April, and will probably not appear until May; the date, however, will shew that it was written in February.

Your readers may remember, that I thus translated the latter clause of the passage in St. Luke, "That holy thing *also* shall be called the Son of God." If we compare a few parallel places of the New Testament, we shall see at once that the above is the most proper method of rendering the passage. I shall adduce four examples, two from Luke, and two from Matthew. In the 23d chapter of Luke we find the following sentences:—

"And the people stood beholding: and the rulers *also* with them derided him.

"And the soldiers *also* mocked him."

In the 27th chapter of Matthew we find the following:—

"Likewise *also* the chief priests, mocking him, with the scribes and elders, said,

"He saved others.

"The thieves *also* which were crucified with him, cast the same in his teeth."

In all these places it is manifest, that the word *also*, refers to the persons who had been just mentioned, connecting them with the persons who are subsequently spoken of. Now, in the ori-

ginal, the conjunction is placed immediately before the substantive, just as it is in Luke i. 35. But our opponents may start the following objections:—In all the passages which you have cited, the persons to whom the word *also* refers had been just mentioned; the meaning is therefore obvious. But in the first of Luke no mention whatever had been made of the Divine Son of God; he had not even been alluded to, consequently your four examples do not apply.—I answer, If I could adduce no passages wherein the conjunction *also* refers to persons who had not been previously mentioned, then, indeed, I should fail in my attempt. I am happy to say, that I can produce two instances, and these taken from the same chapter. In the 26th chapter of Matthew we are informed, that after the other disciples had forsaken Jesus, Peter followed him to the palace of the high priest, and sat with the servants. A couple of damsels separately addressed him: The first accosted him thus, “Thou *also* wast with Jesus of Galilee.” The second spoke thus, “This fellow *also* was with Jesus of Nazareth.” In both these places the phraseology is *precisely* the same as in Luke i. 35. and in both the speakers refer to persons who had *not been previously mentioned*. I am sure that you, at least, Mr. Editor, will acknowledge, that by sound criticism I have ascertained the exact meaning of the passage of Luke, and that no art or sophistry of man can overturn it. I am not, however, so enthusiastic as to believe, that our opponents will retract their error. No, no. They will ex-cogitate new objections, and will probably urge the following: It is of no consequence that the maid servant did not mention the other disciples in her speech, she must undoubtedly have been talking about them, she must have heard that they had been with Christ, and when she saw Peter they must have been fresh in her memory. I reply, The Son of God must have been fresh in the memory of Gabriel. In the breast of a pious Christian he is always present, how much more in the bosom of an archangel! He had come from that blessed region where angels and arch-angels hymn with unwearied praises the Eternal Son of an Eternal Father, where that Son reveals his unclouded splendours, and arrays the celestial spirits in mantles of light and glory. From that refulgent abode Gabriel descended; and when an archangel travels, assuredly the lightning and the sun-beam are inexpressive emblems of his celerity. Well then may the Son of God have been fresh in the mind of Gabriel; well then, while standing on the earth, may he have reverted to that Being, who is—the life and the support both of earth and heaven, even if he did not know that the promised child was to be that Being.

Alas! I fear that the impugners of our doctrine will not easily be silenced. I fear that they will seek for other arguments to oppose the truth. They will probably tell me, as a highly re-

spected friend lately told me, "Now if this be the meaning of the verse, it appears to me that the angel must have addressed the virgin as if *she* were informed of the very point which is now the subject of your discussion; a thing one would hardly venture to assert; for though I am aware that many divines are of opinion, that there are in the Old Testament sufficient indications of that important doctrine of which you are a zealous supporter, to render it not altogether unknown to the ancient Jews, yet it is not likely that a simple maiden should have attained to such a knowledge of it." My reply is as follows:—It is not of the least importance whether Mary had been previously acquainted with the doctrine in question; nor is it of any importance whether she fully understood the angel's words. We learn from the sacred historian, that when Gabriel first addressed her she did not understand him. When Christ had been conversing with the doctors in the temple, and his mother spoke to him on the subject, we are informed that she did not understand his answer. It is evident from the gospel history that Christ said to his disciples many things which they understood but partially, and some things which they did not understand at all. Some of the most important prophecies in the Old Testament were not understood at the time they were delivered, even by the very people to whom they were delivered. The Scriptures were *principally* written for the benefit of those who should *come after*.—I think that these considerations authorize me in the assertion that it is of no importance whether Mary was acquainted with the doctrine in dispute, and whether she fully or only partially understood the words of Gabriel.—I have now stated and answered all the objections which have presented themselves to my mind. If any others should be advanced, they will most probably prove as futile as those which I have been noticing.

I would embrace the present opportunity of observing, that when we treat of the miraculous conception, we do not always assign to it its highest and most important reason. We usually say, that the human nature was miraculously conceived, because original sin would have been communicated by the ordinary mode of generation. This is true: this was undoubtedly one reason, but it was a subordinate reason. The especial cause of the supernatural conception was this. The salvation of the world could be effected only by a Divine Person; if by a Divine Person, then, by one who was already in existence, not by one who was to be begotten for the purpose.—Your's, &c.

Margate, Feb. 22, 1818.

H. S. BOYD.

FARTHER REMARKS ON THE ETERNAL SONSHIP.

To the Editor of the Methodist Magazine.

In my first letter on the Sonship of Christ, I observed, that

the Greek Fathers used the terms *Son* and *Word*, as synonymous. I will now state something which is of infinitely higher importance, namely, that an inspired apostle has used them synonymously. Yes, Paul himself, the great, the enlightened Paul, has employed these terms as terms which were synonymous. From the first chapter of Hebrews and the second verse, we learn, that the worlds were made by the Son of God. In the third verse of the eleventh chapter we are told that the worlds were framed by the Word of God. If then he existed as the Logos when the worlds were framed, assuredly he existed as the Son when the worlds were made. It would be idle to say, with the Unitarians, that the term *Word* in the 11th of Hebrews simply refers to the voice or the command of God; this is contrary to the tenor of Scripture. We are told, indeed, in the first chapter of Genesis, that God said "Let there be light, and there was light;" but we are not told that he said, Let the heavens and the earth be created. We are informed by Moses, that God himself created the heavens and the earth. We are informed by John, that all things were created by the Word; not by the mere command of the Deity, but by that living Word who afterwards became flesh. Surely then, there can be no doubt, that by *the Word* St. Paul designated the second person in the Trinity; and that he considered the Word and the Son as terms equivalent. If any should still maintain that the one must be restricted to the human nature, I shall maintain that the other must be restricted also.

I would here animadvert on a glaring error of the Unitarians. They will not allow that Jesus Christ was the Creator of the universe, and if you press them with the passage in Heb. i. 2, they will say, that by the expression *the worlds*, is meant the Christian dispensation, or the two dispensations together. I think that the 3d verse of the 11th chapter completely annihilates their notion. It is undeniable, that the apostle is here speaking of the creation of the *material worlds*. Now the word which is translated *worlds*, is the very same which is employed in the first chapter. This is a strong argument in favour of the orthodox interpretation; and if our deluded friends would admit that the terms Word and Son are synonymous, we should have an additional argument; not that we need an argument additional, but that it is pleasing, as I have remarked already, to make assurance doubly sure.

With respect to the evil tendency of the new hypothesis, I have written as much, perhaps, as it was incumbent on me to write. I say as it was incumbent on me, for I felt, and I feel still, that it was my duty to offer something. What now remains but to pray that they who have deviated from the faith, may be re-established.

O Thou everlasting Son of the everlasting Father! the out-

beaming splendour of that eternal brightness; the unsullied mirror of those Divine perfections; shine forth in all the majesty of unclouded truth, and in all the beauty of unspotted doctrine. Beam with thy resplendent rays on our shepherds. Lead them with thy pastoral hand, Thou that art the chief of shepherds. Lead them from the precipices of error, to the fields of truth. Lead them to the vales of peace, and the meadows of repose. There, by the side of untainted fountains, with unpolluted herbage may they feed their flocks!

If celestial bosoms could heave a sigh; if celestial spirits could learn to weep; the eyes of angels must have overflowed with tears, when they saw how injudicious in their regard were some of the friends of Jesus.

That they may return unto that path which they have abandoned; that highway of the Lord which was begun by the prophets, which was finished by the apostles, which has been trodden by the faithful in every generation, is indeed "a consummation devoutly to be wished."—I remain, Sir, your obedient servant,

H. S. BOYD.

Margate, Feb. 23, 1818.

P. S. I have lately found that Beza gives the very same translation of Luke i. 35, as that which I have insisted on; and I have found, (which is of greater importance,) that the Vulgate Version gives it. It is, therefore, plain, that the author of the Vulgate viewed this passage in the same light. This will be still more evident if we compare some of the parallel places: the places which are, in my opinion, most exactly parallel, are those two wherein a damsel accosts Peter, and another damsel speaks concerning him. I find, that the case is precisely the same in the Vulgate as in the original Greek. In all these places the conjunction *also*, immediately precedes the noun. It is, therefore, most certain, that the Vulgate bears the same sense which has been attributed to the Greek. This is a matter of high importance. It is acknowledged, I believe, by all the learned, that the Latin version denominated the Vulgate, was partly made and partly revised and corrected by the great St. Jerom. This father was peculiarly distinguished for his profound learning, and his skill in sacred criticism. If however, his talents and acquirements had been less considerable, his judgment, in the present instance, would be decisive. In his time the Greek was not merely a living language, it was a fashionable language; it was read and spoken perhaps still more than the French is amongst us; he must therefore have been a better judge than any of us can be of the precise meaning of a Greek author. And when we con-

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sider that he was a great scholar and a great critic, we must surely bow to his authority.

If then, I had not completely proved, by reference to the Greek Testament, that the sense which I contend for is the true one; the authority of such a translator as St. Jerom would be deemed decisive by all competent and impartial judges. I think, however, that in my fifth letter I have fully demonstrated that a certain Divine Being, styled the Son of God, is alluded to by the angel Gabriel. Henceforth let not any one who pretends to the character of a critic, attempt to deny it, or to question it. I know that the Vulgate has been much corrupted, but there is no appearance of corruption in this place; indeed, the circumstance of its exact adherence to the Greek is a proof that here it is quite sound.

SUPPLEMENTAL REMARKS ON THE ETERNAL SONSHIP.

To the Editor of the Methodist Magazine,

In my first letter, on the Sonship of our Lord, I had occasion to notice that striking passage in the 8th of Romans, "God sending his own Son in the likeness of sinful flesh." What I then briefly noticed I will now, with your permission, consider more at large. I think that if we had no other means of destroying the new interpretation, this passage alone would be sufficient to annihilate it. The champions of the new system tell us, that by the term *Son* nothing more is meant than the human nature of Christ; or, in other words, the man Christ Jesus. If this be really the case, the above passage is unmeaning nonsense. It implies the following truism, God sending human nature in the likeness of human nature; or, God sending a man in the likeness of a man. In answer to this, our opponents will say that Christ was styled the Son, even before his incarnation, because he was that Being who was to become the Son. By this explanation the partizans of error may, indeed, get rid of one difficulty, but it is only to plunge themselves into another. If the term *Son* here designate the Divine *Word* before his incarnation, then a Divine Person was *sent*. What! a Divine Person sent! This is in direct opposition to their own system. They maintain, that in the Holy Trinity there is no difference whatever, except the difference of persons; no difference of rank or order. But, in the text under consideration, a greater distinction is implied; for we are expressly told, that one Divine Person was sent by another. The word *Son* must therefore, according to their scheme, refer to the human nature, or the man Christ Jesus, only; but, if so, the passage will be quite unmeaning, as I have already shewn.

Our antagonists will perhaps endeavour to evade this reasoning,

by explaining away the phrase *sent*; a habit this to which they are too much addicted. They will probably tell us, that it merely implies the appointment of Christ, as a mediator. If, however, they can really interpret Scripture in this manner, I must say, that they had better turn Socinians at once. If it be lawful to explain the Scripture thus, we may prove any thing and every thing.

There are two expressions of St. Paul, when speaking of the Son of God, which peculiarly challenge our attention. Paul does not merely say *his Son*; he also says *his own Son*, and *his proper Son*. In the passage on which I have been commenting we read, "God sending his own Son;" and in a subsequent part of the same chapter we find the following words: "He who spared not his proper Son." Our version, indeed, has *his own Son*, but the Greek scholar will perceive, that in the original it is as I have translated it. He will also perceive that the expression is very emphatic; it denotes, that Christ is *truly and absolutely* the Son of God; not *figuratively*, but *really and literally* his Son.—Now, the human nature of our Lord was not *begotten* at all; his body was formed of the substance of the virgin, and his soul was *created* for the purpose. Nay, one of our antagonists has maintained, that the whole nature, comprising both soul and body, was *a new creation*. It is plain then, even from their concession, that Christ could not be the Son of God on account of his human nature, except in a figurative sense; and it is equally evident, that he could not be so on account of his mediatorial office. But Christ is literally the Son of God. It follows, that he must be the Son in his Divine nature.

Thus we have proved, we have abundantly proved, the point which we contended for. Christ, the only begotten of the Father! Christ, the Son of God, begotten from everlasting to everlasting! Yes; the Eternal Sonship is an ever-blooming flower in the meadows of the gospel; a resplendent jewel in the diadem of truth; a glorious star in the constellation of Christian doctrines. To dissipate the mists of error, and to present unclouded truth to the eyes of two hundred thousand people, is surely no common privilege. But, if we have gained the victory, (and my reason informs me that we have gained it,) we should remember that it is owing to the grace of Christ. Unto him, with the Eternal Father, and the Co-eternal Spirit, let us consecrate the trophies which we have won. Let his sacred brow be enwreathed with the glory of our conquest.

In a former letter I gave some extracts from Gregory Nazianzen, to convince the reader that the doctrine of the eternal generation was anciently professed by the Christian church. I shall introduce here another extract from that elegant, as well as pious author; it occurs in his first oration "On Peace:"

“The incorporeal becomes incarnate; the immaterial Word is enchained to matter; the invisible is beheld; he who eludes the senses is rendered accessible to sense; he who is unlimited by time commences his existence; the Son of God becomes the Son of man.”

St. Chrysostom, in one of his Homilies, has an expression similar to this last. He says, “The only begotten Son of God became a man.”

St. Gregory, in one of his orations, contrasting the human and the Divine nature of our Lord, says, “*Here* he was without a Father, *there* he was without a mother.”

Athenagoras, who flourished as early as the second century, most expressly teaches——But, methinks I hear you exclaiming, Really, Mr. Boyd, it is quite unnecessary to say a syllable more on this part of the subject; the readers of our Magazine must clearly perceive that the doctrine in question was an established doctrine of the primitive church; and that if a man should attempt to deny it, he would render himself ridiculous.

Indeed, I lately intimated that I had already said enough. I shall, therefore, now conclude, hoping that the additional matter which I have introduced will not be unacceptable or unprofitable to your readers, I remain, Sir, your obedient servant,

Margate, March 9th, 1818.

H. S. BOYD.

REMARKS ON SOUTHEY'S CHARACTER OF WESLEY.

(Continued from page 280.)

AFTER giving us the relation of a young woman who was affected in a very extraordinary way, you add, “And these were the feelings which Wesley excited and encouraged in his disciples! these the rhapsodies which he published in the first heat of his enthusiasm, and which he did not withdraw, nor even qualify with one cautionary remark in his old age, when time and experience had certainly taught him the nature of these emotions.” You proceed to observe, that, when Mr. Whitefield invited Mr. Wesley to join him at Bristol, he was “at that time a confirmed enthusiast.”* It may be demanded, Sir, Was Mr. Wesley accountable for all that the young woman *said* or *felt*? No more than the characters which a poet conjures up are accountable for any thing he may put into their mouths. Indeed, the *poet* is often more culpable than the *historian*; for the one expresses his *own* sentiments through the medium of a character which has no existence except in his own mind; the other, as in Mr. Wesley's case, relates facts as they took place, or were stated by others. But were these, Sir, the *only* feelings Mr. Wesley “excited and

* Page 164.

encouraged?" It is well known by many that they were not. Why, then, select *extraordinary cases as specimens* of the whole? And is it a fact that Mr. Wesley never *qualified* any of these extraordinary feelings "with one cautionary remark in his old age?" The following, Sir, are his cautionary remarks to persons matured in grace, and of course less liable to be imposed upon than persons just commencing their Christian career, up to the year 1777, that is, to the *seventy-fourth* year of his age: "Beware, says he, "of that daughter of pride, *enthusiasm!* O keep at the utmost distance from it: give no place to an *heated imagination*. Do not *hastily ascribe things to God*. Do not *easily suppose dreams, voices, impressions, visions, or revelations, to be from God*. They *may* be from Him. They *may* be from nature. They *may* be from the devil. Therefore '*believe not every spirit, but try the spirits whether they be of God.*' Try all things by the *written word*, and let all *bow down* before it. You are in *danger of enthusiasm every hour*, if you *depart* ever so little from *Scripture*: yea, or from the *plain literal meaning* of any *text*, taken in *connexion* with the *context*. And so you are, if you *despise* or *lightly esteem* REASON, KNOWLEDGE, OR HUMAN LEARNING: every one of which is an *excellent gift of God*, and may *serve the noblest purposes*.—I advise you never to use the words *wisdom, reason, or knowledge*, by way of reproach. On the contrary, pray that you yourself may abound in them more and more. If you mean *worldly wisdom, useless knowledge, or false reasoning*, say so; and throw away the *chaff*, but not the *wheat*."* Yet this is the man who is represented, not only as *not cautioning* against, but actually *encouraging* every species of religious extravagance; or, to use the language of Horace,

"In pleasing error lost, and charmingly deceived."

Some of the effects of this new doctrine, you proceed, Sir, more minutely to describe, and endeavour to account for them like a philosopher. "There are passions," you say, "which are as infectious as the plague, and fear itself is not more than fanaticism. When once these bodily affections were declared to be supernatural, a free licence was proclaimed to every kind of extravagance; and when the preacher, instead of exhorting his auditors to commune with their own hearts and in their chambers, and be still, encouraged them to throw off all restraint, and abandon themselves to their spiritual sensations, the consequences were what might be anticipated. Sometimes he (Mr. Wesley) scarcely began to speak, before some fell into this crisis, for so it may be called in Methodism, as well as in animal magnetism. Men, women, and children began to act the demoniac, as well as the convert. Wesley had seen many hysterical and epileptic fits,

* Works, vol. ii. page 230—1.

but none that were like these, and he confirmed the patients in their belief that they were torn of satan. One or two, indeed, perplexed him a little, for they were 'tormented in such an unaccountable manner, that they seemed to be *lunatic* as well as sore vexed.' Suspicions of this kind made little impression upon his intoxicated spirit: the fanaticism which he had excited in others was now re-acting upon himself."*

I am not at all inclined, Sir, to suppose, that you wish to stand forth the advocate of a religion *without feeling*; a religion in which the passions have no interest. You are too well acquainted with the *use* of the passions. You know, Sir, with an amiable moralist,† that "The soul, considered abstractedly from its passions, is of a remiss and sedentary nature, slow in its resolves, and languishing in its execution. The use, therefore, of the passions is, to stir it up, and to put it upon action, to awaken the understanding, to enforce the will, and to make the whole man more vigorous and attentive to the prosecution of his designs." It was a charge, if I mistake not, of Voltaire's against Dr. Samuel Clarke, that he preached and wrote as though men were mere *reasoning machines*. But it is against the *abuse* of the passions, Sir, you particularly direct your observations. It is no proof, however, of their abuse, because people are violently affected in religious exercises; and the quotation already made, shews, whatever others might do, Mr. Wesley never "*encouraged people to throw off all restraint*;" for his advice was, from 1725 to 1777, "Try all things by the written word, and let all bow down before it."‡ What appears to stumble you not a little, Sir, is, people falling down before the Word, almost as soon as Mr. Wesley began to speak. The *Word* of God you are, no doubt, aware, is compared to *fire*—to an *hammer*—to a *sword*—and men are said to *tremble* at it.§ Is this fire to *scorch*, this hammer to *break*, this sword to *pierce*, without producing the most powerful effects? Are men to *tremble* without any external signs?

Waving any remarks on Acts, chap. ii. already referred to, where such extraordinary effects were produced by the preaching of Peter; there are two other cases, one out of the Old and the other out of the New Testament, which will render the instances of *power* less remarkable, in the early stages of Methodism, under *prayer* and *preaching*. Dr. A. Clarke, in a sermon on 1 Cor. xiv. 3, entitled, "The Christian Prophet and his Work," has, after shewing that the term *prophet* signifies a *teacher* and a *man of prayer*, as well as a predictor of future events, the following remarks: "I have dwelt longer on the case of Saul among the

* Page 165-6.

† Addison, Spectator, No. 251.

‡ Works, vol xi. page 158, 230.

§ Jer. xxiii. 29; Heb. iv. 12; Isai. lxvi. 2.

prophets, because it appears to be exactly similar to a case mentioned in this chapter, and to which my text is so closely allied, 'If any prophesy, and there come in one that *believeth not*, or one *unlearned*, he is convinced of all, he is judged of all; and thus are the secrets of his heart manifested; and FALLING DOWN on his face he will worship God, and report that God is among you of a truth,' ver. 24, 25. Who does not see here a parallel case to Saul among the prophets? especially if collated with 1 Sam. xix. 20—24. 'And Saul sent messengers to take David, and when they saw the company of the prophets prophesying, and Samuel standing presiding over them, the Spirit of God came upon the messengers of Saul, and they also prophesied. And when it was told Saul he sent other messengers, and they prophesied likewise: And Saul sent messengers again the third time, and they prophesied also. And Saul went to Naioth of Ramah, and the Spirit of God was upon him also, and he went on and prophesied—and he *stripped* off his clothes, and prophesied before Samuel in like manner, and *lay down naked*, all that day, and all that night. Wherefore, they say, (as in the case related, chap. 10), Is Saul also among the prophets!' That is, in modern language, Can *this man pray or preach?*" The Doctor then goes on, and says, "I have often observed in public meetings among religious people, especially in meetings for *prayer*, that persons wholly unconcerned about the matter in hand, or its issue, have been suddenly seized by the spirit of the supplicants, while vacantly staring at those employed in the sacred work; and *falling down* on their knees, have acknowledged the power and presence of the Most High; and like Saul among the prophets, have gone on, supplicating with them, with a renewed heart and a right spirit. Those who have taken on them unmercifully to criticise and condemn such meetings, should prove, in vindication of their own conduct, that Saul, the sons of the prophets, and the venerable Samuel at their head, were *enthusiasts* and *fanatics*; and that the parallel case in this chapter should have been marked by the apostle, with terms of abhorrence and detestation, that others might be aware of copying the example." The case of Saul, which is strikingly illustrated in the pages preceding those from whence the quotation is taken, shews, that the Spirit of God works in a similar way under every dispensation, and in every age of the church. Similar objections to those which have been urged against Methodistic, were, no doubt, urged against the prophetic and apostolic meetings. The spirit of the one seems to have been equally as "catching" as that of the other.

To a person, Sir, whose views on this subject corresponded with your own, Mr. Wesley wrote as follows: "The question between us turns chiefly, if not wholly, on matter of fact. You deny that God does *now* work *these* effects; at least that he works

them in *this* manner. I affirm both, because I have heard these things with my own ears, and seen them with my own eyes; I have seen, as far as a thing of this kind can be seen, very many persons changed in a moment, from a spirit of fear, horror, despair, to the spirit of love, joy, and peace; and from sinful desire, till then reigning over them, to a pure desire of doing the will of God. These are matters of fact, whereof I have been, and almost daily am, an eye or ear witness. Let any judge of them as they please. And that such a change was *then* wrought, appears, not from their shedding tears only, or falling into fits, or crying out: These are not the fruits, as you seem to suppose, whereby I judge, but from the whole tenor of their life, *till then*, many ways wicked; *from that time*, holy, just, and good. I will shew you him that was a lion *till then*, and is now a lamb; him that was a drunkard, and is now exemplarily sober; the whore-monger that was, who now abhors the very garments spotted by the flesh. These are my living arguments for what I assert.*
 What is there, Sir, irrational in this statement of Mr. Wesley's? By their *fruits* ye shall know them. If such fruits followed, what right have we to resolve the whole into a species of animal magnetism—to brand the whole with the name of fanaticism—and to consider the leaders intoxicated with the same enthusiastic spirit as the disciples? To you, it appears, that Mr. Wesley only communicated his *own spirit* to the people, and that the whole was, in most cases, purely natural. The moral effects produced evince that it was widely different. Man may do a great deal towards exciting feeling, a striking instance of which you give us in
 “RODERICK, THE LAST OF THE GOTHs,”

“When with slow movement, solemnly upraised,
 Toward the kneeling troop he spread his arms,
 As if the expanded soul diffused itself,
 And carried to all spirits with the act
 Its effluent inspiration.”

With this inspiration we see corresponding effects,—garments rolled in blood. As to the persons affected under Mr. Wesley's preaching, you may christen the work by what name, and view the *temporary* distress and agitation excited at first in what light you judge proper; yet you cannot but approve of the more *permanent* results,—those of profligates being reclaimed.

Mr. Wesley, Sir, was too well acquainted with “hysterical and epileptic fits,” with human nature, and with the operations of the Spirit of God, to confound things natural with things supernatural. In his second letter to Mr. Church he says, “I look upon some of these cases as *wholly natural*; on the rest as *mixed*: both the disorders and the removals being partly natural and partly not. I *distinguish* them by the *circumstances* that pre-

* Works, vol i. page 377.

cede, accompany, and follow."* Let the "*fits*" go by what name you please, Sir, it cannot be denied, that the rule of judging is a good one, and well calculated to guard against deception.

There remains another part of the last large quotation from your letters, Sir, untouched; viz. where you speak of "Men, women, and children beginning to act the *demoniac*, as well as the convert." We have seen how well many of them acted their part in the last drama, evincing a change of *heart* by a total change of *life*. Few, I believe, would take a delight in *acting* the demoniac. Mr. Wesley, in common with thousands more, believed that demoniacs were common in the church more than *three hundred years* after Christ. This he established in his controversy with Dr. Middleton,† Nor could he doubt, but demoniacs would remain so long as Satan was *the god of this world*. He was persuaded, too, that there were persons possessed in his day, and gives an instance of one.‡ If you, Sir, can account for it in any other way, few of Mr. Wesley's followers will be offended with you. It is a point, while the general influence of Satan on the human mind is maintained, on which men may innocently differ.

The "two cases which perplexed him not a little," in which the persons "*seemed to be lunatics as well as sore vexed*," have attracted the attention of others, Sir, before you. The account you have taken from his works.§ Had you proceeded you would have found his remark to Mr. Church on the subject. "So it seemed," says he, "but it soon appeared they *were not*. The very next paragraph mentions that one of these, within a few hours, was filled with the spirit of love and of a sound mind."|| He then proceeds to answer another case of lasting madness. Mr. Wesley was peculiarly circumstanced; some charged him with driving people *mad*; while others laughed at him for believing in cases of *lunacy*; religion, in both instances, being associated in the minds of his opposers.

"Enthusiasm," you remark, Sir, "is rarely found co-existing with clearness of intellect. Wesley and Swedenborg are remarkable exceptions, and the exception is more remarkable in Wesley's case, because no man ever expressed himself, where precision was his object, with more beautiful perspicuity, &c. How is it then, that a man who perfectly understood the right use of reason should, on these occasions, have renounced it utterly, and accounted for these extravagancies by possession, by the immediate agency of heaven and hell! Is it possible that it should never have occurred to him that, as men are intoxicated by strong drink affecting the mind through the body, so are they by strong passions influencing the body through the mind?"

* Works, vol. xii. page 374. † Vol. xiii. page 216. ‡ Vol. i. page 378; vol. xii. page 374. § Vol. i. page 419. || Vol. xii. page 377.

There was nothing here but what would naturally follow, when persons, in a state of spiritual drunkenness, abandon themselves to their sensations. This he ought to have known, and to have known also how rapidly such sensations spread by voluntary as well as involuntary imitation."* I would observe, Sir, that the cases were *rare* wherein Mr. Wesley judged people *possessed*; and the citations from his works† demonstrate, that he considered some of the cases *natural*. You ask, whether "It is possible that it should never have occurred to him, that as men are intoxicated by strong drink affecting the mind through the body, so are they by strong passions influencing the body through the mind?" This, Sir, I assure you, "*occurred*" to him repeatedly. He knew that people might deceive themselves; and hence his cautions on the subject.‡ But while you would consider the *whole* as merely *natural*, and would exclude "the immediate *agency* of *heaven* and *hell*," Mr. Wesley, with the eye of a divine, penetrated a little further. He was more alive to the subject than you will admit him to have been. He meets his opponents fully. Just hear him, Sir: "I grant (says he) that extraordinary circumstances have attended this conviction in some instances. A particular account of these I have frequently given. While the word of God was preached, some persons have dropped down as dead; some have been, as it were, in strong convulsions; some have roared aloud, though not with an articulate voice; and others have spoken the anguish of their souls. This, I suppose, you believe to be perfect madness. But it is easily accounted for, either on principles of reason or Scriptures. First, on principles of *reason*. For how easy is it to suppose, that a strong, lively, and sudden apprehension of the heinousness of sin, the wrath of God, and the bitter pains of eternal death, should *affect the body* as well as the soul; during the present *laws of vital union*—should *interrupt* or *disturb* the *ordinary circulations*, and *put nature out of her course*? Yea, we may question, whether, while this *union subsists*, it be *possible* for the *mind* to be *affected*, in so *violent a degree*, without some or other of those *bodily symptoms following*? It is likewise easy to account for these things, on principles of Scripture. For when we take a view of them in this light, we are to add to the consideration of *natural causes*, the *agency* of those *spirits* who still excel in strength, and so far as they have leave from God, will not fail to torment whom they cannot destroy; to tear those that are coming to Christ. It is also remarkable, that there is plain *scriptural precedent* of every *symptom* which has lately appeared. So that we cannot allow even the conviction attended with these to be madness, without giving up both reason and Scripture."§ Mr. Wesley was well acquainted with the influence which spirit and matter have over each other. But you, Sir, seem to separate *causes* and *effects*—

* Page 116. † Vol. xii. page 374. ‡ Vol. xi. page 230.
§ Vol. xii. page 143, where he enters fully into the subject.

to argue only *natural* effects from *religious* and *moral* causes. Was it not *religion*, the *preaching of the word*, that produced the effects specified? Is not that *word*, when faithfully preached, attended with the *agency of heaven to aid*, and the *agency of hell to prevent*, its desired end? Had the persons been at the theatre, or any other place unconnected with the promise of a Divine agency, the feelings excited, and the effects resulting from those feelings, might have been expected to be worthy of, and to have resembled, their cause? But amidst all the distress, convulsions, noise, extravagancies, or whatever you please to name it or them, we see the *word of life* going *before*, and *Christian morals* marching in the *rear*.

I shall now attend, Sir, to the more general charge of ENTHUSIASM, and shall try Mr. Wesley both by his own standard, and that of others. The word itself, Mr. Wesley observes, is generally allowed to be of Greek extraction. But whence the Greek word, *εὐδαιμονία*, is derived no one has yet been able to shew; having been always a word of a loose uncertain sense, no determinate meaning has been affixed to it. It is no wonder, therefore, that it should be so variously understood. It is perfectly understood, however, to be a term of reproach, and is applied to persons who, in matters of religion, are extravagant in their notions and proceedings. Mr. Wesley's views of enthusiasm were as follow: "I was with two persons, who, I doubt are proper enthusiasts: For, first, they think to attain the end without the means, which is enthusiasm, properly so called. Again, they think themselves inspired by God, and are not. But false, imaginary inspiration is enthusiasm. That their's is only imaginary inspiration, appears hence, it contradicts the law and the testimony."* Again, he writes to others, "I dislike something that has the appearance of enthusiasm; over-valuing feelings and inward impressions; mistaking the mere work of imagination, for the voice of the Spirit; expecting the end without the means; and under-valuing reason, knowledge, and wisdom, in general."† I make these extracts, Sir, because few but will acknowledge the persons alluded to, to be enthusiasts, and that if any of these marks should be found in Mr. Wesley, he may be pronounced guilty of the charge preferred against him.

First, then, an enthusiast is one who expects the *end* without the *means*. In this, Sir, I have no doubt of your acquiescence. The grand end proposed by Mr. Wesley was, the glory of God, his own personal improvement in piety and knowledge, and the salvation of his fellow-creatures. To accomplish the first, it was his study to glorify God in his body, and in his spirit, which were God's. This is not bare assertion: I adduce his life as a

* Works, vol. i. page 359. † Vol. iv. page 133-4.

proof. Charge him with a single act of immorality, after his conversion to God, which brought a stain on his Christian profession! To accomplish the second, he was diligent in the use of every ordinance of God; as prayer, searching the Scriptures, attending the Christian ministry, and partaking the memorials of our dying Redeemer. Let an instance be produced here also, in which he expected the smallest blessing without earnest solicitation at the throne of grace. To accomplish the third, he preached the gospel plainly, constantly, fully, faithfully, and affectionately, in obedience to the sacred injunction, "Go ye into all the world, and preach the gospel to every creature." He could adopt the language of the apostle, and say, "In labours more abundant." Indeed, it is your own opinion, that his "bodily exertions" were "perhaps greater than those of any other saint-errant on record."

Secondly, an enthusiast is one who thinks himself *inspired by God* when *he is not*. To this, Sir, I am inclined to think, that you can have no objection either. But was Mr. Wesley one of this sort? It is scarcely necessary to premise, that *inspiration is necessary*; that it is the *common privilege of every pious character* to be blest with the *ordinary operations of the Holy Ghost*; and that, *without the Spirit of God*, no man can institute the most distant claim to *piety*. Scripture, on this head, is very explicit, stating, that "If any man have not the Spirit of Christ, he is none of his:" and so also is the Church of England.* The question then, Sir, is whether Mr. Wesley *thought* himself inspired by God; and if so, whether he *was*, or *was not*? Since God is no respecter of persons, but gives his Holy Spirit to them that ask him; and we can only know whether a person has the Spirit of God by his *fruits*, the probability is in favour of Mr. Wesley having it, for he brought forth the fruit of good living, both in his life and tempers. The grand rule of judging, which Mr. Wesley lays down in this case, as well as in every other, is "the law and the testimony;" a spirit and conduct corresponding with Scripture. Now, Sir, all that is necessary here is, either to prove, that Mr. Wesley was *destitute of the Spirit of God*, while he *professed to possess it*, or that he pleaded for an *inspiration*, in himself or others, *unsupported by Scripture*. To a person charging him with giving up the *extraordinary* calls and guidances of the Holy Ghost, he says, "I do not *give up* one tittle on this head, which I ever maintained. But observe, before you attempt to prove my *giving them up*, you are to prove, that I laid claim to them: that I laid claim to some *extraordinary* inspiration, call, or guidance of the Holy Ghost. I *claim no other direction of God's*, but what is *common to all believers*. I *pretend*

* Works, vol. xii. page 110—117; vol. xiii. page 319—323, where all the passages are collected together.

to be *no otherwise inspired* than you are, if you love God."* Mr. Wesley only contended for the *ordinary* influences of the Spirit; in this the *Bible* will help him out: he personally claimed only the inspiration which those have, who *love God*; in this, his *temper* and *conduct* will bear him out.

Thirdly, an *enthusiast* is one who *over-values feelings* and *inward impressions*. Your letters, Sir, sufficiently attest your accordance here too. Mr. Wesley was no enthusiast in this sense, placing feelings either above, or in opposition to, the written word. "I have declared, (says he,) again and again, that I make *the Word of God* the *rule* of all my *actions*, and that I no more follow any *secret impulse* instead thereof, than I follow Mahomet or Confucius."† Will any enthusiast, Sir, have his *secret impulses* put under such a curb as this,—as the Sacred Oracles? In your poem of "THALABA," when Mohareb reproached him for wearing the ring which he had cast off, Thalaba only opposed to the sorcerer :

"——— the enthusiast mind,
The inspiration of his soul;"

and when he asked the penitent angels, Haruth and Maruth, for the talisman which was to protect and guide him to the end of his mission, he was answered,

"Son of Hodeizah, thou hast found it here,
The talisman is faith."

With *faith* for his defence, and *enthusiasm* for his guide, he ultimately, through the operation of these feelings, accomplished his object. So far was Mr. Wesley from imitating the character which your fine creative fancy has spoken into being, that he pleaded *the law of his God* for the *authority* by which he acted, and the *grace of God* for his *support*; which grace was increased by the constant exercise of *faith*. If Mr. Wesley paid such little attention to inward impressions in *himself*, what weight had they with him in *others*? Hear him: "Do I advance, (he asks,) *impressions, impulses, feelings, &c.* into *certain rules of conduct*? You might just as well say, I advance them into *certain proofs of transubstantiation*. Neither in *writing*, nor in *private conversation* have I ever 'taught any of my followers, to depend on them as *sure guides or infallible proofs*' of any thing. Nay, I have taught quite the reverse; and that at my first setting out. Then, as well as ever since, I have told the societies, they were not to judge by their own inward feelings. I have warned them, all these were in themselves of a doubtful, disputable nature. They *might be* from God, and they *might not*; and were therefore to be tried by a further rule, to be brought to the *only certain test*, the law and the testimony. This is what I have taught from first to last."‡ Is this, Sir, the language of an enthusiast?

* Works, vol. xiii. p. 38. † Vol. xii. p. 365. ‡ Vol. i. page 390; vol. xiii. p. 37.

Fourthly, an enthusiast is one who *under-values reason, knowledge, and wisdom*, in general. We have seen, Sir, the veneration which Mr. Wesley had even for the *terms*, and how sharply he rebuked those who did not form a sufficiently high estimate of the *things*.* In a sermon on "The case of *Reason* impartially considered," he shews both its perfections and imperfections.† Elsewhere, he condemns those *mystic divines*, who utterly decry the use of reason; and who prohibit all reasoning concerning the things of God, as utterly destructive of religion. Further, he not only allows, but earnestly exhorts all, who seek after true religion, to use all the reason which God has given them, in searching out the things of God.‡ But, Sir, though he finds employment enough for reason, both in *seeking* and *securing* personal religion, he knew with Dr. Brown, "THE PROCEDURE, EXTENT, and LIMITS of HUMAN UNDERSTANDING;"§ or, like Dr. Ellis, on "THE KNOWLEDGE of DIVINE THINGS;" he knew how to put reason in her *proper place*; not to exalt her above Divine revelation, but to make her bow before it. On the subject of *knowledge*, very little need be said. In addition to his *grammar, logic, philosophy, and histories*, already noticed, take the *Methodist Magazine* from its commencement to the time of his death, his own *Works* comprised in *sixteen* volumes, 8vo. his *Notes on the Old and New Testament*, the *Christian Library*, in 50 volumes; his *Hymns, Music, Collection of Moral and Sacred Poems*, together with the *labours of a long life*; take, I say, these into consideration, and you will find that he was a promoter of *general knowledge*. Equally sparing, Sir, I shall be of my remarks on *wisdom*. Few words, you know, have a more extensive signification. It sometimes denotes the compass of mind and strength of capacity, necessary to form a *wise man*: hence our word *wisdom*, from the Saxon, the power of *judging* what is *wise* or best to be done. It also frequently denotes the *whole of religion*; nor could any man, it was Mr. Wesley's opinion, be deemed *thoroughly wise*, till he became altogether a Christian. It is our highest wisdom to devote all our thoughts and actions to God. In the general acceptation of the term, Mr. Wesley *valued* wisdom. It must be confessed, Sir, that there is something novel in the act of trying a man by his own rule of judging; but I have done it, because, as I have already intimated, his description of an enthusiast is a just one; and it is not a little to his credit, that he is exempt from what he condemns in others; that he has not to say, with some ecclesiastics, "Do as I *say*, not as I *do*."

I shall next proceed to try him by the standard erected by others; and had you, Sir, defined the term enthusiasm, he should have been tried by it. I do not, however, intend to take up

* Works, vol. xi. page 231; vol. iv. page 133—4. † Vol. ix. page 324.
 ‡ Vol. xii. page 12. § Though speaking of *reason*, I do not wish to confound terms.

every thing a writer may be inclined to say, of an enthusiast, or enthusiasm; but I shall confine myself to the most important particulars, which have not been included in Mr. Wesley's description of the character in question. Dr. JOHNSON says, an "enthusiast is one of a hot, credulous imagination; one who thinks himself inspired; one greatly fond of any thing."* In opposition to a "*hot, credulous, imagination,*" Mr. Wesley acknowledged to one of his opponents, who charged him with a liability to err,—“So indeed I am: I find it every day more and more. But I do not yet find, that it is owing to want of considering things *coolly* and *carefully*. Perhaps you do not know many persons (excuse my simplicity in speaking it) who more carefully consider every step they take. Yet I know I am not cool or careful enough. May God supply this and all my wants !†” All who personally knew Mr. Wesley will give him credit for this; and though, in some instances, he might, by his credulity, be imposed upon, it was occasioned not by hot-headed zeal, but by a large portion of that *charity which hopeth all things*. Trace him through the whole period of his life, and see whether he did not carefully examine every step he took, whether he did not depart from old received forms with a degree of fear and trembling, and whether he embraced any doctrine, or pursued any line of conduct, for which he could not give a sufficient scriptural reason. I immediately refer to his religious character. If there was one thing of which he was "*very fond*" above another, it was *religion*. He could say with the apostle in his pursuit of it, "This one thing I do." If this be enthusiasm, he was in good company. LOCKE observes, "There is a degree of assent, which, with some men, has the same authority, as either faith or reason; and that is enthusiasm; which, laying by reason, would set up revelation without it; whereby, in effect, it takes away both reason and revelation, and substitutes, in the room of it, the ungrounded fancies of a man's own brain, and assumes them for a foundation both of opinion and conduct."‡ Still, Sir, this will not reach the case of Mr. Wesley. We have seen, that he neither sets aside *reason nor revelation*; and that, not the *fancies* of his *brain*, but the *law* and the *testimony*, form the *foundation* of his *opinion* and *conduct*. Dr. WATTS's description of an enthusiast is very correct. "Enthusiasts," says he, "believe that reason is no use in things of religion. That human learning doth more hurt than good among Christians. That there is no need at all of it for ministers of the gospel. That our own labour for our salvation signifies nothing, and therefore they wait for sensible impressions of the Holy Spirit, to move them to the common duties of Christianity."§ This is as wide of the mark as the other; and

* Dictionary, the diamond edition, which is the only one I have by me at present.

† Works, vol. xii. page 385. ‡ Essay on the Understanding. § Works, vol. iv. p. 109.

I defy any man to find a single trait in Dr. Watts's enthusiast, applicable to Mr. Wesley. The moral painter must sit again, and throw into the body of his raving zealot, shades of a different kind,—present him with features of an opposite cast, before he can bear the most distant resemblance to the subject of your memoir. ADDISON also gives us the character of an enthusiast;* and so does Mr. GROVE;† but after putting my invention upon the rack, to find any thing bordering upon *resemblance*, I was obliged to throw them aside as perfect *contrasts*. It is possible this may be owing to prejudice; however, I refer to chapter and verse, that you, Sir, may judge for yourself. There is only another, which I shall notice; it was drawn by Mr. CHURCH, and was handed about as a correct likeness; but was pronounced by all who knew Mr. Wesley—a complete *caricature*. You may see its fate in Mr. Wesley's Works.‡ The fact is, Mr. Wesley never sat to Mr. Church for his likeness, and the reverend gentleman happened to visit the shades for his colours.

Mr. Wesley, Sir, so far from encouraging enthusiasm, either in himself or others, detected and exposed it wherever he found it; two eminent instances of which we have in his Works.§ He preached and published an admirable sermon upon the subject, in which he shews the derivation of the word—the nature and several sorts of enthusiasm—the dreadful evils of it, and how to guard against it. The man who can charge him with enthusiasm, after penning such a sermon, a sermon, the principles of which he acted upon, must certainly reconsider the subject. Possibly, Sir, Mr. Wesley may have been an enthusiast without knowing it, just as the poor lunatic imagines himself to be a king, his staff a sceptre, his straw-built cottage a palace, and his domestics courtiers; or, like the learned and pious Simon Brown, a clergyman of the last age, who seriously disbelieved the existence of his soul; imagining that, in consequence of an extraordinary interposition of Divine power, his rational soul was gradually annihilated, and that nothing was now left him but a principle of animal life, which he had in common with brutes; but, who nevertheless, could reason, write, and think, on the most abstruse subjects; possibly, I say, Sir, Mr. Wesley might be deceived, and might have considered himself a different character from that which he was portraying and condemning. But who, in such cases, are to *judge*? *Others, not himself*. And whom must we nominate? Surely, not a set of *immoral characters*, or mere *nominal professors* of Christianity, to whose lives, his own was a constant reproof! Such individuals would condemn the man, indirectly to justify themselves. You yourself, Sir, as a *religious character*, would not be satisfied to be judged in matters of re-

* Spectator, No. 201. † Works, vol. iv. page 64. ‡ Vol. xii page 318.
§ vol. ii. page 176; vol. iii. page 146—4.

ligion, by natural men who receive not the things of the Spirit of God. Persons of this cast should be the last to speak; they get quite out of their depth; they meddle with things of which they are ignorant. The padlock of silence should be put upon their lips, and their pens should be without ink. Religious characters being the judges, know then, my dear Sir, that men whose judgment I am sure you would honour, and much better qualified to judge than he who addresses you, have acquitted Mr. Wesley of enthusiasm. Now, that he is gone, we can only judge by his writings; and from the quotations made, the charge, I trust, is softened, if not rebutted. It has been his misfortune to have the enthusiasm of others laid at his door.

(To be continued.)

THE WORD OF GOD ILLUSTRATED.

To the Editor of the Methodist Magazine.

REV. SIR,

As the Divinity of Christ is of vital importance in the Christian system, you may think the following extract on that subject worthy a place in the Methodist Magazine.

Diss, Nov. 6, 1817. Your's, most respectfully, N. S.

ON THE DIVINITY OF CHRIST.

We find it asserted in Clarke's Scripture Doctrine of the Trinity, No. 407, that "Christ is no where, in the New Testament, styled Δεσποτης, but God the Father only, as 2 Tim. ii. 21, Jude 4, and Rev. vi. 10, and in several other passages. Let us then examine these texts.

In 2 Tim. ii. 21, *The Master* (of the house) there spoken of may most naturally be referred to *Christ*, who is named, ver. 19; compare Heb. iii. 6. It in Jude, ver. 4, we follow the common reading, the want of the article τον before Κυριον, shews that *Jesus Christ* is there styled the only Lord God.

And the same sort of persons, who in Jude, ver. 4, are said to deny the only Δεσποτην, Lord, are in the parrallel text of 2 Peter ii. 1, described as denying the Lord, Δεσποτην, who bought them. Who he is, we learn from Gal. iii. 13. And the hymning elders in Rev. v. 9, will also inform us, for the person they addressed bought them to God with *his own blood*.

Lastly, that the title of Δεσποτης, in Rev. vi. 10, belongs to *Christ*, will be manifest by comparing Rev. iii. 7, Matt. xxviii. 18, John v. 22. Grotius, therefore, was not mistaken, as Clarke asserts he was, in saying that *Christ* is sometimes called Δεσποτης in the New Testament.

VOL. XLI. MAY, 1818.

To the Editor of the Methodist Magazine.

DEAR SIR,

SOME years ago I bought the 19th vol. of the Arminian Magazine, chiefly on account of a valuable sermon of Abp. King's, contained in it. In the same volume I find Mr. Taylor's Two Covenants of God with mankind, in which (begin at page 145) are sentiments which appear to me very reprehensible and dangerous, and which are the cause of my sending you these lines. I rejoice that there are at this day a considerable body of pious men who stand as advocates for man's responsibility, and probationary state, grounded on that degree of freedom of will which is derived from the preventing grace of God, through the redemption of Christ. I therefore cannot but lament when *such* men join issue with the Socinians in denying the foreknowledge of God respecting what we call contingencies.

I am inclined to believe that all errors in divinity will be found connected with a bad philosophy; and I think this is clearly the case in the matter before us. Perhaps what has been said upon the subject of *Analogy*, by Dr. Browne, (Dean of Cork,) would greatly elucidate this point. Dr. Browne was a favourite author of Mr. Wesley's, and I wish Mr. Taylor had paid some attention to his remarks, for I cannot but suppose the Socinian error originates in supposing Divine and human knowledge to be of the same *kind*, and differing only in *degree*. But that I may not, dear Sir, intrude, on your leisure, I will only beg leave to transcribe, what I think, a valuable passage from a writer, whom if you have at hand, you will pardon my giving you unnecessarily the extract, and if you have not, I think you will approve it.

"It is well known what subtle disputes were held through all the scholastic ages, and are still carried on about the prescience of the Deity. *Aristotle* had taught that there could be no certain knowledge of things contingent; and in this he has been very generally followed, upon no other grounds, as I apprehend, but that we cannot conceive how such things should be foreknown, and therefore conclude it to be impossible. Hence has arisen an opposition and supposed inconsistency between Divine prescience and human liberty. Some have given up the first in favour of the last, and others have given up the last in order to support the first.

"It is remarkable that these disputants have never apprehended that there is any difficulty in reconciling with liberty, the knowledge of what is past, but only of what is future. It is prescience only, and not memory, that is supposed to be hostile to liberty, and hardly reconcilable to it.

"Yet I believe the difficulty is perfectly equal in the one case and in the other. I admit that we cannot account for prescience of

the actions of a free agent. But I maintain that we can as little account for the memory of the past actions of a free agent. If any man thinks he can prove that the actions of a free agent cannot be foreknown, he will find the same arguments of equal force to prove that the past actions of a free agent cannot be remembered. It is true that what is past did certainly exist. It is no less true that what is future will certainly exist. I know no reasoning from the constitution of the agent, or from his circumstances, that has not equal strength, whether it be applied to his past or to his future actions. The past was, but now is not. The future will be, but now is not. The present is equally connected or unconnected with both.

“The only reason why men have apprehended so great disparity in cases so perfectly alike, I take to be this, that the faculty of memory in ourselves convinces us, and from fact, that it is not impossible that an intelligent being, even a finite being, should have certain knowledge of past actions of free agents, without tracing them from any thing necessarily connected with them. But having no prescience in ourselves corresponding to our memory of what is past, we find great difficulty in admitting it to be possible even in the Supreme Being.

“A faculty which we possess in some degree, we easily admit that the Supreme Being may possess in a more perfect degree; but a faculty which has nothing corresponding to it in our constitution, we will hardly allow to be possible. We are so constituted as to have an intimate knowledge of many things past; but we have no intuitive knowledge of the future. We might perhaps have been so constituted as to have an intuitive knowledge of the future, but not of the past; nor would this constitution have been more unaccountable than the present, though it might be much more inconvenient. Had this been our constitution, we should have found no difficulty in admitting that the Deity may know all things future, but very much in admitting his knowledge of things that are past.

“Our original faculties are all unaccountable. Of these memory is one. He only who made them, comprehends fully how they are made, and how they produce in us not only a conception, but a firm belief and assurance of things which it concerns us to know.”—*See Dr. Reid's Essays on the Powers of the Human Mind*, vol. i. essay iii. chap. ii. pp. 453—5. E. M. B.

THE WORKS OF GOD DISPLAYED.

DESCRIPTION OF THE GREAT CAVE IN N. AMERICA.

(Concluded from page 286.)

I HAVE described to you hardly one half of the cave, as the avenues between the mouth of the cave and the second hoppeys

have not been named. There is a passage in the main avenue, about 60 rods from the entrance, like that of a trap door. By sliding aside a large flat stone, you can descend 16 or 18 feet in a very narrow defile, where the passage comes upon a level, and winds about in such a manner as to pass under the main passage without having any communication with it, and at last opens into the main one by two large passages, just beyond the second hoppers. It is called the "glauber salt room," from salts of that kind being found there. There is also the sick room, the bat room, and the flint room, all of which are large, and some of them quite long. The last that I shall mention is, a very winding avenue, which branches off at the second hoppers, and runs west and south-west, for more than two miles. This is called the "haunted chamber," from the echo of the sound made in it. The arch of this avenue is very beautifully incrustated with limestone spar; and in many places the columns of spar are truly elegant, extending from the ceiling to the floor. I discovered in this avenue a very high dome, in or near the centre of the arch, apparently 50 feet high, hung in rich drapery, festooned in the most fanciful manner, for six or eight feet from the hangings, and in colours the most rich and brilliant. The columns of spar and the stalactites in this chamber are extremely romantic in their appearance, with the reflection of one or two lights. There is a cellar formed of this spar, called "Wilkins' armed chair," which is very large, and stands in the centre of the avenue, and is encircled with many smaller ones. Columns of spar, fluted and studded with knobs of spar and stalactites; drapery of various colours, superbly festooned, and hung in the most graceful manner, are shewn with the greatest brilliancy from the reflection of lamps.

A part of the "haunted chamber" is directly over the bathroom, which passes under the "haunted chamber," without having any connection with it. My guide led me into a very narrow defile on the left side of this chamber, and about 100 yards from "Wilkins' armed chair," over the side of a smooth limestone rock, 10 or 12 feet, which we passed with much precaution; for, had we slipped from our hold, we had gone to "that bourne whence no traveller returns," if I may judge from a cataract of water, whose dismal sound we heard at a very considerable distance in this pit, and nearly under us. However, we crossed in safety, clinging fast to the wall, and winding down under the "haunted chamber," and through a very narrow passage for thirty or forty yards, when our course was west, and the passage 20 or 30 feet in width, and from 10 to 18 high, for more than a mile. The air was pure and delightful in this as well as in other parts of the cave. At the further part of this avenue we came upon a reservoir of water, very clear, and delightful to the taste, apparently

having neither inlet nor outlet. Within a few yards of this reservoir of water, on the right hand of the cave, there is an avenue which leads to the north west. We had entered it but about 40 feet, when we came to several columns of the most brilliant spar, 60 or 70 feet in height, and almost perpendicular, which stand in basins of water, that comes trickling down their sides, then passes off silently from the basins, and enters the cavities of stone without being seen again. These columns of spar, and the basins they rest in, for splendour and beauty, surpass every similar work of art I ever saw. We passed by these columns, and entered a small but beautiful chamber, whose walls were about 20 feet apart, and the arch not more than seven feet high, white as white-wash would have made it; the floor was level as far as I explored it, which was not a great distance, as I found many pit holes in my path that appeared to have been lately sunk, and which induced me to return.

We returned by the beautiful pool of water, which is called the "Pool of Clitorius," after the "Pons Clitorius" of the classics, which was so pure and delightful to the taste, that after drinking of it a person has no longer a taste for wine. On our way back to the narrow defile, I had some difficulty in keeping my lights, for the bats were so numerous and continual in our faces, that it was next to impossible to get along in safety. I brought this trouble on myself by my own want of forethought; for, as we were moving on, I noticed a large number of these bats hanging by their hind legs to the arch, which was not above twelve inches higher than my head. I took my cane and gave a sweep the whole length of it, when down they fell; but soon, like so many imps, they tormented us until we reached the narrow defile, when they left us. We returned by "Wilkins' armed chair," and back to the second hoppers.

It was at this place I found the Mummy which I before alluded to, where it had been placed by Mr. Wilkins, from another cave, for preservation. It is a female, about six feet in height, and so perfectly dried as to weigh but 20 pounds when I found it—the hair on the back part of the head is rather short, and of a sandy hue—the top of the head is bald—the eyes are sunk into the head—the nose, or that part which is cartilaginous, is dried down to the bones of the face—the lips are dried away, and discovered a fine set of teeth, white as ivory. The hands and feet are perfect, even to the nails, and very delicate, like those of a young person; but the teeth are worn as much as a person's at the age of 50.

She must have been some personage of high distinction, if we may judge from the order in which she was buried. Mr. Wilkins informed me she was first found by some labourers, while digging salt petre earth, in a part of the cave, about three miles from the entrance, buried eight feet deep, between four lime-

stone slabs, and in the posture she is exhibited in the drawing I sent you; [seated, the knees brought close to the body, which is erect; the hands clasped and laid upon the stomach, the head upright.]—She was muffled up, and covered with a number of garments, made of a species of wild hemp and the bark of a willow, which formerly grew in Kentucky. The cloth is of a curious texture and fabric, made up in the form of blankets or winding sheets, with very handsome borders. Bags of different sizes were found by her side, made of the same cloth, in which were deposited her jewels, beads, trinkets and implements of industry, all which are very great curiosities, being different from any thing of the Indian kind every exhibited in this country. Among the articles was a musical instrument, made in two pieces, of cane, put together something like the double flageolet, and curiously interwoven with elegant feathers; she had likewise by her a bowl of uncommon workmanship, and a vandyke made of feathers, very beautiful. My friend, Mr. Wilkins, gave me the Mummy, which I brought away, together with her apparel, jewels, music, &c.”

FRESON, in his “Discovery, Settlement, and Present State of Kentucky,” published in 1784, says: “Caves are found in this country amazingly large, in some of which you may travel several miles under a fine limestone rock, supported by various arches and pillars: in most of them runs a stream of water. Near the head of Salt River a subterranean lake or large pond has lately been discovered. Colonel Bowen says, that he and a companion travelled in one, four hours, till he luckily came to the mouth again. The same gentleman mentions another, which operates like an air furnace, and contains much sulphur. An adventurer in any of these will have a perfect idea of primordial darkness.”

In favour of the authenticity of the above wonderful account, I think proper to observe, that Mr. WILLIAM WILLIAMS, of Bryngoleu, in the county of Caeruarvon, N. Wales (who is just returned from America) affirmed to me, a few days since, that in June last he saw and conversed with a gentleman in Philadelphia, who had been in the above cave.

J. BENSON.

THE PROVIDENCE OF GOD ASSERTED.

To the Editor of the Methodist Magazine.

THE following anecdote, related by the late Mr. Pawson, has been preserved in writing by one of his friends in this circuit; should you think it worthy a place in your valuable Miscellany, it is at your service.

Your's, affectionately,

Birstal, June 21, 1813.

W. STONES.

ANECDOTE.

A gentleman travelling in Cornwall, observed a strange dog following him on the road, which, notwithstanding every effort he used to drive him back, claimed an acquaintance with him.

Being benighted in a lonely place, he called at the first inn he met with, and desired to be accommodated with a room. After supper the gentleman retired to rest. No sooner had he opened the room door than the before-mentioned dog rushed in. After some fruit-

less efforts to drive the dog away, the gentleman permitted him to stay in the room; thinking he could do him no harm.

When the gentleman began to prepare for bed, the dog ran to a closet door, and then ran back to him, looking very wishfully at him. This the dog did several times, which so far excited the curiosity of the gentleman that he opened the closet door; and, to his great terror, saw a person laid with his throat cut. Struck with horror, he began to think of his own state. To attempt to run away, he supposed, would be unsafe. He, therefore, began to barricade the door with the furniture of the room, and laid himself on the bed with his clothes on. About midnight two men came to the door and requested admittance; stating that the gentleman, who had slept there the preceding night, had forgot something, and was returned for it. He replied, the room was his, and that no one should enter his room till morning. They went away, but soon returned with two or three more men, and demanded entrance; but the gentleman, (with an austere voice,) threatened if they did not desist he would defend himself. Awed apparently by this bold reply, they left him, and disturbed him no more. In the morning he inquired for a barber: one was immediately sent for, when the gentleman took the opportunity of inquiring into the character of the host. The barber replied he was a neighbour, and did not wish to say any thing to his disadvantage. The gentleman still urged his inquiry, assuring the barber that he had nothing to fear, till the barber said, "Sir, if I must tell you the truth, they bear a very bad character, for it has been reported that persons have called here who have never been heard of afterward." Can you, said the gentleman, keep a secret? On his answering in the affirmative, the gentleman opened the closet door, and shewed him the person with his throat cut; he then directed the barber to procure a constable, and proper assistance, with all speed, which was done immediately, and the host and hostess were both taken into custody, to take their trial at the next assize. They took their trial, were found guilty of the murder, condemned, and executed.

N. B. The dog, which appears to have been the principal instrument in leading to this discovery, was never seen by the gentleman after.

A CAUTION TO SABBATH-BREAKERS.

A. T. lived about two miles from B——, Devon. About 20 years past, it had been his regular practice to lay in his week's provisions on Sunday mornings, and to sell various articles the produce of his own land. It was, I believe, the last Sunday in June, that one of our leaders, returning from the prayer meeting, met him, and felt his mind strongly impressed to reprove him

for his conduct. "When," said he, "do you mean to leave off your abominable practice of making this holy day your market-day?" The man resented this reproof, and scoffingly said that he was as good as others that did not do it, and better than many of them; and that if he did nothing worse than buying and selling on Sunday he should be sure enough of going to heaven. Mr. B. observed, that he had long continued the practice, but, if he did not leave it off he expected that the vengeance of God would soon overtake him.

On Sunday, July 27, he came to B—— in the morning, went from house to house selling penny-royal and peppermint, and, as usual, laid in his week's provisions. He returned to his own house about twelve o'clock, and, while eating his dinner, he broke a blood-vessel, so that the blood flowed copiously from his mouth, and nose, and ears, and in a few minutes he breathed his last.

It is remarkable, that all his nine children were idiots. And it was noticed by many, that persons could not be found who would carry his corpse to the grave; in consequence of this it was drawn thither in a dung butt. "Verily there is a God that judgeth in the earth. He that, being often reprov'd, hardeneth his neck, shall be suddenly destroyed, and that without remedy."

Weymouth, Oct. 28th, 1817.

W. WORTH.

THE GRACE OF GOD MANIFESTED.

MEMOIR OF MRS. MARY KRUSE, OF LONDON.

MARY KRUSE was the daughter of Owen and Alice Price, and was born on the 15th of September, 1744, in the parish of St. James, Covent Garden, in London. Her parents were natives of Dolgelly, in North Wales, but had in early life removed to London. As to religion, they were members of the Established Church, to which they evinced an invariable and steady attachment, by a conscientious attendance on the ministry of the word; but, however severe might be their system of morals, it does not appear that they were acquainted with the power of religion on the heart. It need not, however, be supposed that their case was singular. The light of evangelical truth, which now shines with so much lustre, scarcely dawned upon the land. Whatever might be the talents of the clergy, their discourses teemed with little else but dry morality, while the lives of many were in direct hostility with the precepts of the gospel. When therefore the trumpet gives an uncertain sound, what wonder is it that no man prepares himself to the battle? Of four children who composed the family of Mr. Price, Mary, the subject of this memoir, was

the youngest daughter. She had from a child been remarkable for seriousness of mind, and was frequently exercised with awful thoughts of death and a future state. In the month of February, 1750, when she was in the 6th year of her age, a severe shock of an earthquake was felt in London. This event made an impression upon her mind, too deep to be ever after effaced. She was at school, when, on a sudden, the house seemed to heave from its base, with an undulating motion; several windows were damaged, and the children thrown flat on their faces; while a hoarse rumbling noise, like the muttering of distant thunder, was heard for nearly a minute. During these moments her fears were excited anew. She felt that God had arisen to shake terribly the earth, and that if he were coming to judge the world she was unprepared to meet him. Every succeeding year of her life served to strengthen her resolution to serve God, and when she had attained her twelfth year she determined to enter upon a perusal of the Holy Scriptures, not in a desultory and casual way, but with attention and prayer to the Father of lights. The benefit of this exercise was soon apparent: the eyes of her understanding were opened, she saw that by nature her soul was in ruins, that the image of God was lost, and that to regain it without Divine assistance, was impossible. There had been a time in which she thought that she could make herself better; but, on looking into the faithful mirror of the word, she perceived that this was a vain attempt; meanwhile her attention was directed to "Jesus, the name high over all," as the only foundation of the Christian's hope. In this state of penitential solicitude she was by some means informed, that the preaching of the people called Methodists was suited to her condition; and she resolved, by the help of God, to find them out. Such a step, she was aware, required no ordinary courage. Her parents were decidedly averse to what they deemed enthusiasm, and she knew that to persist in her resolution would be an unpardonable offence. She knew that among her relations a Methodist was placed among the filth and off-scouring of all things, and that an attendance on their ministry would be followed by the rebuke of a beloved though mistaken parent: but none of these things were able to move her. She felt an aching void; the arrows of the Almighty stuck fast within her, the poison whereof drank up her spirit; and as consolation appeared unattainable from any other source, the language of her heart was, "All may I lose so thee I gain." With such feelings she entered the chapel in West-street, Seven Dials. It was on the Sabbath morning, and in those days the places of worship occupied by the Methodists were crowded at nine o'clock. On walking down the aisle, her attention was instantly arrested by the appearance of the minister, who was en-

gaged in reading the morning service. She had never seen him before, nor had she any acquaintance either with his name or character; but the manner in which he read the prayers, the fervid flame of devotion which dwelt upon his lips, the love to perishing sinners which glanced from his eye, the wondrous energy and power with which he poured out his soul in supplication to God, and the solemn stillness of the audience, were irresistibly affecting. On this occasion Mrs. Kruse found herself on the one hand overpowered with a sense of the exceeding sinfulness of sin, and on the other, of the infinite love of the Saviour, which had been displayed from the pulpit with such matchless energy. In that moment she resolved to unite with the people among whom she found so much encouragement, and from that time to the period of her dissolution, "the form of sound words" which have been so faithfully set forth by Methodist preachers, has been the source of her chief joy, and was the solid basis of her hope when her 'voice was lost in death.' It is scarcely necessary to add, that the minister referred to was the late Rev. John Fletcher. The ministry of this eminent man was ever after rendered an especial blessing to her mind. After a severe struggle, she one day took courage to stay at the close of the morning service at West-street, to receive the sacrament. As it was customary to examine the society tickets before any person was allowed to remain, and not having received her's, the steward informed her that she must either apply to the preacher for a note, or quit the chapel. She accordingly went into the vestry to ask Mr. Fletcher's leave to stay. This permission he granted, but it was not merely a cold assent; his words not only reached the ear, they fell upon the heart. "Come," said he, "my dear young friend, come and receive the memorials of your dying Lord, if sin is your burden behold the Crucified. Partake of his broken body and shed blood, and sink into the bottomless ocean of his love." But no description can convey an adequate idea of the blessedness which attended these sentences, they were like the dew which fell from the hill of Hermon, and could hardly fail to produce

" The godly fear, the pleasing smart,
The meltings of a broken heart."

For three succeeding months she sought the Lord by a diligent attendance on the means of grace; when, under a sermon delivered by Mr. Maxfield, he was pleased to reveal his love to her heart; being "justified by faith," she had peace with God, and she found that his service was perfect freedom. As her residence was within a moderate distance from the chapel in Tottenham-court-road, she frequently attended the preaching of the Rev. George Whitefield, whose ministry was at that time blessed to thousands of attentive hearers. Between that good man and the

Rev. John Wesley it is well known the most affectionate friendship subsisted. That regard extended to their various places of worship, so that the members of the Wesleyan societies, on producing their society ticket, were accommodated with seats, and admitted to the private meetings of the cotemporary connexion at Tottenham-court. The early sacrament at that chapel was made an abundant blessing. From five hundred to a thousand communicants have been known to surround the table of the Lord at seven in the morning, and in general his presence was manifested in an extraordinary manner. Of Mr. Whitefield's talents, as a preacher, where so much is known, little need be said. To the amazing effects of his exertions in the pulpit Mrs. Kruse has frequently borne ample testimony. She has adverted to one occasion in particular, in which his manner was highly impressive. After having stated to his congregation the terms of salvation, he proceeded with his accustomed precision to set before them the terrors of the law; to use his own expression, he would put on his condemning cap; he then led them to Mount Sinai; to blackness, and darkness, and tempest; and giving full scope to his eloquence it rolled on in language that carried conviction to almost every heart; when, on a sudden, as if recollecting himself, he paused for a moment, then taking the Bible from the cushion, in his animated way, and leaning over the pulpit with it in his hand, he proceeded, "You are, perhaps, ready to ask by what authority I say these things; here then, here is my authority." Meanwhile, his gesture and attitude were so striking, that to hear him without emotion appeared a thing impossible. On this occasion the silence of midnight prevailed, every eye was suffused with tears, and every heart seemed to assent to the truths delivered. - When this eminent man departed for America, from whence it is well known he returned no more, the line of separation became more distinctly marked between the societies formed by him, and those connected with the Rev. John Wesley; and as Mrs. Kruse conceived that the doctrines maintained by the latter were sanctioned by the general tenor of Scripture, she became a regular hearer at West-street chapel.

When about eighteen years of age, it was her distinguished lot to be placed in the family of Mrs. Ann Shoreland, of Mayfair, near Piccadilly, whom Mr. Wesley, in one of his journals, terms "a saint of God." With this amiable and pious lady she spent the prime of her life, happy in the enjoyment of God, and diligent in the promotion of his cause. - Mrs. Shoreland, who has long since been gathered to her fathers, was a primitive Methodist; and if at this distant day it were possible to collect the principal incidents of her life, she would rank high in the annals of departed worth. Her decision of character was remarkable, of which one instance may perhaps be allowable. Soon after her

conversion, she entered into business as a fruiterer; and as the house in which she resided was at the court end of the town, the principal part of her customers consisted of genteel and noble families. Her predecessors in trade had long been accustomed to serve them with fruit, &c. on the Sabbath; but from this practice Mrs. S. resolved at all events to refrain; and as the duties of religion are not to be performed by halves, she resolved to begin the work of reformation instantly. She accordingly made a list of her customers, and waited upon them in person. Her manners were always of the most engaging kind, and her dress the picture of neatness; whether these had any weight or not it is not material to determine; but so it was, that she found favour in the sight of her ungodly friends. On making known her intention to the stewards and butlers of the various families upon whom she waited, she was, without one exception, received with cordiality and esteem. "Well, Mrs. Shoreland," they would say, "we think you are too particular; you are righteous over much; but if it must be so, we'll try to conform to your plan; send in future for orders on Saturday mornings, and we'll try to give them." It deserves to be recorded, for the encouragement of those who are similarly circumstanced, that among the whole of her customers, which were numerous, she only lost one, and he must not be forgotten, for *proh pudor!* he was the rector of the parish.

It was during her stay in this situation that Mrs. Kruse became acquainted with the Rev. John Wesley, who, with his brother Charles, were frequent visitors. At their desire she formed a band, of which she was appointed leader, and in this little sphere of social and domestic enjoyment eighteen years of her existence imperceptibly glided away.

In the spring of 1782 she entered into the marriage-state. Her husband was by birth a German, of whom a brief memoir is inserted in the twenty-sixth volume of the Methodist Magazine. He was a man of good sense and sterling piety, and though unable to speak the English language with the fluency of a native, was of some use in the church of God as the leader of a class. The expectations of happiness entertained by the parties in this union were realized in the experience of future years. As their residence was within a moderate distance from the chapel in the City-road, Mrs. Kruse was also appointed to the office of class-leader. From a situation of such weight and responsibility she would fain have shrunk; but Mr. Wesley had laid the burden upon her shoulders; from his decision there was no appeal; and, indeed, to his judgment she had long since learnt to submit. She continued to meet this class till within a short period of her decease, when, through increasing infirmities, she was compelled to resign; it was, however, with the pleasure of reflecting, that nearly all

the original members had entered their Master's joy; while the class itself had so increased as to render it necessary to divide it into three, which are now met at different hours of the week.

In the third year of her marriage, it pleased the Lord to try her in the furnace of severe affliction. A complaint of the most painful nature was formed in her breast; on consulting a skillful surgeon, he pronounced it a cancer; and though every means was used to arrest its progress, she was informed that unless she submitted to an operation, her life would be forfeited. Confiding in the love of her heavenly Father, she consented. The Lord was with her in the trying hour; she found his name to be a strong tower, and though she never recovered her former strength, the disorder under which she then laboured, was effectually removed.

For several succeeding years, her mind was greatly exercised by the continued indisposition of her husband: "Worn by slowly rolling years" of pain and weakness, she witnessed his gradual decay; till, at length, nature was exhausted, and he sunk beneath the pressure of complicated affliction. It is not to be supposed that she surveyed these events without emotion. Far from it. She felt as a wife, but submitted as a Christian; by no means insensible of her loss; but aware, that to "sorrow as those who have no hope," is unworthy the Christian name.

The days of her widowhood were, perhaps, the most useful of her life, and as the state of her health was tolerably good, her activity in the service of God was unabated. Happy in promoting his cause, she pursued the "noiseless tenor of her way," with a firm undeviating step, until the infirmities of age obliged her to desist. For the last two years of her life her friends perceived that her strength began to abate; unwilling, however, to relinquish her engagements in the church of God, she could not credit it; and continued, though with considerable difficulty, to meet her classes, till the spring of the present year.

At the annual meeting of the Methodist Missionary Society, which was held at the City-Road chapel, in the month of April last, she felt, as usual, a strong desire to attend. Her friends endeavoured to dissuade her from going, but could not prevail. She accordingly went; but before the meeting was concluded, was seized with a paralytic affection, which enervated her whole frame, and nearly deprived her of speech. From the effect of this alarming attack she never recovered, and every following month brought with it new symptoms of approaching dissolution. At the commencement of October last, she was obliged to keep her room, since which period her every breath was prayer and praise.

A small collection of Scripture-promises, given her by a friend, and a Family-Bible, were her constant companions. For the

last three weeks of her life, she suffered severely from violent spasmodic attacks; but she bore them without a murmur; and in intervals of ease evinced her wonted placidity and cheerfulness. Of the kindness of the preachers and other friends who came to see her, she retained a grateful sense; and was refreshed and comforted by their conversation and prayers. The weakness of body under which she laboured, prevented her from speaking much; but the few sentences that escaped her lips, were highly indicative of the steadfastness of her faith in the merits of her mighty Redeemer.

On Sunday, the second of November, it was evident that her departure drew nigh. Her sight began to fail; a cold perspiration upon her forehead became visible, and it was with the utmost difficulty that she uttered a word. In the afternoon several Christian friends, to whom she was much attached, called to see her. They took a long, a final farewell; to meet no more, till the morning of the resurrection. She knew who they were, but was unable to converse with them. In the evening she appeared much revived, and mentioned the preceding visit with apparent pleasure. During the night, which was the last she spent on earth, she was filled with unutterable joy; affliction indeed abounded, but grace did much more abound. It is not known that she slept at all, but was patiently waiting for the coming of her Lord; towards morning she seemed to think the time rather long, that his chariot wheels delayed; and several times prayed "Come, Lord Jesus, come quickly." In this calm and holy frame of mind she continued till eight o'clock on Monday morning, the 3d of November, when, on observing her son, who was by the bed-side supporting her head, she endeavoured to speak, but the attempt was for some time ineffectual; at length, with a slow and faltering accent, and in a low tone of voice, she had just strength enough to utter, "God is love." During these moments there was

"A mortal paleness in her cheek,
But glory in her soul."

She spake no more, and in less than an hour fled to the bosom of her Father and her God.

Out of seventy-three years, in which she had been an inhabitant of this vale of tears, fifty-nine had been spent in connexion with the Methodists; nor did she ever speak of any occurrence in the whole course of her life, which seemed to excite such lively gratitude, as her union with that people. Having been, for several years, favoured with a personal acquaintance with the venerable founder of Methodism; having, for a considerable time, attended his close and heart-searching ministry at the Old Foundry and other places; and being firmly persuaded of the truth of the doctrines taught by the preachers in connexion with

him, it had been her endeavour, by Divine assistance, to conform to their spirit and purity. Nor did she receive the grace of God in vain; nor will it be found that she was a slothful servant. It is, however, quite unnecessary to enlarge either upon her character or conduct. Those who knew her best are best able to appreciate her worth: to them, she "being dead yet speaketh;" and, without doubt, she has taken her station in the "general assembly and church of the first born," to unite in hallowed ascriptions of praise "unto him that hath loved us and washed us from our sins, in his own blood; and hath made us kings and priests unto God and his Father."

On Monday, the 10th of November, her remains were removed to the burial ground behind the City-Road chapel, and interred in the family grave; and on the following Sunday the occasion of her death was improved, by the Rev. Joseph Benson, in a suitable discourse from the 15th verse of the 116th Psalm: "Precious in the sight of the Lord is the death of his saints."—13th November, 1817. K.

A SHORT ACCOUNT OF MARY WHEELDON.

MARY WHEELDON was born August 16, 1742, at a farmhouse, called Long Clough, in the county of Chester, and a few miles from Macclesfield. The salvation of this person must, in a considerable degree, be attributed, under God, to the pious instructions, prayers, and example of her parents. These were Francis and Elizabeth Pott, who are said to have been persons of active and persevering industry, which by the blessing of God on their substance, enabled them, though at first in low circumstances, to provide a comfortable subsistence for their family. Of this they afterwards became convinced, however excellent in itself, that it is but a small part of the business of a redeemed and immortal creature.

Under the ministry of the late Rev. David Simpson, they became acquainted with experimental godliness. Mr. Pott now erected a family-altar. In his house, God was worshipped twice a day, frequently with singing, and always with prayer.

In advanced life, removing nearer Macclesfield, he had an opportunity of attending more frequently at Mr. Simpson's church, and also of meeting on a Friday evening in a class, superintended by that holy man.

On one of these occasions, this little flock were exhorted by their pious guide, to pray for their families; who assured them that he who gave an heart to pray, was ready to grant their petitions. By this it appears brother Pott was afresh incited to this important duty. Becoming still more impressed with the vast

worth of religion, by the peace he experienced, on his death-bed, he called his family around him, invoking on each the blessing of the Almighty.

All his children except one, have now followed their parents to their long home. And it is pleasing to record, that each, previously gave satisfactory evidence of having engaged in the Christian race, persevered amidst numerous and formidable difficulties, and finished their course with joy.

The survivor, it is said, bids fair, one day, to join her father's house in the realms of light.

About the year 1765, their daughter Mary, of whom we shall now speak, saw it proper to marry; and being then a total stranger to genuine piety herself, she was, as might be expected, united to a person, at that time, of a similar character. In this state of mind they settled on a farm, and with a rapidly increasing family she became involved in anxiety and care. The desperate depravity of the human heart was seen in her murmuring at what she thought the unkindness and severity of the dispensation which rendered her the mother of seven children. The last of these proving dumb, she was led afterwards to look on this circumstance as an expression of the Divine displeasure. Whether she was right or wrong, in this conjecture, it was well that the child's affliction became an occasion of plunging the mother into self-abasement and grief, for having indulged a temper so perfectly diabolical. Her humility, after conversion, on this account, became great and permanent.

During these years the deceased felt desires after God, and the smart and burden of conscious guilt; she deplored the power of evil, propensities, and regularly attended the service of the Established Church, but obtained no spiritual comfort or relief.

About the year 1782, the Rev. D. Simpson was invited to a farm-house, in Wildboar Clough, where he preached a few times; soon after, to his perfect satisfaction, the Methodist preachers were called to occupy the same stand, first in conjunction with him, and afterwards solely by themselves.

Mary now became a regular attendant on the ministry of the word at that place, and was made savingly acquainted with the gospel, joined the society, and to the last continued one of its steady and consistent members. At about 40 years of age, the murmuring worldling became an holy happy saint, and continued such till the day of her death. The Methodists at that time were a people few in number, bearing a new name, and of widely different manners; hence they became the sect every where spoken against. Our sister had a share in the general odium, beside meeting with opposition from some whose intimate relation to her would render it the more afflicting; even her husband did not like the new religion. The struggle thus commenced was

neither feeble nor transient. Her conduct was marked by patient perseverance, and indicated a mind fully under the influence of that awful declaration, "No man having put his hand to the plough, and looking back, is fit for the kingdom of God."

Besides taking care of the concerns of a large family, and a large farm, she was diligent in attending the means of grace. It is said, that although an early riser, on the Sunday morning she rose at a still earlier hour, not only for the purpose of placing her domestic concerns in such a state of forwardness as not to interfere with the season of religious worship, but also of obtaining, by meditation, prayer, and searching the Scriptures, that previous preparation of mind which is necessary to secure edification in those ordinances.

At ten o'clock in the forenoon she attended her class, at the distance of a mile; then returned to give dinner to her household; then went two miles and a half to hear preaching. Such seems to have been her general custom for a series of years. This conduct appears the more remarkable, as she was, long before the arrival of old age, afflicted with an incurable and increasing deafness, which rendered hearing extremely troublesome and difficult. Although this defect was partially supplied by an instrument, yet there is reason to believe she often attended preaching when she heard but little of the sermon. Under all these disadvantages, attendance on the ministry of the word still appeared in the light of a duty and privilege. Every prudential expedient was resorted to, in order to understand what was said, and she frequently found it good to wait upon God in his own way.

Mary was industrious and economical, but not covetous. She evidently gained and saved, and perhaps, in her circumstances, gave all she could. A small stock of money was kept for the necessities of the church; out of this a part was taken at each public collection, as she always gave something when present; and, in case of absence, directed a friend to become her agent. Considerable attention was paid to the distresses of the poor. Much money, indeed appears, not to have been in her power, that being withheld by those who claimed the prior right of its disposal. It is easy to secure money, but love is a torrent and a flame which submits to no controul. Opportunities of doing good were watched with care, and improved with promptitude. By entering a miserable dwelling with a bundle of fuel, she said to the shivering inmates, "be ye warmed." To another by a quantity of flour concealed under her apron, "be ye filled:" and to clothe the naked, in many cases she has given part of the clothes she was wearing.

This charity was truly Christian, because it embraced the souls as well as the bodies of its objects, and respected eternity as well

as time. In her way to the house of God the company of her neighbours was often and affectionately solicited. Being many years a subscriber to the Methodist Magazine, she generally lent it to them, hoping they might be benefited by its perusal. These and similar means of usefulness, suggested by Christian affection, and common sense, as being within the reach of even an old woman, were perseveringly employed, and all accompanied with earnest prayer to God for success. Oh, say some of her classmates, what prayers has she offered at a throne of grace for the salvation of her neighbours, family, and especially her husband. Thousands of cries and tears to this effect have at different times escaped from her; doubtless they will return in blessings, either on their heads or into her own bosom. Our sister was occasionally involved in doubting and distress, although in general a subject of great joy and peace in believing. Her humility was great and habitual. The virtue which perhaps shone brightest in this character was that of gratitude. The thankful heart of this saint, like a well of living water, was constantly overflowing, yet seemed for ever full. Her food, raiment, and bed, the most common and ordinary favours of Providence, almost perpetually drew forth some expression of the sense she habitually entertained of the unbounded goodness of the Deity. This was done with that affecting simplicity which invariably characterizes the genuine language of the heart, and is totally foreign to designing or unmeaning cant.

It pleased the great Head of the church to chasten his handmaid with long and considerable afflictions. These, indeed, were supposed to be greatly augmented by excessive care and exertion in behalf of her family. Beside the deafness already mentioned, for the last three years of her life she was confined to the house, and nearly deprived of the use of her limbs. Old, deaf, and lame, she was perhaps correct in supposing herself neglected by those around her. To a person accustomed to bear an active part in the affairs of domestic and religious society, confinement and neglect will be found no inconsiderable afflictions. Such they were felt and acknowledged by our sister, but God enabled her to sustain them with contentment and resignation. To some friends who visited her during this period, she spoke of the satanic suggestions with which she was harrassed; but added, pointing to the Bible, "I find comfort in this book." This inestimable volume she generally kept before her, pressed it to her breast, repeated the promises it contains, and blessed God she was able to peruse the sacred contents.—When visited by another friend, she gratefully enumerated the outward comforts the Divine goodness had provided, and the spiritual mercies vouchsafed to her soul; but observed, she was often severely tempted, so that her graces were tried to the utmost. She also retraced, with emotions of pleasure, the happy seasons

formerly enjoyed in hearing God's word and singing his praises. On a similar occasion, some time after, a conversation was started respecting a funeral sermon to be preached for one of her classmates, lately dead, when she expressed a desire that after her decease a sermon might be preached from Heb. ix. 27, provided the preacher would say nothing of her character, but aim solely at the benefit of the living.

Patience was afforded to the sufferer, commensurate with her protracted affliction, and as the end drew near she appeared still more given up to God.—A few nights previous to her death, having requested her grand children might be sent for, they attended and received advice from her dying lips. At length the night came when her sufferings should terminate, and her desires be satisfied for ever. Being unable to lift her arms, she requested the assistance of her son-in-law, which being done they fell again. Then, almost instantly, throwing them both up without aid, she exclaimed, "O that I had wings like a dove, for then would I fly away and be at rest." A little before her departure she exclaimed, "Oh that blood; that blood; that blood; that precious blood;" and immediately departed, singing hallelujah, hallelujah! She died Jan. 14, 1816.

SAMUEL JACKSON.

Buxton, Feb. 1817.

SHORT MEMOIR OF THE LATE MR. ROSE, *Of Tyncmouth.*

Mr. ROSE was born in the year 1731. He received his first religious impressions when he was fifteen years of age, under the preaching of Mr. Thomas Gibson, a local preacher, of Newcastle, and soon afterwards found peace with God, through Jesus Christ, under the ministry of Mr. John Nelson, at Westoe. At that time he was serving as an apprentice on board a Newcastle collier, and when the vessel was in the harbour he constantly attended the preaching at Westoe, that being the only place in this neighbourhood which was visited by the Methodist preachers. The word of the Lord was precious in those days, and pious people thought little of going a few miles to hear a sermon. His father opposed his going to the preaching, not so much from prejudice against his son's religious views and conduct, as from a regard to his personal safety; and when he expostulated with him on the danger of crossing the river in the dark, and expressed his fears that he should some day hear of his being drowned, Mr. Rose generally replied, "Father, if you saw things in the light I do, you would go through fire and water, rather than be hindered." His pious deportment and discourse had a very salutary effect upon his father's mind. The old man expressed much contrition at having attempted to hinder his son in

his religious career; he became a true penitent, obtained a clear evidence of his interest in the Divine favour, and died happy in the love of Christ.

When Mr. Rose first became serious he flattered himself that he should soon convert all his relations. Instead, however, of being enamoured of this new religion, as it was called, they frankly told him, that it had disordered his intellects, and they turned into ridicule all his pious exhortations and remonstrances. He was afterwards impressed, but obtained his discharge at the expiration of twelve months, in consequence of a fall from the mast, which brought on a troublesome complaint that distressed him as long as he lived. The master of the ship in which he was detained was frequently sent to Westoe to impress Mr. Nelson, but he always lost his resolution to take him as soon as he saw him. While on board a man of war, a situation very unfavourable to a religious life, Mr. Rose was remarkable for his stability and zeal in the service of his Divine Master. He was often treated with ridicule, and sometimes with severity; but by the propriety and consistency of his deportment, however, he soon conciliated the favour and esteem of the whole ship's company. At first he was the laughing-stock of his messmates for saying grace before and after meat; but they soon became so reconciled and habituated to this decent and pious custom, that they would not begin a meal till their *parson*, as they called him, had asked a blessing. For a while his officers were opposed to his religious strictness, and rendered his situation uncomfortable; the integrity of his character, however, soon disarmed their malevolence, and he was permitted, without molestation, to perform his religious services in his own way. When the ship was lying near Hull, a large party came on board, and the Captain ordered all hands on deck to dance; Mr. Rose informed him that dancing was contrary to his conscience, and he was instantly excused.

It is fifty-three years since he entered into business at Tynemouth, during which time he has been instrumental in introducing Methodism into several of the neighbouring places. His first religious acquaintance on this side the river was a pitman who came to live at Chirton. This man opened his house for meetings, and Mr. Rose regularly attended, and assisted in carrying them on. The novelty of the thing excited much conversation, and the ignorant multitude sometimes disturbed them in their devotions. Justice Collingwood, father of the late Mr. Collingwood, kindly interfered, and protected them in the free enjoyment of their religious liberties. A blacksmith from North Shields, with a number of his wicked associates, went to Chirton one evening to make a disturbance in the meeting, but when he arrived he forgot his errand. He stood gazing and listening in

silent astonishment for some time, and at last began to cry out aloud for mercy. He soon obtained Divine peace, and invited Mr. Rose and the pitman to hold meetings at his house; this was the commencement of Methodism in North Shields. When the blacksmith's house became too small to contain the people, a long room, which I believe had been used for a sail loft, was hired; but the congregation increasing, this place was not sufficiently commodious, and it was resolved upon to build a chapel, the chief burthen of which fell upon Mr. Rose. This house was situated about the high end of the new market-place. Mr. Rose subscribed five guineas towards it, and the other subscriptions in Shields amounted altogether to about five guineas more. With this small sum they commenced building. Mr. Rose went to Newcastle to solicit the aid of our friends there, and collected 50*l.* the first day. He was flushed with this success, and the work went on rapidly; but more money was soon wanted. He heard of a pious widow at Newcastle who wished to purchase an annuity for life, and who preferred disposing of her property on a Methodist chapel. He applied to her, and obtained 80*l.* for which she was to receive 14*l.* per annum, as long as she lived. The old lady died a quarter of a year afterwards, and this left the chapel in easy circumstances.

Mr. Rose entertained the Methodist preachers, both itinerant and local, at his own expense, for fifty-three years; and betwixt twenty and thirty years they preached in his own house. He was anxiously concerned for the prosperity of religion in this place, and often lamented that the preaching was attended with so little success. He was highly gratified when this chapel was erected; and to make the burthen light to the rising generation, he cheerfully subscribed one hundred guineas to it, which, considering his circumstances, was a striking proof of his zeal and liberality. He often spoke with gratitude and delight that he had lived to see the chapel completed and well attended.

From the time of his conversion to his death, a period of sixty-five years, he never once lost a sense of his acceptance with God. What makes his testimony the more valuable is, it was corroborated by a life remarkable for holiness, justice, and goodness. To those who knew him, a particular description of his character is unnecessary; and to those who were strangers to him, the most faithful account would appear the most fulsome panegyric; it is sufficient to say, that for piety to God, honesty, and benevolence to men, he had few equals, and no superiors. But it will be demanded, Had he no faults? I can only answer, that I never saw any in him, and, though I have inquired of several persons, I have never heard of any. But after all, it is not impossible that the same, or similar idle stories may have been circulated respecting him, which have been invented

and propagated, with a view to sully the reputation of pious people in general. As a proof, however, of the good opinion of his neighbours, who were best qualified to form a just estimate of his character, it is only necessary to remark, that few persons have died in this place for several years past (except those who were taken away suddenly) who did not previously send for Mr. Rose to pray with them. His temper was naturally warm and sharp, but he had acquired such habits of meekness and gentleness, that I believe it seldom betrayed him into improprieties.

It is quite natural to expect that a man so eminent for piety and purity would finish well. I frequently visited him for the last fifteen months, and always found him in the same state of mind, patient, resigned, thankful and happy,—confident of the mercy of God in Christ Jesus, enjoying the witness of the Spirit, and rejoicing in the prospect of heaven. His sufferings were often severe, but his faith was never shaken. I visited him the day before his death, and, though his pains were very acute, he expressed himself in his usual terms of resignation, confidence, and joy. He frequently conversed about death with as much cheerfulness as the merchant does about his gains. He gave particular directions respecting his funeral, and desired that he might be carried to the grave by six poor men, members of our society, for which they were to receive half-a-guinea each. He also directed that no pall should be used, no mourning provided, and no display made of the pomp of putrefaction. Those who attended him some hours previous to his departure, observed that the nearer he approached his end, the stronger were his confidence and religious feelings. He thanked God that he had not now his religion to seek. He spoke with the greatest assurance and delight of soon being in heaven, and exclaimed,

“Not a doubt doth arise to darken the skies,
Or hide for a moment my Lord from my eyes!”

He continued in the same happy frame of mind till mortality was exchanged for life eternal.

We exhibit such examples as evidences of the truth, power, and value of religion. Let infidelity produce its saints worthy to be placed beside such men as Mr. Rose, before it demands our attention to its sophistical dogmas.

Written in much haste, by DANIEL ISAAC.

MISCELLANEOUS.

To the Editor of the Methodist Magazine.

DEAR SIR,

It is a great source of genuine gratification to the benevolent Christian, when he contemplates the various and extensive plans which are

at present in operation, for the general diffusion of religious knowledge. If a celebrated philosopher could pronounce that man a benefactor to his country, who was instrumental in producing a blade of grass where none grew before, with how much greater propriety may the appellation be given to him, who is engaged in sowing the seeds of Divine truth, and improving the moral condition of his fellow-creatures. The labours of the true philanthropist are spiritual and eternal; and such characters may not only be regarded as benefactors to their country, but also as friends to the commonwealth of Zion. As the names of such ought to have the greatest publicity, I doubt not, but you will furnish the subjoined remarks with a page in your edifying Miscellany. I am, dear Sir, your's, in the best of bonds,

Kettering.

W. B. BROWN.

The Origin, Progress, and Consummation of Sunday Schools:

O BRITAIN, favour'd! Our beloved isle,
 Thy wealthy sons, enjoy the gen'rous toil;
 But for thy efforts, thousands would be lost,
 Who on the waves of penury are tost.
 By Institutions which thou hast design'd,
 Wide are the gates of mercy to mankind:
 The succour'd orphan lisps his little prayer,
 And the slaves' shackles crumble in thine air.*

The origin of Sunday Schools.—It is well known that the late Mr. G. Raikes, of the city of Gloucester, was the founder of this most excellent Institution; † and if seven cities of Greece contended for the birth of Homer, how much more may the city of Gloucester exult on the account of this God-like and valuable man? The plan was formed about the year 1781. It was then like the little cloud, seen by the prophet's servant, from the summit of Mount Carmel: "not larger than a man's hand." It resembled, in its origin, a grain of mustard seed, "which is the smallest of all seeds." But it was designed by the Almighty to spread and grow. Yes, the "little cloud," was the prelude of a copious and fertilizing shower; and the "grain of mustard seed" was destined to become a great tree." This leads next to a few remarks; *on the amazing progress of this Institution.*

Three years after its formation it was attended with very great success. During a few succeeding years the benevolent founder received accounts of three hundred thousand poor children being under instruction in Sunday Schools. And Mr. R. lived to behold his plans almost generally adopted in various parts of the British empire! From what small circumstances frequently arise the greatest events, and even individuals at times, have, like Mr. Raikes, been made "a blessing in the midst of the land." Whilst the name of many a hero will rot, the names of Raikes, the founder of Sunday Schools; of Howard, the sympathetic explorer of prisons; of Wilberforce, the emancipator of Africa; of Thornton and Reynolds, the benevolent friends of the poor and indigent;—such names shall be "had in everlasting remembrance." Thousands "rise up, and call them blessed." Let me, ask what would be the sensations of Mr. R. was he now living, to

* The late celebrated Granville Sharpe, Esq. clearly proved, by the salutary laws of England, that the moment a slave sets his foot on British ground he was free.

† See our last vol. p. 618.

behold the amazing progress and success of Sunday Schools in our day? A late writer observes, "that a million of poor children are received into the bosom of this admirable and praise-worthy Institution." Blessed be God, what a multitude! How has the "little cloud" increased in magnitude! What showers of benefits to the rising race have descended from it! How immense now in size is the "tree," which a few years ago was but a "grain of mustard seed." How wide the ocean, which in the beginning was a drop, afterwards a stream, then a brook, which soon formed a river; and at length became the stupendous ocean, which we now behold, wafting on its smooth expanse, and glassy surface, the children of the poor, towards the haven of useful knowledge, and the port of everlasting felicity.

O England happiest! Of all lands the best!
By blessing myriads, thou thyself art blest;
Wide as thy sceptre waves, let children learn,
Essential truths—and to their Saviour turn.

I now proceed to the *delightful and glorious consummation* of this excellent design. We, or our children, shall see greater things than these. The Institution of Sunday Schools may be considered as merely in its infancy. It is certainly the dawn of a glorious day, but not yet its high meridian. The splendid Sun of Instruction gilds, with its rising effulgent rays, the mountain tops, but it shall rise higher and higher above the horizon, and ultimately spread its irradiating effulgence, and resplendent glories on the plains below. The lowly cottage even now receives the exhilarating beam, and the tribes of children of the poor and needy, are rushing towards the precious light. I am not a prophet, nor a prophet's son; but I feel a strong persuasion, that Sabbath Schools will, ere long, spread from pole to pole, and from shore to shore. Yes,

Far shall the blessings reach in after-time,
Through every country, and through every clime,
Children untaught, shall be instructed there,
To read the Scriptures, and their God revere;
The reign of ignorance will then be o'er,
And knowledge sacred, spread from shore to shore.
Even Sunday Schools, a humble mean shall be
To train up children; yes,—Great God, for Thee!

I have long since regarded this, and certain other institutions of the present day, as a national honour, and in some degree a national security. The Institutions and plans of usefulness, now in vigorous co-operation, will raise Great Britain to a distinction above all Greek, above all Roman fame; these things shall immortalize our land, when the most durable monuments of its military grandeur, and its naval skill, shall have perished and decayed; when the greenest laurels of a Wellington shall have lost their verdure and blooming honours, and the proudest trophies of a Nelson, their memorial and their name; when the dim twilight of time shall recede before the approaching splendours of a boundless eternity; and the sun having set in the last night of the world, a brighter dawn, than ever gladdened the universe, shall renovate the dominions of darkness and of death. But the final consummation of Sunday Schools may be traced to a higher and a better world. Even in the present scene the sight is

truly delightful, to behold children rising from the depths of ignorance, to degrees of useful knowledge; from the ruins of the fall, to intellectual attainments; from degraded obscurity, to comfortable stations in civil society; and even to be ornaments of the Christian profession. But what is all this to their appearance in the realms of glory, around the throne of God; where they will be permitted to walk on the golden pavement of the streets in the New Jerusalem—draw all their supplies from “the river of water of life,” and gather blooming clusters of fruit from the “tree of life” for ever and ever.

Then, as it respects this most excellent Institution, is it not comprehensive in its object, exalted in its principles, and exquisite in its end? May its success be eminent, and its benefits permanent!

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To the Editor of the Methodist Magazine.

DEAR SIR,

I HAVE sometimes compared your excellent Miscellany to a lighthouse on the summit of a tremendous rock, and that for this special reason, because you not only exhibit to the view of your numerous readers whatever is “lovely and of good report,” for their imitation; but you likewise, occasionally, place before them the blackest vices; and it is in this respect, that your Magazine is comparable to a light upon an eminence, guarding the mariners, while passing over the sea of life, against the destructive rocks and whirlpools of such enormities. The insertion of the subjoined remarks will oblige,

Dear Sir, your's, truly and sincerely,

Kettering.

W. B. BROWNE.

REMARKS ON ENVY.

“Pale envy withers at another's joy;
And hates the excellence it cannot reach.”

There is no elevation of rank, nor distinction of honourable talents, that can screen us from the malicious attacks of our enemies. Envy is almost the only vice which is practicable at all times, and in every place—the only passion which can never lie quiet for want of irritation; its effects, therefore, are every where discoverable, and its attempts always to be dreaded. It is impossible to mention a name, which any advantageous distinction has made eminent, but some latent animosity will break out.

The genius, even when he endeavours only to entertain with pleasing images of nature, or instruct by uncontested principles of science, yet suffers persecution from innumerable critics, whose acrimony is excited merely by the pain of seeing others pleased, of hearing applauses which another enjoys. The frequency of envy makes it so familiar that it escapes our notice; nor do we often reflect upon its turpitude or malignity, till we happen to feel its baneful influence. When he that has given no provocation to malice, by attempting to excel in some useful art, finds himself pursued by multitudes with implacability of personal resentment; when he perceives clamour and malice let loose upon him as a public enemy, and incited by every

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stratagem of defamation—he is ready to ask with a degree of emphasis, “For which of these good works do you stone me?” Envy is indeed a stubborn weed of the mind, and seldom yields to the culture of philosophy. It is above all other vices inconsistent with the character of a social being, because it sacrifices truth and kindness to very weak temptations. He that plunders a wealthy neighbour, gains as much as he takes away, and improves his own condition in the same proportion as he impairs another's; but he that blasts a flourishing reputation, must be content with a small dividend of additional fame, so small as can afford very little consolation to balance the guilt by which it is obtained. Let it be constantly remembered that whoever envies another, confesses the superiority of him whom he envies. The words of the late celebrated Fenelon, are so much in point upon this subject, that I cannot forbear transcribing a brief quotation, “Envy is but a sorry confession of one's own indigence and poverty. She is forced to admire and reverence in others the advantages she has not; nor can she hide from herself the criminal malignity that induces her to be sorry for the advantages of others. This monstrous skeleton is too horrid for us to own any resemblance with it. Nor do we ever examine, whether we have any one of its grim features.”

It is no slight aggravation of this crime, that the sufferer is marked out for ruin, not because he has failed in any duty, but because he has dared to do more than was required. Had the person, at whom the deadly shaft is aimed, been less eminent, he would have been less despised. Envy is an unmixed genuine evil; it pursues a hateful end by despicable means, and desires not so much its own happiness as another's misery. I conclude this paper with an elegant extract from Dr. Young, “How pale, keen, inhuman, and emaciated, is her look! Rising glory occasions the greatest envy, as kindling fires the greatest smoke. Envy is the reverse of charity; and as that is the supreme source of pleasure, so this of pain. Envy has under its banner, hatred, calumny, treachery, with the meagreness of famine, the venom of pestilence, and the rage of war.”

“She never smiles but when the wretched weep;
Nor lulls her malice with a moment's sleep.
Restless in spite; while watchful to destroy,
She pines and sickens at another's joy;
Foe to herself, distressing and distress,
She bears her own tormentor in her breast.”—OVID.

DR. COKE'S LIFE.

BIOGRAPHY being the moral history of man, teaches rather by exhibiting practical facts, than by assuming the didactic form. The Life of Dr. Coke, abounding with incident of no common character, forms an admirable subject for the biographer.

We exceedingly regret that the public should so long have been deprived of the pleasure and advantage, the contemplation of such a life is calculated to afford. The cause of this delay must be sought in the peculiar circumstances attending his death, which melancholy event, it will be remembered, occurred near the shores of India!

Aware, that biography is never more interesting than when supplied

immediately upon the demise of its subject, we were afraid lest the public desire should be satiated without being gratified. Knowing that an author may excel in one species of composition who is but ill qualified to do ample justice to another, we took up the volume before us with the mixed emotions of fear and hope. We had met our author in the literary walks of metaphysical disquisition, where we had formed our estimate of his uncommon powers of ratiocination. We had not, however, proceeded far in the work, when our hopes were fully realized; and the farther we proceeded, the more we were confirmed in our conviction, that the ontologist was justly entitled to our warmest regards as an able historian.

The volume is dedicated to Robert Carr Brackenbury, Thomas Roberts, and John Holloway, Esquires, Executors of Dr. Coke's Will. Those of our readers who have often, like ourselves, been disgusted with the vile panegyrick of dedication, will be highly gratified with the manly and dignified spirit pervading this address, as well as with the appropriate terms in which it is conceived.

The work is divided into seventeen chapters, each being headed by a copious table of contents.

Mr. Drew very properly commences his work with a lucid explanation of the design of biography; which, as it will furnish a specimen of our author's manner, we shall make no apology for transcribing.

"The design of biography is to instruct the living by such a narrative of personal facts as will raise a monument to virtue, by embalming the memory of the dead. The character, therefore, which can be estimated as deservedly claiming this species of writing, ought to appear, on a dispassionate review, to have been so conspicuous as to excite attentive admiration; to have been so beneficial as to demand a tribute of gratitude; and so excellent, when due allowances are made for human infirmities, as to be worthy of public imitation."—
(p. 1.)

The following extract, while it proves that the subject of this memoir was not wholly devoid of the fear of God, amidst the frivolities of youth, exhibits no mean proof of our author's accuracy in stating and defending the doctrine of a particular Providence.

"He was not, however, even in these years of indiscretion, wholly destitute of the fear of God, nor ignorant of his superintending Providence. To this he ascribed his preservation when exposed to danger in crossing a river; and from the apprehended effects of a sixpence, which he once accidentally swallowed. A general Providence seems to be commonly admitted, even by those who are disposed to object to that which is particular. These, however, must stand or fall together. He who superintends the whole, must necessarily superintend all the parts of which that whole is composed. Without this, we may suppose it possible for the whole to remain, while some of its parts may be destroyed, which is an absurdity not less palpable than to conceive that the body may remain unmutated, although many of its essential parts are actually annihilated. Of this connexion between a general and a particular Providence, our young Tyro appeared sensible at an early age; however incompetent he

might then have been, to mark their diversity and relation with specific distinction and exactness."

The life of Dr. Coke, it will be remembered, was a missionary life. He spent nearly thirty years in promoting the evangelization of the heathen world; in raising pecuniary supplies for carrying on the work, as well as in personally superintending it; he has had but few equals, and no superior. If modesty would have allowed, truth would have justified the appropriation of the apostolic motto, "In labours more abundant."

We could easily extend this article by copious extracts; but this would not be an act of justice to those of our readers who are in possession of the work. And, besides, it is impossible to furnish any such analysis, as will supersede the necessity of reading it; we would, therefore, indulge a hope there is not an individual in whose heart the subject of this memoir is embalmed, and who can spare the purchase-money, that will not carefully peruse it. We can confidently promise a cheering repast to such of them as are fired with divine ardour, and are rejoicing in the success of missionary enterprise.

Some productions of the pen, possessing no intrinsic worth, but deriving all their interest from adventitious circumstances, are soon consigned to merited oblivion: while such ephemeral abortions shall cease to be remembered, immortality will be inscribed on the biographical monument of a Coke; who, though dead, will continue to speak by his zeal, activity, and disinterestedness, to the lukewarm, to the indolent, and to the lovers of money.

The death of Dr. Coke was no common loss:—

"The death of Coke! how doleful is the sound!
How vast the stroke is! and how wide the wound!
Oh painful stroke! distressing death!
A wound unmeasurably wide,
No vulgar mortal died
When he resign'd his breath."

If there be any fault in our author's style, it partakes, perhaps, in some few instances, of the stiffness formed by redundant precision. There is, however, but little to blame in the work, and much to commend; we therefore most warmly recommend it to our numerous readers.

We would suggest to the author, in preparing a second edition for the press, which we hope will soon be called for, to supply a copious alphabetical index, which will be a still greater improvement to the work. The volume, which is ornamented with a fine print of Dr. Coke, is sold by Mr. Blanshard, 14, City-Road, 66, Paternoster-Row, and at the Methodist chapels in Town and country. Price 9s.

[We insert the following at the request of a friend.]

CATHOLIC ACADEMICAL ESTABLISHMENTS.

(From the Christian Observer, for February, 1818.)

To the Editor of the Christian Observer.

THE silence of many wise and good men, on the much agitated subject of Catholic Emancipation, has occasioned little surprise to

those, who, like myself, have found it extremely difficult to decide upon a question neither exclusively religious nor political. Waving, however, this question, you will not, I conclude object to the insertion of a few notices on the Catholic Academical Establishments, at present existing in Great Britain; and on the opinions which continue, as it appears, to designate their supporters. I have scarcely any thing to offer beyond a general detail of facts, the authority for which is subjoined in the notes.

The following colleges and academies were open in the year 1814,* and, with the exception of the establishment at Penn, continue to be so; as far, at least, as my information extends:—1. St. Edmund's college, Old Hall Green, near Puckeridge, Hertfordshire; the Rev. Joseph Kimbell, President. 2. Ushaw college, near Durham; Rev. John Gillow, President. 3. St. Mary's college, Oscott, near Birmingham; under the direction of the Right Rev. Dr. Milner, vicar-apostolic of the midland district. 4. Stonyhurst college, Blackburn, Lancashire; Rev. Nicholas Sewell, President. 5. Ampleforth college, near York; under the general direction of the Rev. Dr. Brewer, President of the English Benedictines, and other superiors of that body. 6. College at Aquaberties, Aberdeenshire, for the Lowlands of Scotland; under the immediate care of the Right Rev. Dr. Cameron. 7. College at ———, for the Highlands; under the Right Rev. Dr. Chisholm.

The schools are as follow:—1. Sedgeley Park, near Wolverhampton. 2. Acton Burnel, near Shrewsbury. 3. Baddesley Green, near Birmingham. 4. Scholes, near Prescott, Lancashire. 5. Stockton-upon-Tees, Durham. 6. Shefford, Bedfordshire. 7. Carlisle. 8. Penn, Buckinghamshire. 9. Bornheim House, Carshalton, Surrey. 10. Southall Park, near London. 11. Rosamond House, Islington. 12. Albion House, Hammersmith. 13. Clarendon Square, Somer's Town, Nos. 55, 56. 14. Parson's Green, Fulham. 15. Brook-Green, Hammersmith. 16. Church Row, Hamstead.† 17. The Barr, at York. 18. Bishop's House, St. Peter-street, Winchester; by the Benedictine dames. 19. Taunton Lodge, Somersetshire; by the religious of the third order of St. Francis. 20. Newhall, near Chelmsford; by the ladies from Liege. 21. Spetisbury House, Blandford, Dorset; by the ladies of the order of St. Augustine. 22. Salford House, by the English Benedictines, late of Cambray. 23. Caverswall Castle, Staffordshire; by the Benedictine ladies of Ghent. 24. Heath-Hall, near Wakefield, Yorkshire; by the Benedictine dames of Montargis. 25. Hartpury Court, near Gloucester; by the female Dominicans from Brussels. 26. Scorton, near Catterick, Yorkshire; by the ladies of Rouen. 27. Sion House, Peckham, Surrey; by the Briggittine dames of Sion House, Lisbon.‡ 28. Brook Green House, Hammersmith. 29. Clarendon Square, Somer's Town, No. 59. 30. Brook Green Terrace, Hammersmith. 31. York Place, Queen's

* See the Laity's Directory to the Church Service, for the year 1814, printed by Keating, Brown, and Keating, printers to the R. R. the Vicars-Apostolic, 38, Duke Street, Grosvenor Square.

† Nos. 1 to 16 are boys' schools.

‡ Nos. 17 to 27 are called ladies' schools, in communities; that is, in religious houses for Nuns.

Elm, Brompton. 32. Camden Town. 33. Broomsgrove, Worcestershire. 34. Handsworth, near Birmingham. 35. Rodney Street, Liverpool. 36. Halewood, near Liverpool. 37. King Street, Chester. 38. Coldham Hall, near Bury St. Edmunds. 39. Beaumont Street, Devonshire Street, London. 40. Newport, Isle of Wight.*

The establishment at Stonyhurst (No. 4, above) is a Jesuit college, and has existed about 30 years.

The studies of the place are stated to be conducted upon the same system with those of the Catholic universities abroad; and there are regular professors in all the usual branches of scientific and scholastic education. The college, which is a very extensive building, has room for four or five hundred pupils, independently of the professors, managers, and domestics; and it is said to contain at the present moment five hundred or more individuals of various descriptions. It is surrounded with suitable offices for tradesmen and artizans of every description, proper for making the establishment independent, and is well supplied with the necessaries and conveniencies of life. To the college are attached more than a thousand acres of land, which the Jesuits keep in their own hands, and farm under the direction and management of one of their members. In addition to the produce of this land, which is consumed in the college, the Jesuits, by means of large purchases from the neighbouring farmers and others, extend their influence, and with it their faith, throughout the whole of the surrounding country. The pupils in the establishment are collected from various parts of Great Britain, Ireland, and the continent;† so that the Jesuits in this college have extensive communication with various parts of the world. Their present number of pupils is supposed to be from two to three hundred, which is thought to be not more than the average for the last five and twenty years. Within a quarter of a mile of the college is a seminary for boarding and educating boys, preparatory to their entering the establishment at Stonyhurst. The college is supposed to be possessed of considerable wealth. The Society's influence is greatly strengthened by their being the accredited heads of the neighbourhood, especially in their own manor and the surrounding district; so that they feel no necessity to be either timid or private in their endeavours to make proselytes. By their exertions Popery has alarmingly increased in the duchy of Lancaster. It is certain that whereas before their arrival, there were not perhaps, half a score Papists about Stonyhurst, the greater part of the population, to the amount of some thousands, are now become such; and the principal Jesuit priest of Preston is said to have made a boast, that when he came to the place, a little more than twenty years ago, a small room would have accommodated his whole congregation, whereas now two large chapels, which have been since erected, and are each capable of containing two thousand persons, are not sufficient for their converts.

The Roman Catholic chapels in that part of England, which are as numerous as the Protestant churches, are filled; not with ordi-

* Nos. 28 to 40 (except the last, which is a preparatory seminary for boys) are ladies schools.

† Among these is the son of the Duke of San Carlos, the Spanish Ambassador to the Court of his Britannic Majesty.

nary priests, but with priests of the Society of the Jesuits. In conjunction with the Papists in general, the Jesuits lately erected a large school, upon the Madras system, for the education of children of both sexes, to the number of about a thousand; to which the members of Parliament for Preston, as well as certain clergymen and other avowed Protestants, are stated to have largely contributed. The Jesuit priests have regularly and systematically preached for years past, in the populous town of Preston, against the English church and faith. It may be added that they exert an ascendancy over the clergy and magistracy in the neighbourhood; and boast among their patrons and allies names of considerable influence and respectability.*

* * * * *

MEMENTO.

* British Review, No. xviii. Art. 20. Can the above account of the college at Stonyhurst be authenticated? The Review professedly took its facts from the "History of the Jesuits," lately published; but, I have understood, not without making such previous inquiries among clergymen and others in the neighbourhood, as led the writers fully to believe the statements therein contained.

To the Editor of the Methodist Magazine.

SOME very excellent remarks on the subject referred to in the following paper made their appearance, above a year ago, in another periodical work; but as that is not generally known amongst Methodists, it has been thought that were a few lines on the subject to have a place in your widely circulated and excellent Miscellany, they might be useful. Very possibly it may be your intention to insert something already received, which is far more to the purpose than these imperfect observations; and if so, the author of these will be fully satisfied in their being consigned to oblivion; and

Remains, dear Sir, your's, with much respect,

Macclesfield, 1818.

A FRIEND TO THE HEATHEN.

ON THE DUTY OF PRAYING FOR THE SUCCESS OF
THE GOSPEL IN FOREIGN LANDS.

For Zion's sake will I not hold my peace, and for Jerusalem's sake will I not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth.—ISAIAH.

THAT the Lord is about to pour out his Spirit on all flesh, and to hasten the fulfilment of those prophecies which relate to the universal extension of the Redeemer's kingdom, is a truth that few, at this period, will attempt to call in question. And it is equally true that God works by man; scarcely in any view does the *benevolence* of the Divine Being discover itself more clearly, than in the plan which he has adopted of making us the instruments of good to each other. We perhaps do not sufficiently appreciate the value of this blessing; and yet it certainly is one of most extensive magnitude: hence proceed all those offices of kindness which endear man to man, and which form, independant of reason and religion, the grand boundary-line which distinguishes the *human* from the *mere brute* species. But when this principle, or rather privilege, becomes subservient to the Divine will; when it is governed by the law of God, and directed by

that into the proper channel, it becomes really beneficial, and renders obedience to the great gospel precept, "Thou shalt love thy neighbour as thyself," at once easy and delightful. But are those denominated Christians found as constantly as might be expected in the practice of this virtue? Is it not to be feared that we content ourselves too frequently with the *wish* of doing good, and number ourselves with the most philanthropic of the human race, because we are found, as we fondly suppose, *real well-wishers* to the cause of Christianity? But the sincerity of these wishes may well be doubted, which leave the author of them idly waiting for God to work miracles, in order that they may be gratified, where it is evident to all, that *his supreme wisdom* chooses to make use of *means*. The Word of God teaches us not to love in "word only;" and by the exercise of prayer and supplication it is in the power of every Christian to obey the apostolic injunction, and to prove that he loves his fellows in *deed and in truth*.

Oh ye happy people! who have heard the joyful sound, is it not your *greatest desire*, your *most ardent solicitude*, that the salvation you enjoy, should be made known unto "all them that dwell on the earth?" When eating the heavenly manna, the bread of life, does it not instantly rush upon your minds, that thousands of equally blood-bought souls are *perishing for hunger*?

When drinking copious draughts of the river of Zion, do not your breasts overflow with compassion for the *destitute millions*, who have not one drop of this pure water to "cool their parched tongues?" And while you are walking in the *broad light of the countenance of God*, do not your hearts "burn within you" at the consideration of this *awful fact*, that even in the year 1818, from the advent of the *Saviour of the world*, *three-fourths at least* of the population of the earth are "sitting in darkness and in the shadow of death?" If these are not your feelings, where, Oh where, are your "bowels of mercies?" Where that *universal charity* which should ever distinguish the followers of Jesus, the Sinner's Friend? Should it not be matter of serious inquiry in these latter days, when *the King of heaven is about to set up a kingdom which shall never be destroyed*, what each individual can do for his *most gracious Sovereign*? These are certainly some of the days which prophets and righteous men desired to see, but did not see them; and yet we are so highly favoured as to be born in them! Shall we slight our immense privileges, because we enjoy them in common with all. God forbid! rather let us strive, with holy emulation, which can be *most zealous* for the Lord of Hosts!

In these very trying times, many, perhaps, are inclined to think that not being able to afford *pecuniary* aid, they may be excused; but the design of this paper is not to ask for your *money*, but for your *prayers*; here you need not know *any limitation*. At the same time, as an inscrutably wise Being has appointed such methods "to carry on his vast designs," as need the assistance of silver and gold, as inferior means, it is hoped that none will so presume to *mock God*, as to substitute prayer in the place of that part of his property which may be afforded. Such prayers would be an abomination to that

God, "who understandeth our thoughts afar off! But there are very few who cannot give something; and though the sum be trifling, yet he who read the widow's heart and approved her offering, "will not forget your work which proceedeth of love; and look, that which ye so lay out, it shall be paid you again." Some, however, are continually devising *liberal things*; Oh forget not the seed which you thus sow in the *good ground*, the *great missionary field*; harrow it with *earnest prayer*; water it with the refreshing showers of *unceasing supplication*, and the Sun of Righteousness will cause the *immortal harvest* to be *great*, and *beautiful*, and *glorious*.

Remember that our dear missionaries are *soliciting your prayers*; hear one in distant Asia: after describing some of the wretched ceremonies of the abominable system of *devil-worship*, which is very general in the island of Ceylon; he adds, "Blessed be God, the day begins to dawn, and nothing shall be impossible with God; but let the people of England, who long to see the conversion of the heathen world, *assist the missionaries with their earnest prayers*. Let the missionary societies join the missionaries themselves, and *devoutly pray*, Help Lord, for vain is the help of man!" From America we hear the same; "In your annual missionary meetings solicit for us a continued interest in the prayers of the people. *We rely much on this*; and whilst our people use their privilege of *access to God*, truth must prosper, and the limits of Christ's kingdom be enlarged from sea to sea, and from the rivers even to the ends of the earth." Oh let not the powerful appeal which is thus made to your best feelings be disregarded. And, for your encouragement, let it be recollected, that the success attendant upon missionary efforts is attributed, under God, to *your prayers*. In proof of this, you need only refer to a letter received last year from Mr. Shaw, who is labouring most truly, like an apostle, in order to plant the "tree of life, whose leaves are for the healing of the nations," in injured, degraded, Africa. After mentioning an affecting season which the poor Hottentots had experienced under the word, he makes this interesting observation; "As the people returned to their houses, the few lines or sentences of those hymns they could remember were the subjects of their song; and long after we had lain down to rest in our little hut, we heard them raising their voices on high. Previous to our service, I did not recollect that it was the *first Monday evening in the month*; but on seeing so peculiar an influence in our meeting, I began to recollect that our *friends in England were pleading in our behalf!*" Oh thou that hearest prayer, unto thee shall all flesh come! And while you have *this God* to approach unto, rest not in joining the *monthly*, or *weekly* prayers which are put up in behalf of a *dying world*; but enliven your *social*, your *family*, and your *secret* devotions with ardent prayers for the prosperity of Jerusalem! Oh when will the long and dreary night of superstition and idolatry, and Paganism, come to an end? But why this inquiry? The latter-day *glory*, when *Jesus shall have obtained a full and universal triumph*; when the *crown of the whole earth shall be placed on the head of our Divine Redeemer*, has already dawned upon the world; that its *meridian splendour* may soon break forth, is the fervent wish and constant prayer of

A FRIEND TO THE HEATHEN.

PROCEEDINGS IN LAW RELATING TO PROTESTANT DISSENTERS.
TO THE EDITOR.

DEAR SIR,

SOME proceedings occurred at the last Wiltshire assizes, which should be circulated and preserved. I therefore inclose a newspaper, containing a brief statement of them.

I am, &c.

J. W.

“ The two following causes, which are of considerable importance, not only on account of their local interest, but on account of their universal operation, were tried before Mr. Justice Holroyd, who presided at Nisi Prius. Both related to Protestant Dissenters; the first to their exemption from turnpike-tolls on Sundays when attending their places of religious worship;—and the second to their protection from riots and noises without their meeting-houses, even when unaccompanied by internal interruptions and assaults.

Lewis v. Hammond—In this case it appeared, from the statement of Mr. Sergeant Pell, counsel for the plaintiff, and the proofs, that the plaintiff, being a farmer at Foxhanger, in the parish of Rowde, near Devizes, attended regularly a congregation of Independent Dissenters in that town, and in passing through a turnpike-gate, called Seend gate, on Sundays, he claimed from the defendant who is a collector of tolls at the gate, an exemption from the toll of ten-pence demanded from him, because he was going to his proper place of religious worship at Devizes, and that such claim being rejected, and the toll enforced, the action was brought in his name by the Society in the Metropolis for the protection of the religious liberty of Dissenters, to recover back the amount of the tolls so obtained.—For the defendant it was contended, by Mr. Casberd, that under the particular words of that turnpike act the plaintiff was not entitled to the exemption, because he went out of his own parish to attend at a place of public worship, and because there was in such parish a dissenting place of worship. But a case being mentioned by Mr. Sergeant Pell, where at the Suffolk assizes Mr. Justice Grose had held such defence to be unavailing.—Mr. Justice Holroyd determined that the plaintiff was entitled to the exemption, notwithstanding the topics urged for the defendant; but he permitted his counsel to apply to the Court, if they, on reflection, should deem it expedient to correct his judgment; and directed the jury to find a verdict for plaintiff; and they accordingly returned a verdict for plaintiff—*Damages 10d. and Costs.*

The King v. Rev. Wm. Easton, clerk, James Jerrard, and eight other persons for a conspiracy to disturb a Congregation of Dissenters, at Anstey, near Tisbury, in this county, and for a riot.—The following were the facts of this case, conducted, like the former, by the Society established in London for the protection of the religious liberty of the Dissenters, as stated by Mr. Sergeant Pell, and proved by the witnesses for the prosecution. The Rev. Wm. Hopkins, a dissenting minister at Tisbury, was invited to preach at Anstey, an adjoining parish. Of that parish the Rev. Wm. Easton was the perpetual curate, and James Jerrard was the tythingman, but the clergyman resided also at Tisbury, three miles from the place of riot. A dwelling house belonging to James Butt was certified as the place of the meeting of the dissenters. Hopkins first attended in November, 1816; he repeated his visits, and noises were made without the house, which interrupted the worship at the several times when he so attended, until December 31st, 1816, the time particularly stated in the indictment. On that evening he went about six o'clock to preach, when 70 persons were assembled without the house: the night was showery and cloudy, and the ground wet. Among the persons assembled were the several defendants, and also Mr. Easton (the clergyman,) and Jerrard. The mob were supplied with corn horns, large bells, and various discordant instruments; and, encouraged by the clergyman and peace-officer, made the most clamorous and terrific noise. They paraded about nine yards from the house; and, notwithstanding the remonstrances of the High Constable of the hundred, who attended the meeting-house, and other respectable persons, they persevered in their disturbances until the minister could not be heard, and he was compelled abruptly to discontinue the religious service. On the return of Mr. Hopkins he was followed by the same mob, amidst execrations, noises, and their horrible music, for half a mile, to the boundaries of the parish of Anstey.—Mr. Casberd, for the defendants, endeavoured to convince the Court and Jury that there was no conspiracy, and that as the people did not enter the house of meeting, nor personally ill-treat the minister or congregation, there was no riot. But Mr. Justice Holroyd interposed, and declared, that as to conspiracy the Jury should decide, but that the proof of a most indecent, unwar-

rantable, illegal riot was distinct and uncontrovertible.—Mr. Sergeant Pell then stated, that the Dissenters, from lenity to the clergyman, not by compromise, would not press for a verdict for the conspiracy, but only for the riot, and for which they would certainly bring up the defendants to London for the judgment of the Court of King's Bench during the ensuing term. At this liberality the Judge and the Court expressed satisfaction, and the Jury returned a verdict of—*Gilty of the Riot, against the Rev. Wm. Easton, James Ferrard, and seven other defendants.*

OBITUARY.

Extract of a letter from Mr. JOS. MARSH to Mr. BUNTING, dated Exeter, March 14, 1818.

This morning, about four o'clock, your old friend and our respected brother, Mr. EDWARD HARE, entered on his glorious reward. On Tuesday night, and the two last nights, I watched with him. He had a strong confidence in God, founded on the infinite merits of Jesus Christ. On Wednesday morning, after some prefatory remarks, he referred me to the 330th hymn, stating that it contained his experience, particularly the last verse:

"This is the straight, the royal way,
That leads us to the courts above," &c.

When he could speak, which was but seldom, he particularly insisted on the Methodist doctrine of the Godhead of Christ. The whole of the last night, death was making a visible approach. He requested me to read the hymn entitled, "Wrestling Jacob," and, by the expression of his countenance, marked the following verse as strikingly applicable to himself:

"What though my shrinking flesh complain,
And murmur to contend so long," &c.

He often requested me to pray, and when his voice could not be heard, his countenance spoke the same request. I recited "Jesus, lover of my soul," &c.; and when I uttered "O receive my soul at last," he lost his power to attend; and, while we were on our knees, his soul peaceably entered into rest. Such was the ease of his last moments, that it was difficult to discern when he changed worlds.

Mrs. Hare conducts herself as a Christian ought to do, on such an occasion. She received the painful dispensation with resignation to the Divine will.—Your's truly,
J. MARSH.

To the Editor of the Methodist Magazine.

It is my painful task to inform you of the death of my colleague, SAMUEL KITTLE, who, on Monday last, entered into the joy of his Lord, in the 43d year of his age, and the 19th of his itinerancy.

Since the commencement of this year, his decline has been very rapid. Last Friday he came down stairs for the last time. On Sunday I found him very ill, unable to swallow either liquids or solids, or to speak much, but perfectly sensible and recollected. I then spent about an hour with him in conversation and prayer, and also on Monday morning. He evidently felt the efficacy of those truths and promises of which he was reminded.

Our quarterly-meeting had been appointed to be held the 29th of March, in Portland, at the preacher's house, as usual, and he would not consent that the meeting should be put off, or held elsewhere. Soon after the business was commenced he expressed a wish for all the brethren to be called up to pray with him, and that he might take leave of them; but his wife, not knowing that his end was so near, desired to have this deferred until the business was done. About five o'clock, being called to his bed-side, and observing that he had but a few minutes to live, I was desirous to know whether it was then his wish to have them come up; with much solicitude he signified that it was. Finding that he was unable to converse, we kneeled around his bed, and commended his departing spirit to the Lord Jesus; and in about ten minutes our dear brother died in the presence of all his brethren. The distress of his widow and their fatherless children served to heighten the affecting solemnity of this very impressive scene. Ah! how strikingly does the chamber of death shew the insignificance of every thing temporal, and the importance of every thing eternal. May all the spectators derive lasting benefit from what they then witnessed.

I am, with much esteem,

Your son in the Gospel,

Weymouth, April 8, 1818. W. WORTH.

We also learn, by a letter just received from Mr. Millman, that his colleague, Mr. STEPHEN BUTLER, departed this life on Monday, March 30. About a month before his death, passing through London to go to his friends in Kent, Mr. Riles, who saw and conversed with him, observes,

“ Though very feeble, he entertained an expectation that his health would be restored; and contemplated the time, with pleasure, when he should again enter into the Lord’s vineyard, to preach that gospel in which he much delighted. From the time when he first became an itinerant preacher, his moral conduct was unblamable, his piety genuine, and his zeal and diligence in his work exemplary. In

every circuit, in which he laboured, he was useful, and the people considered him a man of God. A little before his dissolution his confidence was strong, and his prospects bright. His useful life is another sacrifice to the bad accommodations in the places he visited; but he is now placed beyond the reach of every hardship, affliction, and sorrow.”

MISSIONARY INTELLIGENCE.

CANADAS.

Extract of a letter from Mr. POPE to the COMMITTEE.

Matilda, Jan. 16, 1818.

REV. AND DEAR FATHERS,

Since Christmas-day, 1816, I have been labouring in this part of our Lord’s vineyard, which is denominated the Cornwall Circuit. On my arrival here, few traces of genuine piety could be discovered, a general inattention to Divine things being deplorably manifest.—Almost all the vices that afford gratification to the carnal mind, were pursued with unwearied avidity, but the distinguishing characteristics of the people are, love of money and intoxication.

Agreeably to the instructions given me at home, I have generally directed my attention to those parts that were almost or altogether destitute of the means of grace. Hence I earnestly implored Divine direction, that my way might be made plain, and that my labours might most effectually tend to accomplish the blessed object of my mission. After preaching a few months in Cornwall, and the adjacent places, a visible concern was excited among the people for their eternal welfare; and as many of my hearers occasionally came from a considerable distance, I received numerous and pressing invitations to supply them with preaching in their respective neighbourhoods, which of course I attended to, and have succeeded in forming several good societies. My circuit extends from Cornwall upwards about 60 miles, in the direction of the river St. Lawrence, and from the St. Lawrence back into the woods, from five to twenty miles, where the roads, except during the season when we ride in slays, are undescribably bad. My appointment for preaching at each place is once a fortnight, in the prosecution of which plan I have travelled, during the last year, 4,000 miles. The Lord has not suffered me to labour in vain; it affords me great satisfaction and happiness to see some of the most abandoned

characters arrested in their sinful progress by the arm of Divine mercy.

I have already formed about a hundred in society, most of whom are evidently the subjects of a blessed work of grace, and possess “peace and joy through believing.” A great many others are awakened to a true sense of their sinful and dangerous state, and to see the necessity of an immediate application to God for mercy, through the medium of the cross. At a village called Johnstown, 46 miles above Cornwall, I have 46 in society, and commonly a congregation of about 250. At the time of the quarterly meeting, about 500 attend; and at the last meeting, which was last Sunday, about 100 attended the ordinance of the Lord’s supper. The great reformation, which has been effected in that place, within the eight months that I have laboured there, has excited pleasing astonishment through almost all Upper Canada, it having been, for many years, wicked even to a proverb.

The place in which I preach is well adapted for the purpose, it being 42 by 32 feet in the clear. It was built many years since by government, for the purpose of a court-house; but another, more suitable to the improved state of the country, having recently been built, the former was granted me to preach in. The Society have been at the expense of about 30*l*. in fitting it up, so that it now answers every purpose of a chapel. My labours are more than even my good constitution can well bear; but the people are so much stirred up to seek the salvation of their souls—are so hungering after the bread of life, and another preacher to assist me being daily expected, I have exerted myself as vigorously as possible to supply them.

This country is rapidly improving in every department of society, and consequently is of increasing importance to Great Britain. But as the science of pure religion is not acquired as readily as those arts and sciences which are congenial with the depraved mind and taste of man-

kind, the aid of the generous public at home will be highly necessary for a few years longer, that pure and vital Christianity may extend its beneficial influence, and keep pace with the progress of cultivation in this woody part of the world. It is matter of great joy to us, and to all who have the interest of Zion at heart, to find the missionary cause so liberally supported by all classes of people, and denominations of Christians. In proportion as the gospel is appreciated by the public here, they feel their obligations, not only to its great Author, but also to the kind friends in England, for the great interest they feel in their present and eternal welfare, and manifest by sending it to them.

A missionary has to encounter many difficulties, and witness many privations, that one can form little idea of when in so happy a country as England, where every convenience may be readily obtained. But difficulties vanish, and hardships are forgotten, when we enjoy the presence of our Divine Master; and our breasts are inspired with ardent love and tender compassion for immortal souls. Blessed be the Lord, I generally feel very happy in my work, I feel more or less the comfortable presence of the Lord every day.—I am your's, &c. H. POPE.

Extract of a Letter from Mr. LUSHER to the COMMITTEE, dated Montreal, Feb. 2, 1818.

I WROTE you upon my arrival at New York, from Albany, and also from this place, which letters I expect you have received. I have not yet been able to visit any of the country circuits, but from information received from several of our stations, particularly in the upper province, we learn that the societies are increasing, and that pure and undefiled religion is spreading. At Missisquoi Bay, about 60 miles from this place, we are about erecting a chapel. A gentleman of that place has given a piece of ground, together with stones for the building, besides a sum of money. The inhabitants also, as well as the society, have come forward liberally with subscriptions, and as soon as the winter breaks up, we shall get to work. They wish also to have a preacher settled with them.

We have recently received invitations from different settlements in the upper province to visit them. We hope to be able to attend to their calls after our District Meeting, which will be held here on the 13th of this month. With reference to Montreal, I am happy to say that we have a pious

and increasing, though not a large or wealthy society. Our chapel is well attended, indeed it is far too small for the congregations which attend, and it is in contemplation to erect a new one. Several wealthy gentlemen, who are friendly to us, have promised to assist us: we do not however see our way clear at present. But what is still more encouraging to us is, that several have been lately convinced of sin, and others brought into gospel liberty, who a short time since were in the gall of bitterness, and in the bonds of iniquity. For my own part, I do not regret having left my native shores, and hope I shall have, through all eternity, to praise God for bringing me to Canada. I feel my soul happy, and increasingly alive to God, and that he is with me in my work, and condescends to employ me as an instrument of good to the souls of those among whom he has called me to labour. My ardent desire and prayer to God is, that he would make me useful. The weather here has been moderate until within the last fortnight, since then it has been intensely cold; but, thank the Lord, I enjoy perfect health, and my family also.

Our Sunday School is in a prosperous state; there are upwards of 130 children, beside several adults, under tuition. This was an institution unknown in this city until we established one, and I am happy to say it is liberally supported.—I remain your affectionate son in the gospel of Jesus Christ, R. L. LUSHER.

*From Messrs. HICK and LUSHER, to the COMMITTEE.
Montreal, Feb. 17, 1818.*

DEARLY BELOVED FATHERS
AND BRETHREN,

HAVING brought the business of our district-meeting to a close, we feel it an incumbent duty to give you every possible information of the state and progress of the work of God in these provinces. The reason for holding our meeting so early is that the difficulty and expense of travelling are much greater in the months of May and June than in February; and, consequently, the removal of the preachers attended with greater inconveniences then, than now. With respect to brother Crocombe, who was appointed to preside at our meeting, we would observe that the immense distance of his circuit from these provinces, about 1500 miles, the great expense of his travelling to Montreal, for the purpose of merely presiding in the meeting, together with his want of infor-

mation relative to the state of affairs in these provinces, are sufficient reasons, we trust, for our choosing a chairman from among ourselves. This, however, we should not have presumed to have done, had not the Committee informed our brethren, Johnston and Lusher, when in London, that we were at liberty to do so if circumstances rendered it necessary.

The expenses incurred by the preachers in their different circuits, during the year that is now past, we fear will appear to you to be great. But we hope you will be satisfied on this head when we inform you that the account of every preacher has been strictly examined, and that we are decidedly of opinion that no sums have been drawn for and expended unnecessarily. We rejoice that our labours and expenses have not been in vain. Although we have frequently had to make our way through much opposition from various quarters, yet we have seen of the travail of the Redeemer's soul, and are satisfied and encouraged. Our increase this year, as you will perceive by the Minutes, is 203, making in the whole 369 members. This is the Lord's doing, and it is marvellous in our eyes.

Our prospects, throughout these provinces, wear a brighter aspect than ever. But we want more missionaries immediately, and which, considering your zeal for the Redeemer's kingdom, and your former promptitude in attending to our requests, we are encouraged to expect you will send us. Brother de Patron has consented to preach in English, with brother Catterick, in the Fort Wellington circuit, until another missionary be sent from home. The St. Armand's circuit is equally imperious in its demands: it is extensive and populous, and many requests have been made to us to enlarge our sphere of action in that part of the province. And, provided another preacher be sent to assist brother Richard Pope in that circuit, we anticipate the erection of a commodious chapel, as land, stones, and glass, for the building, have already been promised, besides about 120*l.* in money. We therefore most humbly pray the Great Head of the Church may enable you to comply with our request in sending us two more preachers as soon as convenient. We are aware that this will increase our expenses. But we trust we shall, at all times, endeavour to do all in our power to prevent our being burdensome to the mission-fund at home. And in order to effect this, we hope, through the Divine blessing upon our efforts, to adopt such facilities as the local circumstances of our newly-formed circuit will admit.

In consequence of Messrs. Booth and Lusher having laid before the court of Montreal several documents illustrative of our origin, system, discipline, numbers, &c. &c. we are happy to inform you that the judges now entertain a correct and high opinion of our respectability and importance as a religious body. It may be necessary to inform you also that the circuit called the Cornwall circuit, last year, is now denominated the Fort Wellington circuit, that being considered the most proper place for the head of it. Brother De Patron will write soon, and give you a statement of his prospects in this country as a *French* missionary. Meanwhile we observe that it was the unanimous opinion of the district-meeting that it would be best for him to labour another year in preaching in the French language, which he intends doing as soon as he is relieved by an English missionary, at Fort Wellington, provided it should meet your approbation. The preachers in their respective circuits will give you a further account of the work of God as soon as they are able.—We remain, beloved fathers and brethren, in behalf of the district-meeting, your sons and servants in the gospel of Jesus Christ,

JOHN HICK, *Chairman,*

ROBT. L. LUSHER, *Secretary.*

BAHAMAS.

Extract of a letter from Mr. RUTLEDGE to Mr. BENSON, dated New Providence, January 12, 1818.

I have, by former communications to yourself, and the Committee, given a statement of the occurrences of the last year, as it respects both the mission, and the missionaries on the Bahama Government. The loss of our two laborious brethren, Messrs. Ward and Head, is severely felt, and much lamented by the church of God in this place. Many of the settlements, by this loss, are totally deprived of preaching; this privation will be severely felt, and is likely to be serious in its consequences. Several circumstances have occurred, in the course of the last year, to reduce the number of our society. First, a severe fever, the like of which has not been experienced in this Government for the space of twenty years back; this fever has swept off both white and black. Nor has the church of God escaped; her ministers and members are among the fallen. A second circumstance, that has lessened our number in society, is the removal of slaves to St.

Vincent's, and other West India islands. Many of these were members in our society, and some of our old members are among those who have been removed. These, however, are now likely to find our Missionaries in whatever island their lot may be cast; and to enjoy the light of the gospel, and its ordinances. The third circumstance is the destructive Police Act of 1817, which prevents us from holding any religious meeting from the time when the sun sets till it rises again. Against this iniquitous measure there cannot be too much written, nor too much spoken. I do not know of whom it was worthy, but a Nero, or some Pope. We are left to suffer under this privation to the present date; nor have we received any accounts from home affording us that encouragement which we expected. We still hope, however, that our Christian friends will not cease representing our claims till they are granted, and we are relieved from the restrictions which the church of God is laid under. For, as loyal Protestant subjects, we really look on ourselves as disgraced by such an act; and, as Christians and ministers, we feel ourselves very much injured, and our work much retarded by it. I hope its death-warrant will be sealed before this comes to hand; if not, dear Sir, use every energy to get it removed.—Brother Wilson and myself wrote a joint letter to brother Moore, requesting him, as his labours were rather confined at Abaco, to visit some of the places that were left destitute of preaching; Harbour Island large circuit depending upon what brother Turton's health would allow him to do, the out-parts of this circuit could expect little, if any, help from him. To this joint request brother Moore most cordially acceded. He came from Nassau, and from thence to Harbour Island, and spent the Christmas there, where he was made a great blessing to the people. From that island he sailed to the Cove, the next largest place on the Harbour Island circuit; and went from thence to Governor's Harbour, the very western point of Eleuthera circuit, through all parts of which he purposes travelling. The undertaking of this long fatiguing rout shews most clearly, that brother Moore is in his place as a Missionary. This journey was rendered the more dangerous because of the bad fever prevailing still in both those circuits in which our good brother is travelling and exercising his ministry. But God is with him, and, I believe, will bless him, and make him a blessing.

I hope, dear Sir, that yourself and dear family are well. Blessed are you of

the Lord. May your life be long spared to your family, and to the Methodist connection. The religion of the Son of God, through the noble economy of Methodism, gains ground; its standard is bravely carried forward by the zeal of our missionaries; its enemies are giving up their ground to truth and its advocates. And will not this rejoice your hearts, that have long borne the burden and heat of the day? The old preachers may all die like Simeon, now they have tasted and enjoyed the salvation of God, and now they see Jehovah's car carrying it into all lands; well may these veterans say then, Now, Lord, lettest thou thy servants depart in peace, with the joy and glory arising to us from this glorious circumstance.

JOHN RUTLEDGE.

Extract of a letter from Mr. SUTCLIFF, to Mr. MARSDEN, dated Hamilton, Bermuda, Jan. 22, 1818.

THROUGH the tender mercy of our heavenly Father, we arrived here in safety, Nov. 10; our passage was tedious and dangerous, seven weeks and four days.

When only a week out we had the misfortune to lose our fore-top-mast yard, sail, stays, and rigging; of course the last were cut away: it was one of the most awfully grand sights I ever beheld; the wind blowing violently, the sea running high, the vessel rolling from side to side, and some of the men standing on the ropes aloft, endeavouring to clear away the disabled part, by cutting the stays, which, being done, the whole hung, for some time, on one side the vessel. I was the only passenger on deck at the time, it being about nine o'clock, the rest were at breakfast and knew nothing of what had happened except a lieutenant of the navy, who heard me say when the mast broke, "Its gone." Our captain immediately concluded to return to Falmouth, to repair. But soon after he had altered his course the wind came right in our teeth, with which I was pleased; for it caused our captain to determine to pursue his voyage in his disabled state till the weather should admit of repairs being made. In a few days the weather became moderate, a jury top-mast was got up, the rigging repaired, and we were likely to do well; but the pleasing prospect did not last long, for in a heavy blow our jury top-mast cracked, and had to be struck, so that we were nearly in our former state; only we lost nothing, all was saved: to my satisfaction our Captain Hill determined to prosecute his voyage. I considered that our putting

back into port would occasion an additional expense, as well as a great loss of time; and we should, after all, have to perform our voyage in the depth of winter. We pursued our way, for several days, in our disabled state. But I felt my mind pretty well composed. I reflected, God has always preserved the missionaries; should I be the first lost, it must be for some wise end. I can die but once, and it cannot be in a better cause. The upper works of the ship not being good our accommodations were not so agreeable as might have been wished for. We slept on the floor a great part of the voyage; we had plenty of provisions, and plenty of wine and porter, to the last: as I drank none of the latter, I was furnished with a little of the other, every day. The captain was a man addicted to swearing, but never took offence at my reproving him. He was very kind to us; said he loved the parson and his wife, he believed they were honest, plain people. We had divine service on Sundays, when the weather would permit. We had a young gentleman and his wife on board, who had been educated for the ministry, and was coming out to this colony to keep a school, till he should be of age to take orders. I proposed to him to read the service established by law, and I would give a lecture extempore, and conclude with prayer, with which he cheerfully complied; which we made a standing rule all the voyage.

We made land on Sunday morning at day-break, but had to beat about all day, the wind being contrary, and stood off to sea at night for our own safety. We made the land again soon after day, got a pilot on board and stood for the harbour; when the pilot-boat returned from our ship for the shore, I heard our captain say to the men, "Tell the people, when you get ashore, that I have got a Methodist parson on board, who has come to save their souls from going to hell." On my asking what he was saying, he replied, "I have told them the truth." When we had come to anchor I began to feel a little uneasy, having no letter of introduction—did not know the name of any person; there was no inn to which we could go, and the cause of Methodism is so obscure that several gentlemen who came on board could neither tell where Mr. Wilson lived, nor whether he was in the colony; one of the passengers said we should be welcome to go to her house; the captain said we should be welcome to stay on board as long as we liked, and fare as he fared.

I was informed that a gentleman on the quarter-deck was inquiring for me, which

I supposed to be Mr. Wilson, but soon found it was not. He asked me if I had come to succeed Mr. Wilson; on my answering in the affirmative, he squeezed me by the hand and bade me welcome; took us ashore in his boat, and conducted us to his hospitable house, which was not far distant. When we arrived we went down upon our knees, praised God for his goodness manifested in our preservation, and implored his blessing in our future labours. It was a refreshing season. I preached in their little chapel that evening, to a small congregation, chiefly black and coloured people, from Rom. v. 1. The next morning we got a sail-boat to take us to Hamilton, 14 miles, to Mr. Wilson, where we found his wife, two pious sergeants, and some other serious friends. Mr. Wilson had just received the Minutes, and was observing to the friends that we should arrive in about two months. We were kindly received. I found Mr. W. in a very poor state of health, and proposed to him to rest awhile, but he was quite unwilling. His constitution is much emaciated. He is an excellent man, and much respected here by those who know him. His wife is a native of this colony, of a respectable family, and very pious, and draws an annuity of about 100*l.* sterling.

Mr. Higgs, who is circuit-steward, and the only local preacher, says, there is the greatest appearance of persecution that ever he saw; and as it is an unprovoked one he considers it a good omen. The cause is God's, and I feel determined to lay myself out to the utmost of my strength and ability to promote the salvation of souls. We have a few truly pious souls, three neat chapels, and a good mission-house, which, however, wants a little furniture.

We have three Sunday-Schools.

With every sentiment of respect,
I remain, your's, &c. W. SUTCLIFFE.

WEST INDIES.

Extract of a Letter from Messrs. SMITH, JONES, BELLAMY, and MADDOCK, to the COMMITTEE.

Antigua, Jan. 1818.

We presume you will be glad to hear from us, though we are so unworthy of your regard. We left the Downs on the 2d of December; and on the 5th we were under the necessity of putting into Falmouth harbour; however, on the 6th, we weighed, and again set sail. On Sunday afternoon, the wind became contrary; and at midnight, on the same evening, a tremendous heavy gale came

we from the westward, so that the ship was only able to carry a very little sail; the sea ran mountains high, and there was very little hope of saving the ship; however, we knew whom to apply to one who was able to turn the storm into a calm in a moment; nor could we be too easy under the persuasion that all was safe in his hands: we prayed mightily to God for help, and he who answereth prayer was pleased to pour into our hearts the joy of his salvation, and reconcile us to a watery grave. On Monday morning the wind changed to the north-west, and it blew still stronger: the heavy waves, rolling over the deck, not only endangered the lives of the sailors, but it was with much difficulty that we saved our boats from being washed away. On Tuesday morning the gale abated; and on the 24th we got into the Trade Winds.

In regard to our health, we have much cause to be thankful to God, for he has highly favoured us in this respect; we have felt very little inconvenience from what is called the sea-sickness, with the exception of sister Bellamy, who has been very ill ever since we left the Downs, and continued so till we arrived at Antigua: as soon as we landed she began to get better; and although her afflictions were great, she manifested much patience under them, and I believe they have been sanctified for our good.

We shall not easily forget the conduct, the kindness, and the attention of captain Smale, during the voyage. We had prayers every morning and evening, and on the Sabbath we had public service twice a day, when the weather permitted. We landed at Antigua on the 11th of January, and were kindly received by brother Woolley and his colleagues. The New Chapel was opened on Christmas day; brother Wilson and his wife arrived here on the 12th; he appears something better than he has been. I am happy to inform you that we are all well.

Extract of a Letter from Mr. CATTS, at St. Domingo, to Mr. TOASE, Guernsey, dated Port au Prince, January 12, 1818.

IT will give you much pleasure to hear that the Lord of late has blessed our labours with success. We have formed a class, and some of those who meet can set to their seal that God is true, and many more are under deep conviction, and earnestly inquiring what they must do to be saved. How powerful is the hand of God! Who but He could have done what we behold this day! Sabbath-breakers, fornicators, and adulte-

rs have renounced their iniquities, and are seeking the favour of God, whose laws they had so grossly violated. Whilst I am writing these words, there is a man seated before me, (an officer in the church of Rome) who, a few months ago, kept two women; but the grace of God has influenced his heart, and has made it manifest in his life. The Lord has also brought to the knowledge of himself a young man, who promises to be a pillar in the church of God. Before he heard the word of God, he was fond of pleasure, and entirely devoted to the vanities of the world. About the time we began to preach in this town, he heard of us, and curiosity brought him to hear preaching. He stood at the window, but was soon weary, and went away. The next night he came again, and he felt the word fastened as a nail in a sure place. Since that period, he has carefully and profitably read the Bible, insomuch that he is become a mighty advocate for the truth of God; and though in the midst of persecution, we trust he walks unspotted in the world. He is a black man, and speaks the French tolerably well, having had an education.

We are happy to say, that our congregations in the capital are large and attentive. They fill the houses where we preach, and many stand on the pavement without. We have been itinerating through the town, and have preached in almost every part of it. Mr. Brown has lately visited several of the towns and villages in the Republic, some of which contain a numerous population. In these he preached to listening multitudes, whilst frequently the big tear, which rolled down their sable cheeks, marked the feeling of their souls. Haste, happy day, when these sons of Adam shall be free from the slavery of sin, and the chains of ignorance and superstition!

I am going to set out for the same places in the course of a few days, if all be well; if it please God to bless and preserve me, I shall send you a circumstantial account of my tour. The fields are ripe unto harvest in this country. In general, the people are not very bigotted; they are lovers of liberty, and are advocates for liberty of conscience. The priests they have amongst them are quite unqualified to give them religious instruction, as they are mostly Spaniards, who are unacquainted with the French language. Mr. B. has intimated to the Committee that we have need of some more help. The best time for Europeans to come here is from October to May; they then have the coolest

part of the year. We have great cause to be thankful to God for the health we enjoy. I am quite well, and have been so for several months past, except a little cold, which might have happened in the finest climate in the world.

Our congregation is making great progress here in singing and responding to the prayers, &c. We have desired Mr. Blanchard to send us hymn-books, magazines, &c. in French. We also want a few copies of Dr. Doddridge's Rise and Progress in French, catechisms, &c. If you can possibly send these from Guernsey yourself, we should esteem it a great favour; and we beg that the expence may not be a hindrance, as the prosperity of our labours will, no doubt, be much affected thereby.

I have been busily and pleasantly employed during the Christmas holy days. On Christmas-day, we had preaching at half past four in the morning, at ten in the forenoon, and at seven in the evening. It was a day of great joy to my soul. I beheld with delight crowds coming to prostrate themselves at the Saviour's feet. The people on that day were in general cleanly and decently clothed. Our labours are increasing, and our prospects brightning. Yet I see, more and more, the propriety of exclaiming, "Who is sufficient for these things?" The more I view myself and the work of God, the more I feel my deficiency. I want more talent, more piety, more zeal, and more experience. Yet with all these I am persuaded, a Paul may plant and an Apollos water in vain, unless God give the increase.

From Messrs. RABY, SHREWSBURY, and HILLIER, to the COMMITTEE.

Tortola, Jan. 10, 1818.

Very dear and respected Brethren,

It has been a source of considerable consolation to our minds, in being able to lay before you, at different times, such statements of the Societies under our charge, as have led you, no doubt, to conclude that our exertions in this momentous work have not been altogether in vain. And we are happy now, when the year is closed, to signify that we have no cause whatever to retract any thing which we have imparted. Our people, in general, are actuated by a sincere desire to please God; and, by their outward deportment, convince all that they have not believed in vain. The different congregations pay considerable attention to that gospel which is the power of God unto salvation to every one who gives credence to its doctrines, and revere its

precepts. And, in general, our prospects are of an encouraging and a pleasing nature.

The season that has recently closed, during which the negro population enjoy relaxation from labour, was, upon the whole, a most profitable time. Huge multitudes assembled at the chapels, in different parts of the island, to hear those truths which, on former occasions, had produced such salutary effects; and, as our love-feasts were held during this recess, hundreds were ready to testify the power of divine grace in changing the heart, in renewing the soul. When such interesting scenes are witnessed, we are led to ask with the greatest astonishment, What hath God wrought?

In the course of the last year, several of our people were called to pass through deep waters of affliction. But, though these dispensations were at once gloomy and distressing, yet ample support was afforded by the *God of all grace*. In extreme pain of body, inward tranquility was enjoyed; and when they were destitute of all earthly good, and had not wherewith to supply their returning wants, in Christ they possessed all things. Others, in the course of God's inscrutable Providence, have been called to pass through the regions of the shadow of death. At this awful crisis, the God of Jacob was their support and their joy. And they are now placed beyond the reach of pain, temptation, and trouble. One soul saved is a sufficient compensation for all the expence and labour bestowed upon the Mission. And, if one soul compensates for all, what sensations ought to be excited when we reflect upon the vast multitudes, who, by the preaching of the gospel in these foreign lands, have been called from darkness into light;—have washed their robes in the blood of the Lamb; and are made kings and priests unto God. But not only have vast multitudes been brought safe to the promised land, but hundreds more are walking in the way consecrated by the Prince of peace, and whose exit, we hope, will not only be easy, but also triumphant.

By the returns that were made last year, and those which are to be made at the approaching District Meeting, you will perceive that our Societies in Tortola and the Virgin Islands are much more stable than they were a few years ago. The beneficial effects of discipline are now enjoyed; and, if we are careful to enforce this, in the spirit of meekness, we have every reason to conclude that true and genuine piety will continue to increase, and our people arrive at that

respectability to which they have, for a long time past, been strangers. Of consequence, the Preachers will feel much more comfort, and more lasting good will be done.

We feel it a duty incumbent upon us to remind the Committee, that, with the blessing of God, and the exertions of an affectionate people, we have been enabled to meet all our expenses without drawing upon the Mission Fund. But as our property in town will, in the course of the present year, have to undergo considerable repairs, we are afraid that necessity will compel us to have recourse to these means for assistance. To prevent this, no labour will be spared on our part; and we have confidence that no exertions will be wanting on the part of our people. But should we be incapable of accomplishing what is absolutely necessary to be done, we shall then, and only then, lay our cause at your feet, and solicit that aid at your hands you have been ever willing to impart.

We are now about to make preparations for the District Meeting which is to be held in Antigua, in the first week of February next; and from the partial knowledge we have of the Missionaries labouring in the different islands, we expect a very profitable season. Of the arrival of those appointed by the last Conference we have as yet heard nothing.

We shall be glad to receive a letter from you as soon as convenient, and will thank you for that advice you may deem expedient.

Extract of a letter from Mr. TOASE to Mr. BUNTING, dated Guernsey, Feb. 9, 1818.

MY DEAR BROTHER,

SOME time ago I mentioned an opening for introducing preaching at Cherbourg, and the Committee gave me liberty to send Mr. Coutanche to that station. On his first arrival, our brother preached in an upper room, which I had occupied a few weeks before, and it soon became so crowded that he was prevailed upon by his hearers to take a larger place. He did so, and the congregation increased accordingly, and two persons, a man and his wife, were awakened, and began to seek the salvation of their souls in good earnest. In the course of two or three weeks this second preaching place became too small, and a larger still was found indispensably necessary. In this state of things a large warehouse was taken which will contain four or five hundred people. Mr. Olivier, who has been at Benville and Perier during the last five months, has lately made a visit

to Cherbourg, to see how things were going on, and to encourage our brother in his work, from which place he writes me the following letter:—

Cherbourg, Jan. 26, 1818.

MY DEAR BROTHER,

I arrived in this town last Thursday morning; in the evening I preached in a large warehouse to hundreds of attentive hearers. Yesterday morning, (Sunday) brother Coutanche preached to a good congregation; and at six o'clock in the evening I preached again, and I think if we had had the Guernsey Ebenezer Chapel it would have been full. Nearly the whole of the congregation were standing, and so close to each other that they were as it were one solid lump, besides hundreds (as I was told,) who were at the door. Having got their attention fixed, the word had its free course, and I trust was made a blessing to some. Indeed one would have said the field is white for harvest.

But the Sous-Prefet has caused brother Coutanche and myself to appear before him this morning, and has told us that we could not be allowed to preach in so public a manner; and he advised us not to preach in the large place again. He read to us a law which forbids a number of persons, exceeding twenty, meeting together without permission, and he advised us to make him a request in writing for liberty to preach, that he might present it to higher authority. The answer, we fear, will confine us to the Protestants. The Sous-Prefet appears to be very civil; but we have reason to believe the priests have roared in his ears. They are so grieved, that they represent us in the pulpit as wolves in sheep's clothing. But so far as I learn, our hearers do not believe them, and are more opposed to them than before. There is indeed a great stir about us in the town, and we are not without friends. After preaching last night, brother Coutanche met a military officer, who had been at the meeting and appeared much satisfied. He said he did not believe the Protestants to be what he now found them, and that he should be very glad to join us. He observed that he had been much troubled for the salvation of his soul for some years, that the priests had never given him satisfaction, and he had ceased going to confession on that account.

Your's, &c.

AMICE OLLIVIER.

In the environs of Caën the congregations are good, and one or two have been awakened lately. I hope to take

my turn at Cherbourg and Caën immediately after our March Quarter Day; but before that time I shall be glad to know whether the Committee would wish me to visit *Condé* and the neighbourhood of *Orléans*, where there are several villages without ministers.

I remain, my dear brother,
Your's very affectionately,
W. TOASE.

We regret to state the shipwreck of **Messrs. FOWLER and GOY**, lately appointed Missionaries for the West Indies. The following letters on this mournful event will be read with interest, and gratitude to God for their preservation. The first is from **Mr. TOASE to Mr. MARSDEN**, dated

Guernsey, March 22, 1818.

MY DEAR BROTHER,

A FRIEND has just put into my hand a letter from a friend in Roscoff (France,) which I am sorry to say, states that our dear brethren, Fowler and Goy, have been shipwrecked near that place. Thank the Lord, they have been preserved from a watery grave. The following is an extract:—

Roscoff, March 21, 1818.

TEN days ago the *Eliza*, a ship of Bristol, bound to Jamaica, with several passengers, was wrecked about fourteen miles to the westward of this port, and to my surprize I found, on my arrival on the spot, that, as the Captain informed me, a Mr. James Fowler, and a Mr. Wm. Goy, both Methodist Missionaries, were of the number of his passengers: Mr. Fowler bound to Nevis, and Mr. Goy to Dominica. Conceive my anxiety for the approach of morning to seek them. At day-break I repaired to the strand, and found them sheltered on board of a *chasse marée*, without a person to speak to, and not a dry thread about them, shivering as leaves on the trees, but firm in Him who had so mightily preserved them. In beholding the distance from the vessel to the strand, the very high surf, wind, mountainous sea, and rocky entrance, we are led to declare that the Lord is all-powerful, all-mighty. To hear the narrative of their escape is truly edifying. Mr. Fowler has only saved a change of clothes for himself, and none whatever for his amiable wife. We have escorted them to this town, and Mr. Fowler has preached in the assembly room, to a crowded congregation of English families who reside here. After sermon we held a class-meeting, and we all were as a garden receiving rain after a long drought.

The public meeting was quiet and attentive, and the people much edified."

In great haste, I remain, my dear brother, your's, affectionately,

W. TOASE.

Messrs. FOWLER and GOY write as follows:—

France, Pluscot, March 14, 1818.

REV. AND DEAR FATHERS AND BRETHREN,

We are sorry that we are now under the painful necessity of giving you an account of our late perilous and disastrous voyage, though, in consequence of the discomposure of mind we experience, through our late distresses, and present daily trouble, hurry, and anxiety, we feel ourselves incompetent to the task. O how little did we think, when we left our native country, that we should so soon return, and still less under the circumstances in which we are now returning! But the ways of God, though always merciful and kind, are often mysterious and strange, leaving us room for the exercise of patience and faith; teaching us in all our ways to acknowledge him, under the pleasing impression that what we "know not now we shall know hereafter."

We set sail from Kingroad, Feb. 11, hoping soon to reach the place of our destination, and enter upon that important work which had the uppermost seat in our sanguine minds; but that God, whose we are, and whom we serve, and under whose command are the winds and waves, saw otherwise; and, after having suffered us to be tossed by the unpropitious waves and adverse gales, for three weeks and six days, has brought us to this place, monuments indeed of his sparing mercy: but our vessel is a wreck, and it and cargo are now literally washing on shore by pieces.

After stating several occurrences at sea, they proceed:—

Sister Fowler was never above two or three times from her bed the whole month; and indeed this was not surprising, as the ship pitched and rolled dreadfully almost all the time. One blessing experienced by brother Goy was nearly a total exemption from the usual illness felt by new sea adventurers. For, though he was considerably weakened and debilitated by the continued violence which the ship endured, and the uncomfortable-ness of our situation at different periods, he had never above one night's sickness, so that he was enabled, in defiance of the motion, to perform Divine service, which was very acceptably and kindly received by Captain Lewis and several of the passengers.

On the night of Feb. 13, the wind increased to a heavy gale, the ship pitched much, and we lay praying in our separate births, and had several precious promises applied to our minds. Brother Goy was particularly impressed with the verse Mr. J. Wood repeated to us when giving us his excellent advice, beginning "When passing through the watery deep," &c. We now took down the fore-top-gallant-mast, alas, never more to be replaced. The 14th we spoke the cutter *Ranger*, from the Mediterranean, bound to Bristol. All was well with us then; and it rejoiced us to think they would report concerning us; and the happiness our very kind friends in Bristol would enjoy on being informed of the progress we had made against the gales we had already met with. Sunday, 15th, the wind was rather more moderate. Brother Goy read prayers in the cabin, and preached upon the main-deck. After this we dispersed some tracts among the sailors, and, as they had no bibles on board, and most of them could read, we gave two bibles and three testaments among them, which they thankfully received. Towards evening the wind again began to rise, and continued to increase until the 17th, when it again blew a tremendous gale. Our vessel laboured much, shipped great quantities of water, and, though she was pretty tight, they had the pump almost constantly at work. Some of her sail and tackling was now carried away, and she began to be much injured. The following days, until Saturday evening, we were forced to keep the sails close reefed, having heavy squalls and a heavy sea. On this evening we were becalmed, when, in consequence of the late winds, the ship rolled dreadfully. A breeze, late in the evening, springing up from the east, we were expecting to make way, and made sail; but we were alarmed before midnight, by the second mate, who was on watch, informing the Captain a gale was springing up.— We had been in lat. $46^{\circ} 27'$, but were now tacked to the north, the wind having got round to the south-west. The wind continued to increase, and before morning we had a most dreadful storm. Such a one, even Capt. L. who has been a long time at sea, declared he had scarcely ever witnessed. Our ship was tossed like a cork, and it blew and rained beyond description. Brother Goy got up early, and went into brother Fowler's room, where we poured out our souls to God. And as it was noon before the storm abated, we continued in supplication, and truly we were happy indeed, being delivered from distressing fears. We found our religion

could support us even where death itself was full in view. Whilst the masts and rigging, however, held tolerably well, and the helm was manageable, we did not apprehend much danger.

Being now driving back, we were expecting soon to come into the Channel, and put in at Falmouth. The squalls were still very violent and contrary; the vessel also laboured much, and shipped a great quantity of water, even so as at one time to carry away the cook-house, and very much injure three of the men. But the wind getting north-west we again tacked, and proceeded on our voyage. For two days we ran well, and now anticipated being brought into fine weather; but on the third day, the wind not being so favourable, and fearing we should not weather Cape Finisterre, we were obliged to put her upon the other tack, and again drove homewards, lat. $46^{\circ} 45'$ north.

March 1st. Brother Goy preached twice and read prayers, brother Fowler still being weak and sickly. We continued to beat the elements until the 5th, when it was discovered that our rudder was injured by the violence of the sea, and having used every means to assist the steerage, being in lat. (by an indifferent observation,) $49^{\circ} 37'$, long. $5^{\circ} 19'$, we bore up for Falmouth to refit. On the morning of the 7th, when we expected we were within a few hours' sail of that port, all our hopes were frustrated by the parting with our rudder. A heavy sea had struck it, and, as the best remedy, it was obliged to be cut away, as it was likely to tear out the rudder-case, and endanger the ship. We were now in a pitiable situation, entirely at the mercy of the merciless waves: but Jesus was our pilot, thanks be unto his name!

Sunday, 8th. At 6 A. M. we saw an English brig, and made signals of distress: she bore up, when we wished her to take us in tow, or lie by us. She lay at a distance about half an hour, and then made sail and wore off, it blowing a heavy gale, and the sea running very high. O what did we feel at the moment she left us! No pen or tongue can explain it. We now went to work, both passengers and crew, to try to make a temporary rudder; but the sea running so dreadfully high, it was impossible to fix it. In the evening brother Goy again preached, and brother Fowler was enabled afterwards to give a short exhortation, and some of the men were considerably affected. Expecting it might be the last opportunity we should ever have, we received the Lord's-Supper, and were joined by Captain Lewis, Mr. Hughes, first mate, and Mrs. Boyer, passenger,

and truly the Lord was with us; a refreshing season we had from his presence. We sat up all night, until nearly morning, hourly expecting to be cast on the rocky coast of France.

Monday, 9th. We continued to drive, and at night again sat up in brother Fowler's cabin, being joined by Mrs. Boyer, and her brother Mr. Bunter, continuing in watching and prayer. About 3 A. M. on the 10th, brother Goy left us, and lay down in his own berth nearly exhausted; and at 5 A. M. the breakers were discovered. All was now alarm, the ship driving upon them, and eternity seeming near at hand. Signals of distress were made by firing the guns, and hoisting the flag union downward; the mizen mast was cut down to ease the anchor, when it might be necessary to cast it. All this time we were engaged in prayer to our great Deliverer, and did not cry in vain. Our vessel drifted into a bay, and at half past seven let go the anchor. In a little time we saw three small boats coming to our assistance. When they came, having informed us of the danger of our situation, they advised us to leave the ship, but the captain and mate manifesting some reluctance, they left us and one of their own men, who had not time to get into the boat before they got off. We now let down the jolly-boat and pinnace, and prepared to leave the ship, as she was now in imminent danger. But again a cloud overspread our minds; the jolly-boat got adrift, and with a sailor in her, came safe to shore. Having now only the pinnace, we began to throw a few small articles into her, when the boy, letting fall a small anchor, made a hole through her bottom, and she almost filled with water. We, with difficulty, hoisted her up again, and having repaired her, again let her down, got into her, and having rolled over tremendous seas, and being nearly swamped several times, we got, almost drowned, to the shore a little after dark, and some of the people went immediately to Pluescot through mud and water, above two miles. The rest of us staid on board a small French vessel all night, (Mrs. Fowler being half dead,) and slept partly in our wet clothes, and the next morning walked to the town, thankful to God that we had escaped with our lives.

Though we have been in these distressing circumstances, yet we have experienced much of the presence of God, and some remarkable interpositions of Divine Providence. We both felt a strong confidence that we should be preserved. Brother Fowler could not but express his confidence in our heavenly Pilot, who had taken away our rudder, and taken

the ship into his own hands, that his goodness might be manifested in our deliverance. And brother Goy's faith was particularly strong, though we both felt willing to die: and sister Fowler was very comfortable and happy. Our ship drove into a bay, about four leagues west of the Isle of Bass: had she been more east or west, her situation would have been, if possible, far more dreadful. We providentially let go the anchors in the almost only place where they would hold; we came in at high water; had gone over three reefs of rocks; and, at low water, were almost entirely surrounded with breakers. We much regretted being left by the French boats; but here Providence was displayed, as one of the boats in returning to the shore, was upset, and one man was drowned. And how our own boat came on shore, with all the passengers and crew, no man can tell; it is a subject surprising to all; and that we came on shore was providential, for the ship, the following night, in a tremendous gale, parted from her anchors, drove upon the rocks, and went to pieces. Blessed be God, we are all safe, and will be in England as soon as possible. We are now recovering our strength a little, which was nearly all gone. O that you and all our friends would help us to praise the Lord, and still continue to pray for us. For we had the sentence of death in ourselves, that we should not trust in ourselves, but in God, who raiseth the dead, who delivered us from so great a death, and doth deliver; in whom we trust that he will yet deliver us. You also helping together by prayer for us, that, for the blessings bestowed upon us by the means of many persons, thanks may be given by many on our behalf. Yea, and let all the world praise him! Amen.

JAMES FOWLER,
WILLIAM GOY.

After staying a few days in France, to secure such articles as might wash from the wreck, our two brethren and Mrs. Fowler embraced the opportunity of going on board a small packet, bound to Plymouth, where they arrived in safety, March 19, and were kindly received, and had every possible mark of attention shewn them, by the affectionate people at Plymouth and Dock. The Committee having judged it necessary that they should return to London, they arrived here April 1, apparently in good health, having nearly recovered from the effects of their late disasters.—EDITOR.

London, April 11, 1818.

SPRING.

The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose.

ISAIAH.

Come, gentle Spring, I court thy fragrant gale,
Whose healthful freshness drooping nature cheers;
No more the sullen wintry storms prevail,
But in the glade the violet sweet appears:
In woodlands green the lonely shepherd hears
The blackbird trill his rich and amorous song,
While, as her silver crest pale Hesper rears,
In accents soft, yon solemn groves among,
Responsive nightingales the liquid notes prolong.

Fair is thy form, in flowery vest array'd,
And blythe the train that on thy steps attend:
How chang'd the scene which late the eye survey'd,
When Eurus made the leafless forest bend,
And the bleak snow-storm on the plains descend;
When hapless birds, no friendly shelter nigh,
No curious nest it's downy aid to lend,
Dropp'd the cramp'd wing, and clos'd the glist'ning eye,
And, seiz'd by torpid sloth, sunk on the ground to die.

The lighten'd soil, from icy bonds releas'd,
Smiles with the verdure of the rising blade;
Hope springs exulting in the rural breast,
The husbandman beholds his toil repaid.
He sees the waving corn, the harvest laid
In his rich barns, and while he hails thee, Spring,
With jocund songs, forgets thy changing shade,
The storm that nestles in thy brilliant wing,
And lingering wintry frosts, that disappointments bring.

Yet sprightly power, to hope—to joy allied,
All nature triumphs in thy gentle sway;
Thy valleys fair, with rising grain supplied,
Thy primrose banks, and daisied meads so gay,
Thy blossoms swelling on the fruitful spray,
Thy breezy hills, with sportive lambkins crown'd,
Thy vocal groves, thy verdant woods display
The life, the pleasure, in thy presence found—
On thee the morning smiles, thee evening's sweets surround.

Delightful Spring! I hail thy welcome reign,
And bless the hand that form'd thee bright and fair;
Yet while thy beauties deck the flow'ry plain,
And nature joys in heaven's paternal care,
When shall those moral wastes that bounty share,
Which sterile long beneath the wintry gloom,
No plants of grace, no trees of glory bear;
But sapless, withering boughs, that never bloom,
Nor lovely to the sight, nor rich with sweet perfume.

Blest Britain! though around thy favour'd isle,
Firm as thy rocks truth's sacred bulwarks stand;
Though on thy sons the arts and graces smile,
And virtue bless, and science cheer thy land;
Though rising bright at heaven's supreme command,
The gospel-sun on thee resplendent shine,
Yet Asia's plains, and Afric's wastes of sand,
Uncultur'd still in barren darkness pine,
Nor hail the cheerful spring, nor see the light divine.

Long torpid in the deep and dreadful gloom
Of heathen winter, their sad sons have sate,
Surrounded by the terrors of the tomb,

Awaiting fearful their impending fate,
 While hell's dread prince, with horrid joy elate,
 By fiends of darkness rules his wretched prey,
 And superstition, cruelty, and hate,
 Deform their lives, and bear their souls away,
 To future scenes unblest, and far from heavenly day.

Oh when shall spring these lonely deserts cheer!
 Who shall the vivifying power bestow!
 Hark! what sweet sounds salute the listening ear,
 From Sion's hill melodious numbers flow:
 "The wilderness refreshing showers shall know,
 "The solitary place with pastures spring,
 "The Rose of Sharon in the desert blow,
 "The captive exile freed shall rise and sing,
 "Salvation to his Lord, and glory to his King."

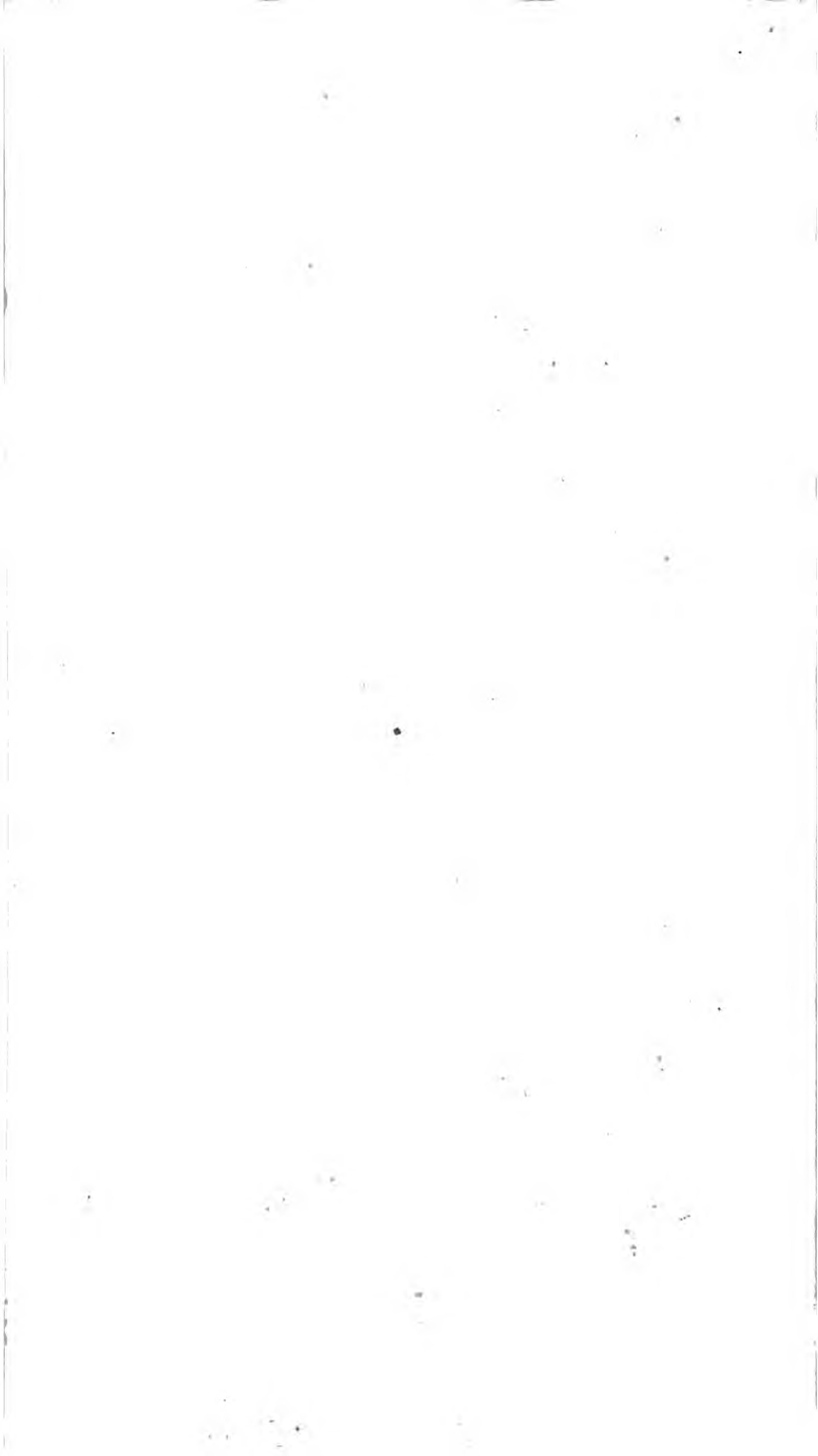
Yes! on the breeze e'en now the shout ascends,
 The distant isles Emmanuel's presence hail,
 To heathen lands Messiah's name extends,
 The quickening Spirit bids the truth prevail;
 Nor shall the great, the glorious promise fail,
 Zion her converts shall in triumph shew,
 The gospel feast earth's fainting sons regale,
 Till in full tide the Gentile glory flow,
 And the whole ransom'd race their great Redeemer know.

Oh when shall time the wond'rous scene disclose;
 What zeal shall to Jehovah's charge aspire;
 E'en now the Seraph to the altar goes,
 And waits to touch the hallow'd lips with fire;
 E'en now the sacred mystic **THREE** inquire,
 What hand the high commission will receive,
 What ardent bosom glows with strong desire,
 Salvation to earth's utmost bounds to give,
 And bid a dying world, through Christ the Saviour live.

Oh Albion! upon whom heaven's glories shine
 Bright as the beams which gild thy emerald flood;
 Say, wilt not thou accept the charge Divine,
 And bid the waiting isles behold their God?
 Yes, thou hast heard, and at Jehovah's nod
 Swift o'er the waves thy gallant vessels fly,
 Already have thy feet the mountains trod,
 And in the wilds thy joyous accents cry,
 "Prepare, prepare the way, behold Messiah nigh."

Herald of peace, blest messenger of joy,
 Thy beauteous feet th' admiring heathen hail,
 May every nation join thy high employ,
 Till o'er the earth celestial truth prevail:
 Then, lovely Spring, thy pure and healthful gale
 Shall with a sweeter, richer fragrance blow,
 Than that which scents Arabia's spicy vale,
 Where od'rous shrubs, and flowers perennial grow,
 And soft, with liquid lapse, refreshing fountains flow.

The dreary wilds, where winter held so long
 His gloomy, barren, unmolested reign,
 Shall sweetly echo to the vernal song;
 The woodlands hear the turtle's tender strain,
 In verdure bright, the rich and fertile plain
 Its promis'd harvest shall with gladness bear,
 For briars and thorns the rose shall bloom again,
 And living trees expand their foliage fair,
 Till nature rise renew'd, and earth with heaven compare. A. B.





*Mr. Cuthbert Whiteside,
Preacher of the Gospel.*

THE
METHODIST MAGAZINE,
FOR JUNE, 1818.

BIOGRAPHY.

ACCOUNT OF CAPTAIN ALEXANDER THOMSON.

To the Editor of the Methodist Magazine.

SIR,

IF the following abstract of the life and death of Captain ALEXANDER THOMSON be thought worthy a place in your valuable Magazine, its insertion will gratify many in this circuit, to whom his memory is dear.

I am, Sir, your's, affectionately,

Aberdeen, Dec. 1816.

JOSHUA BRYAN.

SOLOMON says, "The memory of the just is blessed." I have known none, to whom this apophthegm could be more justly applied than Captain Thomson. His name will never be mentioned in the circle of his acquaintances without exciting those feelings which are demonstrative of genuine affection. It did not fall to my lot to be able, from a personal acquaintance, to estimate his worth; but, I presume, that those who did know him will admit that *fame* has not deceived me in her report that he was, *evangelically*, "A GOOD MAN." This is the united opinion of all with whom I have conversed about him. To do justice to the character of such a man is a task to which I am not equal: I leave this to those of my brethren who had an opportunity of seeing his upright walk, and hearing his holy conversation. My object is to satisfy the mourning relatives of the deceased, who have repeatedly urged me to draw up a memorial of him, to be placed among the records of the illustrious dead in the archives of that religious body with whom he was for many years connected.

From the verbal information which I have received in the different parts of this circuit where he was well known, and from a few letters, which are before me, I have collected the following particulars, which give, I presume, a correct outline of Mr. Thomson's character.

VOL. XLI. JUNE, 1818.

1. *His piety was early.*—Those who have been distinguished for their piety in early life have generally been bright ornaments of religion in their riper years; and, in the end, have finished their Christian course with holy triumph. That there are exceptions from this, as well as from all other general rules, we admit with regret; but that Mr. Thomson was not among the number of those who form that exception, is no small cause of thankfulness to his surviving relatives and religious friends. The piety of his youth increased as he increased in years; and enabled him to hold on the tenor of his way with that uniformity which proves “the path of the just to be as the shining light, which shineth more and more to the perfect day.”

Newburgh, a small fishing town, twelve miles north of Aberdeen, was the place of his nativity. In this place the gospel has been long preached by the Methodists; and, considering its size, and the smallness of its advantages, Methodism has flourished, in its native simplicity and purity, more than in any other part of the circuit. For some time, I am informed, the society consisted of only seven women; but these were eminent for their piety. Two of them are still living. James Thomson, brother to the deceased, was the first man who joined with this little company. This was a matter of no small joy to these pious women; it strengthened their hands, and increased the fervor of their zeal for the Lord of Hosts. The Divine influences of the Holy Spirit of God, which had been for some time operating upon the mind of Alexander, and which had produced that serious deportment which commands attention, now wrought more powerfully upon him. He resolved to cast in his lot with this little company; to take them for his companions, and their God for his God. Having now taken upon him the profession of religion, he saw the necessity of being as consistent in the family as in the church; he, therefore, proposed to his mother the expediency of having family prayer, which was approved of, and from that time continued in the house.

I might have availed myself of many anecdotes which would have confirmed what I have said of his early piety; but as brevity is my object, I shall conclude this section in his own words, which I find in a letter to a friend, as follows: “When I was about fifteen years of age, I was deeply awakened to a sense of my sin and danger; and by the enlightening and quickening influences of the Holy Spirit, I was led to the Lord Jesus Christ as the only refuge for a lost sinner like me. I cried day and night for mercy; I embraced every opportunity to pour out my supplications to God. As I had not the privilege of a room for myself, the place of my retirement was often in the cow-house, in the fields, or any other place where opportunity served. The Bible and Kempis were my only books. I was terribly afraid of

death and hell. I felt myself to be so guilty and condemned before God, that I have often knelt before him for a considerable time and could not utter a word. Often I could say no more than 'Lord, help me, a miserable sinner!' Yet, at times, I felt the sweet influences of the Spirit, and even joy and delight in the service of God.

"In a few months these drawings of the Spirit increased more and more, and my slavish fears and doubts as gradually abated. At one time, when I had been praying and praising all day long, I felt such joy and happiness as I could not express; all guilt, fear, and condemnation, were done away; I could do nothing but sing and praise God. 'Jesus, all the day long, was my joy and my song!' When one asked me the question, 'Do you know that your sins are forgiven?' I answered, 'I am always happy, and rejoice in God; all my distracting fears are gone; I love God with all my heart, his word and ordinances are my delight; I love to be continually engaged in his service, and find it perfect freedom; and I can come to God as my Father:' yet I was so ignorant I did not like to say my sins were pardoned; though, when the Lord gave me more light, I saw that my views of this blessing had not been clear. I was looking for some wonderful application of some passage of Scripture to my mind; I thought I must pass through some severe exercises of mind. But God's way is the best in every thing. I feared God from my earliest infancy; and he was pleased to draw me by love." Whoever has been instructed in the rudiments of vital godliness will not dispute the genuineness of that work of grace which appeared so conspicuously in the early days of the subject of this memoir.

2. *His zeal was fervent.*—There is, perhaps, no period in the Christian life when a more passionate ardor for the prosperity of the Redeemer's interest is evinced than when the soul is first brought into the enjoyment of that *peace with God* which is the first fruit of justifying faith. For, being brought out of the "horrible pit and miry clay," a new song is put into the mouth of the sinner, and his language is, "O Lord, I will praise thee; for though thou wast angry with me, thy anger is turned away, and thou comfortest me." Rejoicing in the assurance of the Divine favour, he anxiously desires that all mankind might, with him, feel the consolations of religion which overflow his heart, and with the poet he says,

"If all the world my Saviour knew,
Then all the world would love him too."

To this end he embraces every opportunity of recommending religion to all around him, and is diligent in the use of every mean that is calculated to facilitate the extension of the kingdom of Christ.

Let none think that I mean to confine this zeal to the early stages of Christian experience; no, it is a virtue in which the Christian must *increase and abound*, as he grows in grace and in the knowledge of God: all I contend for is, that if zeal for the prosperity of religion is a distinguishing trait in the Christian character, it must appear with due prominence when the Christian is first brought into the liberty of God's dear children. This is the view which St. Peter had of the subject; for when writing to those who were but just brought to the knowledge of salvation by the remission of sins, he exhorts them to add to their faith virtue, or fortitude; that like good soldiers of Jesus Christ they might be able to defend that cause in which they had enlisted with a magnanimity becoming their exalted character. But, to do this, the mind must be inspired with a fervent zeal for the prosperity of Zion, arising from a sense of the love of God glowing in his own breast. Such was the zeal which the subject of this memoir evinced in early life, and which was a distinguishing trait in his character to the end.

The incidents which I shall adduce, illustrative of the fervour of his youthful zeal, are the two following:—In the early days of Methodism the small society in Newburgh used to hold meetings in the morning, at five o'clock; sometimes for preaching, and at other times for prayer. In order that there might be as many as possible at those meetings, young Thomson used to rise much earlier than the hour appointed, and go round the town, from house to house, and call the people up; and this he continued to do, that none might have any excuse to plead for non-attendance, and that all might be in the way of getting good to their immortal souls. His language on these occasions, like that of David, was, “My voice shalt thou hear in the morning, O Lord; in the morning will I direct my prayer unto thee, and will look up.” This was, indeed, the frame of mind which he always enjoyed; for so greatly did he “hunger and thirst after righteousness,” and so highly did he appreciate the means of grace, that he was glad, at any time, if any of the people of God said unto him, “Let us go into the house of the Lord.”

I am informed that he had a very great objection to a sea-faring life. But, however contrary to his disposition to be a sailor, we find that his zeal did not abate; but that he embraced every opportunity of recommending religion while in that situation. His faithfulness in reproofing sin, which is no small mark of zeal, appears from the following circumstance: He had not been long on board when a stranger, who was talking with the men, swore; young Thomson went up to him immediately, and told him that swearing was not allowed in that ship, and if he could not converse without using oaths he wished him to go on shore. Thus we see that he was diligent in doing good both in season and out

of season; and it would conduce much to the suppression of vice, and to the honour of the Christian character, if all, who profess the religion of Jesus Christ would follow his example, in endeavouring to stem the torrent of iniquity.

3. *His experience was deep.*—He not only added to his faith that Christian fortitude which Saint Peter terms virtue, but also knowledge, temperance, patience, godliness, brotherly-kindness, and charity; and in these things he appeared to abound, so that he was not unfruitful in the knowledge of our Lord Jesus Christ. There are many who seem to think that justification, or a remission of the guilt of sin, is the whole of Christianity; but Mr. T. had not studied religion in that school. Although he rejoiced exceedingly in the enjoyment of salvation by the remission of sin, yet he considered that it was but the lowest degree on the scale of real religion; or, as the apostle John states it, that they who are in that state are but “babes in Christ,” or “little children.” But he endeavoured to grow in grace, that thereby he might, in the unity of the faith, and of the knowledge of the Son of God, attain unto a *perfect man*, unto the measure of the stature of the fulness of Christ; or, to adopt his own language, that he might be a perfect Christian. This spirit breathes in all his letters. In one to his wife, he says, “In regard to my mind, I feel my affections more drawn out after God, more in the spirit of prayer, more dead to the world, more resigned to the will of God, more peace, more love than formerly. You were the only earthly comfort I prized, and now Providence has removed me far from you, and deprived me of my domestic comfort; but in reality this has worked for my good. It has led me to seek the comforts and consolations of the Holy Spirit, which I have not sought in vain.”

In another letter to her he says, “Of late I find my mind more drawn out after God in prayer for myself and family. The best remedy I find against anxious cares is prayer, reading, and meditating on God’s word; this tends to call the mind from earthly to heavenly things. To be spiritually minded is life and peace. O what a blessing is peace of mind! Does my dear Jessey enjoy this? Is she saved from distracting cares? Is her mind kept in perfect peace amidst all the common vicissitudes of life? I hope she is watching and praying against every thing that would disturb her peace of mind, or grieve the Holy Spirit. I would wish her to be a perfect Christian; that is, neither more nor less than loving God with all the heart. This will rectify all her conduct, views, and intentions. I could wish her to be an example to all; to be holy in life and conversation; for, ‘without holiness no man can see the Lord.’ Do not fear or start at holiness, for without it, you see, we cannot enter into heaven.”

4. *His morals were irreproachable.*—I do not mention this trait

in Mr. Thomson's character because I think that piety can exist independent of correct morals, but to shew that his character was *consistent*. He was not like some fanatics who can talk of religious experience while their moral conduct is repugnant to the requisitions of the gospel; but, with St. James he could say to every empty professor, "Shew me thy faith without thy works, and I will shew thee my faith by my works." He saw the necessity of this before he enjoyed the comforts of experimental religion, as appears in the respect which he had for the Sabbath-day. Even when a cabin-boy, he always got every thing ready on the Saturday evening which he foresaw would be wanted on the Sunday—even the kindling for the fire—that he might not have to chop a piece of stick on the Sabbath morning. It would be well if servants on land, who enjoy far greater advantages than those on the sea, would imitate him in this respect, and not be found toiling on a Sunday morning, in doing that which might be done as conveniently on the preceding evening. But in many cases the servants are less culpable than those whom they serve. It would be more to the honour of religion if all heads of families, who profess themselves Christians, were like Abraham, concerning whom the Lord said, "I know him, that he will command his children and his household after him, and they shall keep the way of the Lord."

In stating Mr. T.'s moral character, I should not do justice were I to be silent in that part of it which proves his conscientious regard to moral honesty. However this may be neglected by some, or partially attended to by others professing godliness, he considered it to be an essential trait in the Christian character to "owe no man any thing." This will appear from what follows. It has been observed above that he had a very great objection to the sea; therefore we find after the lapse of some years, when a convenient opportunity offered, that he retired from that occupation, and entered into the ship-building business with a respectable builder in Newburgh. In this he prospered; but after some time he removed from Newburgh to Aberdeen: Here, things did not answer his expectations. He experienced losses to a very great amount; but instead of speculating at the expense of his friends and the public, as is too frequently the case with many, he prudently desisted from that business, and again, though quite contrary to his inclination, had recourse to the sea; by which he preserved his moral character from reproach, and the church, of which he was a member, from imputations of calumny.

Though moving in a sphere, to which he was averse, yet we find him still maintaining a conscience void of offence; and walking in communion and fellowship with God. In a letter to a friend from Falmouth, he says, "I have been quite alone since I left London; but lately my brother John has joined us, and we

visit each other occasionally. I am looked upon as an unsociable being, by those who know me; and my own townsmen seem as if they were afraid of me. This I do not mind, for I find that I must be singular in this world if I mean to keep a good conscience. I believe I prize the company of a friend as much as any do, yet I bless God I feel many precious seasons in private. My Bible is my best companion." That native aversion to the sea, appears to have left him towards the close of his life, for when writing to the friend just alluded to, from Port Antonio, he says, "You see that I am still tossed on a sea of distress, by every wind; but never mind, Providence is at the helm, and he will steer the poor, shattered, weather-beaten bark, into a safe port at last. To enter into a particular detail of the troubles of body and mind I have passed through since I left Britain, would be too tedious; I would only observe that I am a living monument of God's sovereign goodness and mercy. I have left off thinking of leaving the sea; for the more I strive for it the farther I seem from it: I must, therefore, learn to bring my mind to my situation, and learn, in whatever state Providence is pleased to place me, therewith to be content." From the date of the letter from which this extract is taken, it appears that he whose way is in the whirlwind, and whose footsteps are in the great deep, was just about to bring his servant into the haven of eternal felicity.

5. *His benevolence was liberal.*—The generosity of a tar is proverbial. Though their material constitution may be hardened by exposure to incessant storms; yet their mind, in general, is possessed with the finest sensibility. They cannot view with unconcern the afflictions of their fellow-men, but sympathize with them in all their sufferings. This feature in their character is drawn to the life, by Dr. Young, in the following admirable line:

"And the rough sailor, passing, drops a tear."

Such were the feelings of Captain Thomson as a man; and as grace is calculated to improve the powers of the mind, we shall find them not less acute if we view him as a Christian.

When we consider the vicissitudes of fortune which he was called to experience, as have been briefly noticed, together with the expenses of a large family, for which he had to provide, it cannot be supposed that he had it in his power to be liberal to that extent to which his feelings might dictate; still, however, "to do good and to communicate" he was not forgetful. He had learned from St. James that "if a brother or a sister be naked, and destitute of daily food, and one were to say to them, Depart in peace, be ye warmed and filled; notwithstanding he give them not those things which are needful to the body; what doth it profit?" Convinced by this reasoning, it was his custom regularly, when he came to his native port with a cargo of coals, to

send a portion of them to the poor old widows who were members of the church; thus he endeavoured to "do good unto all men, but especially to the household of faith." I believe his surviving relatives would rather that I had passed this instance of his liberality over in silence; but I considered it my duty to set it in the most favourable light; not to exaggerate his virtues, but to excite those who may have it more in their power than he had, to go and do likewise.

It is well known that among the different religious denominations, not in connexion with the Establishment, the interest is supported by the voluntary contributions of the members of each respective society. This, among the Methodists, is attended to, more especially at the quarterly visitations of the classes, when the tickets, which are the tokens of continued membership, are renewed. (On these occasions Mr. Thomson's liberality was evidently seen; for, while some, who held offices in the church, and who had it as much in their power to be liberal, contented themselves by giving a *sixpence*, he has been known to give *pounds*.) This he did, not from ostentation, for few men evinced greater humility than he, but from a conviction of its being his duty; considering that all that he possessed came from God. His respect for the preachers was extraordinary. He sympathized with them in all their troubles, and laid himself out in every possible way to make them comfortable. Knowing that their journeys were long and dreary in the circuit, he gave them the use of a horse; and afterwards, when he was obliged to have recourse to the sea, on being informed that the preachers travelled the circuit on foot, he wrote home, requesting his friends to advance five pounds towards the purchase of a horse for the circuit. But notwithstanding this generous offer, his plan was not executed. He has sometimes been heard to say, when conversing with his intimate friends about the affairs of the church, that it was a source of great uneasiness to him that those who had the management of its temporal concerns were of a complexion of mind so different to himself. But the Lord has removed him to the church triumphant, where waves of sorrow will no more roll across his peaceful breast. He who has declared to his disciples "Whoever shall give you a cup of water to drink, in my name, because ye belong to Christ, shall not lose his reward," will by and by applaud his generosity before an assembled world, with—"Well done good and faithful servant, enter into the joy of your Lord."

Lastly. *He died happy in the Lord.*—It appears from his letters, that, for some time previous to his death, he had prospects of a glorious eternity more bright than usual. In one he says, "I hope we shall be found among the innumerable throng who have washed their robes and made them white in the blood of the

Lamb. Then we shall join our dear friends that are gone before, in the blessed employment of singing praise to God and the Lamb. We shall want no money there; our dress will cost us nothing: yet they will be rich, glorious, and durable as eternity. O happy, happy day! When shall we meet there? Do you not long for it? I do. What happiness to be with our dear Saviour, to praise him to eternity! The thought of such blessedness is transporting!" In another he says, "I long to be reunited with my friends on the other side. It is a comfort to have a hope beyond the grave." Then he exclaims, "O the blessed hope! O the glorious hope of immortality! I feel my heart full (do not you?) with thankfulness and praise for such a hope." This letter was written about nine months before his death. The last which he wrote to this friend is dated from Cape Henry, about four months afterwards; in which, after speaking about business, he says, "My destination is now very uncertain; a market for my produce very uncertain; when I shall get home very uncertain; time, life, all things in this world, uncertain; but one thing is certain. I shall soon have done with this uncertain state, and be in one that is unchangeable.

' There we shall meet again,
When all our trials are o'er;
And death, and grief, and pain,
And parting are no more;
We shall with all our brethren rise,
And grasp Him in the flaming skies.

' Then let us wait the sound,
That shall our souls release,
And labour to be found
Of him in spotless peace;
In perfect holiness renew'd,
Adorn'd with Christ, and meet for God.' "

From these extracts it would appear that he was influenced by some presentiments of his approaching dissolution: but whatever his conviction might be, he still saw it his duty, as a Christian, to make every provision for his household, and to leave future events to the sovereign disposal of that all-wise God who cannot err. In the last letter his wife received, prior to his death, dated Port Antonio, he informs her that he had a cargo for London, and as it was likely that he should trade regularly from that port in future, he wished her and the family to leave Aberdeen, and get settled in London before his arrival. Accordingly they disposed of the furniture, gave up their house, and got every thing in readiness for sailing; but, notwithstanding all this preparation, circumstances, unforeseen, occurred to detain them. The wisdom and goodness of Divine Providence were both seen and felt by them in this instance; for while they were thus reluctantly detained, the

owners received intelligence of Capt. Thomson's death. Grievous as this intelligence must be to his wife and children, the shock must have been felt by them in a much greater degree had they been in a strange place, and at a great distance from their friends.

All that we can learn of Mr. Thomson's death is in a letter, dated 26th of December, 1815, from Mr. Shipman, a missionary on the island of Jamaica, to Mr. Bell, son-in-law to the deceased; which is as follows:—"About four months ago, your father called upon us in Kingston, and spent several evenings with us; but having an opportunity of getting a cargo from Port Antonio, he left Kingston for that purpose. After the lapse of a few weeks we had a dreadful storm of wind and rain, when the shipping suffered very much; those in harbours, as well as those at sea. Whilst looking over the daily papers, we were sorry to find that your father's ship had sustained damage. This led me to write to him immediately, to know the extent of injury done him. In answer to which he writes me as follows: "I fear my loss will be very great; but I feel thankful it is not worse. Although I have been much exposed, I still enjoy good health, may I be thankful. The dispensations of Providence towards me hitherto appear mysterious. May they be sanctified to me! I am now saying to myself, I wonder how the Lord will dispose of me in future. May I leave it all to him who is all-wise, and cannot err." Mr. Shipman then says, "On Friday the 15th ult. I was surprised at receiving a message from your father, requesting me to go over to Miss Jackson's lodgings, as he was there very sick. I went immediately, and found him very ill in bed. He told me that he had arrived the day before. I asked him what doctor attended him? He informed me, and appeared quite satisfied with him. In the evening I went over again. I asked him the state of his mind. He informed me that he was perfectly resigned, and that his mind was quite composed. The next day I considered his case to be dangerous, and asked him if he had any thing particular to say. He turned and looked at me; but Miss Jackson coming into the room, he said nothing. In the evening he appeared worse, and said scarcely any thing. On the Sunday I was not able to see him, being so much engaged; but I sent twice to inquire after him, and was informed he was better. On Monday morning I went over again, and found him unable to say a word. About two o'clock P. M. our steward came in and told me that he was no more: that he was present when he closed his eyes. I felt a desire (adds Mr. Shipman) to have him buried in our ground, and wrote a note to the merchant who had the management of his affairs, to allow his remains to be deposited in our ground; but arrangements had been already made for his interment. I saw his remains brought to the church attended by several respectable gentlemen, some of whom were magistrates-

He died (from what I can learn) of an inward mortification; but his end was peace."

From hence we learn, that on Monday, 18th of November, 1815, the happy spirit of our departed friend entered into the rest which remains for the people of God. The circumstances accompanying his death are calculated to excite painful feelings in every sensible breast; separated, by the vast Atlantic, from the circle of sweet domestic happiness, surrounded by strangers who are too often mercenary in their services, afflicted with a disease, rapid in its progress, and mortal in its issue; no tender wife to sympathize in his sufferings, nor wipe from his suffused brow the cold sweat of death; no children to surround his bed, and receive his dying benediction; but left to conflict with the last enemy, in a strange island. The reverse of these would, doubtless, have been attended with consequences mutually happy: the dying would have felt the pains of death less keen, while the living would have had

"A lecture silent, but of sovereign pow'r!"

and seen the best possible illustration of what the poet admirably portrays in the following lines:

"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.
* * * * *
His God supports him in his final hour!
His final hour brings glory to his God."

But the decree was gone forth, "He shall return no more, nor see his native country."—JER. xxii. 10.

There is, in the economy of Divine Providence, a mystery too great for the finite mind of man to comprehend. "Such knowledge," says David, "is too wonderful for me; it is high, I cannot attain unto it." Therefore, although when influenced by passion we think that a reverse of circumstances would have been happy in their consequences, yet in our more calm and serious reflections we are constrained to bow submissive to the rod: being assured that the Judge of all the earth will do right, we doubt not that this afflictive dispensation was for good. We may learn from it many important and useful lessons. The uncertainty of life, the tenure of which is so precarious, is clearly seen; when in the prospect of increased domestic happiness, all his plans were defeated. This proclaims to all "Be ye also ready; for in such an hour as ye think not the Son of man cometh." It teaches us also that the consolations of religion are not confined to a "local habitation," but are the same in every place where Providence may cast our lot. The promise, "I will never leave thee, nor forsake thee," has been the support of God's people in a strange

land, and no doubt administered comfort to our friend under his afflictions in a distant clime.

From the circumstances in which he was placed, and the scanty information we have received of his death, the evidence of his triumphant exit may not be so direct as some could have wished; yet reasoning by analogy from the *data* given in this brief memoir, we come to conclusions equally satisfactory, and which are tantamount to direct evidence that he was more than conqueror, through Christ who loved him, over the last enemy, and that his happy spirit is now in the haven of eternal felicity:

“ Where all the ship's company meet,
 Who sail'd with the Saviour beneath;
 With shouting each other they greet,
 And triumph o'er trouble and death:
 The voyage of life's at an end,
 The mortal affliction is past;
 The age that in heaven they spend,
 For ever and ever shall last.”

When the melancholy tidings of his death arrived, a funeral sermon was preached by the writer of these sheets, in Queen-street chapel, Aberdeen, to a crowded and attentive congregation. It is hoped that the solemn truths which were delivered on the occasion will not soon be forgotten, nor the serious impressions which were then made on the minds of the hearers be easily effaced, but that they will live the life of the righteous, that when they are called to leave this world their last end may be like his.

Captain Thomson has left a widow, two sons, and three daughters, to feel and lament his absence; but it is pleasing to see them walking in the same path in which the husband and father walked for many years. May they be faithful unto death, that they also may receive that crown of righteousness which is laid up for, and which God, the righteous Judge, will give to all them who love his appearing. The above brief memoir is given only as an outline of Mr. Thomson's character; but as a contour sometimes contains a likeness as striking as a finished picture in the highest stage of colouring, it is hoped that those who knew the original will recognize the features which I have endeavoured to sketch, that it may be said of the deceased, in the language of David, “ Mark the perfect man and behold the upright, for the end of that man is peace.”

DIVINITY.

A SERMON ON JOHN xiv. 27.

[Translated from the French of the late David Durand, Minister, in London.]

“ *Peace I leave with you, my peace I give unto you: not as the world giveth give I unto you. Let not your heart be troubled, neither let it be afraid.*”

“ How beautiful,” says Isaiah, “ are the feet of those that publish peace!” One cannot even pronounce the word *peace*,

says St. Augustin, without presenting to the mind something pleasant and delightful. What may I not then expect to-day from your piety, my brethren; having to speak to you about that peace of mind, that peace of conscience, which surpasseth all understanding, and which the children of God ardently long for, to sweeten all their distresses, and to crown all their labours?

Come, then, and meditate with me to-day, on this heavenly and Divine peace. Come, and receive it from the hands of Jesus Christ, who here gives it to his disciples, and in them to all his church. "Peace I leave with you; my peace I give unto you; not as the world giveth, do I give unto you. Let not your heart be troubled, neither let it be afraid."

Our Lord had just been communicating some melancholy news to his apostles; he had been telling them that he was about to leave the world, and that they would see him no more. The thoughts of losing so good a master had thrown them into great distress; it was therefore very proper, that, after having grieved he should comfort them. This is what he aims at in the excellent discourse, delivered to them some hours before his passion, the whole of which St. John has preserved in these three chapters; which, together with the 4th following, form the most beautiful part of his gospel. He first endeavours to sweeten their sorrows, by leading them to view his departure as an event the most beneficial to them; inasmuch as he seems to leave this earth only for the purpose of securing heaven to them. "Let not your heart be troubled," says he, "you believe in God, believe also in me. In my Father's house are many mansions—and I am going to prepare a place for you." He then confirms all these hopes by an express declaration of his power and divinity: "Believe that the Father is in me and I in the Father; or else believe me for the sake of my works. Verily I say unto you, He who believeth on me, shall not only do the works that I do, but shall do still greater.—And whatsoever you shall ask the Father in my name I will do it." He afterwards assures them that he would not leave them orphans; that he and his Father would come to them, and fix their abode with them; and, moreover, he would pray the Father that he might send them another Comforter, to abide with them for ever. And, as though all these promises were not sufficient, he adds his *Peace*, which is the greatest of all blessings, "Peace I leave unto you," &c.

Here, my brethren, you see, our Lord does three things;

I. He gives his peace to his disciples; it is an inheritance that he leaves them—it is a rich present that he gives them: "Peace I leave unto you; my peace I give unto you."

II. He shews them the difference between his peace and the peace of the world: "Not as the world giveth, do I give unto you."

III. He intimates the happy consequences of possessing so great a blessing: "Let not your heart be troubled, neither let it be afraid."

The peace of Jesus Christ; the excellence of this peace; the happy consequences of this peace: these three particulars shall form the first division of our discourse, and the subject to which your attention is called. While I am speaking to you, my brethren, about the peace of Jesus Christ, may God condescend to pour it into our souls, by the ineffable consolations of his Holy Spirit. Amen!

I. The peace here spoken of is not a temporal and worldly peace: it does not consist in a long and happy life, in an abundance of worldly possessions, and a continual course of prosperity. Such things might be good for Israel according to the flesh; but for Israel, according to the Spirit, something more is requisite: there must be peace of mind, tranquillity of conscience, a sense of peace and reconciliation with God. This is the peace which Jesus Christ here gives to his apostles; and in order to give you a just idea of it, we will view it under three aspects. I observe, then, my brethren, we have peace with God, peace in our own minds, and peace that bids defiance to all the efforts of hell.

1. First, then, I say, that we have peace with God. Sin, unhappily introduced by the subtilty of the devil, and through the weakness of our first parents, had caused a separation between God and his creatures. He was displeased with, and issued tremendous threatenings in case we did not satisfy his justice; on the other hand, his mercy interceded in our behalf. A Mediator was wanted; and his wisdom found one in Jesus Christ, who voluntarily undertook the whole negociation about this peace. He presented himself to God his Father to do his will: he came, he died, he conquered; and reconciled us to him. The penalty which procures our peace was upon him, and by his stripes, we, as believers in him, are healed. Therefore, being justified by faith in this Redeemer, we have peace with God through Jesus Christ our Lord.

2. I observe, secondly, that we have peace in our own minds; for, surely, if we have peace with God we shall also have peace with ourselves, and probably also with mankind; because the first fruit of that justification, whereof we have just spoken, is sanctification, and, consequently, peace in our souls. For, in fact, it is sin that brings sadness and vexation, that fills our lives with gall and bitterness. Sin is the furious dragon that swallows up all our joys, and devours even the innocent pleasures of this life. But he who is justified through Jesus Christ does not commit known sin; he is washed; he becomes every day more and more holy; he is regenerated to a lively hope, by the resurrection

of Jesus Christ from the dead; he is risen with Jesus Christ; he has ascended into heaven; he is rather in heaven than on earth; he seeks the things that are above, not those that are here below. Being assured of his reconciliation to God, and that he shall one day taste the immortal pleasures, which the Son has purchased for him, his soul, from this time, enjoys perfect tranquillity. "I know," says he, "in whom I have believed; and am persuaded that he is able to keep my deposit unto that day."

Having peace with God through the reconciliation of his Son, and with ourselves by the practice of holiness, its inseparable fruit, we shall undoubtedly have peace with all men, as far as God shall see it expedient for our salvation. For, indeed, if we do good, who is there that will be inclined to harm us? If we fear God, and reverence the Creator, even in all our thoughts and words, living honestly with all men, respectful towards our superiors, obedient to our rulers, mild and kind towards our inferiors, just, gentle, and charitable towards our equals; we shall here below enjoy all the happiness and tranquillity that can be reasonably expected on an earth which lies under the curse of God. This is peace within us.

3. Lastly, I observe, that we have peace, notwithstanding the powers of darkness; for, certainly, if we have peace with God, with ourselves, and with all men, it cannot be destroyed by hell. But when I say that we have peace, as it respects the devil, I do not mean that we are actually reconciled to that mortal enemy. No, my brethren; there is too much enmity between the serpent and the Seed of the woman to admit of such a hope. In saying that we have peace as it respects him; I only mean, that this wicked spirit, cruel, cunning, and malignant as he is, with all his snares, plots, and stratagems, can never again do what he has already done; that is, he can no more, (unless we yield to his temptations) destroy our peace. Why? Because Jesus Christ has conquered him; he beheld him fall like lightning from heaven; and the gates of hell cannot prevail against God's church and true people. Thus it is that we have peace within and without; heaven is open to us; our conscience is tranquil; the powers of darkness are conquered, and henceforth we may exclaim with the angels, "Glory be to God in the highest heavens; on earth peace, and good will towards men."

The peace of Jesus Christ, of which I have been giving you a general idea, is, in one sense, the work of the whole Trinity. But Jesus Christ here gives it as *his peace*; it is generally, and with propriety, called the *peace of God*, for the reason just mentioned. It is properly represented as the peace of the Father, because in the economy of salvation it is he who maintains all the rights of the Deity; again, it is properly represented as the work of the Holy Spirit, because in effect it is he who produces

and establishes it in our hearts. Yet, notwithstanding all this, it is also the peace of Jesus Christ. 1st. Because it is he who has procured it by his death, and by the complete satisfaction he has made to Divine justice, "the penalty which buys our peace being upon him, and by his stripes we being healed." 2dly. Because both this peace, and the Holy Spirit who inspires it into our hearts, are given us in and through him, i. e. through his sacrifice and intercession. Hereby he hath procured it, and in consequence of this he possesses and can bestow it.

Now, since this peace proceeds from God, it must be allowed to be most excellent; nor is the peace of the world worthy of being compared with it. Hence, our Saviour adds, "Not as the world giveth, do I give unto you;" that is, not only is the peace which I give you better than the peace of the world, but the manner also in which I give it to you is altogether different from that in which the world gives its peace. These two truths we are now briefly to notice in the second part of our discourse.

II. I am doubtful, my brethren, whether I need undertake to prove, that the peace of God is more excellent than worldly peace. For to whom is it necessary to demonstrate this truth? The profane and worldly-minded, who are unacquainted with this peace of God, and have no desire to experience it, would be no more affected by our discourse than if we talked to them of some unknown art or science; and as for the pious part of my audience, they taste this peace, and thereby know its value much better than by any description of it which we can give. I shall, therefore, merely offer some reflections on two points: 1st. That worldly peace, without the peace of God, is not a true peace; 2d. That the peace of this life is necessarily of short duration, whereas the peace of God is everlasting.

1. The peace of the world consists in wealth, pleasure, and glory; the peace of God consists in tranquillity of mind, in a pure and inward joy, arising from the pardon of sin, the testimony of a good conscience, and a lively hope of heaven. Now, I say, that the former, when separated from the latter, is nothing worth.

A worldly person, destitute of piety, will make a bad use of every thing, and thereby render himself unhappy. He will not curb his passions, and hence they will draw him into endless troubles. If he has abundance, he will, perhaps, be abandoned to gluttony, drunkenness, or impurity: and thus will bring on himself every bodily scourge. Or he will give himself up to the demon of avarice, and become a slave to his desires and his possessions; or he will be carried away by an ambitious spirit, which will bring on him troubles and griefs innumerable. Thus, not keeping within any bounds, he will convert all the happiness that he might enjoy here below into bitterness and poison. If he

be a wicked man, an accident, a misfortune, a sickness, or even the fear of death will throw him into despair. If he believe in God, and have any shadow of religion left, his conscience, which he has a thousand times violated, in order to gratify his passions, will as often awake and pierce him through with severe reproaches. I say nothing of mankind, who, sooner or later, will punish him for his disorderly conduct, either by contempt or by chastisement. So that, with all his possessions, with all his riches, with all his glory, if he be irregular, unjust, intemperate, ambitious, he will find himself in many respects unhappy; and having worldly peace without the peace of God, he will enjoy no true peace at all.

King Belshazzar was a happy and magnificent prince in the estimation of the world; he was not at all deficient in the splendours of the throne, in the majesty of the sceptre, in immensity of treasures, in the extent of a vast empire, or in the number of favourites of all sorts. Abundance reigned in his court, pleasures hovered around it; there might be found the delicacies of the table, wine, sumptuous fare, and merriment. In the midst of all these luxuries, however, he saw a fatal hand, which made him tremble for himself and for his empire, by announcing the ruin of both. Our worldlings, in the present day, do not, it is true, see this miraculous hand, reproaching them for their folly, and intimating their final destruction; but they hear perpetually sounding in their ears the voice of a condemning conscience, alarming them and piercing to the very quick.

“Miserable slave of sin,” says she to them, “in vain would you flee from me; you carry your torment about with you, and you cannot escape my stings. Even at the very time that you have these lively and confused feelings of sensual pleasure, I make you feel the punishment of your crimes. If sin deceives you, I undeceive you; if sin flatters you, I wound you; if it praises and applauds you, I chastise you, and pierce you through with cutting reproaches, condemning you by the exhibition of a more pure and holy law, than that of the flesh, which you have obeyed. All your abundance avails you nothing; I introduce trouble and terror wherever I do not find the peace of God.”

You see then, my brethren, that the peace of the world, without piety, is of no value; but, on the contrary, it involves men in all sorts of distress and sorrow. But if we possess the peace of God, then the peace of the world becomes something; the latter, when in subjection to the former, produces only what is just, virtuous, pleasant, and delightful. By temperance, it preserves our strength of body, our purity of mind, our vigour and vivacity of intellect. By justice, mildness, and affection towards our neighbours, it secures respect, reputation, friendship, with

the esteem and favour of all wise and good men; and, finally, by alms and benevolence, it affords matter of joy to God and the angels, and prepares friends for us in the eternal mansions. Thus the peace of God stamps a value on every thing, while without it worldly peace is nothing.

2. But, again, as the peace of God and that of the world are different in *nature*, they are particularly so in *duration*. The peace of God is "a well of water, springing up unto eternal life;" when once well established in the heart it entirely fills it, and remains there in adversity and in prosperity, in health and in sickness, at the hour of death, after this life, and to all eternity. Whereas the peace of the world is frail and inconstant; every thing here below being subject to change and instability. To-day, a calm; to-morrow, a storm: to-day, peace; to-morrow, war: to-day, excellent health; to-morrow, a burning fever: to-day, affluence; to-morrow, poverty: to-day, glory; to-morrow, shame: to-day, favour; to-morrow, disgrace: to-day, on the throne; to-morrow, on the scaffold: to-day, life; to-morrow, death. "Not as the world giveth do I give unto you."

The second truth to be considered is, That the manner in which Jesus Christ gives his peace is wholly different from the manner in which the world can give its peace.

1. Jesus Christ *gives* it; he is the proprietor and dispenser of it; he has both the power and the inclination to bestow it. But the world is either impotent or wicked. Nothing is more common, than to see persons who have power and authority, but no true generosity; and we often see, also, persons who are well disposed, but have no power. As for Jesus Christ, he is equally *kind* and *powerful*.

2. Jesus Christ gives it *truly, sincerely, and without upbraiding*; while men only express wishes, and their wishes are generally hypocritical. One man wishes you peace, but it is a mere form, a cold compliment, proceeding from the lips, but in which the heart is not concerned. Another apparently manifests the most ardent desires for your welfare; to see and hear him, you would think that you have no friend more sincere and affectionate than he; but he is a traitor at the bottom, and, when out of your sight, spares neither your honour, your interest, nor your reputation. He is a low-minded creature, fawning upon you only to entice you; he is an impostor, shewing so fair an outside, only that he may the more securely plunge his dagger in your bosom, and that in the more villanous manner because so secretly.

3. Finally, Jesus Christ gives his peace *generously, nobly*, without any views of self-interest; the world gives it only through ambition, or policy. We court the great; we load them with wishes and prayers; we cry in their sight, "Peace be unto David, peace to the son of Jesse." But what is the design of these

acclamations? What is the ground of all these prayers? It is the hope of gaining the favour of men, and of bringing down on ourselves real blessings, in return for that breath and smoke which we give them. Such is the way of the world!

But as to making the soul happy—bringing the poor out of their distress—defending afflicted innocence from the torrent of injustice, and avenging virtue, oppressed through the wickedness of the age; the world does not go so far as this. The glory of a bold and noble philanthropy is slighted; but *this* is what Jesus Christ has taken as his favourite task. The proud and haughty he has abandoned to their vices and prejudices; he has called to himself the little ones, the poor, the meek; he has offered his peace, his instructions, his consolations, and his Spirit, to them who were labouring and heavy laden, solely with a design to relieve them. “Come unto me, all ye who labour and are heavy laden, and I will give you rest.” “Peace I leave unto you.” &c.

Is it not true, my brethren, that so excellent a peace, so generously bestowed by Jesus Christ, ought to have assuaged all the disquietude of the apostles? “Let not your heart be troubled, neither let it be afraid.” That is the fruit of this peace of which we have a few words to say, in the remaining part of our discourse.

(To be concluded in our next.)

THE TRUTH OF GOD DEFENDED.

REMARKS ON SOUTHEY'S CHARACTER OF WESLEY.

(Concluded from page 353.)

OTHER subjects now press upon the attention; and it gives me pleasure, Sir, in turning to *field-preaching*, to find you so moderate. “Whitefield,” you observe, “had begun to preach in the fields. Wesley could scarce reconcile himself to this at first, having been so tenacious of all points relating to order. In his present state of mind he recollected that our Lord’s Sermon on the Mount was “one pretty remarkable precedent of field-preaching,” so he also began to proclaim salvation in the highways. It produced a great effect, &c. but it was when he preached within doors that the most extraordinary effects of enthusiasm were produced.”* You find afterwards, however, that considerable effects were produced out of doors, and then add, “the last slight restraint of the influence which the enthusiastic leaven had exercised over themselves, was thus thrown off, and the frequency of these fits seemed to increase with exposure.” For breaking through this *restraint*, Sir, you furnish a very sufficient reason, viz, that “field-preaching was resorted to, because when

* Page 164.

he and Whitefield were refused the use of the churches, private rooms could no longer contain the multitudes who flocked to them.* Again, you remark, "Their manners and their field-preaching were likely enough to invite insults; all persons could perceive the extravagancies into which they ran; it required more candour than is commonly possessed, to acknowledge, that they did good, amid the ruder classes of society, and more charity than is usually exercised to impute these excesses to a meritorious, though erring zeal."† There are, indeed, Sir, some very fine lenitives mixed up with this dose. But as in your poem of "JOAN OF ARC," where you make all the great events to result from the enthusiasm and virtues of your heroine, and where her communications with heaven are carried on through the medium of an exalted feeling, to whose dictates her prowess is to be attributed; so the effects produced by Mr. Wesley's proceedings were rather the result of enthusiasm than the power of God; and he was guided by his feelings rather than by the word of truth. The *enthusiastic leaven* broke through the *last slight restraint* of order and decorum, leaped the hedge of discipline, and got into the fields to ferment. This excess, among others, though *meritorious*, was the *result* of an *erring zeal*. Yet, *erring* as it was, they were driven into this excess by being *refused the use of the churches*, and by *large congregations*; and though their zeal was improper, they nevertheless had the example of *our Lord*, and of the apostles, to keep them in countenance, and the command of God for their authority,—"*Go into all the world*,"—"*Go out into the highways and hedges*."

The Wesleys, Whitefield, and others, Sir, looked forward to brighter days than those in which they lived; and perhaps you yourself are more indebted to them than you are aware of. They, under God, assisted in forming a basis for what, in the last section of "The poet's pilgrimage to Waterloo," is entitled, "THE HOPES OF MAN." They gave impulse to the spirit of the times in which they lived; they lit up a flame in England, and elsewhere, which has been burning, with increasing ardor, ever since. There are, in your own views of the moral features of the present times, indications of the future good that awaits us; and every pious character will participate in the confidence expressed by you, with respect to your favourable auguries of the future; but had it not been for the men, among others, whom you acknowledge to have "*awakened a spirit of religion*" in the land; for such luminaries as Wesley and his contemporaries, who quitted their usual orbits, and by their eccentric movements, diffused light and warmth to places unvisited before, thus preparing Britain, in *disposition*, for the grand work in which she is engaged, of evangelizing the world; had it not been for such men, I say, in

the church, and for men of their spirit in the state, we should not have heard you singing so sweetly, Sir, and yet from the measure so plaintively,—

“ Here, under freedom's tutelary wing,
Deliberate courage fears no human foe;
Here, undefil'd, as in their native spring,
The living waters of religion flow.
Here, like a beacon, the transmitted light
Conspicuous to all nations burneth bright.”

Our happy isle thus dispreparing the light of truth afar, through the medium of Methodist, and other Missionaries, you depict, as though present, the happy effects in prospect,

“ The light those happy islanders enjoy'd,
Good messengers from Britain had convey'd ;
(Where might such bounty wiselier be employ'd ?)
One people with their teachers were they made,
Their arts, their language, and their faith the same,
And blest in all, for all they blest the British name.”

To say nothing of the many thousands safely lodged in Abraham's bosom; of 1592 travelling preachers, and 193,670 persons, members of the Methodist Society in *Great Britain*; there are 21,031 in *Ireland*; 175 in *France*, at *Brussels*, and at *Gibraltar*; 157 in *Southern and Western Africa*; 54 in *Ceylon*, and *Continental India*; 30 in *New South Wales*; 20,283 in the *West Indies*; 2,353 in *British America*, including *Newfoundland*; and 224,853 in the *United States of America*; all of whom can “*bless the British name*” through Mr. WESLEY, and other *field and itinerant preachers*. Go on, then, sweet poet; continue to *prophecy good*, and the Methodists, by their *itinerant system*, and by their numerous *Missionaries*, will help to *realize it*; yes, go on—

“ And thou to whom in spirit at this hour
The vision of thy country's bliss is given,
Who feelest that she holds her trusted power,
To do the will and spread the word of heaven.
Hold fast the faith which animates thy mind,
And in thy songs proclaim the hopes of human kind.”

Mr. Wesley, you state, “Now believed that several persons had been converted in their sleep; talked of the conversion of children between three and four years old; accredited and repeated the predictions and visions of boys and girls; and not only got rid of head-ache and tooth-ache on his own person by faith, but cured his horse of lameness, and raised people miraculously from the bed of sickness, and from the very point of death.”* Really, Sir, this places that venerable man of God in a very ludicrous light. One would imagine, as in the “*CURSE OF KEHAMA*,” where, in the course of the poem, you represent Kehama possessing himself of omnipotence, and driving the deities from

their seats, that Mr. Wesley was invested with all-power, and capable of performing whatever be judged proper. Let us examine the whole separately.

He "believed that several persons had been converted in their sleep."—Unless you have obtained information from some other quarter, Sir, you will find it difficult to prove from his Works that he believed "several" persons had been converted in their sleep. He relates one remarkable case,* of a person obtaining comfort during sleep, for which he was attacked by Mr. Church, and to whom he replied.† But there Mr. Wesley only states facts, and facts will support him, that the woman retired to rest *distressed*, and rose in the morning filled with *peace*. In this, Sir, there is nothing more remarkable than in the distress and consolation of a character of your own drawing; and your characters, I hope, are not *unnatural*; I allude to *Roderick*, who, alarmed and roused by the temptation to suicide, seeks refuge from its horrors in prayer. While stretched on the grave of Romano, he addresses himself to the spirit of his departed friend. Exhausted with his agony, he falls asleep on the grave, and the consolation for which he had prayed comes to him in his dreams. The dream works upon him, and he interprets it into a revelation of the will of heaven. I would observe too, Sir, though you use the term "*converted*," I do not find that Mr. Wesley employs it on those occasions. He knew that something more was implied in *conversion*, taking the work in its utmost latitude, than a sudden transition from sorrow to joy.

He "talked of the conversion of children between three and four years old."—These instances, too, were very rare. He mentions one of two years and a half old,‡ and another of three.§ As a historian, he simply relates the facts, as given by the family and friends. That he believed both of these children to be under Divine influence, there can be no doubt; and who but would draw the same inference, that impartially reads the accounts? Children must be converted, must be renovated, before they can enter heaven; and if Christ, and not *death*, be the Saviour, why not *before*, as well as in the immediate act of dying? Mr. Wesley was not singular in his belief in instances of very early piety. The people who furnished him with the accounts were equally strong in faith with himself. There is, perhaps, a more remarkable account before the public than any published by Mr. Wesley, and well authenticated. The work is entitled, "Memoirs of the Life and Writings (with extracts from his letters,) of CHRISTLIEB VON EXTER, son of Dr. Von Exter, physician to his Prussian Majesty; who died at the early age of ten years and four months. Together with the testimonies of Professor Franck, and his Serene High-

* Vol. ii. page 62.

† Vol. xii. page 348.

‡ Vol. iii. page 194—5.

§ Vol. ii. page 349.

ness, Anthony, Prince of Anhalt. By Wm Jaques." This remarkable child had scarcely completed his *third* year, when his parents engaged tutors from Wittenburg to reside in their family, by whom he was introduced to an acquaintance with the principles of religion. A more extraordinary instance was published by M. Martini, of Lubeck, in a pamphlet, in 1730. The child's name was Heinetkin Christian. He was born at Lubeck, in 1721. He spoke his maternal tongue fluently at ten months. At one year old he knew the principal events of the Pentateuch; in two months more he was master of the entire history of the Old and New Testaments; at two years and a half, he answered the principal questions in geography, and in ancient and modern history; and he spoke Latin and French with great facility before his fourth year. His constitution was so delicate that he was not weaned till a few months before his death, which was in the fifth year of his age. These were remarkable cases, and so were those noticed by Mr. Wesley. Have children, then, Sir, a *capacity*, to receive and retain correct notions of things *natural*, or to make progress in *human knowledge*, but no capacity for *Divine things*? Can *man* perform wonders upon children in the way of *instruction*, and can the *Divine Being* do nothing in this way? When children are old enough to go to school to their fellow-creatures, are they too young to be taught of, and go to school to, God? Were you, Sir, to visit some Sunday Schools, under the direction of truly Christian teachers, you would not be surprised at instances of piety among children from four years of age and upward.

He, "accredited and repeated the predictions and visions of boys and girls."—This was a subject on which he evinced the utmost caution. So early as in 1739, at a time when he was most likely to be carried away with these things, he says, "I told them (the members of society) they were not to judge of the spirit whereby any one spoke, either by appearances, or by common report, or by their own inward feelings. No, nor by any *dreams*, or *visions*, or *revelations*, supposed to be made to their souls, any more than by their tears, or any involuntary effects wrought upon their bodies; but by a farther rule, the only sure test, the law and the testimony."* Elsewhere he observes, "I say yet again, beware of *enthusiasm*. Such is the imagining you have the gift of *PROPHESYING*, or of discerning spirits, which I do not believe one of you has; no, nor ever yet had."† But while he guarded his people against the abuse of any thing, he was far from totally discouraging any thing which the oracles of God countenanced. Hence, on the question, "Do not we discourage *visions* and *dreams* too much, as if we condemned them *toto genere*?" the answer is, "We do not intend to do this. We neither discour-

* Vol. i. page 390. † Vol. ii. page 252.

rage nor encourage them. We learn from Acts ii. 19, &c. to expect something of this kind in the last days.* At no time would he allow them to be a criterion by which to judge of a person's spirit of piety.

He "got rid of the head-ache and tooth-ache on his own person by faith, cured his horse of lameness, and raised people miraculously from the bed of sickness, and from the very point of death."—To *miraculous* gifts, Sir, he never laid claim. "I pretend to the Spirit," says he, "just so far, as is essential to a state of salvation."† The case of his own indisposition, and the lameness of his horse, he states, and leaves the reader to form what opinion he pleases.‡ The restoration of persons from affliction, in answer to prayer, was the subject of controversy long ago; and how Mr. Wesley acquitted himself, may be seen in his own writings.§ These *occasional, sudden, and extraordinary* instances of answers to prayer, are related by you, Sir, as *common*; and you leave your reader with the impression, that the Life and Writings of Mr. Wesley were entirely composed of such things. Not that I wish to give up the point, that the "The effectual fervent prayer of a righteous man availeth much." No, Sir; while I read such passages of Scripture as these, "All things whatsoever ye shall ask in prayer, believing, ye shall receive"—"Whatsoever ye shall ask in my name, that will I do"—"If ye abide in me, ye shall ask what ye will, and it shall be done unto you"—"The prayer of FAITH shall save the sick, and the Lord shall RAISE him up;"—while, I say, I read such texts as these, I can attach the highest credit to Mr. Wesley's testimony, and the greatest importance to the prayer of faith. If you term answers to prayer *miraculous*, Mr. Wesley is not responsible for the terms you employ.

From prayer, Sir, we shall proceed to doctrine. "Zinzendorf," you remark, "accused him (Mr. Wesley) of preaching false doctrine, and argued, with great force, against his notion of *sinless perfection*."|| SINLESS PERFECTION, Sir, is an expression to which Mr. Wesley objected; and in one of his sermons he declared that he never used it. What his views were of CHRISTIAN *Perfection*, is before the world. It should seem, however, that, if not the Count, those at least under *his direction*, contradicted themselves. Mr. Wesley, in his sermon on "Sin in believers," observes, "some of these (the Greek and Romish churches) seem to carry the thing too far; so describing the corruption of heart in a believer, as scarcely to allow that he has dominion over it, but rather is in bondage thereto. And by this means they leave hardly any distinction between a believer and an unbeliever. To avoid this extreme, many well-meaning men, particularly those under the

* Vol. vi. page 318. † Vol. xii. page 326. ‡ Vol. iii. page 336.
§ Vol. xiii. page 28; vol. xii. page 325; 377—387. || Page 167.

direction of Count Zinzendorf, ran into another; affirming, that 'all true believers are not only saved from the dominion of sin, but from the *being* of inward as well as outward sin, so that it no longer *remains* in them.' And from them, about twenty years ago, many of our countrymen imbibed the same opinion, that even the corruption of nature is *no more*, in those who believe in Christ.* But however forcibly the Count might argue one day against it, the next he might argue as forcibly for it. Speaking of the Count, Mr. Wesley asks, "Was there ever such a Proteus under the sun, as this Lord Freydeck, Domine de Thurstain, &c. &c.? For he has almost as many names as he has faces or shapes. O when will he learn (with all his learning) *simplicity and godly sincerity*? When will he be an upright follower of the Lamb, so that *no guile* may be found in his mouth?"† I do not intend this to be substituted for *argument* against the Count. Let the Count's forcible arguments be brought to bear on Mr. Wesley's "Plain Account of Christian Perfection,"‡ and let every man embrace the most scriptural side of the question. The man who supposes that sin is of any *use* to us while we are here, or that the blood of Christ cannot *cleanse* from it, will of course file off with the Count.

Few things, Sir, in your short memoir, have escaped your notice; and Kingswood School, must of consequence, have its share. "A school for the prophets," you say, "he instituted at Kingswood, designed chiefly for the sons of the preachers, and a seminary from whence the conventicles might derive a constant supply of ministers."§ The school was not *intended* to supply the conventicles with ministers. It was within the reach of *probability* that some of the children taught there *might* become preachers; and thank God! there are now able ministers of the gospel in the *Methodist Connexion*, who received their education, and were first impressed with the importance of true religion in that school. There are also *clergymen* in the *Establishment*, who received their education there, some of whom by their writings, conduct, and conversation, toward Mr. Wesley and the Methodist body since, have rendered but an ill return for the benefits they have received; for, but for Kingswood School, the Methodists, and the friends of Methodism, who have hitherto supported it, they would never, to all human appearance, have been raised to the respectable offices they fill. Not only the conventicles, therefore, Sir, but the Established Church has got a *supply* of ministers. The *primary design* was, to *relieve* the *parents*; the father of a family being frequently from home several months together.|| You will forgive me, Sir, if I say, a politer

* Works, vol. vii. page 174. † Vol. iii. page 65. ‡ Works, vol. xi. page 139—250.

§ Page 173. || Vol. vi. page 373—4.

term than "*conventicles*," might have been employed. From the abhorrence in which, in this enlightened and liberal age, the term itself, with its associate—*Act*, is held, one would have thought that it had been scouted out of society. Besides, Sir, the conventicles mentioned in that act, as the preamble shews, are *sedition meetings*; meetings very different to those among the Methodists, where men are taught to fear God and honour the king—doctrines tending to promote the peace and prosperity both of *civil and religious society*.

I come now, Sir, to a more painful part, where you say, "While he (Mr. Wesley) lived he was the acknowledged head; a preacher, occasionally, who, in their own phrase, began to 'wax fat, like Jeshurun, and kick,' would secede and set up a schism-shop for himself, &c. Over the collective body Wesley exercised a more absolute power than the Pope has ever arrogated over the Catholic Church."* Elsewhere you represent him as *intolerant*. I shall say nothing, Sir, of the *seceders* from the Methodist body; nor shall I attempt to *contrast* (for it will not admit of *comparison*), the power of the Pope with that of Mr. Wesley,—the Pope, whose power extends over both the *conscience* and the *judgment*. Mr. Wesley thought for himself, and left others to use their judgment; nor did he ever attempt to force the conscience of any man. He exposed error, and enforced truth; to this every man claims an undoubted right,—a privilege you have freely exercised in your biographical sketch.

That Mr. Wesley, Sir, "was the acknowledged *head*" of the Methodist body, and that he exercised a "*power*" over that body which no other man ever exercised, cannot be denied. Against this *power*, Mr. Hampson, in his Life of Mr. Wesley, and several others, loudly objected. But whoever candidly reads Mr. Wesley's vindication of it, will certainly cease to censure.† Part of his language, after defining it, and shewing its origin, is, "I did not seek any part of this power; it came upon me unawares. But when it was come, not daring to bury that talent, I used it to the best of my judgment. Yet I never was fond of it. I always did, and do now, bear it as my burden: the burden which God lays upon me, and therefore I dare not yet lay it down. But if you can tell me of any *one*, or any five men, to whom I may transfer this burden, who can and will do just what I do now, I will heartily thank both them and you."‡ He then goes on to answer the objections against his power, and especially the stale one of his "exercising a more absolute power than the Pope." Where is the individual, Sir, who would not, under similar circumstances, have exercised the same power?—a power given to him in the order of Providence, and to which his labours

* Page 173.

† Vol. vi. page 379—382.

‡ Ibid, page 381.

entitled him? Where is the man, in his body, that had an equal right to exercise it? or who would have exercised it with greater judgment, forbearance, and tenderness? Or where is the individual, who, on the same conditions, would have made a free surrender of it? Were I not persuaded, Sir, that you are in possession of Mr. Wesley's Works, I should have quoted the whole of his excellent remarks on his *power* over the body.

Two or three remarks, if you please, Sir, on the subject of *intolerance*. I recollect, some years back, of meeting with the same charge, preferred by Mr. Nightingale, in his "Portraiture of Methodism." On first reading the charge I felt an objection to it. Mr. N. in his letter on the "Tolerant Spirit of Methodism Misstated," quotes a passage in which Mr. Wesley speaks of the Methodists not insisting on a member holding this or that opinion, or pursuing a particular mode of worship. This, Sir, is perfectly correct. But let us understand each other. In the mind of Mr. N. *opinions* and *doctrines* are associated; in the mind of Mr. Wesley they are preserved perfectly distinct. Or, should we suppose Mr. Wesley to refer to *doctrines*, he must be understood as distinguishing between *essential* and *non-essential*: for surely it can never be dreamt, that he, who so vigorously opposed error in all its shapes, would ever wink at principles of an immoral tendency, or that would tend to sap the foundation of the grand doctrines of Christianity. It cannot be supposed, harmless as the term *opinion* may appear, that the opinions of the *Jewish, Heathen, Mahomedan, or Infidel* world; or that the opinions of *Roman Catholics, Socinians, Arians, &c.* of the Christian world, should be *tolerated* in his *societies*, or *preached* in his *pulpits*. Nor can it be supposed that he intended, that either Heathen, Jewish, Mahomedan, or Popish *forms of worship*, should be introduced into any of his chapels. To take the words, therefore, without any *restriction*, would be absurd; for what can be more absurd and ridiculous than the toleration of every opinion and mode of worship, in a *separate* society of religious people? Indeed the very *name*—METHODIST, forbids an unlimited construction to be put upon the words. A Methodist is one who holds firm, the total depravity of human nature—the atonement and divinity of Christ—justification by faith—holiness of heart and life,—one who worships, in spirit and in truth, the triune God. Were any of these truths denied, or frittered down into mere matter of opinion, as they are by many, the persons so acting could no longer be deemed *Methodists*. Let not Mr. Wesley, then, or even the Methodist body, be deemed intolerant, because of the toleration of *only* non-essentials. *Unlimited* toleration will do in a *nation*, and thank God for it!—in a nation where men are allowed to form themselves into *separate societies*. But what will do for a *nation* will not do for a *separate* body.

Unlimited toleration in a religious society, would, on the ground of rule, be

1. UNPRECEDENTED. Is there an instance of any religious society, tolerating, by rule, every opinion, and every mode of worship? The expulsion of a preacher, for publishing erroneous sentiments on the doctrine of justification by faith, has been adduced by some as a contradiction of the statement made by Mr. Wesley, and as a proof of the intolerant spirit of Methodism. It might be demanded on this subject, Would a Socinian teacher tolerate Methodistical doctrines in his pulpit? Would the Establishment permit barefaced Socinianism to be proclaimed within her walls? Would a Calvinist minister suffer Arminianism to be preached in his chapel? It may, indeed, be affirmed, that there are ministers over different congregations, who hold opposite doctrines to the community. But can they be deemed *honest* men, with their *mental reserves*—deceiving their hearers—and fattening on a people who take them for *other men* in sentiment? Or do people, in general, *statedly*, sit under a ministry they do not believe?

2. UNNECESSARY. There are almost all kinds of persuasions in England; and people, coinciding with each other in opinion, may congregate themselves together, and enjoy uninterrupted freedom of discourse.

3. IMPRACTICABLE. To plead for unlimited toleration in a *separate* society, is to plead for unlimited error, confusion, and wickedness. Union of *principle, affection, and practice*, may be considered as the *soul* of society.

So much, Sir, on the general question of tolerance and intolerance. In a conversation which Mr. Wesley had with a gentleman on the subject, we have the following remarks: "What," said Mr. A——, "do you refuse admitting a person into your society, only because he differs from you in opinion?" I answered, "No. But what opinion do you mean?" He said, "That of election: I hold, a certain number is elected from eternity, and these must and shall be saved; and many of your society hold the same." "I replied, I never ask whether they hold it or not. Only let them not trouble others by disputing about it."* Such was the tolerant spirit of Mr. Wesley in 1740. Some years after this, as I have been informed by an aged minister, the question, on the propriety or impropriety of admitting persons of an opposite persuasion into society, was agitated in the public Conference. Much was said, both for and against it. Mr. Wesley, after patiently bearing the debate, dismissed the subject, with "I have no more right to oppose a man for holding a different opinion from me, than I have to differ with a man because he wears a wig and I wear my own hair: but if he take his wig off,

* Works, vol. ii. page 36.

and begin to shake the powder about my eyes, I shall consider it my duty to get quit of him as soon as possible." The getting quit of such a character, would not be an act of *intolerance*, but of *Christian prudence*. Let us, Sir, whenever we hear of the popish power and intolerance of Mr. Wesley, think of the *old wig*.

A subject, in part anticipated already, again comes before us. "His faith in prayer," you say, "sometimes amounted to presumption."* It is possible, Sir, it might. Could I only advert to the circumstances to which you allude, I should be more certain. Perhaps Jacob, too, might be deemed *presumptuous*, when he said, "I will not let thee go except thou bless me." Yet Jesus, in a passage already cited, says, "Ye shall ask what ye will, and it shall be done unto you." And St. James, in directing a person how to pray, says, "Let him ask in *faith*, nothing wavering: for he that wavereth (*διακρινόμενος*, *hesitates, doubts*, or is *divided* in his own mind) is like a wave of the sea, driven with the wind, and tossed. For let not that man think that he shall receive any thing of the Lord." It seems strange too, Sir, that Mr. Wesley should guard others against what he himself was in the habit of indulging. When telling some persons what he disapproved of in them, he says, "As to your more public meetings, I like the praying fervently and largely, for all the blessings of God: but I dislike several things therein,—the singing, or speaking, or praying, of several at once—the using improper expressions in prayer; sometimes too *bold*, if not irreverent; sometimes too *pompous* and *magnificent*, extolling yourselves rather than God, and telling him what you are, not what you want—the never kneeling at prayer—your using postures or gestures highly indecent—your *affirming* people WILL be *justified* or *sanctified* just now—The *affirming* THEY ARE, when they are not—the *bidding* them say, I BELIEVE."† If this be not checking *presumption*, in *expression, attitude, and faith*, I am much mistaken. How could he have brought himself to do any thing of the kind with respect to others, had his own *conduct* contradicted his advice, or rather his reproofs? Would not those to whom he wrote have confronted him with his own language and actions? But where is the instance, on their part, of such self-defence?

"That he encouraged extravagancies," you further observe, "lent too credulous an ear to false and impossible relations, and spread superstition as well as piety, would not now be denied by the more candid and enlightened of his own people"‡ How far he *encouraged* extravagancies, Sir, may be seen in the letter just referred to;§ and in other places, where he compares the enthusiastic, extravagant persons of his time, to the French Prophets, and Jumpers in Wales, stating, that they brought "the real

* Page 175. † Works, vol. iv. page 135. ‡ Page 176. § Vol. iv. page 135.

work into *contempt*."* By the "*false and impossible relations*" to which he "lent too credulous an ear," I suppose you allude to what Mr. Hampson speaks of, when he remarks, that Mr. Wesley "reserved a snug corner in the Magazines for the stories of ghosts and witches." These have often been the subject of severe animadversion. Such tales may do well enough for poets, but not for the historian and grave divine. So it should seem. Mr. Wesley, however, "*false and impossible*" as they may appear, relates many of them from the mouth of the most credible witnesses. But can no excuse be framed for him? Look, Sir, in the relations of GHOSTS, at Mr. Wesley's *design*, and the actual *state of the nation*. The land was overrun with *scepticism and infidelity*; and Mr. Wesley's intention was to impress the minds of the common people, upon whom the relation of a fact would produce greater effects than all the metaphysical disquisitions in the world, with the unseen realities of an invisible state. What Dr. Johnson advanced on another subject, may, in part, be applied here: "To insist against drunkenness as a crime, because it debases reason, the noblest faculty of man, would be of no service to the common people; but to tell them they may die in a fit of drunkenness, and shew them how dreadful that would be, cannot fail to make a deep impression."† Mr. Wesley, instead of giving the people a long chain of abstruse reasoning on the subject, which they might find elsewhere, provided they were so disposed, seized, with a degree of eagerness, which the benevolence of the design will justify, the best authenticated accounts that would throw light on the immortality or future existence of the soul, with the doctrine of future rewards and punishments, and presented them to his readers.—In reference to WITCHCRAFTS, whether real or imaginary, they tended to establish the doctrine of human depravity,—to see the deceptions carried on by many of those immediately interested.—Whatever you advance, Sir, respecting the "*spread of piety*," I am ready to admit; for there are thousands of *living witnesses* to attest the truth of the fact. Without intending to concede any thing on his being an agent for the purpose of "*spreading superstition*," he might have rejoiced in seeing his followers in company with the greatest men who have had their superstitions. Even Tycho Brahe, if the first person he met with when he first went out of doors was an old woman, or if a hare happened to cross the path he had taken, he would have thought the day would be unfortunate, and returning in haste to his apartments, would shut himself up without venturing to engage in any occupation whatever. Even the great Dr. Johnson would hesitate, on certain days, which foot to set out at the door first in a morning.

* Works, vol. vi, page 52.

† Boswell's Life of Johnson, vol. i. page 435.

In your concluding paragraph, Sir, you remark, "Whether more good or evil is to be expected from the progress of Methodism, is a question I have no room for examining. Be that as it may, the powerful principle of religion which has been communicated in that form, has reclaimed many from a course of sin, has supported many in pain, poverty, sickness, and sorrow, and imparted to many a triumphant joy in death."* This is a subject, Sir, on which you need not hesitate to grant your decision. As you have not attempted to prove that it is productive of very bad moral or political effects, making men more wicked or worse subjects, but is only attended with enthusiasm, fanaticism, superstition, &c. all of which are good or bad, according to the notions we are pleased to attach to them, and according as our own hearts are affected towards religion; as this, Sir, is the case, even on your own ground, the fact of it having "*reclaimed many from sin—supported many in pain, poverty, sickness, and sorrow—and imparted to many a triumphant joy in death,*" may be considered as more than an equivalent for a little noise and extravagance. Rest assured, Sir, that what Methodism has produced it will continue to produce.

I have now done, Sir, with the exception of a few general remarks on your conduct as a biographer. The piety of Mr. Wesley, both at Oxford, and in his more public capacity, seems to have met with your general disapprobation. His excess at Oxford was that of ascetic piety; after his conversion, that of enthusiasm. His ascetic piety, however, surely entitled him to the same candour as is given to irregularities of a less commendable nature. You have met, I have no doubt, Sir, with several biographers who have laboured hard to palliate any impropriety in the conduct or principles of their subjects—who have softened down the moral shades of the picture, so as to appear perfectly agreeable to the eye; hence, gluttony has been termed the innocent pleasures of society—pride, dignity of character—revonge, a just sense of injury—and the blackest defamation, as only a customary language, of which none can make a scruple but weak minds. Thus, Sir, a Pope becomes unnecessary to grant indulgencies; the biographer becomes Pope in his turn, grants absolution, and pleads the cause of sin gratis. But if a man should have the misfortune of having the crime of being "*righteous overmuch*" laid to his charge, there is no absolution for him. Now, Sir, in your own case, I am ready to hope the best; to hope and believe, that you are a lover of good men: but still, it is impossible for a person to divest himself of the impression, on reading your letters in the Correspondent, that what is termed experimental religion by Mr. Wesley and others, ought to be

exploded. There is often an *undesigned* effect of this nature produced. And I am really afraid, Sir, when your *cenfures* and *approvals* are put into the scales, and weighed by the human mind, the French nation, for whom your letters are principally designed, will rather be inclined to *condemn* than *applaud* the subject of your remarks. People are more apt to look at the blemishes than the perfections of a man: the same of a system. *The handsome and deformed leg* contains a good moral, and is well improved by Dr. Franklin in his Essays.

The language of Persius to Cornutus, would but ill apply to you:

“ 'Tis not, indeed, my talent to engage
In lofty trifles, or to swell my page
With wind and noise; but freely to impart,
As to a friend, the secrets of my heart.”

No, Sir, you always choose a subject worthy your splendid talents; and your sentiments are generally supposed to be the result of deep thought and conviction. The Reviewers for this give you credit; and this is it that makes me regret the more your having given such an undisguised opinion to the public of Mr. Wesley. With all the allowances I have made for purity of intention, I am inclined to think, that, had you written the life of Mr. Wesley with the same prepossessions with which you wrote the life of the immortal Nelson, we should have had a very different piece of biography. You would not, I suppose, Sir, with your present views and feelings, recommend Mr. Wesley as a proper *example*, without some “cautionary remarks.” Yet, you recommend your Life of Nelson as “A manual for the young sailor, which he may carry about with him, till he has treasured up the *example* in his memory and in his heart.” The conduct of Nelson, a writer justly remarks, must be held up with *reserve* as an *example*. Sublime as his character was, and abundantly worthy of imitation, his implacable prejudices against the enemy with whom he had chiefly to contend, and the ferocious predilection for havoc, which he always displayed in the prospect and in the heat of battle, cannot be contemplated without horror by any one, who feels as a man, and believes as a Christian. The perilous responsibility, likewise, which Nelson frequently took upon himself, by disregarding the orders of his superiors, ought to be warily recommended to his followers. There are, also, other instances of misconduct in other respects, which, though not held up as *examples*, but as *warnings* to young seamen, are not sufficiently reprobated. The immoralities and improprieties of Nelson are leniently dealt with, while the religion of Wesley is branded with fanaticism and enthusiasm. Take only a few instances, Sir, of apparent tenderness to the one, and severity to the other.

Nelson's *theft* of the pears is noticed by way of bravado,* while Wesley's juvenile piety is censured as ascetic.—Nelson's *disregard of orders* is reprov'd by the *Captain*, not by *you*.† In other parts it is rather *justified* by the *success* which followed, than otherwise. Any how, it is not guarded by those "*cautionary remarks*" necessary as an *example* to be followed by young seamen.‡ On the other hand, Mr. Wesley's *violation of ecclesiastical order*, in preaching out of doors, is considered as the result of "*enthusiastic leaven*," breaking through its "*last slight restraint*:" though this too, might have been *justified* by the *good effects* which followed, in more unqualified terms of approbation.—*Prophecy* is next to admitted in the case of Nelson;§ but among *religious characters* it is to be *condemned*, and Mr. Wesley *reprov'd* for giving *credit* to it.—In Nelson, *pride* is pardonable,|| and *ambition* is encouraged, or winked at;*** but in Wesley it is reprov'd. In the one it is converted into a virtue; in the other it has all the odiousness of vice.—*Dancing, theatrical amusements, &c.* are encouraged by Nelson, both on shore,†† and on board of ship, in face of battle and of death,††† which, by some sage moralists, would have been condemned; yet Mr. Wesley is censured for having "*encouraged extravagancies*" in religion.—Nelson's *inveterate hatred* of the French, is scarcely, if ever, *censured*;§§ while Wesley's *opposition* to the dissenter at Savannah is a fault.—*Profane language* is never condemned in Nelson,||| especially where he takes the name of God in vain***—a caution the more necessary for mariners; while Wesley is charged with *presumption* in prayer.—In war, *enthusiasm* is allowable,††† but not in religion; and when applied to religion, the worst construction is to be put upon it.—In war, also, there is a "*faith to work miracles*;"††† but Mr. Wesley must be censured for the *restoration of the sick* in answer to *prayer*.—In Nelson, *superstition* appears innocent,§§§ but Mr. Wesley is criminated for *spreading* it.

I would not be considered, Sir, as detracting from the transcendant talent and merit of Nelson as an ADMIRAL; nor from his sense of religion in his cooler moments:|||| his merit, as an officer, is far above my praise; and the public thanks he returned to God in the church for his individual recovery, and in the fleet for the victory, demands the highest commendation. I

* Southey's Life of Nelson, vol. i. page 7. † Page 16. ‡ Page 136, 170; vol. ii. page 21, 81, 54, 58, 123, 124, 138. § Vol. i. page 25; vol. ii. 242. || Vol. ii. page 67. ** Vol. i. page 24, 45, 64, 79, 120, 166, 203, 219. †† Vol. i. page 73. ††† Vol. ii. page 235. §§ Vol. i. page 87, 149; vol. ii. page 62. ||| Vol. i. page 148; vol. ii. page 10, 74, 123, 124. *** Vol. ii. page 202. ††† Vol. ii. page 30. †††† Vol. ii. page 73. §§§ Vol. ii. page 241, 246. |||| Vol. i. page 200, 236; vol. ii. page 3.

bring in your Life of Nelson not with a design to censure him, but merely as a proof of *apparent partiality* in the biographer.— Receive my thanks, Sir, for the opportunity you have afforded me of again consulting the Works of Mr. Wesley. The more I read them the more I am in love with them: and notwithstanding the difference of *opinion* which subsists on the subject in hand, believe me, Sir, that, as a *Poet*, a *Historian*, and, in other respects, a *Biographer*, your talents are held in the highest estimation, by your humble and obedient servant,

JAMES EVERETT.

No. 14, Charles-Street, Hull, Jan. 7, 1818.

To the Editor of the Methodist Magazine.

REMARKS

On the CREED of St. GREGORY THAUMATURGUS.

It appears to me, and I am sure that you will coincide with me in opinion, that the creed of Gregory Thuamaturgus, if accurately translated, would be a valuable present to your readers. The members of the Church of England, and thousands of Christians, who are not within its pale, are in possession of the Apostles' of the Athanasian, and of the Nicene creed. Why should they not be equally familiar with a confession of faith, which can boast, not only of equal, but even of superior advantages? We know not at what period, or by what person, the Apostles' creed was framed. We can ascertain, with tolerable accuracy, the period when the Athanasian creed was composed, but we are ignorant of its author. The creed in question is therefore entitled to greater deference. We know, indeed, the exact time of the composition of the creed, which is styled the Nicene, and we are also informed of the author's name. But the profession of faith, which I am desirous to lay before you, has one great advantage, both over this and over the Athanasian creed. It was written more than a hundred years before them. It is also a matter of great importance that it was written fifty or sixty years before the Council of Nice. How dreadful is the blindness, how deplorable the error of those deluded people, who imagine that the Christians of the three first centuries were Unitarians, or at the most but Arians, and that the Catholic doctrine of the Trinity sprang up in the fourth!

On examining this admirable monument of primæval faith, you will perceive that it embraces not so many points of Christian doctrine, as the Nicene and Athanasian creeds. The principal reason of this is obvious. The authors of those creeds aimed at the extirpation of certain heresies, which had either not put forth their unhallowed blossoms, or, at least, had not come to

their maturity in the days of Gregory Thaumaturgus. I think, however, that as far as it goes, this creed is superior to any of those which I have mentioned. There is in it something heavenly, holy, hallowed.

Gregory Thaumaturgus was a bishop of Neo-Cæsarea, in the third century. He is said to have bequeathed his creed, as a valuable legacy to his church, and we are told that a hundred years after the autograph of it was extant.—*See his Life, by Gregory Nyssen.*

May it live in the memories and in the hearts of all your readers; may it be made an instrument of general edification; and Oh! may the Great Head of the Church accompany it with his continued blessing! In a word, may it become a mean of rooting out of the church of Christ the heresy which affects the Sonship of her Lord!

The original Greek has been preserved by Gregory Nyssen, his biographer. It will be found in his Works, tom. ii. page 978, edit. Par. 1615.

The CREED

Of Gregory Thaumaturgus, Bishop of Neo-Cæsarea; translated from the Greek.

There is one God, the Father of the living Word; of the subsisting wisdom, and the power, and the eternal impression; the perfect generator of the perfect; the Father of an only-begotten Son. There is one Lord, the alone of the alone; God of God; or the impression and image of the Godhead; the energizing Word; the wisdom which devised the systems of the universe; the power which effected the whole creation. The true Son of the true Father, the invisible of the invisible; the incorruptible of the incorruptible; the immortal of the immortal; and the eternal of the eternal.

There is one Holy Spirit from God, deriving his subsistence; who, by the Son, shone forth upon mankind; the perfect image of the perfect Son; the life which gives existence to the living; the holy fountain; the sanctity and the dispenser of sanctification; by whom God the Father is revealed, who is over all, and in all; by whom God the Son is manifested, who is through all. A perfect Trinity, in glory, and eternity, and sovereignty, indivisible and unalienable.

Such is the creed, such is the doctrine of Gregory Thaumaturgus. And now, Mr. Editor, will you permit me to present you with one extract more? I am conscious that I have laboured much in this field already; but to me, the task is grateful.

Oh! it is a sweet employment, from amid the majestic ruins of the eastern church, to collect the choicest stones; to bear them in my bosom, to convey them to my native country, and give them

to the builders of our British temple. Clemens Alexandrinus flourished at the very beginning of the third century, and was a man of great parts and immense erudition. He says,

The "Image of God is his Word; the genuine Son of the Divine intellect; the Divine Word; the archetypal light of light."

April 6, 1818.

I remain, Sir, your obedient servant,

H. S. BOYD.

THE WORD OF GOD ILLUSTRATED.

To the Editor of the Methodist Magazine.

REV. AND DEAR SIR,

If you deem the following piece worthy of a place in the illustrative department of your highly interesting and edifying Miscellany, your insertion of it will gratify, your's, very respectfully,

Bransdale, March 24th, 1818.

Y. M.

GATHER THE WHEAT INTO MY BARN.—MATE. xiii. 30.

How infinitely wise does this command appear, when we consider the striking resemblance which may be drawn from hence. The agriculturist ploughs and prepares the ground before he sows the seed: so the prophet Jeremiah, in the name of God, commands us to break up the fallow ground (of the heart) and sow not among thorns, Jer. iv. 3, see Hosea x. 12, Matt. xiii. 7, 22. Wheat is sown; so is the seed of grace in the heart: it springs up; so does the seed of grace in the soul: it is invigorated by successive showers; so are the righteous refreshed by incessant emanations of the love of God: it is blooming and lively; so a soul newly possessed of grace is animated and lively: it grows up to perfection, and is matured by the sun; so the righteous are perfected by faith and obedience, the Sun of Righteousness shining upon them: it is cut down and gathered into its owner's barn; the righteous are gathered into the garner of God: wheat is considered by the farmer as his most precious grain; precious in the sight of the Lord are all his saints: weeds sometimes choke the wheat; the righteous come out of great tribulation.

To the Editor of the Methodist Magazine.

THE following remarks are copied from a valuable publication of the 17th century. As an illustration of the sacred Scriptures forms a pleasing and edifying department in your useful and much-improved Miscellany, I have thought that their insertion may be

acceptable to some of your readers. If you form the same opinion, please to give them an early insertion therein, and you will oblige, your's sincerely,

A. B. SECKERSON.

Redruth.

1 TIMOTHY ii. 19, ILLUSTRATED.

Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his; and let every one that nameth the name of Christ, depart from iniquity."

"In these words the apostle prevents an objection which might arise in the minds of some, on account of what he had said concerning Hymeneus and Philetus's forsaking the truth, and the overthrowing of the faith of some by means of their error. The objection is this: If such men of note, as Hymeneus and Philetus were, forsook the faith, and prevailed with some others also to relinquish it, are not we in danger of falling away likewise, and so of losing all that we have either done or suffered in the profession of Christianity? To this objection the apostle answers in the words above quoted, to this effect:—That notwithstanding the falling away of some, yet the glorious gospel, and the truth of God contained therein, stands firm and immovable; which gospel is as a seal for the establishment and security of those who are upright in the sight of God, viz. 'That the Lord knoweth,' i. e. takes special notice of, approves, and delights 'in them that are his,' i. e. who believe in him, love, and serve him. In this answer, it is intimated that the reason why men fall away from the faith of the gospel, is partly because they do not seriously consider the gracious respects God bears to those that are his; and partly because they degenerate into sinful practices, contrary to the precepts of the gospel; and consequently that there is no such danger of their falling away, who duly consider the one and conscientiously observe the other.

But let us consider the passage more fully; 'Nevertheless the Foundation of God standeth;' it ought to be considered, that the word translated 'Foundation,' doth not only signify the foundation of a building, but an instrument in writing, whereby he that lendeth money or goods to another, receives security from the borrower, that he shall duly receive what he hath contracted for with him. Such an instrument as this is a kind of civil foundation, on which the creditor builds a rational hope of receiving from his debtor what is equitable, and on promise due to him. That the apostle alludes to such a foundation as this, rather than the other, is very probable, because sealing is more proper to this, whereas it cannot be applied to the other with any degree of propriety. For who ever heard of the sealing of the foundation of a building? or to what end should such a foundation as this be sealed? But writings for the security of contracts between

man and man, are, by the custom of almost all nations wont to be 'sealed,' and not considered as valid in law, unless they be sealed. So that by the 'Foundation of God,' which is said to stand 'fast,' without doubt, is meant the gracious contract, or covenant, made by God with man, to give life and salvation to all those who shall believe in Jesus Christ; which covenant is now exhibited in writing, as a 'foundation' for all men to build their hopes of life and salvation upon, according to the form and terms of it. This foundation is said to be 'firm,' or stable; because it is such in its own nature, being nothing else but the word or promise of God, who 'cannot lie:' it is said to 'stand,' because it never yet failed any person who built upon it. It is said to have this 'seal, The Lord knoweth them that are his,' because the stability of it is further confirmed unto men, by that perfect knowledge which God takes of all those who truly believe, whereby they become peculiarly 'his;' by means of which knowledge and approbation, he is in a perfect capacity to make this signal difference between them and others who believe not, viz. to save the one and condemn the other. Again, it is said to have this 'seal' also, 'Let every one that nameth the name of Christ, depart from iniquity,' because the truth and steadfastness of it is yet further ratified unto men by the holiness of the commandments given in it, unto those that profess the name and faith of Christ. A promise or covenant of life and salvation, is therefore likely to be from God, and consequently to be stable and firm, because it requires such an excellency of life and conversation of all those who expect benefit from it."—*See this passage illustrated more at large in our Number for June, 1811.*

THE WORKS OF GOD DISPLAYED.

To the Editor of the Methodist Magazine.

REV. AND DEAR SIR,

THAT department entitled "The Works of God Displayed," is, perhaps, one of the most interesting in the Methodist Magazine. NATURE in her MUNIFICENCE, her WONDERS, and her TERRORS, is the subject of the many papers you receive for publication under this head. It is a scene in which we "look through nature, up to nature's God;" the sublimity of the objects before us, fill our souls with sentiments of wonder and adoration, and our thoughts glance from the terrestrial world to the celestial. That you, dear Sir, may not be at a loss for articles of so gratifying a nature, I herewith transmit a description of the Peacock, and of the Flying Scorpion, which I have transcribed from an elegant work by A. D. M'Quin, H. F. S. A.

I am, dear Sir, your's sincerely,

Deal, September 7, 1817.

HENRY BARDEN.

“THE PEACOCK,

—whose gay train
Adorns him, colour'd with the florid hue
Of rainbows and starry eyes.”—*Milton's Paradise Lost. B. vi.*

“ASTONISHED at the unparralleled beauty of this bird, the ancients could not help indulging their lively and creative fancy, in accounting for the magnificence of his plumage. They made him the favourite of imperial Juno, sister and wife to Jupiter, and not less than the hundred eyes of Argus were pulled out to ornament his tail. Indeed there is scarcely any thing in nature that can vie with the transcendent lustre of the peacock's feathers. The changing glory of his neck eclipses the deep azure of ultramarine; and, at the least evolution, it assumes the green tint of the emerald and the purple hue of the amethyst; his head, which is small and finely shaped, offers several curious stripes of white and black round the eyes, and is surmounted by an elegant *panache*, or tuft of feathers, each of which is composed of a slender stem and a small flower at the top, displayed with conscious pride, for the purpose of expressing his love to his female, and exposed under a variety of angles to the reflections of versatile light; the broad and variegated discus of his tail, claims our well-merited admiration. By an extraordinary mixture of the brightest colours, it displays at once the richness of gold, and the paler tints of silver, fringed with bronze-coloured edges, and surrounding eye-like spots of dark brown and sapphire. It is supposed that this bird is conscious of his incomparable beauty, and sensible to the voice of praise. The female does not share these great honours with the cock, and is generally of a light brown. It has been said that both are ashamed of the hoarseness of their voice and ill-shapedness of their feet; and indeed they may, for here we ought again to acknowledge the great system of equity and compensation which pervades the whole of nature. The loud screamings of the peacock are worse than the harsh croaking of the raven, and a sure prognostic for bad weather; and his feet, more clumsy than those of the turkey, make a sad contrast with the elegance of the rest. The spreading of the tail, the swelling of the throat, neck, and breast, and the puffing noise which they emit at certain times, are proofs that the turkey and the peacock stand nearly allied in the family chain of animated beings. There is a species of peacocks now, not uncommon in gentlemen's parks and pleasure-grounds, which are of the brightest unmixed white. They participate, with the other breed, the elegance of shape in the head and body, and the widely spreading tail; but they look as a degenerated branch of the family, which the coldness of our northern climate has deprived, by degrees, of its native splendour. The peacock's food

is like that of the common cock and hen; and the female hatches her young to the number of five or six, with great attention and patience, while the male, in full rotation and gaudy display, sheds around her nest the glowing radiance of his train. The flesh of the peacock was anciently a princely dish, and the whole bird used to be served on the table with the feathers of the neck and tail preserved; but few people could now relish such food, as it is much coarser than the flesh of the turkey. The Italians have given this laconic description of the peacock: 'He has the plumage of an angel, the voice of a devil, and the stomach of a thief.' Let us observe, that this bird may be a true moral emblem of those who, with most alluring outward qualities, do not possess the much more valuable ones of the heart, for the peacock is both cruel and stupid. We have seen instances of the pea-hen tossing up her chicks with unnatural barbarity, till they were dead; and out of the several ones which she hatches, she seldom rears more than one or two. The Latin name *pavo* originates from the clang *pea-hoo*, which they repeat in rainy weather."

THE FLYING SCORPION.

"How admirable is Nature! how extensive her power, and how various the forms with which she has surrounded the united elements of animated matter! From the uncouth shape of the wallowing whale, of the unwieldy hippopotamus, or ponderous elephant, to the light and elegant form of the painted moth or fluttering colibri; she seems to have exhausted all ideas, all conceptions, and not to have left a single figure untried. The fish correctly represented above is one of those in the outlines and decorations of which she appears to have indulged her fancy in one of the happiest hours of the creation, and yet the whimsicality of the result has stamped the individual with the discordant appendage of frightful beauty. Armed *cap-a-pi e*, surrounded with spines and thorns, bristling on his back and fins, like an armed phalanx of lance-bearers; and decorated on the body with yellow ribbands, interwoven with white fillets; and on the purple fins of his breast, with the milky dots of the pintado; the scorpion presents a most extraordinary contrast. His eyes, like those of which poets sang when celebrating the nereids and naiads, consist in black pupils surrounded with a silver iris, radiated with alternate divisions, of blue and black compartments. The rays of the dorsal fin are spiny, spotted brown and yellow, conjoined below by a dark-brown membrane, and at liberty above; the ventral fins are violet, with white drops, and the tail and anal ones are a sort of tessellated work of blue, black, and white, united with the greatest symmetry, and not unlike those ancient fragments of

Roman pavements often found in this island. This variegated fish is found in the rivers of Amboyna and Japan, and even there it is scarce; its flesh is white, firm, and well tasted, like our perch; but it does not grow so large; it is of a very voracious stomach, feeding on the young of other fish, some of which, two inches in length, have been found in its craw. The skin has both the appearance and smoothness of parchment. To the tremendous armour of its back, fins, and tail, this fish owes the name of scorpion.—The *butterfly fish* is about six or seven inches long, and inhabits the Adriatic sea. In October he is not uncommon at Venice, where he is offered to sale among the great quantity of various fish which the coasts of Italy afford. He has no apparent scales, and is of a faint blue or ash colour; the dorsal fin is elegantly spotted with black, and the flesh is well-tasted and tender. This fish bears some resemblance and apparent affinity to the *scorpion*, the *gurnard*, and *father-lasher*."

After contemplating the wisdom and goodness of God in these his works, where is the soul that can refrain from the celebration of his praises, and that will not unite in the language of holy David, and say, "The Lord is good to all, and his tender mercies are over all his works. All thy works shall praise thee, O Lord, and all thy saints shall bless thee. My mouth shall speak the praises of the Lord, and let all flesh bless his holy name, for ever and ever?"

H. BASDEN.

THE PROVIDENCE OF GOD ASSERTED.

To the Editor of the Methodist Magazine.

If you shall judge the following relation of the singular discovery of a *murder* worthy of a place in your invaluable work, I shall feel myself greatly obliged by its insertion. It is prefaced in the work from which I have extracted it, by these words, "The truth of this relation is unquestionable; it was given by the clergyman of the place where it happened, and many people there remember very particularly every minute circumstance of it."

Skipton.

T. BARRETT.

DISCOVERY OF A MURDER.

"About the year 1766, John Andrew Gordier, a gentleman of French extraction, and considerable fortune, in the island of Jersey, was upon the point of marrying the daughter of a wealthy merchant of Guernsey; but, on a sudden, he was lost to his friends and relations, as well as to the lady who was to have been his bride; and, notwithstanding the most diligent inquiry in both

islands, with every possible search that could be made, not the least intelligence could be obtained, either of his death or of his retreat.

“It happened, however, that after a time, when all discourse concerning him had subsided, his body was accidentally found in Guernsey, by some boys in traversing the beach, with two wounds on the back, and one on the head, thrust into the cavity of a rock, whose mouth was so small that it must have been with difficulty that the body could be thrust into it. This discovery, with those evident proofs of murder, alarmed the two families; the former inquiries were in vain renewed; not the least light could be gathered to trace out the murderer; and all that could be done was to pay the last duty to the remains of the unfortunate youth, by solemnizing his funeral with all the marks of unaffected sorrow. The mother of the young gentleman remained inconsolable; and the lady, to whom he was soon to have been wedded, pined in secret for the loss of the only man in the world whom she could love. She was, indeed, courted by a young merchant; but though she was in a manner constrained by her parents to admit his addresses, she was inwardly resolved never to give him her hand. The mother of Gordier, who never ceased to ruminate on the sad catastrophe which had befallen her son, was not a little solicitous for the welfare of the young lady, whom she looked upon as her daughter-in-law, and whom she regarded with the greater tenderness, as she heard how severely she was affected by the sudden disappearance of her intended husband.

“Some years afterwards, being told that the young lady’s life was in danger, she resolved to cross the sea that divides the islands, in order to afford her every consolation in her power, by condoling with her, sharing her griefs, and thereby endeavouring to alleviate the sorrows of her heart. As attendants on her voyage, Mrs. Gordier took with her a beloved brother and her only surviving son. When they arrived, they were advised by the apothecary, who attended the young lady, not to surprise her by an unlook-for visit, till she was prepared by degrees to receive it; but, notwithstanding all the care that was taken, the sight of the mother brought to her mind the full remembrance of the son, and the shock was too great for her weak spirits to bear. She fainted upon the first approach of Mrs. Gordier, and it was with difficulty that she was brought to herself. The mother was curious to know every little circumstance that attended the last interview of the two lovers, and of all that had passed since the discovery of the murder of her son; and the young lady was no less earnest to prolong the conversation, but her fits returned at almost every period, and she could only say how tenderly they parted, and with what ardency she expected his promised return the next day. It was no small concern to the afflicted mother to

see the poor lady in this weak state, dying, as she plainly perceived she was, of a broken heart; and the company present could not forbear vehement execrations against the author of this double distress. Mrs. Gordier, all on a sudden, burst into a flood of tears, on seeing a jewel pendant to the young lady's watch, which she knew her son had purchased as a present to her before he left the island of Jersey. The violence of her grief was observed by the young lady, who had just spirits enough to ask her the immediate cause. Being told that the sight of the jewel, the presentation of which to his beloved bride, was to be the pledge of their mutual happiness, revived in her mind her irreparable loss; the young lady was seemingly struck with horror and astonishment at the declaration, and touching the jewel, as with an expression of contempt, sunk into the arms of her weeping visitor; and without uttering a single word, except only *cl—e—r—*, breathed her last. The manner of her expiring seemed to involve a mystery. All present were astonished. The confusion which her death occasioned, stopped, for sometime, all further utterance; but, when every means had been used to restore her, without being able to bring her to life, and, when the effusions of sorrow, poured forth at her death, had, for awhile, ceased, all that were present began to speak what they thought of her behaviour in her last dying moments. Mrs. Gordier, who was totally unacquainted with the soft and delicate temper of the deceased, could not help dropping some unfavourable expressions concerning her manner of leaving the world, which, she thought, plainly enough indicated a knowledge of the murder. Her own parents, who were present at this last affecting scene, fired with indignation at the insult offered to the unspotted innocence of their darling child, could not help resenting the ungenerous interpretation put upon the closing scene of her blameless life. A scene of trouble and mutual reproach ensued, which it is easier to conceive than to relate. When the commotion, however, was a little abated, and reason began to take place of passion, the friends of both families very cordially interposed, and endeavoured to reconcile the mothers by a cool examination of the circumstances that occasioned the unseasonable heat.

“Young Mr. Gordier recollected that he had heard his brother declare, that the jewel in question was to have been presented to his bride on her wedding-day; and, therefore, as that had never happened, his mother might be justified in her suspicions; though, perhaps, the lady might be innocent. The sister of the deceased calmly replied, that she believed that the warmth which had happened was founded on a mistake, which she thought herself happy in being able to correct. ‘The jewel,’ she said, ‘which her sister wore, was not presented to her by Mr. Gordier, but was a present to her some years after his unhappy death, by Mr.

Galliard, a very respectable merchant in Jersey, who had very assiduously paid his addresses to her, encouraged so to do from a view, if possible, to relieve her mind, by diverting her affections to a new object; that, as many jewels have the same appearance, that purchased by Mr. Gordier, and that presented by Mr. Galliard might probably not be the same. Mrs. Gordier very readily acquiesced; and, having had time to recover her temper, fell again into tears, and in the most affecting manner apologized for her late indiscretion; adding, at the same time, that if it was the jewel purchased by her son, his picture was artfully concealed within it, which, by opening, would put the matter beyond a doubt. Neither the sister nor any of the family had ever seen it opened, and knew nothing of such a contrivance. Young Gordier in a moment touched a secreted spring, and presented to the company the miniature inclosed, most beautifully enriched. The consternation was now equal to the discovery. The mystery was unravelled. It was instantly concluded that the horror of the murder must have struck the deceased, and the detestation of the murderer overcame her. The contempt with which she wanted to spurn the jewel from her, and her desire to declare from whom she had it; all these circumstances concurred to fix the murder on Mr. Galliard, who having been formerly her father's clerk, the last word she attempted to utter was now interpreted to mean the cl—e—r—k. The clergyman, who was present, and who gave this relation, being the common friend of Galliard and of the family where he now was, advised moderation and temper in the pursuit of justice. Many circumstances, he said, may concur to entangle innocence in guilt; and, he hoped, for the honour of human nature, that a gentleman of so fair a character as Mr. Galliard, could never be guilty of so foul a crime; he, therefore, wished that he might be sent for on the present melancholy occasion, rather as a mourner than as a murderer; by which means the charge might be brought on by degrees; and then, if innocent, as he hoped he would appear, his character would stand fair; if guilty, care should be taken that he should not escape. He added, in support of his counsel, that a man once publicly charged with murder, upon circumstances strong as the present appeared, though his innocence might be clear as the sun at noon day, to those who examined him, yet would never again be able to redeem his character with the world, let his whole life after be ever so irreproachable.

“The greatest part of the company seemed to approve of his counsel and reasons; but it was visible by the countenance of Mrs. Gordier, that she, in her mind, had prejudged him guilty. However, in conformity to the advice that had been given, Mr. Galliard was sent for, and in a few hours the messenger returned, accompanied by him in person. The old lady, on his entering

the room, in the vehemence of passion, charged him abruptly with the murder of her son. Mr. Galliard made answer coolly, that indeed he well knew her son, but had not seen him for many days before the day of his disappearance, being then out of the island upon business, as the family, in whose house he now was, could attest. 'But this jewel,' said the mother, (shewing him the jewel open as it was,) 'is an incontestable proof of your guilt: You gave the deceased this jewel, which was purchased by my son, and was in his possession at the time of his death.' He denied ever seeing the jewel. The sister of the deceased then confronted him; and taking it in her hand, and closing it, 'This jewel (said she) you gave to my sister in my presence, on such a day, naming the time and place, pressed her to accept it, she refused it, you pressed her again, she returned it, and was not prevailed on to take it until I placed it to her watch, and persuaded her to wear it.' He now betrayed some signs of guilt, but looking upon it when it was closed, he owned the giving it, and, presently recollecting himself, said he knew it not in the form it was first presented to him. 'But this trinket, (said he,) I purchased of Levi, the Jew, whom you all know, and who has travelled these islands for more than twenty years. He, no doubt, can tell how he came by it.' The clergyman now thought himself happy in the counsel he had given; and, addressing himself to Mrs. Gordier, 'I hope, madam, you will now be patient till the affair has had a full hearing; Mr. Galliard is clear in his justification; and the Jew only, at present, appears to be the guilty person; he is now in the island, and shall soon be apprehended.' The old lady was again calm, and forced to acknowledge her rashness, owing, as she said, to the impetuosity of her temper, and to the occasion that produced it. She concluded with begging pardon of Galliard, whom she thought she had injured. Galliard triumphed in his innocence, hoped the lady would be careful of what she said, and threatened, if his character suffered by the charge, to refer the injury to the decision of the law. He lamented the sudden death of the unfortunate young lady, and melted into tears when he approached her bed. He took his leave, after some hours stay, with becoming decency; and every one, even the mother of the murdered youth, pronounced him innocent.

"It was some days before the Jew was found; but when the news was spread, that the Jew was in custody who had murdered young Gordier, remorse, and the fear of public shame, seized Galliard, and the night preceding the day on which he was to have confronted the Jew before a magistrate, he was found dead, with a bloody penknife in his hand, wherewith he had stabbed himself in three places, two of which were mortal. A letter was found on the table in his room, acknowledging his guilt, and concluding with these remarkable words: 'None but those who have ex-

perienced the furious impulse of ungovernable love, will pardon the crime which I have committed, in order to obtain the incomparable object by whom my passions were inflamed. But thou, Father of mercies! who implanted in my soul those strong desires, will forgive one rash attempt to accomplish my determined purpose, in opposition, as it should seem, to thy Almighty Providence!!' What infatuated language is this! Oh! how the god of this world blinds the eyes of the children of disobedience. Surely this tragic story confirms the doctrine of an universal and overruling Providence! Surely, even an infidel, must in this matter, see the *finger of God!* May every one that reads this, adore the God of Providence—reverence his authority—obey his laws, and trust in him for all things. Amen.

THE GRACE OF GOD MANIFESTED,
In a Memoir of Mrs. Sarah Webster.

TO THE EDITOR,

THE following concise account of an aged servant of the Lord Jesus Christ, who was well known to the Rev. John Wesley, and those who laboured with him in the gospel, is handed you for insertion, if you think proper, in the Methodist Magazine, where its publication will gratify those who knew her pious worth, and I trust will be a mean of stimulating others to follow her as she followed Christ.—I remain, with great respect, your's in the gospel,

WM. THEOBALD.

Huntingdon.

Mrs. WEBSTER, (formerly Sarah Reeve), was awakened under the ministry of the late Rev. John Berridge, the pious vicar of Everton, who was eminently useful in his day and generation, and whose praise is yet in our churches. Our departed sister had been at the time of her decease, a devoted follower of the Lord Jesus for fifty years, about forty of which she was a member of the Methodist society; and such was her deep and uniform piety, or consistent deportment, her strict integrity, and universal conscientiousness, that she gained the esteem of all who were acquainted with her, and was indeed an honour to the connexion to which she was closely united in sentiment and affection.

When she first became religious she was much persecuted for righteousness sake; she had many trials to endure, and the violent opposition which she encountered from various quarters, may allowably be expressed in the nervous language of St. Paul, "In deaths often;" but having received mercy she fainted not, but steadily pursued her way, rejoicing that she was counted worthy to suffer for Christ's sake.

For several years after the conversion of Mrs. Webster she at-

tended the ministry of Messrs. Berridge, Venn, and Hicks, all pious ministers in the Established Church, who used occasionally to visit her, and preach in her house; but as these excellent men embraced the doctrines of unconditional election and reprobation, she did not enjoy their preaching as she had done prior to their change of sentiment, (particularly with regard to Mr. Berridge); she was therefore anxious to become acquainted with Mr. Wesley, concerning whom she had heard much, and whose sentiments on these points were congenial with her own. Her first interview with that great and good man was at Bedford, about the year 1774. His conversation and preaching were much blessed to her, and from that period she was decidedly a Methodist. In the month of November in the same year, Mr. Wesley, in consequence of previous invitation, paid her a visit, which he thus describes: "My new friend (speaking of a lady who had taken him in a chaise from Erith to St. Ives) carried me to Godmanchester, near Huntingdon; a large barn was ready, in which Mr. Berridge and Mr. Venn used to preach; and though the weather was still severe, it was well filled with deeply attentive people."—*Wesley's Works, 8vo. edition, vol. v. page 147.*

In the month of January, 1775, Mr. Wesley visited Godmanchester a second time, which he thus mentions: "Thursday 12. We crossed over the country to Godmanchester; the whole town seemed to be moved; the people flocked together from all parts, so that the barn would in no wise contain them. I found great liberty of speech among them, and could not doubt, but God would confirm the word of his messenger."—*Vol. v. page 148.*

This expectation was happily realized; the seed of the gospel thus sown, has sprung up, and brought forth fruit; many who received it are lodged in Abraham's bosom; and although various changes have taken place since that period, there is yet sufficient evidence, that these labours were not in vain in the Lord.

Sister Webster was truly a nursing mother, her house was always open to the disciples of Jesus, and the ministers of the gospel were sure to find a welcome there. She loved the doctrines of Methodism, and was cordially attached to its discipline; she believed them to be scriptural, and her experience proved that she did not believe in vain.

The last year of her life was a season of great affliction; a complication of diseases, to which she had been subject many years, occasioned her almost constant, and often extremely severe pain, all which she bore with great Christian patience. Her faith was strong, her hope was lively, and her love to God was fervent; she ever spoke of herself with great humility, all her trust was in the atonement, she knew in whom she had believed, and was always ready to give an answer to every one that asked her a reason of the hope that was in her; her earnest and affec-

tionate exhortations will not soon be forgotten by those who visited her, and there is reason to hope, that the fruit thereof will remain to eternity.

During her last illness she invariably bore testimony to the reality of her religion; and repeatedly declared, that from the time when the Lord manifested himself to her soul in pardoning mercy, she had never lost her enjoyment of the Divine favour; she had walked for fifty years in the light of God's countenance, and in the full assurance of faith, waited in patient resignation the approach of death, persuaded, that "for her to live was Christ, and to die would be gain." She was not exempt from temptation; and sometimes the attacks of the enemy were so violent as visibly to agitate her whole frame; but by the shield of faith and the sword of the Spirit (weapons with which she was well acquainted) the enemy was always conquered, and songs of deliverance celebrated the victory. As she advanced towards the confines of the eternal world she evidently appeared to be ripening for glory, and frequently expressed the pleasure she anticipated in meeting those of her pious relatives and associates, who had weathered the storms of life, and gained the heavenly port; and in this happy and peaceful state she continued until January 1, 1818, when her eyes were closed in death.

Her remains were accompanied to the grave by a considerable concourse of persons, who appeared anxious to testify their respect to departed worth; and the funeral discourse in the evening, from Luke i. 45, (selected by herself, and in a general sense realized in her experience) collected together a crowded audience, whose serious attention proved the high estimation in which our departed sister was generally held; in short, of her it may truly be said, "Her life was useful, and her death was peace."

W. T.

To the Editor of the Methodist Magazine.

REV. AND DEAR SIR,

From a sense of duty, as well as at the repeated solicitations of several pious and respectable friends, I have drawn up and now send you a Memoir of Mrs. Mary Pottenger, who was for many years one of the brightest ornaments of the Methodist society at Lambourne, and who closed a holy life by a happy and triumphant death. As she had left a written account of her conversion to God, and subsequent experience in the Divine life, I have preserved her own language, except in a few cases where the sense appeared not properly expressed. Requesting you to make such corrections as you may think proper, I am, Rev. and dear Sir, your's very respectfully and affectionately,

Lambourne, 1st Jan. 1817.

THOMAS BUSH.

MEMOIR OF MRS. MARY POTTENGER,

Of Up-Lambourne, in the County of Berks;

(Chiefly extracted from her Papers and Diary.)

“I was born December 21, 1769, at Aldbourne, in Wiltshire; of poor, but pious and industrious parents. My convictions for sin began at a very early period. Before I was five years old, I was sometimes so exercised in my mind that I could not sleep for the painful thought of grieving my dear mother; and also fearing that the Almighty would take her from me by death; or that I myself should die; for I saw myself to be a great sinner, which caused me to water my pillow with my tears, and to pray to God to spare us both. I made resolutions in my trouble to serve the Lord; but oftentimes broke them the next day. Thus I went on sinning and praying. The Lord, however, continued to strive with me by his Holy Spirit, and I was often exercised with alarming dreams of death and judgment. One time I dreamed that the day of judgment was come, and that my parents were to be received to glory. I begged of my mother to let me go with her, but she said it was then too late, that I would not hearken to her counsel nor follow her example, therefore she must leave me to endless misery; she added, that she could not be sorry for me, and was taken up to meet the Lord in the air. The earth opening at a short distance from where I stood, I saw sulphureous flames, and many who made hideous cries in the midst of them. Just as I was falling in, to my great comfort I awoke; and, although it was but a dream, it made a strong impression on my mind. But alas! how soon did I trifle away these serious impressions!

“There was at that time an evangelical minister who preached in the Established Church at Aldbourne, the Rev. Mr. O’Neal. Under his ministry, my convictions for sin were increased; the word, from his lips, often came with Divine power to my soul; which, being followed by the instruction of my parents, together with awful and alarming dreams, greatly excited me to seek salvation. One Sabbath-day, passing by a neighbour’s house, I was called in; when I came, the people who were in the house desired me to read a song or ballad; I was very unwilling to do it, yet had not power to withstand their repeated importunity. After I had complied with their request, I think it impossible to describe what I suffered for several nights and days on that account. I thought God would never forgive that sin. I had another remarkable dream, which was rendered a great blessing to me, for it was as a rod to drive me from evil for years after, which was as follows:—Going out at the door of our house, I thought the four winds were stayed, and it became exceedingly warm; I thought the end of the world was come; the clouds fell around

me like a very thick mist; the sun and the moon fell from their orbits. I lifted my eyes towards the east, and saw the Redeemer appear in such wonderful power and majesty to judgment, as it is impossible for me to describe; but before the sentence was passed, I awoke, and holy joy was kindled in my soul.

“In the year 1781, I went to service in a pious family, the Rev. Mr. O’Neal’s, our parish minister, with whom I continued three years. This was a blessed providence to me. I made improvement as to externals, yet thought but little of inward corruptions. I thought myself in the favour of God, but rested without the true witness. I delighted in reading of the sufferings of Christ, and was often much affected, resolving to shew my love to him by my holy conduct. My dear mistress took me into the parlour once a day, to read to her, except I had offended her, which seldom happened; yet when it did this was my punishment, and a severe one it was to me. At the end of three years I left this family with great regret.

“My next situation was attended with great trials. I was deprived of time to read, and of almost every other means of grace. Hence I went every year to a fresh situation, seeking rest, but finding none, until the year 1788, when Providence again favoured me with a little time for reading, and other private means of grace; yet I dared not to read an awakening book publicly, for if my master observed it, he would in anger take it away with a severe rebuke. Yet he attended the church and sacrament, and I fear thought himself a Christian.

“I now began to discover such a sink of corruption in my heart, and such sinfulness even in my best duties, that I felt myself the chief of sinners; and being far from home, and having no one to converse with on spiritual subjects, I suffered great inward conflicts for two years; at the end of which time Providence provided me with another situation, where I had time for reading on Sundays, and at intervals on the week days. As knowledge increased, convictions also increased; I saw the necessity of being born again, and was truly in earnest to obtain it. My father, about this time, brought me Nelson’s Journal; the reading of which was, through the Divine blessing, of great benefit to me. Sometimes I was enabled to rejoice in hope, and then again was almost in despair. In the beginning of the year 1790, I was under great distress for about 13 days. The guilt of my broken vows and promises rested with such weight on my conscience, and I was so low, that the family in which I lived took notice of my dejection. They persuaded me to associate with the world, and not to read so much; adding, that by so much reading and meditation I should impair my health, and lose the exercise of my reason. But, glory be to God, he gave me to see that they were miserable comforters, physicians of no value. Language

cannot describe what I then saw and felt respecting the evil nature and desert of sin. One day, my bodily strength being nearly exhausted by reason of my broken spirit, as I was walking in the garden, on a sudden I saw with the eyes of my understanding, the heavens open, and a person appeared above the brightness of the sun; and I heard a voice saying unto me, "I am Jesus—I am the Lord Jesus thy righteousness." These words were attended with mighty power, my understanding was illuminated, and I felt a Divine change in my soul. O the beauties I saw in Christ! Now the language of my soul was, Thou, my adorable Redeemer, hast ransomed me, and brought me into the glorious liberty of the sons of God! O Lord, thou hast dealt graciously with me, thou hast signed and sealed the covenant, even sensibly sealed it to my soul, by the witness of thy Spirit. My heart was filled with love to God, and all mankind, both friends and enemies. I cried, "let them all experience thy redeeming love.!"

"I now began to reprove all who sinned in my hearing, both rich and poor, and the Lord was pleased to follow my doing so with his blessing to some, so that they left off to do evil, and learned to do well. Some part of the family, likewise, began to seek after the pearl of great price, so that they were divided, two against three, and three against two. There was an infamous report at this time spread about me; I found liberty to pray for those who had raised it, and was enabled to rejoice that I was counted worthy to suffer persecution falsely, for the Son of Man's sake. These were feasting times to my soul; for near half a year I had free access to the throne of grace, and enjoyed union and communion with God, as a man with his friend. I believe I may say, I lived much of my time above temptation, as if there was no devil nor sin; neither did I do any thing without first asking the Divine blessing and direction.

"I think the first thing which wounded my peace was, I engaged myself to go to a new situation, without first making it a subject of prayer, it being done unexpectedly and in haste; but that did not excuse my neglect. I entered on my new engagement Oct. 14, 1790. This situation was very trying indeed; I had no time to read, except on Sabbath-days, and then but very little. Most of those who lived in the neighbourhood, as far as I could discern, were walking in the broad way that leadeth to destruction; for, although some had the form of Christianity, and strictly attended the church, and made their servants attend likewise, yet they did not deny themselves, and take up their cross and follow Christ, as he hath left us an example. By Divine assistance, I began to reprove those who openly sinned in my hearing; satan stirred them up mightily at first to make opposition; but when the force of truth prevailed against them, so that they could not

deny the evidence of Scripture authority, which was painted against their sinful practices and dispositions; they pleased themselves with calling me *melancholy*, and *precise*, and *Methodist*, although at that time I knew nothing of the Methodists; neither had I for many years any opportunity to attend any Methodist or Dissenting chapel whatever. But I clearly saw that all those who will live godly in Christ Jesus must suffer persecution. I thought I could have gladly received all their contradictions, were I assured my present situation was according to the will of God; but this was still my grief, that I came to this place of myself. I saw my conduct in a very aggravating light; the enemy of souls likewise took great advantage over me on this account; I let go my confidence, and satan again charged me with all the sins I had ever committed, as though I had then committed them. At first I began to fast and pray, but not finding deliverance, I thought myself too great a sinner to be pardoned, and I sunk almost into despair. Satan tried hard in the struggle to draw me into sin, but to no purpose; for although I laboured under a load of guilt, and a hard heart, and could not pray if I might have purchased heaven for one prayer, yet I could by no means turn to sin. Language cannot describe what I then underwent. I continued to wait upon the Lord at my stated seasons for prayer, but was as one dumb; if one tear would have saved my soul, I had not that offering to bring, neither had I any one with whom I could converse. When I had suffered this state of mind 42 hours, as I was kneeling before the Lord, I saw myself a criminal before him, and cried out, "I am guilty—I am willing to go to hell—damn or save." That moment my soul was set at liberty; I was filled with sacred rapture; O how the Spirit within me constrained me to cry, "Abba, Father." I had now faith to believe that the grace of God would be sufficient for me in future, therefore I went on reproving sin. The Lord attended my reproofs with his blessing, and two, at least, were prevailed on to seek for salvation. Many were my trials and troubles, but in all I was enabled to cleave unto the Lord.

"One day, as I was taking up some wood, a stick struck my right eye a violent blow, and, taking cold soon after, it settled in that eye, which was followed by an inflammation, so that both eyes became blind. Not being able to attend to my employment I returned home to my parents for a short time. I remained blind for three days and three nights, at the end of which time, many thought me dying, and were gathered round my bed weeping. I continued to get worse, and felt such a palpitation at my heart, and such painful sensations, that to human appearance I could not remain long in this world. Prayer was made continually for me, and the Lord was pleased to restore me in a very extraordinary manner. I soon returned to my former situation, but O how did

satan rage at me; I seemed as one on the tempestuous ocean, as soon as one wave was over another came on; but wonderful were my comforts at times; the Lord was a present help in and through them all. When my time was nearly expired my mistress earnestly entreated me to continue with her; but I was determined, through grace, to follow the dictates of the Holy Spirit, if it was not so profitable to my temporal interest. I left this situation Oct. 10, 1791.

“In a short time I was sent for to a place about 13 miles from my father’s. I sought to the Lord for direction, and found liberty to engage myself. I was quite ignorant of sects and parties, and knew nothing of difference of sentiment amongst the followers of Christ. I thought that all who attended Divine worship different from the Established Church, were Methodists, and from the time I had taken up arms against sin was called one myself.— Providence now opened a way for me to attend a dissenting meeting. I attended as often as I could, which was once a fortnight, as I and my fellow-servant had our liberty on the Sabbath alternately; when I could I purchased her Sunday, which never happened unless the weather was unfavourable for her to dress and go abroad.

“The people at the meeting-house appeared to me to be Christians indeed, yet their sentiments did not in all things agree with mine; I did not know but that they were right, yet I could not believe that God damned any from their mother’s womb; I endeavoured to think as little on the subject as possible. I had not attended long before some of the female part of the society took opportunities of conversing with me, and for this favour I poured out my soul in thankfulness to God. We likewise corresponded by letter. In one of my letters, which I wrote in the simplicity of my heart, they discovered that I was a Wesleyan, as they then termed it, (although I then knew nothing of Mr. Wesley, or of the principles of the Methodists;) they immediately manifested a very different spirit and conduct towards me, and would not give me the right hand of fellowship. I asked one of the female members of the society the reason of their present conduct towards me; she answered, “I desire to know nothing but Jesus Christ and him crucified.” I said, that is my desire also; but tell me what have I done, or what have I left undone, that I may see my ignorance, and repent; but, to my great sorrow, neither she, nor any of the society, would say any thing more to me. It being time to commence the service, the minister came, and, in his first prayer, he intreated the Lord not to let any of his children be deceived, nor suffer them to be joined with unbelievers, although they might be clothed with sheep’s clothing, and appear ever-so fair. After the service, instead of enjoying the company of my Christian friends, conversing on the good things of God, as before, I was left to walk home by myself; they did not so

much as speak to me, but turned from me as though I was something loathsome and dangerous. Now satan began to assault me in a most violent manner; he suggested, "Thou art an hypocrite, and the Lord hath shewed it to his children, therefore they shun thy company; thou hast fancied many things, but hast contented thyself with the shadow instead of the substance. The hope of the hypocrite shall perish." Reasoning thus with the enemy, I began to sink, for I thought I was of the number of the foolish virgins; yet I cried, "Lord, if I perish, I will perish at thy feet." Opening my Bible, I fixed my eyes on the 4th verse of the 11th chapter of St. Paul's epistle to the Romans, which greatly revived my sinking mind. If so great a man as the prophet Elijah was ignorant, and thought he was left alone, when the Lord had at the same time thousands in Israel, who had not bowed the knee to Baal, I thought these dear people are not warranted from God to behave thus to me. I embraced the first opportunity, bought my fellow servant's Sunday, and went to the meeting in hope of a friendly interview with the dear children of God. But how was my mind oppressed when they again denied me the right hand of fellowship, neither would they talk with me. The minister, likewise, held forth the painted hypocrite in various forms; but said, the Lord would not suffer his elect to be long deceived. O what doctrine was this to my poor distressed soul; I could no longer hold my confidence, but sunk into despair. I returned home in unutterable anguish of soul, and had no one to whom I could open my mind. And, what was worse than all, I could not pray; at my stated times for prayer, indeed, I continued to bow before the Lord, but was as one dumb: my evidence of the Divine favour was gone, and nothing remained but darkness—darkness that might be felt. How did I wish for some experienced Christian to converse with, but all in vain. I said, "O Lord, thou seest the prayerless state that I am in, but all things are possible with thee, be pleased, for thy dear Son Jesus Christ's sake, to deliver me." And I had the presumption to set the Lord a time; for my feelings were such, that it then appeared to me more tolerable to be cast into hell at once, than to continue to live without my God in this world; but I afterwards keenly suffered, both in body and mind, for my rashness and presumption.

"I now began to consider how I should act respecting my father and mother; sometimes I thought it would be best to write to them, to inform them of my state of mind; then again, I thought, why should I grieve their minds, by depriving them of that comfort which they have by knowing nothing of my present sufferings. I looked and longed for the hour of deliverance. A little before the appointed time, I retired to a convenient place, and knelt down and prayed to God, for Jesus Christ's sake, to do with me as was most for his glory. I felt, in a moment, my bodily strength

almost gone, and I thought myself just expiring; but O the condescension and love of God to such an unworthy, presumptuous creature! The moment my soul appeared to be leaving my body, I heard as it were a voice speak these words, "The blood of Jesus Christ his Son cleanseth from all sin." And it was attended with such light, life, and power, that my bodily strength was restored, as instantaneously as it had left me. I now rejoiced with joy unspeakable and full of glory. At the same time, I felt my soul humbled as in the dust, and overwhelmed with holy awe and silent love. Thus I continued for some days in an ecstasy of prayer and praise. I thought nothing should move me in future, for I felt quite delivered from the smiles and frowns of both saints and sinners.

"I continued to attend the Dissenting meeting at all opportunities. I likewise began again to reprove sin. The minister having said in one of his sermons that there was no need of talking to our fellow-creatures, that our example was all that was required of us; the Lord would draw his elect to himself, for all his children should be taught of him—I thought the priests' lips should keep knowledge, and that we should inquire at their mouths; therefore I left off the reproofing for some time, yet not without my conscience often smiting me for it; and now I saw I must follow the minister and his people as they followed Christ, and no farther. I felt it my duty in any wise to rebuke my neighbour, and not suffer sin upon him; I cried again to the Lord for the holy violence which I had lost, and glory be to his holy name, he heard and answered my prayer, and condescended to encourage me by blessing my weak attempts to one of my fellow-servants, who was soon enabled to rejoice in the pardoning love of God. Judging it improper to continue to instruct him in the way of holiness, I persuaded him to go to the Dissenting meeting, and join their Society; he went, and in the simplicity and integrity of his heart, told them his state of mind; when they said they would receive him on one condition, which was, that he should never converse with me. When I solicited admittance to church-membership with them, some time before, they could not receive me because they said I was a Wesleyan in my heart. The young man found himself much disappointed; I told him I thought their motives were pure; that they had seen some of my letters, and thought I held erroneous doctrines; therefore I believed it was in love to his soul that caused them to act thus; I added, I do not feel liberty to continue to instruct you, as it will be more prudent for you to get help amongst them; after much persuasion he joined their church, and I went on my way rejoicing, not fearing the frowns, nor courting the smiles of any.

"It was not long before the Lord gave me to see and feel what I had done by setting him a time to deliver me when under my

late distress ; O how aggravating did my presumptuous sin appear ; I expected his wrath to be poured out upon me, but God is love, and in loving kindness he chastises ; therefore he caused a malignant fever to seize me ; it was amazing what I suffered ; it returned upon me three times, so that all hopes of life were at length given up. O what a bitter thing is sin ! Although the Lord in mercy spared my life, yet my constitution was so sapped, and my intellects so impaired by it, that I continue to wear the marks of it to this day. In the beginning of this affliction my father took me home, where I was restored so far as to be able to walk with a crutch and staff. I went to hear the Wesleyan Methodists, but I could not enjoy their preaching ; I longed for health and strength to return to my situation, which I did as soon as possible. But, in a few months, the Lord again afflicted me with the measles ; I returned home again, and when able to walk abroad I heard the Wesleyan Methodists, but I still felt dissatisfied."

The reasons why our departed sister did not enjoy the preaching of the Methodists were their enforcing the doctrine of Christine Perfection, and asserting the possibility of believers finally falling from grace. Although she could not believe the Calvinistic doctrine of unconditional election and reprobation ; yet having been in the habit of sitting under the preaching of the Dissenting minister before referred to, (who together with the members of his church, were high Calvinists, and great admirers of, if not in connexion with, the late Mr. Huntingdon,) she so far imbibed the doctrines of the Calvinists as to believe that indwelling sin must remain in believers till death, and that true believers could not finally fall away from grace. The following letter, which she wrote some time after this, to a pious female friend, will corroborate what I have stated ; and at the same time will shew her truly Christian spirit ; it is dated September 1797.

" Dear Sister,

" I was convinced of my error when Mr. Perrot preached at Aldbourne. I never was a real Calvinist, neither would they accept me as a member of their church ; because they said I held with Mr. Wesley ; for I believed that Christ died for all, and invited all, but all would not come. I could not believe that God should make any *only* for damnation. They taught me to believe that once in grace always in grace ; upon this I seemed to stand, and I thought I should never fall ; neither did any one's preaching feel so sweet to me as the Calvinists, until I heard that sermon of Mr. Perrot's. But now I find but little, and sometimes no comfort under the ministry of the Calvinists ; yet I cannot speak against them, because Christ says, ' Who art thou that accusest another's servant, to his own master he standeth or falleth.' Indeed I have but little to say of any one ; I have more than I can

well do at home. O I want to be sanctified wholly ! O that the happy hour was come, that I could glorify my God in every thing ; and I pray God to be pleased, for his Son's sake, to pull down the wall of sects and parties, and bring all the dead to life, that with one heart and one mouth we may pray and praise, and grow up into our living Head in all things. I desire to inform you that I am of the same profession with yourselves (alluding to the Methodist Society at Lambourne) and I hope in the same possession of grace also ; although I have not yet an opportunity to join your connexion. I am your affectionate sister," &c.

(The following are the particulars alluded to in the above letter, and which regularly follow her own account from the place where I digressed.)

"One Sunday morning a Mr. Perrot, from Chilton, was expected to preach ; it was with difficulty I prevailed on myself to hear him. His subject matter was justification, and entire sanctification ; he first described the marks of a justified character : I felt I had them all ; but when he treated on entire sanctification, I had no part or lot in the matter. Among other things, he compared a state of justification to a clear water, with impure sediments at the bottom ; while it remained undisturbed it was secure and clear ; but if any thing were thrown violently into it, the filth would rise, and obscure its clearness. So, in Christian experience, a justified character was reconciled to God through our Lord Jesus Christ, and enjoyed peace, hope, love, and power over sin ; but in times of trial and temptation, roots of bitterness would often rise and trouble the soul. He compared a state of entire sanctification, to a water clear throughout, so that however it might be troubled, nothing impure could rise. I saw such a state of Christian experience to be very desirable, and Mr. P. encouraged us to seek it by faith. Now the mists of ignorance fell from my mind ; I saw I had been always stopped at the first principles of religion, but was now determined, by the grace of God, to go on to perfection.

"Soon after this time a young man,* to whom some years before the Lord had made me an instrument of good to his soul, entered into a correspondence with me, which terminated in marriage. About two years after our union, we went to reside at Lambourne. Here I had an opportunity of joining the society. I was introduced into the class in a very affecting manner. O what blessed privileges did I now enjoy. I profited much by all the means of grace. The Lord sent us holy, blessed men, and his work began to revive under Mr. Robert Wheeler. All the preachers were made very useful.

* Not the young man who joined the Dissenting church.

“Nov. 6th, 1803. I was favoured with Mr. Wesley’s sermons; the reading of which was rendered a great blessing to my soul. I felt strong, yea intense desires after the enjoyment of perfect love. On this day, whilst a few friends were engaged in prayer at our own house, I expected every moment that the Lord would come to his human temple, and make his abode with me; but he withheld the blessing till the evening of the same day; then, while B. Jones was preaching, the Lord condescended to overshadow me with his presence; I felt surrounded with the Deity. O what sacred awe and holy joy filled my soul!”

This is all I find written by sister Pottenger, in a regular way, until the beginning of the year 1810. There are several occasional remarks on different sheets of paper, written in the intermediate time, which shew her uninterrupted union with the Father and the Son, through the Eternal Spirit.

It was at the time the last paragraph of her own account is dated, that she received the perfect love of God. I have repeatedly conversed with her on that point, and she always told me that from that period she felt both the witness and fruit of the perfect love that casteth out fear: and that when she was assaulted with close trials, the change was so great, that she frequently sat down and wept with humble gratitude and holy joy.

The late Mr. W. Vipond and Mr. Lewis Andrews, about this time, were stationed in the Newbury circuit (which then included Lambourne) both of whom were made particularly useful to her, both in their public labours and family visits. She was brought clearly to see the peculiar privileges of the New Testament dispensation. She did not satisfy herself with past experience; neither did she rest in present attainments—in being delivered from the rising of unholy tempers; but, with an even steady course, she fervently sought after deeper union and communion with God; oftentimes longing with intense desire to grow up into Christ her living head in all things.

In the year 1806 she was appointed to lead a class; she deeply felt the importance of the office, and her responsibility to the great Head of the Church in the discharge of it. She writes on the occasion as follows:—“May 1, 1806. It has this evening been impressed on my mind that the Lord is about to employ me as a class-leader. After some time set apart for fasting and prayer, I was chosen.

“11. This evening, with trembling, and yet in confidence of Divine assistance, I entered on what I trust is in obedience to the Divine command; it was a blessed time to my soul; the Lord was present.”

She filled that important office until her death, and the Lord made her very useful to those committed to her charge. She did not possess such a gift of utterance as many are favoured with,

yet her affectionate faithfulness in the discharge of her duty gained the entire confidence of all the members of her class, which prepared them to receive her instruction and reproofs with solemnity and weight, as from God; well knowing the Spirit by which she was actuated and guided. There are several in this town and neighbourhood who can date their conversion, under God, to her affectionate exhortations and intreaties.

In the year 1809 a severe and trying dispensation of Providence came upon her husband and her, occasioned by the death of his brother, who sickened with the small pox at a great distance from home, and died in a few days. She gave way to extreme anxiety, fearing that they should act precipitately on the occasion; and felt the return of unholy feelings, although no one but herself discovered it. She immediately lost both the witness and fruit of perfect love, and was brought into great distress; at the same time she held fast her confidence, as to her adoption, feeling she still was accepted in the Beloved; but she had lost that sacred feeling of the Divine presence, which for the last six years she had lived in the enjoyment of. She remained in this state three days, continuing instant in prayer; at the end of which time the Lord again restored her to the enjoyment of perfect love, and she never from that time lost it, but continued to go on from grace to grace, until the Lord said it is enough, come up higher, which will be evidently seen in her future experience. From the beginning of the year 1810, to her last sickness, she has left occasional remarks on the state of her mind, from the whole of which may be clearly seen a soul deeply devoted to God, and constantly breathing after perfect conformity to his holy will.

“Jan. 1st, 1810, (she writes) Glory be to God, another year is gone; and, upon examination, I believe, by the grace of God, I have been enabled to walk by faith, and have made advancements in the Divine life; yet I feel great cause for humiliation. O righteous Father, if thou sparest me through this year, let it please thee, for thy Son's sake, to enable me to walk before thee as a child of light, and to so let my light shine before men, that they may see my good works, and glorify thy holy name! 22d. For some days I have been much exercised with the powers of darkness concerning pecuniary difficulties; but, glory be to God, he hath silenced the enemy, by enabling me to say in faith, ‘Although the fig tree shall not blossom,’ &c. ‘yet I will rejoice in the Lord, I will joy in the God of my salvation.’ In that moment the Lord so abundantly revealed his glory to the eye of my faith, as melted my soul before him.

“Feb. 4. My soul is in an humble, thankful frame; yet I feel much grief on account of the defective state of our Society, and of my class in particular; O that I was in every respect an example to them, and could be an instrument of their improve-

ment. O what a fulness of grace might I have possessed ere now, had I been more faithful. I am self-accused, yet graciously forgiven. April 5. I feel very weak in body, yet, glory be to God, for the abundant consolations of his Spirit. The Lord condescends to make all my bed in my sickness, and gives me momentarily to feel the merit of his death.

“22d. Glory be to God, my heaven here consists in glorifying him; my faith grows stronger. At class I felt surrounded with the Deity. Surely this is typical of that eternal sabbath which I shall enjoy if I am faithful unto death. I expect the Lord is preparing me for greater trials. O my God, my soul is inflamed with inextinguishable desire to love and obey thee; O make me obedient unto death.

“May 6. I feel my soul in great heaviness through manifold temptations. The enemy thrusts sore at me, to sow the evil seed again; thou dost save me, O Lord, although sometimes I am scarcely saved.

“June 13. O Lord, I thank thee for thy word of grace, and throne of grace. I experience thy word to be a lantern to my feet, and prayer to be a necessary means of strengthening faith. Nothing will compensate for the neglect of these. The best conversations and sermons will profit but little unless secret exercises of devotion are kept up. O Lord, help me to watch and pray, and give me every moment to feel the merit of thy death.

“30th. I feel tempted to discouragement and unbelief, but glory be to God, he enables me to turn away from all unprofitable reasonings; knowing that the Lord calls me to come up higher—to drink deeper into his Spirit. If the subtilities of satan, in obstructing our views of the Redeemer's love, were properly known, the way into the holy of holies would be made manifest, and we should find free access, so as to obtain every promised blessing. Lord give me wisdom!

“July 30th. I bless thee, O Lord, in that thou hast given me to be more attentive to the advantages my soul derives from temporal adversity, than to the present pains and inconveniencies which my afflictions naturally occasion. O give me wisdom so to act as to render back all to thee; enable me in all things to seek thy pleasure and honour, and my own sanctification!

“August. For some time, I have felt my mind exercised and drawn out in prayer, concerning the appointments of the preachers. I tremble and fear lest the Lord should, in any measure, deal with us according to our desert; for it is but too evident that the blessed seed which has been so richly sown amongst us, has been choked in many minds with worldly cares, sensual gratifications, and desire of things that do not tend to promote real religion. Dec. 21. To be spiritually minded is health and peace, though in the midst of infirmities; surely this is a mystery,

the Spirit of God alone can explain. O the loving kindness of an infinitely kind and gracious God to a poor weak and helpless worm.

“ In earth, in paradise in heaven,
Our all in all is love!”

(*To be concluded in the next.*)

MISCELLANEOUS.

SPECIMENS OF THE ELOQUENCE OF THE GREEK FATHERS.

To the Editor of the Methodist Magazine.

THE letter which I am now commencing, has no reference to that controverted point of doctrine, which of late it has been my privilege to defend. I propose, at present, to lay before you some extracts from the Greek Fathers; not merely as specimens of their orthodoxy and piety, but as proofs that they were men of taste, of talent, and of genius. The passages which I am about to present to you have hitherto existed only in manuscript; I have translated them at different periods for my amusement, but have never published them until now. Among the panegyrical writings of St. Chrysostom, there are seven orations in praise of the apostle Paul. The Peroration of the fourth, and some passages in the third, are very grand and splendid; but in the second, there is a passage which is peculiarly noble, which is eminently sublime, and which approximates even to the spirit and the fire of Paul himself. It is as follows:—

“ One thing he feared and dreaded, to offend God; and he had no other fear. So also, there was nothing so desirable unto him as to please his Lord. And I speak not of present things, but of things yet future. Tell me not of cities and nations, of kings and armies, of empire and wealth and power; for the spider's airy mansion was more substantial in his eyes. But think of the cœlestial glories, and then may you conceive the fervour of his love to Christ. Compared with the magic of that charm he admired not the dignity of the angels, or the archangels, or any created power; for, in his bosom, he had something greater,—the love of Christ! Possessing this, he deemed himself the most blessed of mankind; devoid of this, he sighed not for worldly dignities, but rather chose, possessed of this love, to be the lowest of the indigent, than, destitute of this, to sit on the pinnacle of grandeur. For him there was one punishment,—to lose this love; this was his affliction, this his torment, this his hell, this an abyss of misery.—Unto him there was one enjoyment,—to experience his love; this was his life, this his world, this his angel, this was time, this was eternity, this the kingdom, this the promise, this a mine of blessings. Whatever was irrelevant to this, he considered as neither painful nor delectable. All sublunary things he regarded as the herb that perishes. The rage of tyrants and the fury of the multitude, were to him the murmuring of insects; and afflictions, and

chastisements, and death, he looked upon as the sports of children, save when he suffered them in the cause of Christ! then, even these, he embraced with joy."

In one of his orations to the people of Antioch, speaking of St. Paul's conduct when in prison, he has the following passage:—

"And think you, that any human opposition could silence the voice of Paul? As easily might you bind the sun-beam which enters at your window, as restrain the lips of Paul! The instructor was in bonds, but the word was free. Paul was the inhabitant of a prison; but his doctrine was on the wing; it was traversing the world."

Gregory Nazianzen was as much distinguished for the amiability of his heart, as for the profundity of his learning, and the elegance of his genius. He wrote a very fine funeral oration on his brother Cæsarius, and another on his sister Georgonia, who died a short time afterwards. He states, that while she was expiring she faintly pronounced the following words of David, "I will lay me down in peace," Psa. iv. 8.

He then addresses her in the following tender and elegant apostrophe:—

"These things, O peerless among women, were repeated by thee, and happened unto thee; the verse which thou didst chaunt, was the event which did befall; thine epitaph accompanied thy departure. Unruffled by the passions' storm, calmly and serenely thou didst live, my sister; and when it was appointed thee to die, the slumbers of the just were superadded to the sleep of nature; in both thy lot was merited, for living and dying thy words were the words of piety.

"I am assured, that the wonders which now burst upon thee, are more glorious and inestimable far, than the objects of material sense; the melody of rejoicing saints; the chorus of the angels; the bright seraphic host; the purer and more perfect splendour of the most exalted Trinity, no longer fleeing the imprisoned mind, no more eluding the ineffectual sense, but possessed and contemplated in cloudless majesty by unclouded intellect, and shining on our souls in the full blaze of Deity! All these objects mayest thou enjoy, whose radiance even upon earth enlightened thee, because the aspirations of thy soul were fervent. And if in my concerns thou still have aught of interest, if unto holy spirits the preception of such things be granted, mayest thou receive, instead of and in preference to funeral offerings, this tribute of a discourse, which unto Cæsarius before thee, and after him to thee, I have devoted, since I am reserved to celebrate my kindred's obsequies. Whether any one, after thee, will scatter o'er my grave, the flowers I now strew on thine, is a question dark and dubious; but oh! may I at least be honoured by my God; sojourning here or translated there, may I be enwreathed with that honour which is in Christ, to whom is due everlasting glory. Amen."

The encomiastic orations of St. Basil have been celebrated by the critics, and proposed as models of composition. They are, undoubtedly, very elegant. If, amid the panegyrics that bear his name, there be one more elegant than the rest, I think it is that on the martyr Barlaam. The exordium of it is as follows:—

“In former times, the memory of the departed righteous was enshrined in lamentations, and embalmed with tears. Joseph wept abundantly for Jacob, dead; piteously the Jews lamented when Moses was inurned, and with many a tear they honoured Samuel. But now we joy in the departure of the just; for since the Christian dispensation, the nature of sorrow has been changed. No more with wailings and with groans, we celebrate the obsequies of the pious, but with holy dances we surround their graves.

“For death unto them is sleep, or rather their removal to a happier existence. From hence exult the dying martyrs, the desire of a more blissful life renders the torments they are exposed to unregarded and unfelt. The martyr looks not to the dangers he must undergo, but to the wreath he is to wear; he trembles not at the bloody scourge, but counts the trophies he shall win; he sees not the executioners who afflict him here, but the angels who applaud him there; he thinks not of the temporary combat, but considers the endless duration of the reward. Even now do they receive from us a most illustrious pledge, by all applauded with holy acclamations, and even from their graves alluring ten thousand votaries.”

Gregory Nyssen has been less celebrated as a writer than some of his contemporaries, but I cannot see the reason of this. It appears to me, that while his matter is equally excellent, his style is as pure and elegant as that of any, and more sweet and flowing than that of most. The reader may form some idea of his merits even from the following short extracts:—

His discourse on the ascension opens thus:—

“In all the journeys of human life, how soothing a companion, how sweet a fellow-traveller is the prophet David! suited to each spiritual age, and applicable to every estate of Christians. The infant in piety he allures by gentleness; the man he assails with vigour: he disciplines the young, and supports the head of age. He becomes all things unto all, the soldier’s armory, the instructor of the combatant, the school of the wrestler, the wreath of the victorious; a source of pleasure at the banquet, of consolation at the grave. There is not any thing connected with our existence, which partakes not of his hallowed influence. Is there any potency of prayer which David cannot communicate? Is there any joy in the feast which David cannot inspire?”

In the first chapter of his work, “On the formation of man,” he gives us a previous account of the formation of the earth, with its trees, plants, animals, &c. he then concludes the chapter thus:—

“The creeks and harbours, scooped out as it were spontaneously, connected the continent with the ocean; whose mild pacific bosom, to the bright verdure of the meadows opposed its radiance, with soft and gentle breezes in beauteous undulation swelling. Thus, all the riches of creation, all the treasures of the earth, and the sea, were ready, but there was no one found to participate and enjoy them.”

His panegyric on St. Stephen begins thus:—

“How beautiful is a chain of connected blessings, how sweet the flow of unimpeded joys! Lo! from one festival we are summoned to another, and pleasures are exchanged for pleasures. Yesterday,

the Lord of all things was the source of our delight; to-day, an imitator of the Lord. And how have they become our theme? The one in our behalf put on mortality; the other put off mortality for his sake. The one explored for us this cavern of life; the other quitted life for him."

St. Basil's Panegyric Oration on the martyr Gordias, is also a very fine composition. It appears, that a little way out of the city there was a church dedicated to some of the martyrs; and that when Basil pronounced this discourse, it was the first time of his preaching there since the commencement of that year. The exordium of it is particularly beautiful; it is as follows:—

"Nature has imposed this law upon the bees, never to quit the hive, until their leader shall have commenced his flight. Since, therefore, I behold the people of the Lord going forth to the celestial flowers; I mean the martyrs, I would ask the name of their conductor; who hath given wings to this mighty swarm? who hath transformed the winter's dreariness to the life and splendence of spring. Now, for the first time, the people streaming forth from the city as from a hive, in one multitudinous assemblage, occupy the glory of the suburbs, this fair and venerable stadium of the martyrs. Me too, forgetful of mine infirmities, the admiration they excite hath aroused and renovated: I also will spread wide my wings, and murmur around their glorious achievements, as bees around the flowers."

I could easily present you with more specimens of the beauties of these neglected writers, but it is perhaps advisable that I should now conclude.—I remain, Sir, your obedient servant,

Margate, April 9, 1818.

H. S. BOYD.

To the Editor of the Methodist Magazine.

REV. SIR,

THE world abounds with anecdotes, many of which, by their indelicacy, are shocking to modesty, and many more answer no other end than that of exciting a smile of pleasantry by their wittiness or humour. The following one of the Hon. and Rev. W. B. Cadogan, it is to be hoped, will produce a much better effect, and find its way to the consciences of many for whom it has a point.—I am, Sir, your's, &c.

Sheffield, Jan. 20th, 1818.

W.

A musical amateur of eminence, who had often observed Mr. Cadogan's inattention to his performances, said to him one day, "Come, I am determined to make you feel the force of music; pay particular attention to this piece." It was played. "Well, what do you say now?" "Why just what I said before." "What! can you hear this and not be charmed? Well, I am quite surprized at your insensibility! *where are your ears?*" "Bear with me, my Lord," replied Mr. C, "since I too have had my surprize; I have often, from the pulpit, set before you the most striking and affecting truths; I have sounded notes that have raised the dead; I have said, *surely he will feel now*;—but you never seemed charmed with *my* music, though infinitely more interesting than *your's*. I too have been ready to say with astonishment—*where are his ears?*"

As it is our desire that none of our Correspondents may have the least occasion given them for complaining that we treat them with any injustice or unkindness, we insert the following letter, verbatim as we have received it, sincerely hoping that Mr. Boyd will not judge it necessary to make any reply to it, or take any notice of it.

TO THE EDITOR.

FINDING that my letter, dated March 19th, was objected to, because of its length I have here contracted it. Far be it from me to move, or prolong any unedifying controversy in the Magazine, which has hitherto been, and I hope will ever be, most extensively useful in promoting the best interests of precious souls; but, if in its pages a character has been injured, in order to maintain its credit it must remove the injury as far as possible. That I may give no occasion for dispute, I shall not in this letter enter into the subject in debate, more than is necessary to counteract the unjust and personal aspersions, and glaring misrepresentations, which Mr. Boyd has most illiberally sent forth respecting me in your number for March. Surely religion does not inculcate a disregard to "all respect to private feelings." Had he spoken the truth, or contented himself with fairly answering my pamphlet, or any part of it, I should not have troubled you with a letter at all; but justice requires that I clear myself of false accusations, and that you do not hinder this from being done.

First, then, Mr. Boyd says of me, that "He actually believes that the ancient fathers, and the church in general, were adverse to the eternal Sonship, and in favour of the new system." I answer, I do not, I never did believe any such thing, and I never said I believed it. No, what I know of the fathers makes it impossible for me to have this belief; and also I am too ignorant of their writings *actually* to have this faith, Mr. Boyd himself being witness, who must "be permitted to pronounce with confidence" on this point. While he charges me, at the same time, with profound ignorance and this *actual* belief, does he not charge me with something worse? Truly, I never denied that some of the fathers held the doctrine; their writings I respect, which doubtless may be studied with advantage, and should be regarded as a treasure, but not as a standard; let the good be received, let the bad be rejected. However, I have not deemed it to be my province to study their works, and of these I have never pretended to a critical knowledge.

But how then can my presumption be excused, since according to Mr. Boyd I have discussed some of their opinions, "subjoined them," and spoken of when, where, and by whom the Nicene creed was written, &c. The truth is, I have not said a word about when, where, or by whom, the creed was penned, have not "subjoined them," not quoted a syllable that I know of from the fathers. It is true, I noticed the Athanasian and Nicene creeds, and several passages from the fathers, *quoted by Mr. Moore*, as to their agreement with Scripture, and their bearing on the point in question, without concerning myself, unless indirectly by way of inference, with the opinions of the writers; and shewed that those creeds and cited passages, in themselves apart, do not prove that the fathers held the doctrine, and from them it could not be proved; but I never suggested what were their opinions; the most I said was, that the Nicene creed was written against the Arian heresy; and "that a man culling from the fathers may defend very opposite doctrines, and seem to have them on his side;" and, not having decided at all on their views, I concluded that part of the subject in these words, "that whatever was the opinion of the ancients, these quotations do not prove they held that doctrine in favour of which they are introduced." (p. 28.) And, therefore, I ask, Was it right and just to assert and publish to the world, that I *actually* believe they were adverse to the eternal Sonship, or that I subjoined them? No, my appeal was and is, not to them, but to the true standard, the *Word of God*; and in things, from other sources, proposed to my faith, if I cannot find a scriptural sense, with me they have no weight.

Mr. Boyd further represents me as having made "the monstrous assertion that the two creeds above-mentioned, do not teach the Eternal Sonship." I never directly or indirectly made the assertion. I did not pretend to give an interpretation of the Nicene creed "according to any particular sense in which the compilers, or any other persons, may have considered it, any further than as that sense accords with the Holy Scriptures," p. 25, of my pamphlet. I also allowed that two or three articles of the Athanasian creed may be explained to bear against my views, (p. 7:) thus, while I shewed the creeds which bear a good and scriptural sense, exactly agreeing with my sentiments, I also granted, that in another sense, they may teach the doctrine of the

Eternal Sonship: Hence, again, I have been misrepresented, and under the cover of that misrepresentation, ridiculed.

But there is one accusation more, which, if well founded, ought, I confess, to make me ashamed; it is thus worded, "He writes a book against the Eternal Sonship; and yet, he has not a correct view of the doctrine he opposes." For proof of this Mr. Boyd ought to have referred to page 4th, where I stated my views; but, instead of that, he only says, in support, of his affirmation, I intimate that the Sonship I oppose, "and the Sonship as explained by (Dr. Samuel) Clarke are *the same thing!*" Now just as much right have I to say, he is ignorant of the subject, because he as strongly intimates, that my views, and the Sabellian heresy, are *the same thing!* The truth is, I have not given such an intimation; just the contrary, for I said, the "Divinity of our Lord is acknowledged on both sides." (p. 4.) And, again, the doctrine of the Eternal Sonship "seems, and is actually intended by its professors, to oppose Arianism." (p. 11.) From this it is clear I could not mean that the two doctrines were the same in the views and opinions of the parties; I could intimate no more than that in their natural consequences they come to similar results. If I erred, he should have pointed out the error, and in that case he should have had my thanks. In respect to Sabellianism, I know myself to stand clear of that heresy. In the Godhead, according to the Scriptures, I believe there are three persons, not, indeed, separate, but *perfectly distinct*, and that each person has distinct offices in the economy of redemption; I certainly do not pretend to know in what the personal distinctions particularly consist, neither can I tell the modus of the Divine subsistences; but rejoice in what I know of Scripture testimonies respecting the fact; and I gladly use all the help I can find towards understanding the holy word of God; beyond the declarations of which I cannot, for any man living, depart one single hair's breadth.

In Mr. Boyd's letter there are other misrepresentations, but as they may have arisen from mistake, I shall not here notice any of them, except this one, namely, that he says in speaking of the term "Word," I "plainly allude" to this passage, "the Word was made flesh." Now it is evident, to those who have read my pamphlet, that I do not allude to this passage, because it is seen at once that it alone does not, cannot, prove what was said of the term "Word;" the allusion is to John i. 1, 2, 3, which I should have thought no one could mistake.

I do not think myself much wiser for Mr. Boyd's secret, yet give him credit for his scholarship and learning, and shall not offer my vote against his being umpire "on any question relative to the fathers," provided he forbear to heap on me personal abuse; but whatever his attainments may be, I suppose he does not intend that letter to be esteemed as a specimen.

THOMAS EXLET.

RELIGIOUS INTELLIGENCE.

BRITISH AND FOREIGN BIBLE SOCIETY.

On Wednesday, May 6th, the 14th Anniversary of this Society was held in Freemason's Hall, Queen Street. At half past nine o'clock in the morning the doors were opened, and by ten the Hall was completely crowded.

At 12, the Right Hon. Lord *Teignmouth* took the chair. His Lordship then observed, that from the voluminous documents in possession of the Committee, it had been found impossible to prepare the Report in such a manner as would not encroach on the time of the meeting. They would therefore at present hear only a short sketch of the Report. This was now read by the Rev. *Wm. Dealtry*. Following the Geographical order, as nearly as circumstances would admit, it began with the Netherland Society, which united no less than 52 several establishments, and beside the distribution of Bibles and Testaments, was engaged in an edition of the Malay Bible and Testament for the Mahometan population of the East. The Hanover Bible Society, under the patronage of H. R. H. the Duke of Cambridge, with many noblemen and dignified Ecclesiastics, was proceeding in the distribution of the Scriptures among Protestants and Catholics; many of the latter, notwithstanding every discouragement, co-operated in this interesting object. From the depository of the Parent Society at Hanover, 500 copies had been sent to Hildesheim and its vicinity. How destitute this district was, may be learned from the statement of a respectable Parish Clergyman, who, on his settlement there, about five years before, "found not a single Bible in the village, the church, or the school!" The grateful manner in which

this supply was received, may be seen from the reply of the Rector of a Protestant Grammar School, who says, "This donation shall stimulate us to watch over the best interests of our youths, and by the public reading and expounding of the Scriptures, to kindle the flame of religion in their minds, and thereby render them truly wise and virtuous." The Brunswick Bible Society was also prospering under the patronage of the Duke of that district, and Auxiliary Societies were formed in many places. "The Prussian Bible Society, under the patronage of his Prussian Majesty, consisting of the Central Society at Berlin, and various branches and Auxiliaries in different parts of the kingdom, exhibits a gratifying spectacle to the eye of the Christian philanthropist."

The Report went on to state the progress made by the Societies in the Grand Duchy of Berg, in Königsberg, in Cologne, Minden, Westphalia, Thuringia, Dantzic, Cleves, Pomerania, Silesia, Lubec, Bremen, &c. It stated, that a new and promising Society had been formed at Rostock, where the Committee, reflecting on the late indifference to religion during the reign of infidelity, considered themselves "peculiarly happy that at this very time they were encouraged by the distinguished labours of the British and Foreign Bible Society to lay the foundation of a Bible Society of their own." The progress made by the Frankfort Society had drawn from the Emperor of Russia a strong testimony of his commendation and friendship. At Hesse Cassel a Society was formed by the sanction of the Elector; and several Auxiliary Societies had greatly tended to strengthen the Hesse Darmstadt Society, the influx of contributions from every quarter proving the existence of a favourable disposition towards the furtherance of the sacred cause. The Nassau Bible Society had a great many branches, and had already distributed 1,800 Catholic New Testaments, and 700 copies of Luther's Bible. In Saxony, Saxe Weimer, and Wurtemberg, the cause was equally prosperous, as also in many parts of Switzerland, and the Valles of Piedmont. France and Italy had also borne a part, though in very different proportions, in this great work, and many thousand copies of Ostervald's Protestant New Testament had been dispersed in France, where there was, in general, an appearance of an increased desire to peruse the Holy Scriptures. In Italy, editions of the Catholic New Testament had been printed, "without note or comment," both at Tunis and Naples, and many channels found for their circulation, with the prospect of their being thankfully received.

In May last, was formed the Malta Bible Society, (for the encouragement of which the Committee voted £500,) and this Institution is now using "every exertion to render its advantageous position conducive to the dissemination of the Scriptures along the shores of the Mediterranean, and even in the interior of Asia."

The Catholic Professor of Divinity at Marburg, Leander Von Ess, amidst many difficulties, perseveres in the propagation of the Scriptures, observing, that he never spread such a number of New Testaments in so short a period, as since the late prohibition by the Pope; and no where had he perceived "a more lively and ardent desire after the word of God than in the very places where infatuated men strove to dry up the fountain of living water, or prevent the people from having free access to it." Last autumn he took a Biblical tour through some of the provinces by which he is surrounded, his aim being to confirm the friends of the Bible, to reconcile its enemies, and to scatter the blessed seed of the word on the right hand and the left. For this end the Committee furnished him with funds amounting to £5,000. A satisfactory account was received of the expenditure. The conduct of the Agents of the Committee, Drs. Paterson, Henderson, and Mr. Pinkerton, was characterized always, and still is, by a diligence, propriety, and zeal which fully justified the confidence placed in them by the Society.

The Danish Bible Society had, during the last year, been printing 10,000 copies of the Bible, with 5,000 extra Testaments, towards which this Society gave them £500. Two promising Auxiliary Societies were established in the island of Zealand; and the Sleswig-Holstein Bible Society had been active and useful in both those spheres.

The Report proceeded to state the judicious arrangements which had been made by the Icelandic Society, which was encouraged by a grant of £300 from this Society. The Swedish Society, aided by the King of Sweden and the first persons of the Government, and by many auxiliary Societies, continues its unwearied efforts in the cause. Fostered by the paternal care of his Imperial Majesty, the Russian Bible Society has enlarged very much its dimensions, and strengthened itself by some newly formed, but promising auxiliaries, and there is little doubt but that, ere

long, in Russia, as well as in Britain, Bible Associations will follow in the train of Auxiliary Societies, and become co-extensive with them. In Finland, the progress of the Society was under the direction of the Archbishop and Governor General, and corresponds with the expectation which its first promise excited; but of all the Auxiliaries, that at Moscow was the most splendid and efficient, and was only inferior to the Parent Society at St. Petersburg. The Emperor had presented them with a large stone house, wherein to hold their meetings.

From the East, accounts of an equally pleasing nature were received, the Corresponding Committee of Calcutta still going on in the Lord's cause. Wm. Hey, Esq. of Leeds, in order to encourage the Baptist Missionaries at Serampore to execute their designs of translating the Scriptures into all the vernacular tongues of India, has presented the Society with £1,475 as an offering from "certain friends to the translation of the Scriptures for that specific object." The natives, both Hindoo and Mahomedan, have also received the Scriptures with so much readiness that it has been thought necessary to put again to press the Rev. Mr. Martyn's Hindoo Testament, the first 5,000 (printed in 1811) being nearly gone.

In Madras, though no Bible Society has been established, very liberal contributions had been transmitted through the Rev. M. Thompson, and the like activity prevails throughout India, and particularly in the Society at Bombay. On the Malabar coast, to the south of Bombay, the New Testament in Portuguese, has been distributed, and the Gospel in Syriac (edited by Dr. Buchanan) to the Syrian Churches.

At Colombo, in Ceylon, the translation of the New Testament into Cingalese, begun by the late Mr. Tolfrey, is carried on under the direction of Messrs. Chater, Clough, and Armour. In the mean time the old version has been circulated, particularly in the goals of Jaffna, and a considerable reform has taken place there.

In consequence of Java being restored to its parent country, the Bible Society there had united itself to that of the Netherlands, and the new Governor had agreed to be its President.

At Amboyna, Penang, and Malacca, the cause proceeds with like energy. Dr. Morrison and Mr. Milne are printing the Scriptures at Malacca, not thinking it safe at Canton, and many openings are found for their circulation.

A Bible Society has been formed at Port Jackson for New South Wales, under the superintendance of the Governor, who declared he felt himself bound, "as a man and a Christian," to support the Institution; and of their funds £150 had been remitted to the Parent Society.

Africa, from the peculiar circumstances of that continent requiring more, than almost any quarter of the globe, the instruction of the Scriptures, had sent a contribution in gold dust, amounting, in pecuniary value, to £103. 14s. 7d.

In America the cause was flourishing, and the number of Auxiliaries was believed to exceed 200. The Committee here did not fail to avail themselves of the presence of Dr. Mason, to testify through him their high respect for the American Bible Society, and the deep interest which they continued to take in every measure which might conduce to its success. A Society had been formed at Niagara, in Upper Canada, and another in Prince Edward's Island.

After a long account of farther progress abroad, the Report then alluded to the domestic transactions of the past year, which had been such as to furnish the Society with deep matter for congratulation and thankfulness, the number of Auxiliaries having, at the close of the year, amounted to nearly 500, independently of Associations; scarcely a county in the island being destitute of one or more of these Auxiliary Establishments.

The Society were much gratified with the formation of "The Merchant Seamen's Bible Society," and were happy to add, that within two months after its formation, 133 outward-bound ships, containing 1721 men, had been supplied with 380 Bibles and Testaments. Much aid was derived from the female part of the community, and as an example of this, Liverpool, with its ten Associations, in aid of the Ladies' Auxiliary Society, deserved to be particularly noticed. Mr. C. S. Dudley had done much; and when it is mentioned, that from March 31, 1817, to March 31, 1818, he had travelled in the service of the Society more than 4,500 miles, visited 107 Committees, and attended 128 General Meetings, (59 of which were for the establishment of new Societies or Associations,) nothing which the Committee could add, could strengthen his claims to the grateful acknowledgements of the British and Foreign Bible Society. Among the many legacies the late Miss Mary Houston, of

Dublin, had bequeathed £3000, and also a moiety of her estate; and a donation of £500 had been received from an anonymous friend. The Report then stated, that the number of copies circulated last year was

Bibles	-	-	89,795	Testaments	-	-	104,306
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And in somewhat less than thirteen years there had been more than Two MILLIONS circulated by the Society. It then concluded with a general review of all the past occurrences since the first formation, and expressed an earnest hope that the Lord would continue to aid them, while in the devout strains of holy writ, they implored his continued benediction upon it—"Let thy work appear unto thy servants, and thy glory unto thy children, and let the beauty of the Lord our God be upon us, and establish thou the work of our hands upon us, yea the work of our hands establish thou it."—Amen.

Among the remittances are:—Bedfordshire, £1,725; Essex, £2,304; Gloucester, £978; Kent, £1,953; Lancashire, £2,740; London, £7,145; Middlesex, £1,480; Norfolk, £1,007; Oxfordshire, £1,197; Somersetshire, £1,794; Staffordshire, £1,032; Surrey, £1,075; York, £3,980; Scotland, £6,205, &c. &c.

Total net receipts, sales included	-	-	£86,979	10	4
Total payments	-	-	71,099	1	7

The Chairman then stated, that further particulars would be given in the printed Report.

MISSIONARY INTELLIGENCE.

GENERAL MEETING OF THE WESLEYAN METHODIST MISSIONARY SOCIETY.

THE First Meeting of this Society was held in the New Chapel, City Road, on Monday, the 4th of May, at 11 o'clock in the forenoon, THOMAS THOMPSON, Esq. M. P. in the Chair. The attendance was greater than the chapel, large and commodious as it is, could accommodate; and the proceedings of the day will be long remembered. The addresses delivered on the occasion produced a powerful impression in favour of persevering and renewed exertions for the extension of the kingdom of Christ; and the effect of them will, we doubt not, be seen in the additional zeal, with which the plans of the Society will be carried into effect for the supply of a now exhausted fund.

The time allotted for the Meeting having expired before the business of the Meeting was finished, an adjournment was proposed; and the hope was entertained, that SIR ALEXANDER JOHNSTON, Chief Judge of Ceylon, whose arrival in town was announced to the Meeting, might be present on Thursday evening, the time to which the Meeting was adjourned. In the mean time, at the particular desire of Mr. Thompson, Sir Alexander was requested to take the Chair; to which he kindly consented; but was prevented by the melancholy and alarming state of the health of his excellent Lady, who had returned home ill; but, on the day preceding the adjourned Meeting, had an accession of indisposition. The chair was therefore resumed by Mr. Thompson; and a delightful evening was spent in terminating the business of the Meeting. We have not room for even an abridgement of the many excellent addresses which were delivered on the occasions; and have only to regret that more of our friends could not be accommodated, and share in the interest and edification of the proceedings.

The Collections made at the religious services, and at the Meetings, we are happy to state, amounted to near £800.

On Wednesday, April 8, a Public Meeting was held in the Methodist Chapel at Bakewell, for the purpose of forming a Methodist Missionary Branch Society. On account of the smallness and poverty of the Methodist Society in Bakewell, and several other very unfavourable circumstances, the formation of a Missionary Society in that place was long deemed impracticable. It was at length, however, determined to make the attempt; and the success was such as exceeded the most sanguine expectation. The Meeting commenced at two o'clock in the afternoon; and though the weather was very unfavourable, the congregation was respectable. Mr. Brownell, from Sheffield, being called to the Chair, stated the object, and directed the proceedings, of the Meeting, in a very able and affectionate manner. The very

appropriate and energetic addresses delivered by Messrs. Davis, Keeling, Lord, Mortimer, Cocker, Shaw, and others, were heard evidently with great attention and interest. Very appropriate and impressive sermons were preached by Mr. Brownell on the preceding evening, and by Mr. Davies after the Meeting. The Collections amounted to 16*l.* 14*s.* 9½*d.* a small sum indeed, when compared with what is collected on such occasions, in Sheffield, Manchester, and such like large and populous places; but to those who are acquainted with the population and circumstances of Bakewell, it appears astonishingly great. It is hoped the Meeting will be of great service to religion in Bakewell itself, as well as beneficial to the cause of Missions abroad.

On Thursday, April the 16th, was formed a Branch Missionary Society for Newport (Monmouthshire) and its vicinity. Two very impressive and excellent introductory sermons were delivered: one on Wednesday evening, by Mr. BUCKLEY, on the personal dignity and glorious conquests of Jesus Christ; and another on Thursday morning, by Mr. MORLEY, on Christ's "unsearchable riches." At six o'clock in the evening, the public meeting commenced with singing and prayer; after which, Mr. Buckley was called to preside, which situation he filled with ability and affection. The Chairman stated, in an able manner, the object of the meeting; after which, Messrs. Morley, Hunt, Birley, Overton, Edwards, Raynar, and several others, spoke at some length. While the speakers were depicting the deplorable state of the heathens, and describing their horrid rites, their degrading superstition, and their utter ignorance of the only true God, and Jesus Christ whom he has sent, there was evidently produced for them a feeling of commiseration. But while the pleasing and heart-cheering intelligence was communicated, that God has graciously opened a "wide and effectual door" to our dear brethren the Missionaries into almost every part of the world, and that he has inclined many promising young men to offer their services in this highly important work, every eye seemed to beam with delight. The assembly was large and respectable. The public collections amounted to 24*l.* (including a lady's golden ring) and since then, a considerable sum has been raised by subscriptions. May this well-directed zeal, in the blessed cause of millions, continue and increase, until every village in the world is blessed with a faithful and affectionate Missionary! Amen.

On Tuesday, April 21, a Public Meeting was held for a similar purpose, in the Methodist Chapel at Barton, in Lincolnshire, and two sermons were preached on the occasion, viz. one in the morning by Mr. Turton, and one in the evening by Mr. Benson; when the collections and contributions amounted to upwards of £50.

ASIA.

Extract of a Letter from Mr. ERSKINE to Mr. WM. MYLES, dated Point de Galle, Island of Ceylon, May 26, 1817.

REV. AND DEAR SIR,

I most gratefully acknowledge your kindness for your welcome letter, with which I was favoured a few months ago. I acknowledge also your additional kindness and attention in sending me the parcel I received by our dear brother, who landed here the 25th ult. Brother Lynch, no doubt, will be equally gratified and thankful for the kind tokens of your brotherly regard. He is at present visiting Madras, where there is a favourable opening, and the commencement of a good work. Through the tender mercy of my indulgent God, my health is tolerably good, and my soul enjoys the comfortable manifestations of Divine love. Kind, particularly kind, has God been to me since I have arrived to my native shores; my goodness and mercy have accompanied

me by sea and land, so that, having obtained help, I continue to this day. The Lord's past and present gracious dealings towards me call loudly for grateful songs of praise, yes, praise as lasting as eternity.—With respect to our mission, good, yea, much good, has been done since our arrival in this island; and, God be magnified, we have had some sound conversions. But these conversions have been, mostly, if not altogether, confined to the English and Dutch descendents. Some heathen priests have laid aside their yellow robes, and taken upon themselves the profession of Christianity; but I doubt their hearts are not changed by God's Holy Spirit, and this and nothing else is scriptural conversion.

Brother M'Kenny is my colleague at this station; he is a blessed zealous man. We have a pretty good class, some truly alive to God, and others longing for salvation through the blood of the Lamb. Our congregations, both in English and Portuguese, are pretty large, but we want

more of the powerful displays of the Holy Spirit, to give life to dead souls, and animation to our worship. We frequently take excursions among the ignorant and idolatrous heathen, and are often absent from Galle for 13 or 14 days at a time.—On these occasions we preach every day, baptize, marry, catechize, &c and sleep in little huts at night, made of the cocoa nut tree leaves, where, with Jesus in our hearts, we are as happy as princes.

This mission, since its commencement, has been unavoidably very expensive. I believe we all feel this very sensibly; nor do I think we are likely to get much assistance, in a pecuniary way, among this people for a long time yet to come; so that from home we must continue to expect support, and this is really trying when we consider the state of our connexion both in England and Ireland. We have at present six or seven missionary stations, and hope to take in two more at our next Conference, which will commence the last Monday in July.—I hope our dear fathers and brethren will continue to pray for us, that the word of the Lord may have free course, and be glorified, and that thousands of the idolatrous heathen may yet, through the instrumentality of the Wesleyan missionaries, be brought to the knowledge of themselves as sinners, and of Jesus as their adorable Saviour.—Please to remember my affectionate and respectful regards to sister Myles, and give my kind love to any of the preachers you may have an opportunity of seeing.—And now, begging a place in your prayers, and a line when opportunity offers, I remain your affectionate and obliged brother,

GEORGE ERSKINE.

Brother Newstead is here with me this moment, and desires his very kind love to you and Mrs. Myles. Brother and sister McKenny join in kindest love to you and sister Myles.

Extract of a Letter from Mr. HARVARD to his Father, dated Ceylon, Sept. 19, 1817.

I please myself with the hope that all my last year's letters have been received; surely they have gratified you, and the two boxes to the Committee. We shall shortly send another. I have written a short "Dialogue between a Missionary and a Priest," which has been printed in Cingalese and English, and has been useful. I heard the other day, of one of the Priests in the Matura district, in whose way a copy of it fell, and he has in consequence come to our Missionary there, thrown off his yellow robe, and expressed

a determination to embrace Christianity. You will be pleased to hear, that lasting impressions were made on the mind of a Priest, under a sermon I preached at the Buddhist temple, when I was at Galle last year, from 1 Cor. viii. 4, "We know that an idol is nothing, and that there is but one God." He remained with many secret struggles for several months, and at last came to brother Erskine, and offered himself to become a Christian; he is not yet baptized; but the Galle brethren now regularly preach at the same temple, in one of the apartments in the priest's house, I believe it is their dormitory; and the curious fact is, that the whole college of priests unite, (with a few exceptions,) in getting the place ready whenever the brethren go! To the Lord be all the praise!

I am very anxious to leave Colombo, and be more among the natives, being persuaded that the Lord would make me useful among them, and my heart is with them. I expect I shall, after our next Conference; but our brethren have agreed that I should continue a third time, so that by the Conference, if spared, I shall have been four years in this arduous and trying station. It is, however, becoming more and more easy and gratifying in prospect; but some serious labours will devolve upon us in the ensuing year. I am glad that brother Clough is continued as my colleague, on account of his connexion with the Cingalese translation. I suppose we shall leave Colombo together.

Our Conference has been a remarkably good one. We have got through a great deal of business, and some of it of a perplexing and trying nature, but we were "all of one heart and of one mind," and the Lord was with us. The Colombo station has been divided into three; two of its sweetest wings have been cut off, Negombo to the North, and Caltara, including Pantura, to the South. Our circuit still, however, includes on the north side 10 miles, and on the south 15. The Jaffna circuit has been divided into two; for Point Pedro to the north is made a station. We have much prosperity in all our borders, and a pledge of more. The Lord be praised for all his mercies! We have a prospect of one or two young men for the next Conference, and we begin to raise money towards the support of the mission in a small way. "Who hath despised the day of small things?" I hope we shall have more brethren sent out to our assistance, several important stations remaining yet unoccupied. You will, of course, be expecting to hear of my removal to Madras; the affection of

the brethren, however, has disappointed my wishes. I almost insisted on going, till I found the general bias of the brethren's minds, and, fearing to persist, I made it a matter of prayer to God, and was allowed to be absent from the Conference while the subject was debated; and in my absence the resolution was passed on the subject. I hope it is of God. My soul acquiesces in it. I believe the brethren have acted from the purest motives, and hence I feel happy in their decision. I would have stayed in Bombay, but the brethren did not consent to it; and I would have gone to Madras, but they forbade it, so for the present Ceylon is my place. If I am but made useful in the conversion of souls, I care little in what part of the vineyard I am ordained to labour. The box by the General Stuart came safe to hand, and its contents were truly gratifying to us. When you send out another box contrive to get something for brother Clough from his friends in Yorkshire, &c. He is very affectionate, and I suppose neither of us would wish to change his colleague while we remain on the island. Is it not remarkable, that we have been together almost from the beginning?

Sir Alexander and Lady Johnston behaved to us most kindly and affectionately to the very last; I shall ever esteem and respect them as long as I live, and may all-sufficient grace and an eternal weight of glory be their portion! Amen.

Extract of a letter from W. B. FOX, to Mr. AIKENHEAD, dated Caltura, Oct. 29, 1817.

MY DEAR BROTHER,

THOUGH my numerous and necessary engagements scarcely give me an hour's breathing time twice in a week, and an hour's relaxation has not formed a part of my experience for a long time, and especially as, in addition to many other things, I am obliged to write a considerable part of my Portuguese sermons, as I dare not yet wholly commit myself to preach extempore in that language; the deep and lasting impression of your kindness to me in former days pleads irresistibly at least for my sending you a few lines. We landed at Point de Galle April 25, twenty-five weeks and one day from the time we weighed anchor at Gravesend, all in good health and as happy as kings, (to use a north country phrase.) After a week's stay at Galle, I and my little family set out for Colombo, drawn by animals about the size of a three month's old calf, which, in this country, they call *bullocks*, and in four

days we reached Colombo, having moved the astonishing distance of 72 miles! For three months I was incessantly engaged in assisting in the arrangements of our accounts, &c. from the time of our sailing from Portsmouth to June 29, 1817, and in composing elementary works for the press. And though the sun is never above the horizon in this latitude more than 12 hours and 40 minutes, I generally contrived to make the day more than 18 hours long, and with close and hard work to fill up "my lengthened days."

Nov. 26. After a very busy month I am able to take up my pen again, and resume the thread of my discourse. I have a very good school in this place, to which I am at present obliged to pay great personal attention. This gives me very great influence in this part of the country, and this influence opens my way in other places. I have a very good school also, ten miles to the north; and four miles from this place, on the same road, I purpose to establish another. Two more I intend to establish very shortly, south of us, one distant four, the other twelve miles. At the latter place I shall have 150 scholars. This wonderful opening for schools, and the inhabitants petitioning for them, (some petitions containing 90 names,) will enable us to make us regular circuits as you have in England. The inhabitants build the schools themselves. I believe I shall have ten churches in my circuit, and some of them in places where a European has scarcely set his foot—in the almost impenetrable jungle.

I scarcely seem to have left England. I meet with none of my anticipated trials, and truly I have scarcely time to think of any thing, but to follow the opening way of Providence. God has opened for us a great and effectual door, which I trust shall never more be shut. No man leaves his post till a late hour and a wearied body are inflexible in their demands. The schools in the Colombo station, which are numerous, are singularly blessed; and in the Matara station God is doing great things. In Galle also things go on well; indeed the whole of the Cingalese part of the island prospers much. Another portion of my time is occupied in writing elementary school-books for the press. An *Elementary Geography* is in part printed, and it has greatly opened our way to the natives. They see it is our desire to instruct. My second work is in manuscript, and part is gone to the press; it is an *Elementary Arithmetic, in Cingalese, in question and*

answer. I had previously ascertained what they had in their own language on this subject. Their system has no character in it for a cipher, (or 0,) and has an endless multiplication of characters in it. The native headmen who have seen the copy, admire it greatly, and say, "Your name will live for ever." My third work is an *English Grammar, in Cingalese*, for the use of our kind patrons, the native chiefs;—the fourth, an *English Arithmetic* for the use of the mission-schools; the fifth, an *English Grammar*, adapted to the peculiarities of the natives who speak English and attend our schools. I have others on the anvil, but they must wait a little. I have obtained power to preach in Portuguese without assistance, and in this language I preach twice a week in my circuit town, and once by an interpreter in Cingalese. In the latter language I have made some proficiency, but my numerous engagements allow me but little time for it. I have got the Bana, the "Buddhist Bible," into my possession, at which I am labouring, and you shall, by and by, see its sacred contents in English. But Buddhism, bad as it is, is not half so bad as the *worshipping of devils*, which is here awfully common; and I am in a part where there is a more than ordinary share of it. Many nominal Christians attend these infernal rites; and nothing but the multiplication of schools can eradicate it. The children learn these things when young, but by our schools we supplant the pernicious books they read, by substituting better. Few days pass but we have devil dances, and offerings made to the devil. I have seen the same myself, and you need not travel far in any direction to find the ashes of a bonfire where the devil has been worshipped. You will say, but why worship the devil? I will tell you, and then you will see what is the chief principle in our religious economy. They say God is good, and does nothing but good, so they have nothing to fear from him; and therefore there is no need to worship him. The devil is very bad, and does all the bad things in the world, such as instilling sickness, &c. therefore they fear him, and make offerings to him, that he may be a little more kind towards them. It appears that gratitude for blessings received has no influence in their creed, and they are not disposed to perform acts of *supererogation*.

The following is an outline of what the Buddhists believe concerning the world. They believe that the world is flat circular plane, its diameter 800,000 miles. In the middle of

this, is a large rock called *Maha-mira*: on this are several heavenly kingdoms, (*lokia*) and over these is a *Brachma lokia*, or highest heaven. This rock is surrounded by an impassable sea, and the sea is surrounded by another rock; on this the sun, moon, and planets roll about; and one of the planets is called *Rahoo*, which has the body of a man and head of a serpent; sometimes Rahoo catches the sun and moon, and lays hold with its mouth; the marks we have seen in Europe when we supposed it had been an *eclipse*. Sometimes Rahoo swallows one or the other entire; but there is always help in the time of need. Another planet, which has the body of a serpent and head of a man, steps in, and forces Rahoo to disgorge; but when Rahoo has swallowed them entire, it is a hard struggle, and it is some time before Rahoo suffers it to go from his mouth, as is plain in Europe. Now there are alternate encircling rocks and seas, till we have seven of each, the outer sea is the largest. In this sea are four large detached continents, what we call the earth is one; the east side, which they call *Jamboudwepa*; this includes the signs from Gemini to Virgo, and in this the inhabitants have roundish faces. That on the south side they call *Aparagodane*, this includes the sign from Virgo to Sagittarius; here the people have triangular faces. That on the west side is called *Outurokuro Dewana*; this includes the signs from Sagittarius to Pisces; here the people have half faces. That on the north side is called *Poorwodeha*, this includes the signs from Pisces to Virgo; here the people have square faces, on the testimony of those giants whom Buddha made to wade through the sea. These continents have each 500 islands. The large rock, *Maha-mira*, stands out of the water 12,002,360 miles, and is as much in the water. It is rather of a pyramidal form, lessening its diameter a little as it rises; its breadth is 170,000 miles. Now when the sun goes behind this, we call it setting in Europe. Its tapering and the sun rising higher out of the way of Rahoo, causes what we call in Europe the sun's declination; and thus you see, the higher the sun rises, the longer the days will be, as the pyramidal form of *Maha-mira* lessens the breadth of the sun's hiding place. You see the advantage of travelling, what a number of infantile errors one may correct!

We are all in good health. My little one grows finely, and ere you receive this, I hope to have another for company. Your's, &c. W. B. FOX.

Extract of a Letter from Mr. CALLAWAY to Messrs. BENSON, WOOD, and ENTWISLE, dated Matura, 26th Nov. 1817.
Rev. and very dear Sirs,

I have never lost sight of the great kindness and excellent advice I frequently received from you, during the time I had the happiness to have a personal acquaintance with you; and for some time past I have indulged a resolution to write a letter to each of you. As I have not leisure to afford myself so much gratification now, I will do what I can; and I trust you will not think my respect for you lessened, because I address each of you in one letter. A few weeks ago, I wrote to our dear fathers, the Committee, but as the ship has not yet sailed, I embrace the opportunity of sending a few pieces of additional information.

I have heard, with unspeakable delight, that the several packages of books, &c. sent by the Committee the beginning of June last, have safely arrived. I am in hourly expectation of receiving the Magazines, &c. Intelligence relating to the prosperity of Zion "lifts the fainting spirits up."

About a week ago, I heard that a Buddhist festival was to be celebrated at a short distance from hence. It is an annual custom with the people to assemble on a particular day, spin a quantity of cotton, arrange it in a loom on the spot, weave a piece of cloth and die it, and afterwards to make an offering of it to the temple of Budhu. On the road we met some women, one of whom carried under her arm a small spinning reel. They told us they had twisted their share, and were going home. The priest at the temple, usually counted a man rigidly attached to the punctilios of his system, took us round. In one room were about 20 women, all sitting on the floor spinning cotton-thread; about 15 children sat by. The women were of respectable appearance. The Bana Mandua, a few yards off, was fitted up with much taste and elegance, preparatory to the recitations. It was a building about a dozen paces square, and in form resembling a Chinese temple, the pictures of which you have frequently seen. The inside was hung round with white and printed cloth, and here and there an image of Budhu, Cattergamme, or Pattene. In the middle is a kind of stage, much ornamented, where the pulpits are fixed, in which the priests sit and chaunt. About 10 women were engaged in spinning cotton; some appeared tired, and could hardly avoid sleeping. In another corner was a weaver working at a loom. The machine was nearly level with the floor, and the man's

legs were in a pit dug for the purpose. He appeared to work with great care and attention. In another place several drummers were getting their drums ready; a bell struck out behind the scenes; the priest desired us to go on the stage; there was a table and a bedstead with many presents or offerings on each. On the former was a new image of Budhu, in a sitting posture, two small glasses, two fans, a looking-glass, some small pieces of cloth; and on the latter, a number of edge tools and other presents. Near the temple is a small tent, having eight stones placed round it; two of them had dates on them, one in English figures, the other in Cingalese words. The priest, I understood, is to be made a tiranaxe, or full priest in this place, which is consecrated for the purpose. The instruments of music I have mentioned, in connexion with some pipes, I assure you, made no small noise, during the following night, and with little interruption the whole of the next day.

The same evening, several of our school-boys told us how, in the days of their childish ignorance, they were attached to Buddhism; rejoicing that they were delivered from the general folly and superstition. One of them remarked, that he used to go to the temple and bow to the image, &c. If he went empty handed, the priest would tell him to bring a present. He sometimes carried a flower, but on one occasion he felt a strong desire to be born again in this world with a handsome body, and to enjoy riches and long life. He was so foolish as to expect to merit this by a large offering; so he begged a quantity of plantains, amounting to five bunches, and offered them all. Another boy said, he used to go to the temple with his mother and sisters, and used to bow to the image of Budhu, in obedience to the priest. An aunt of his was accustomed to look, for some time, on the other images placed by the temple walls, and repeat the commandments of Budhu. I am happy to say, that these lads not only see the folly of such practices, but are in earnest, with several others, after the peace of God, and the renewing influences of his Spirit.

In our conversations with the people it is not unusual for them to acknowledge that their performances afford them no satisfaction, and they will attentively listen when the blessed doctrines of the gospel are opened to their view.—One day last week, we were a few miles in the country visiting a school we lately begun there. After the discourse, one of the inhabitants, by profession a devil-dancer, said he liked the doctrine very

much, and would be glad to forsake his sinful way of life, though he should expose himself to much persecution. He attended the Cingalese preaching on Sunday evening, gladly attends to our advice, and, I have every reason to believe, he is sincere. About a fortnight ago, another priest threw off his robe, from a conviction, he said, of the falsity of his former system, and from a belief that Christianity is true. He was not allured by any promise that I know of, and though I cannot say he is converted, in the sense of Acts iii. 19, it is certainly a matter of rejoicing to see a man thus sacrifice his livelihood, and expose himself to persecution for the sake of the truth. He is very desirous of instruction, and I believe some others contemplate a similar change.

Indeed we have had, of late, several tokens for good, though not unmingled with things of a painful nature. We go round our circuit by a regular plan, and our visits have been already attended with good. I believe no places are better calculated for preaching than the public bazars, or markets. The people come from various quarters, and can easily relate at home what they hear; and, being of a trading turn, their intellects are unusually sharp. A few days ago brother Lalmon, my worthy colleague, was reading the 15th of St. Luke, in the bazar. A woman sitting in her stall recollected hearing the chapter on a former occasion, and remarked to a friend of her's, "It was the elder brother who was so displeased."

Several others, who some time ago delighted in drawing off the attention of the people, now listen with attention. The bazars are mostly occupied by women, and their conversion, it is easy to see, is of the first importance. Their regular attendance, and the influence they have over their children in bringing them up in adherence to the idol worship, &c. must have a great effect on the rising generation. Another case is of an encouraging nature. Yesterday, a woman called at our house, and remarked that she had heard some Christian discourses in the bazar, and would feel obliged by some additional information as to what she must do to be saved. Some people had told her that, in order to be saved by Christianity, she must give away a great deal in alms, &c. but as she was a poor woman she found it impossible. It appears that she was engaged in a lawsuit with some persons who attempted to defraud her of a little property possessed by her ancestors; and as a murder was lately committed in her neighbourhood,

on a slight provocation, she said she was afraid of what wicked persons might do, and felt that she was not prepared to die. We had a long and interesting conversation with her; in the course of which she displayed a truly penitent heart, and great ingenuity, by the various questions she proposed. It gave her great satisfaction to hear that many others had similar views and feelings; and that our means of grace were so well adapted to foster religious impressions.

I doubt not but our Annual School Report will be pleasing and satisfactory. I would set down a few anecdotes illustrative of their vast importance, but many will appear therein. One or two little accounts, perhaps, will reach you no other way. In a heathen district, about a dozen miles from hence, we lately commenced a fine school. When we visited it lately we found about 120 boys and 80 girls; and I hear that many more have attended since. It gives me much pleasure to hear that the parents of the children are greatly pleased; especially as the children are so dutiful. The manner in which the heathen children in general blaspheme, and abuse their nearest relatives, is enough to shock every sensible person. I hear that the performers of dances, &c. on behalf of sick persons, begin to complain of a want of employment. We have the strongest evidence of the capacity of the Cingalese children. In a school we visited one morning this week, it was delightful to hear the answers to the several questions put to the children, out of the common way. A man came to the door, and hearing them read, repeat the catechism, &c. sent for his son directly, and requested that he might be instructed. Some time ago a regular Buddhist woman, sworn to devotion, as the phrase is, called at the school, with a grand child of her's, and begged that he might be instructed, saying, "Here you will learn what is good;" and begged the teacher to look sharp after him.

Last evening we begun a class of Cingalese youths. It far exceeded my expectation. They spoke with simplicity and ease. God was evidently present with us. I do not like to predict much, as so much disappointment is sometimes attendant on the best exertions; but it was highly gratifying to us to meet a class of those who were once in the darkness of heathen superstition, and abominable idolatry. Two of them engaged in extemporary prayer, in a manner that did credit to their years and talents. O Lord, send now prosperity!

I dislike saying much about any life.

rary labours, or in-door work, as it involves so much of myself, I am thankful that so many obstacles are removed, and that my path becomes clearer daily. I read my first sermon in Cingalese lately, and hope to manage another shortly. I am much attached to the way of writing with vowel points. It is certainly easier to read than the European way. We have collected and translated about a thousand verbs, and I can without assistance put any given one in its proper moods and tenses. You must be aware of the difficulty for want of books; but I do not experience it so much as formerly. We have been successful in drawing up a few helps. I have a long list of nouns in high and low language, in a course of copying; so that having nouns and verbs ready, and most of the particles, we hope to muster, by and by, a noble army of living words. O my God! infuse them with the energy of thy Spirit. We are spending a few scraps of time in the compilation of a small Dictionary and Spelling-book, in the low Portuguese; taking all the words from a book used by the people here, and adding the rest. I observe that the verbs in the infinitive mood are seldom altered. In the other places the time is shown by an auxiliary, so that the Portuguese of India is quite free from that enormous load of conjugations; and, I may add, declensions common to the Europe Portuguese, as the nouns have no variation of case. I have finished an abridgment of Mr. Sutcliffe's Grammar, for the use of the learners of this country. No doubt it will be of great use; yet numbers of the natives speak English with tolerable propriety, though they have learnt no grammar at all.

I feel thankful that my health is good, though the weather, of late, has been very unfavourable. Praise the Lord for all his mercies.

A clever poet is engaged in versifying some of our hymns. The language is well adapted for poetry; and all the native books are written in that way. I hope to send a specimen next opportunity. He has made verses of the commandments into seven or eight metres. My colleague is well, and begs to be kindly remembered to our dear fathers, the Committee. I beg to be affectionately remembered to Mrs. Wood, Mrs. Entwisle, and families; and to our kind friends. I think I may hope for a letter from each of you. Information and advice are highly encouraging.

I remain, Rev. and dear Sirs,

Your's, very affectionately,

JOHN CALLOWAY.

WEST INDIES.

*Extract of a letter from Mr. RATCLIFFE,
to Mr. ROSSEL.*

Kingston Chapel-House, Dec. 13, 1817.

MY DEAR AND RESPECTED BROTHER,

THOUGH many months have now elapsed since we were called by Divine Providence to part in the flesh, few intervals have occurred in which I have not thought of you and your dear family. The seasons of devotion which we have enjoyed together both public and social, though passed by in the flowing stream of time, bear with pleasing satisfaction on my mind, and form, I trust, but a faint emblem of that perfection of union and happiness which I hope to enjoy with you and all the dear followers of the Lamb, in the kingdom of our common Father.

During my acquaintance with you in the Maidstone circuit, my mind was frequently drawn out in affectionate concern for the heathen, and often was my soul humbled before God in prayer, that I might know his will in this respect, and follow the openings of his providence. Almost every circumstance which has occurred, in my short missionary course, has afforded me unequivocal proofs that I was moved by the Holy Spirit, and that I have obeyed the call of God in leaving my country and friends, for a life of dangers and trials, among the poor blacks of this extensive colony.

When I left England for the West Indies, I little expected to find so much of the fear of God among the natives. The black and coloured inhabitants manifest an eagerness to embrace the gospel, and hundreds, who have been rescued from ignorance and vice by its quickening influence, live examples of holiness and good works. Their experience in the Christian life is *deep, rational, and lively*; and when they speak of the work of the Spirit, it is in the most feeling and humble manner. Their words, though destitute of human ornaments, possess a Divine energy which have frequently melted, enlarged, and animated my soul.

In this city, which has been the principal seat of the various persecutions which have been excited against our mission, the work of God has taken deep root. There is not a town in the whole Western Archipelago, where the word of God has so mightily prevailed in the reformation and conversion, both of the free people of colour and the slave population. At present no material opposition exists; yet we labour under some restraint, and are able to execute our ministry, in its public offices only, on the Sabbaths, between the hours of sunrise

and sun set. Also on particular holidays. But though the cause of Methodism here has had to struggle against more formidable difficulties than those I have mentioned, yet like a sea-surrounded rock, it has nobly braved the fury of the waves, and stands a monument both of the power and the goodness of God.

Our chapel, which will hold nearly two thousand people, is much too small, and from almost every quarter we hear the people lamenting the want of room to hear the word of life. The congregations are very attentive under the word, and I don't remember to have seen any sleep during the service, though some, (I might say great numbers) that come from the mountains, walk nearly all night that they may be ready to meet their leaders at six o'clock on the Sabbath morning. The black people, generally, appear to me to possess very strong passions, and when once they are brought under the purifying and all-subduing grace of God, make most excellent and lively Christians. Their faith in God's providence and precious promises, their zeal in Christian duties, their patience under the most complicated sufferings, their hope of seeing Jesus in his kingdom and dwelling in his blissful presence, exceeds, I think, all I ever met with in England.

Though I have been very cautious in the admission of members, and have endeavoured to enforce our discipline in all its scriptural energy, our increase has been very considerable. Several hundreds have joined our society during the last nine months. Last Friday I admitted 58 on trial. We have about 70 class-leaders, and 170 classes in Kingston. I have lately raised a class of young men, which I meet on Monday evenings, (free persons of colour,) and Mr. R. meets, the same evening, a class of Creole, and African black women. O Sir, I cannot describe to you the pleasure I feel in being engaged in the instruction of these dear people, and am only sorry that I am not better calculated for so important an undertaking. Our leaders are men of unaffected piety; and, generally speaking, possess much information, both with regard to doctrines and experience, and the habits, customs, and prejudices of those that enter into their respective classes. They know how to speak to their members in their own broken dialect, and understand the various temptations to which they are exposed; and by their united zeal they give effect to public instruction; and bring the various parts of our discipline to bear on the most distant circles of our society.

As I have hitherto been alone in Kingston, I have not been able to go much into the interior of the island, but I hope as soon as the new missionaries arrive, that I shall be favoured with the opportunity. Many new places are opening before us, and hundreds are thirsting for the word of life. Though the gospel has reared its standard, and diffused its light in many parts of this country; yet much remains to be done. There are large tracts, not less than sixty or a hundred miles in circumference, which have neither ministers nor churches, and where the inhabitants have scarcely ever heard of such a thing as the gospel of Christ. But we hope soon to extend the means of grace to these places, and we promise ourselves the happiness, should the Lord of the harvest spare our lives, of transmitting to the friends of missions more animating accounts of the extension of the Messiah's kingdom in this colony, the ensuing year.

I am thankful to inform you that the West Indies seem to suit my constitution very well. The Lord has encompassed me with his favour as with a shield. I have not been prevented once from preaching, by sickness; in this the Lord has been very merciful to me and the people of my charge. I hope I am endeavouring, in the spirit of him who hath said, "Lo I am with you," to improve for eternity. I feel a sinking into the will of God, and less confidence in myself. I want always to feel ready either for the pulpit or the grave. I believe I have a warm interest in your prayers, and I feel confident that the Lord will answer them to my comfort. In my addresses I do not forget you and the dear family, praying that God may make all grace abound towards you, to the end you may be established unblamable in holiness before Christ, at his appearing.

Our society is very affectionate; the convenience and happiness of their preachers are among their first anxieties. In this respect they far outstrip English Methodists; and with regard to temporal things, a preacher here is quite as comfortable, if not more so than in an English circuit. The climate, it is true, is not healthy; and some of the articles of food are not good, such as butter, mutton, pork, &c. but bread, cheese, eggs, poultry, and beef, are very good. I begin to be a little creolized, I can eat heartily of a bunch of Indian corn, a plantain, or a yam. The fruits of the country are very delicious; but I was never very fond of fruit in England, so that I don't eat much.—Yours, affectionately,

WM. RATCLIFFE.

Extract of a Letter from Mr. WHITE to the COMMITTEE.

St. Christopher, Feb. 23, 1818.

MY VERY DEAR SIR,

You will learn from other sources, as soon as by this communication, that the missionaries which sailed from Bristol, in the *Sophia*, as well as those from London, in the *Triune*, are safely arrived in these islands; and, therefore, as I have, as yet, but little information to give besides, I should have deferred writing to you, had I not thought my silence might seem to indicate a want of attention.

Our passage out was, upon the whole, a very fine one. We were but thirty-three days on our voyage to Nevis, though detained by a wind that prevented us from landing some passengers on Madeira for five days. We were sick most of the time; but after the first fortnight we had worship morning and evening on board, (the former on deck,) every day; and prayers in the forenoon, and preaching twice every Sunday. The passengers and ship's company were very respectful and attentive. I do not know that any permanent impressions were made; but we hope that the seed we endeavoured to sow, according to our power, will not be finally lost. We had two young men on board tinctured with deistical principles, with whom we sometimes conversed. Although a profession of candour was generally made by them, and especially by one, and they were evidently unable to reply to us, yet, "though vanquished, they would argue still." They often led me to reflect how dark and perverse the human mind is in its unrenewed state, and how powerfully obstinate is that unbelief which is wilfully opposed to the light that would purify men's affections.

We left the ship at Nevis, where Mr. Dace disembarked, and we took a small sloop that brought Mr. Gilgrass and myself to our appointed stations. Mr. Johnston went in the *Sophia* to Jamaica. Mr. G. landed at Basseterre, in St. Christopher's, on the 23d, and myself on the 24th, at Sandy Point. There is, in many of the members of society, much deep and solid piety; and, I believe, there is reason to hope for a revival among them. O that God would make me the honoured instrument! I endeavour to warn the impenitent and the unfaithful, to comfort and encourage the mourners, and to build up believers; constantly pointing all to a free, full, and present salvation, through the atonement of our Lord Jesus Christ.

Besides the society at Sandy Point, I have the care of those at Deep Bay, and Half-Way-Tree. At Deep Bay Mr. Johnston, during the past year, got a

small but neat chapel erected, capable of holding about one hundred and fifty persons. It is well attended, and I hope the society will prosper. My knowledge of our affairs is, as yet, but general. I hope soon to become particularly acquainted with every circumstance, and will then give you all the details I can. We have paid our respects to the governor, General Probyn, who received us graciously.

About twelve days after our arrival, we were summoned to attend the District Meeting, held this year at St. John's, in Antigua. After a dangerous voyage we arrived in health and safety. There were twenty-four preachers present at the meeting. Four of these return home, of whom I expect you will see three, and they will give you long details, which I hope will prove gratifying. It was the unanimous opinion of the meeting that the young men, to be received into full connexion next Conference, should give an account of themselves, and receive a charge before the congregation. This, it was judged, would be beneficial to the hearers in general, and useful to the junior preachers in particular, as well as have a good effect in a public point of view. Mr. Moses Rayner and myself were, therefore, desired to give an account, 1st, of our call from darkness to light; 2d, of our conversion; 3d, of our call to preach the gospel; 4th, our call to the mission; 5th, our views of the doctrines received and preached amongst us; and 6th, of our present purposes. After which we received a suitable address. My mind was greatly affected, and I was enabled again to renew my engagements with the Lord and his people, trusting in his strength to live and die in his cause. I was afterwards informed by a pious and intelligent member of society, that it was a happy season, that the people were very generally in tears, and that some have since joined the society. Mr. Gilgrass will, himself, as soon as he can prepare them, give you the official accounts of the meeting.

We left Antigua as soon as the business concluded, and are now again in our places; Mr. Gilgrass, Mr. Chapman, and myself, in this Island. I trust we shall labour in union. For my own part I am purposed to do all the good I can. I feel happy in my work, and my partner, who I believe is personally known to most of the Committee, and desires to be respectfully remembered to them, is determined to labour with me to do all we can to promote the cause in which we are so solemnly and affectionately engaged.

Your dutiful and affectionate son,
in the gospel,

WM. WHITE.

FRANCE.

To the Editor.

MY DEAR SIR,

BEING just returned from my third missionary tour in France, I embrace a leisure moment to give you a very brief account of my journey. I need not state to you now what I have more than once stated before, and what every Englishman must feel who visits that country, that it is in point of morals and religion in a most deplorable state. Sabbath-breaking, profane swearing, deceit and falsehood, with other crimes equally gross, are the crying sins of that nation. At the same time, however, there are a few here and there who fear God and walk in his ways, and there is an evident desire among many for a better mode of worship, and a more scriptural ministry than that which they now have.

Sunday, April 12, I preached at Beuville in the morning, and at Perier in the afternoon to very attentive congregations. After the afternoon service I met one of the classes, which I found alive to God, every member enjoying a clear sense of the pardon of sin, and a good hope of life everlasting. The little chapel that was built at Perier last year is 30 feet long and 18 broad, and is generally very well attended. I must remark, that we are not without opposition in this neighbourhood, both from Protestants and Catholics, yet the most enlightened and least prejudiced allow that the Methodists have done much good among the people. They are in great want of a little chapel at Beuville, and I hope in a short time they will have one. Many who were awakened and converted under the ministry of Messrs. Du Pontavice and Mahy have died in the Lord, and have left a precious testimony behind them.

From Beuville I proceeded on to the neighbourhood of Orleans, to which place the Committee had requested me to go, and on my way called upon a person whom I knew on board the prison-ship at Chatham. This gentleman received me with every mark of kindness and affection, as did also his family and friends; and I am very happy to state, that he has begun a Lancasterian school in the place where he lives, which he supports entirely himself.

Wednesday 22, I preached at the request of the Protestant Minister and Consistory, in their church at Orleans. The congregation was large, though the notice was very short. The attention of the people

was fixed upon the word, and I trust it may have been a blessing to some. From the minister, and several of his flock, I received much kindness, and began an intimacy which may probably be of service to the cause of God in that country.

Tuesday, April 23. Taking an affectionate leave of my friends in Orleans, and promising to lay several things they had mentioned to me before the Committee, I proceeded on to several small towns at a short distance, where I found a considerable number of Protestants, who are as sheep without a shepherd. In one of these places a venerable old man addressed me thus: "Sir, I was born a Roman Catholic, but I am now a Protestant; I have read my Bible through *forty-two times*, and by the power of the truths it contains I am a saved sinner; God has shed his love abroad in my heart, and I am happy;" with many other remarks equally interesting. From this town I have some things to state to the Committee that may probably be favourable towards placing a missionary among that people.

Leaving this department of France, I hastened on to Condé, where I had a kind reception by the Protestant minister and several of his people. At their united request, I preached in one of the churches on Saturday morning, and in another on Sunday; the congregations were large and respectable, and they appeared to hear with attention. From this neighbourhood I am charged with a commission to the Methodist connexion that is likely to be of importance to the cause of Christ. From Condé I returned to Caën, and from thence to London by way of Havre de Grace; and, through the mercy of God, though much fatigued with a five-weeks' journey of near eight hundred miles, I am well and happy in my work.

This, my dear Sir, is a very brief account of my tour; I could lay before you much more, and many interesting circumstances, but certain prudential motives prevent my enlarging at the present; I would just remark, however,

1. That, notwithstanding the present demoralized state of the French people, there are several things that indicate the approach of the kingdom of Christ; and it is probable that in a few years God will have a people in that country.

2. That it appears to be the call of the Methodists to watch every opening that may present itself, and embrace it.—I remain, my dear Sir, your's most affectionately,

W. TOASE.

Seven Oaks, Kent, May 10, 1818.

To the Editor.

REV. AND DEAR SIR, -

THE following poetical effusion on the Annual Meeting of the Members of various Religious Institutions in the month of May, appeared a few years back in one of the provincial papers, signed "Amicus Wobourniensis." Should you deem it worthy of a place in your useful Miscellany, its early insertion would oblige, yours, very respectfully, H.Y.C
Market Street, March 10, 1818.

WHILE thus I wander through thy charming vale,

Delightful Woburn, fancy seems to hear
A distant din—a sound of travellers,
With rapid motion urging on their way,
Is it a fiction, or reality?

'Tis even so: on all our public roads
Carriage on carriage rolls, and crowds on
crowds,

With eager haste, flock to the capital.
What is there doing? Sure some great concerns,
With voice imperious their attendance claim.
Matters, indeed, of highest moment—cares
Of everlasting import now demand
The utmost energies of Britain's sons.
May is arrived; and ministers and men
Of worth and piety, together brought
From Albion's and from Scotia's farthest
coasts,

In Congress meet:—not to deliberate
How they more honour, wealth, or fame may
gain;—

Not to make laws to rule the British isles;
Much less on wars and rapine to consult,
Or shackles forge to bind their fellow men,
No; their's are all designs of love and peace,
Good will and mercy to the guilty race
Of fallen Adam. Imitating him

Whose name they bear, whose doctrines they
profess,

They long to spread a savour through the
earth

Of truth, of piety, and happiness.
All hail! ye honour'd servants of my God,
I wish you, in his name, prosperity!

As men, may peace Divine dwell in your
breasts,

And every blessing rest upon your heads!
And, as societies, may heav'nly grace,*

Sacred illumination, wisdom sent
From its high fountain, all your counsels guide;

Direct and give effect to your resolves;
And all your efforts crown with wish'd success.

May men, endow'd with talents, firmness, zeal,
And tender pity for immortal souls,

Be found to execute your great designs;
And own'd and honour'd by the Prince of
Peace,

Whose gentle embassy they're call'd to bear.
You, too, whose more immediate object 'tis†

* Different Missionary Societies.

To give the Word of Life, the Book of God,
Free circulation, and its knowledge spread
Through the wide earth, may Heaven's best
smile attend

Your labours! With the bread you kindly send
To wretched outcasts, may your souls be fed!
And while you water others, may ye be
Like water'd gardens, rich in every grace,
And as young cedars, flourishing and fair.
O may you, at the great decisive day,
See thousands rise, and own that, under God,
They owe to you their life, their bliss, their
heav'n!

Nor ye† of humbler name, but equal worth!
Because your fruits spring from the same
sweet root

Of holy love, and pure benevolence;
You must not be forgotten—be ye also blest!
May heav'n vouchsafe to own the little books
Ye send abroad; and while these to the eye
Convey instruction, may the heart be touch'd
The conscience quickened, and the soul con-
strained

To fly to Jesus, and beneath his cross
Find peace and pardon, and henceforward
live

To honour him who for its ransom died.
Jesus, my Prince, my Saviour, and my God,
I love thy name, and long to see it spread
From pole to pole, and shore to shore. Arise,
Illustrious conqueror, gird on thy sword,
And wave thy banners o'er the vanquish'd
world;

For it is thine by right, and thou deserv'st
Its humblest homage, and its highest love.
Too long has Satan thy bright throne usurp'd,
And o'er thy subjects reign'd. Now hurl him
down

To chains of darkness, caves of deep despair,
To issue forth no more, nor vex the earth!

The dawn has broke: the Anti-christian foe
Is fall'n beneath thy feet; and angel harps,
And saints on high, and saints below, unite
In songs of victory. Stay not thy course

But ride in triumph on, till heathen lands
All to the moles and bats their idols cast—
Till Israel's ancient seed are brought to know
Their true Messiah; and at thy dear feet
With grateful love and adoration bow—
And Christian lands, so called, are chris-
tianiz'd

Indeed, and made, not merely to confess,
But to adorn thy doctrine and thy name.

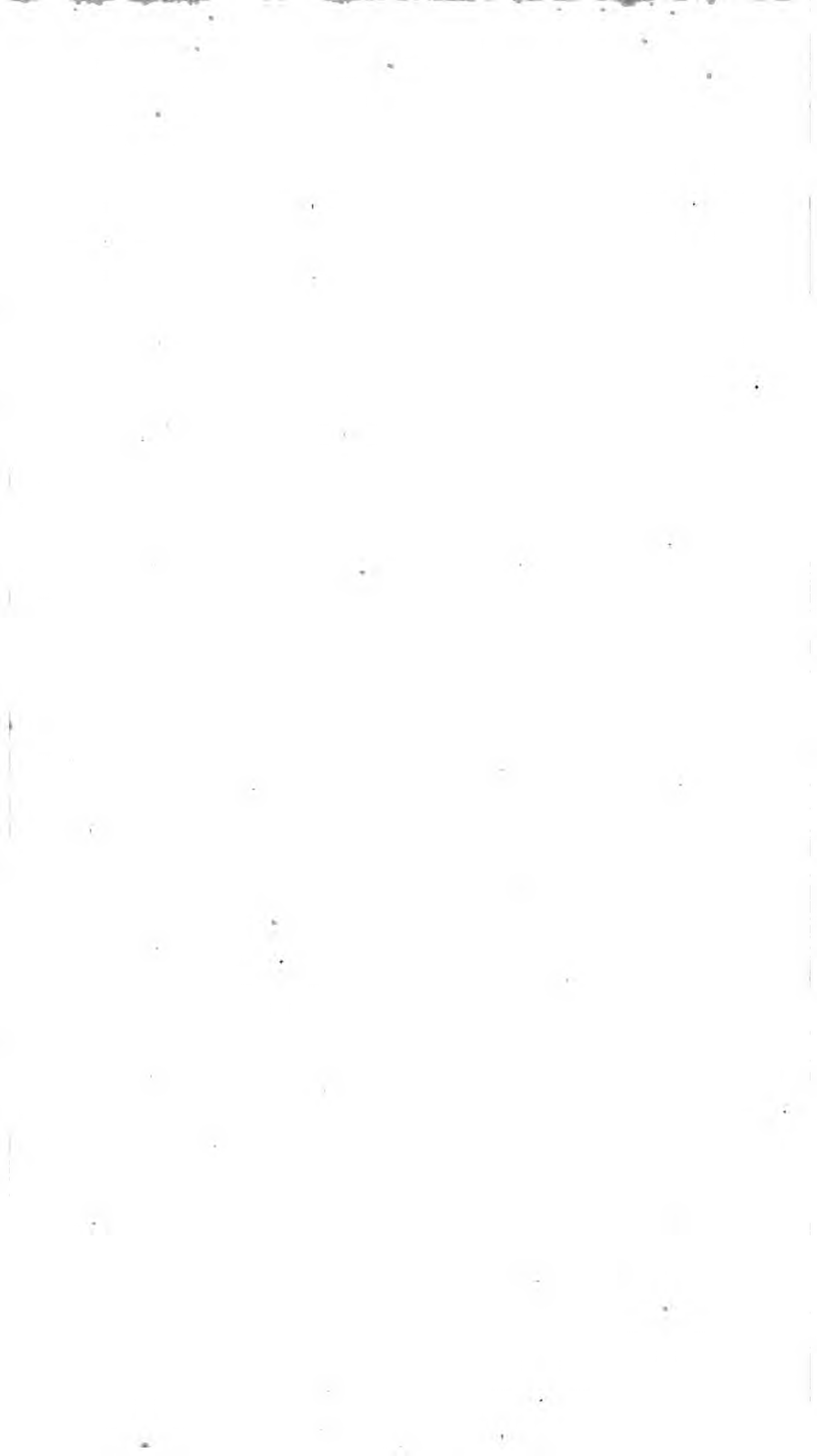
Then shall the world be bless'd; all wars
shall cease;

And peace, sweet peace, her olive wand
spread

Through every clime—all hearts be har-
moniz'd,

And tun'd to love and sympathy; and thou
Be known and fear'd, be honoured and obey'd—
And reign and rule as universal King.

† Bible Society. ‡ Tract Society.





MR. JONATHAN ROBERTS,
Preacher of the Gospel!

THE

METHODIST MAGAZINE,

FOR JULY, 1818.

BIOGRAPHY.

A MEMOIR OF THE LATE Mr. WM. GEORGE,
Of Seven Oaks, Kent;

*To which is prefixed a short account of Mrs. GEORGE, sen.
By Jacob Stanley.*

TO THE EDITOR OF THE METHODIST MAGAZINE.

Dear Sir,

THE subject of the following memoir lived to be an *old disciple*. For more than half a century he was the steady friend and liberal supporter of the cause of God among the Methodists. His hospitality to preachers, and to every member of the household of faith, no matter from whence they came, was so great as to secure to his house the significant and honourable appellation of "The Pilgrim's Inn." Surely the memory of such a man should not perish. It cannot, indeed, *entirely* perish, for tradition, without any written memorial, would, at least, in his native society, transmit to future generations his name and the fame of his Christian benevolence. But a character so excellent deserves to be known and remembered, that it may be imitated, beyond the precincts of a solitary society, or a single circuit.

I regret that some of his old friends, whose acquaintance with him was more intimate and of much longer standing than mine, have not already furnished a memoir. They could have given a full length portrait—a finished picture; whereas my materials enable me to give only an imperfect outline, or a mere sketch. I comfort myself, however, with the hope that, all imperfect as it is, it may afford both pleasure and profit to many of your numerous readers, and especially to those who knew him; and that its *very imperfections* may provoke some of his old friends to send you *such* a memoir as shall be worthy of being *graven in the rock for ever*.

I am, dear Sir, affectionately your's,

Hammersmith, Jan. 20, 1818.

JACOB STANLEY.

VOL. XLI. JULY, 1818.

* 3 P *

THE late Mr. Wm. George, of Seven Oaks, was born at Battersea, in the county of Surry, on the 20th of December, (o. s.) in the year 1741. Soon after his birth the family removed to Seven Oaks, in the county of Kent. When about twelve years of age, his father died and left an afflicted widow and four children, of whom William was the oldest, to lament their loss.

Before I proceed farther in William's narrative it may not be improper, for two reasons, to give a brief sketch of his valuable mother. *First*, It will furnish an instance of the power of Divine grace in the absence of a gospel ministry; and, *secondly*, it will shew when and by what means such a ministry was introduced into that part of the kingdom. A short time previous to the death of William's father, Mrs. George was bereaved of a son of great promise. This event, together with her husband's declining health, were probably the principal means employed, by an infinitely wise and good God, to impress her mind with a deep conviction of the transitory nature of all created good, and of the infinite importance of eternal things. About this time Bunyan's "Barren Fig Tree" was providentially put into her hand. In that work she beheld, as in a glass, her own image. She felt herself to be a mere cumberer of the ground, and was continually afraid of being cut down as fuel for eternal fire.

Whilst thus wounded in spirit, the Lord added to her affliction by the removal of her husband. Now, indeed, in every sense, she "walked in darkness, and had no light." She had four children wholly dependant upon her; but her affairs were greatly embarrassed, and the profits of her business small. Her life became a burden, and where to flee for succour she knew not; but just as she was giving herself up for lost, in reference to both worlds, the arm of the Lord brought salvation. Divine light burst upon her soul, whilst the words of the prophet were powerfully applied—"Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee." Instantly she rejoiced "with joy unspeakable and full of glory." This occurred about the year 1753. At that time the knowledge of salvation by the remission of sins was a doctrine, the truth of which she had never heard stated from the pulpit, nor the experience of which had she ever known to be professed even by those who were considered most eminent for piety. Her own experience therefore astonished her, and led her to conclude her case to be perfectly singular. "I, (says her pious grand daughter, Mrs. Hackelton, in a paper now before me,) have frequently heard her say that she thought there was no one like herself, and added, I continued to think so till I heard the Methodists: indeed I did not know there were such a people till a neighbour informed me she had been at London, and had heard such preaching as greatly astonished her, and said, Sure I am, Mrs. George, it would

greatly delight you could *you* hear such." Soon after this, business calling her to London, she heard for herself, and by hearing her faith was greatly strengthened, and her comforts abundantly multiplied. At this time the Lord also raised her up friends, who, by their kindness, happily extricated her from those embarrassments in which she had been involved. Thus the Lord turned the darkness into light, and put a new song into her mouth, even a song of praise and thanksgiving to her God.

Having obtained mercy, her soul was moved with pity towards her neighbours, who were perishing for lack of knowledge. No ministers in that neighbourhood seemed to care for their souls, or if they did, they were strangers to God's method of saving sinners, and were, of course, incapable of shewing "unto *them* the way of salvation." Mrs. George, therefore, with the friend mentioned above, invited the Methodist preachers to Seven Oaks. The venerable Mr. Bakewell, of Lewisham, in the vicinity of London, now fast approaching to the completion of a *century* of years, was the first who visited that place. A society was soon formed, of which Mrs. G. was one of the first members.

Prior to this time Mrs. G. like other shopkeepers, had been in the habit of transacting business on the Lord's day. Convinced of the sinfulness of such a habit, she instantly gave it up, and was,

"Against example, resolutely good."

But this gave great offence, and caused many who had been her friends to become her foes. They earnestly dissuaded her from persevering in a practice which, they confidently predicted, would eventually prove her ruin; to which she firmly replied, "If the devil take away my customers, God Almighty will send me more." She trusted in the Lord, and was *not* confounded; for she abundantly prospered in temporal things, and thus proved that she *alone* was a *true*, whilst all her ungodly neighbours were *false*, prophets.*

The room then occupied as a preaching-house, being too small, she opened her house until a more convenient place could

* Mrs. G. is not the only person who, by sacredly keeping the day of the Lord, has sustained *no temporal loss*. I have met with several cases of this kind, but perhaps with none more remarkable than the following:—In a circuit in which I travelled many years since, a hair-dresser became concerned for his salvation. He clearly perceived that he could not hope for salvation whilst he lived in the habitual violation of the Sabbath of the Lord. But what could he do? He had a large and an increasing family, who were dependent upon him; and to offend his Sabbath customers would, to all human appearance, bring him to complete penury. Thus his relatives and acquaintance reasoned. But the hand of the Lord was heavy upon him; he found he must give up his Sunday work or be miserable. He, therefore, after explaining to his customers the reasons upon which he acted, regardless alike of their remonstrances, and threats, actually shut up his shop on the Sabbath. Some of his customers withdrew for a short time, but after a while most of them returned, with such a number of additional ones, that he was under the necessity of procuring an assistant. He received even a *present reward*.

be procured. This exposed her to great persecution; but *this*, as in many other cases, defeated its object. It put her, in a good sense, upon her metal; it called forth all her energies, and added Christian zeal to her natural courage, of which she had a larger share than usually belongs to the female character. Unaccompanied by any, she boldly applied to a Magistrate for protection. He hesitated to interfere; but, like the importunate widow, she persevered, and like her succeeded. "If, (said she) your worship refuse to do me justice, I *know* where to apply." This conquered, for he immediately softened, and promised his aid. An unprincipled magistracy, in some cases, can never be prevailed upon to do their duty, but by threatening them with an appeal to Cæsar, or at least to some higher tribunal. Frightened into the performance of their duty, they then bear "not the sword in vain," but become "a terror *not* to good works, but to the evil." So it was here, for Mrs. G. from this time, was permitted to dwell in peace in her own habitation.

To *peace* the Lord added *great prosperity*. Through diligence in business, and a considerable accession of customers, many of whom had been her enemies and persecutors, but were now her friends; having been conquered by the integrity and benevolence of her character, she rose far above temporal embarrassment, and literally abounded in all good things. This increased her influence, and extended her sphere of usefulness; and especially enabled her to minister to the necessities of the saints, and to aid in enlarging the kingdom of her Lord. Her house was the home of the preachers, and when the hand of persecution lodged them elsewhere, she ministered to their comfort. During the American war, two preachers were impressed, no doubt as *vagrants!* and *confined* one night in Seven Oaks. Here Mrs. G. furnished them with a bed, and every comfort which their situation required.

Mrs. G. was forty-five years a member of the Methodist Society, during which time her character was unblemished. She down-lived opposition, and out-lived reproach. She was "diligent in business, fervent in spirit, serving the Lord." She loved every mean of grace, and often regretted that her infirmities should, at any time, oblige her to retire before family-worship. The God whom she served, in health, was with her in affliction; so that she neither murmured nor repined. Her hope of salvation was in Christ; hence, when reminded of her attachment to, and her exertions in, the cause of God, she, in point of dependance, disclaimed the whole. After professing to have no fear of death, nor any doubt of a blissful immortality, she departed from this world to have her expectations realised, April 5, 1798.

Having thus briefly narrated a few particulars in the history of the *mother*, let us now return to the *son*, with whose memoir we

commenced this paper. It is to be regretted, that he has not left any record of the *time* and *manner* of his conversion; it is to be regretted, because it is always important to be able to mark that particular Divine operation, as also that particular process of means by which such a gracious change is effected. In the present case we cannot *mark* these; yet, what is of much higher consequence, his life furnishes ample evidence that the change *had* taken place, whenever or by whatever means it had been accomplished.

The probability is that he became the subject of religious influence through the ministry of the Methodists, soon after they first visited Seven Oaks. This, a pious relative of his affirms, was the fact. This, however, is certain, that he became a member of the society in the year 1756, a little before he had completed his fifteenth year. To enter thus early into a religious society, whose members were poor, and despised, and persecuted, certainly indicated the existence of religious principle; and furnished, if not a positive proof, at least a strong presumption that he had "received, not the spirit of the world, but the Spirit which is of God."

Soon after he had given himself to the Lord, when yet a youth, he became, notwithstanding great constitutional diffidence, an active and bold champion in the cause of Christ. Though he never considered himself called to preach; yet, in addition to reading one of Mr. Wesley's sermons every Thursday evening, at Seven Oaks, and singing and praying with the people; he also visited the neighbouring villages, where, in the presence of as many as could be prevailed upon to assemble, he employed the same means of religious instruction. He also frequently accompanied the preachers when they went to new places, and especially to places where persecution was most violent. Often has he endured the insults and the peltings with grass and mud, of a trifling or an enraged mob. But none of these things moved him, for he was the disciple of him, who both prayed and died for his murderers.

Persecution in those days was both more frequent and more violent than at present. On what principle can this be accounted for? Has the carnal mind ceased to be enmity against God, or have those that are after the flesh become reconciled to those who are after the Spirit? No, the thing is as impossible as that Christ and Belial should be reconciled. Persecution is both less violent and less frequent than formerly. *First*, because *persecutors* have, in many instances, proved by the painful experience of fines, if not imprisonments also, that the persecuted are not really *outcasts*, but *fellow-citizens*, and entitled to the complete protection of the law. *Secondly*, because many in the higher walks of life, whose influence is extensive, are the followers of Christ. Common *courtesy* leads the *great* to treat *them* with

civility, and *fear* leads the *poor*, and especially those who are in any way dependant upon them, or their friends, to treat them with *deference*. In their presence the tiger is chained. *Thirdly*, because the odds is not so great now as formerly between the friends and the enemies of religion. Since the commencement of what is called Methodism, tens of thousands have rallied round the banner of the cross. Their prowess and their number not only appals, but strikes terror to the hearts of their enemies. The wicked at best are cowards, for "one shall chase a thousand, and two put ten thousand to flight." And, *Fourthly*, (I fear) because many of us have not that burning zeal for the salvation of sinners which marked the conduct of the primitive Methodists, and which led them to stand up in the public streets, and in the highways, to compel them to come in. In many places there is no persecution, because the enemy is permitted to keep his goods in peace. Those preachers and pious friends who, like Mr. George, have been engaged in introducing the gospel into *heathenish* villages in this *Christian* country, have had ample evidence of the existence of persecution; which, but for the reasons above stated, would in such places rage with all its former fury.

The piety of Mr. George was not like the "morning cloud and the early dew, which goeth away." It never forsook him. From youth to hoary hairs he served the Lord his God, in union with that people among whom he was called. He was happily a stranger to that versatility of mind which has led some speculative professors of Christianity to traverse almost all the signs of the religious zodiac, and to end either in downright infidelity, or in that system, in reference to which a celebrated female writer once said, "If it be Christianity at all, it is Christianity in the frigid zone." Mr. G. stood at an infinite distance from such a system. Though the subject of much moral and religious excellence, his views of himself were the most humbling and abasing. He considered himself a most unprofitable servant, and, utterly disclaiming all human merit, founded his hope of salvation entirely on the Divine mercy, through the death of Christ.

Indeed the views which he generally had of himself were so low, as often exceedingly to discourage him, and to deprive him of those consolations which, had he looked less at himself and more at the fulness of grace in Christ, he would, without doubt, have enjoyed. In this respect there was a very strong resemblance between him and the late Wm. Marriott, Esq. of whom an interesting memoir is published in the November number of the Methodist Magazine, for 1815. Mr. Mather's letter to that excellent man so accurately describes the case of Mr. George, that I think I cannot do better, in this stage of the memoir, than to insert the following extract.

"When, (says Mr. Mather,) I consider your complexion, and

add to it your whole state of mind, it is not at all strange that you should be so exercised as you are; far from it, for—*First*, you are naturally timid, and the degree of light you have gives you a full discovery of what a professor should be in his highest attainments. *Secondly*, your fear of presumption makes you ready to censure every part of your conduct, which you look at through the purest mirror of the Divine law. *Thirdly*, your dread of being an Antinomian deprives you of that advantage, which the most adult Christian must ever derive from Christ, by leading you to a train of reasoning, which takes the place of simple dependance upon him, who is the great High Priest of your profession. This hinders your coming to the throne of grace with that boldness with which you are required to come, for the obtaining of that mercy you really want, for that multitude of short comings, you perceive in the matter and manner of your most lawful or even most holy things; and effectually prevents you from receiving grace to help you, when called to the practice of either, so to perform them as to be approved. This is attended with many bitter and severe reproachings of yourself; all which hinders gratitude for the degree of strength and grace you enjoy.”

This extract contains such an exact description of the subject of this memoir, as to render any apology for its introduction unnecessary; a description which, if I am not very much mistaken, will be readily recognised by all the religious acquaintance of the venerable man.

For a long series of years the Lord greatly prospered him in temporal things, and increased his substance. But when *riches increased, he did not set his heart upon them*. Indeed he took the most effectual method to prevent the possibility of such an event, for instead of drawing every thing into his own power, and watching it with the solicitude of the miser, he made it run in streams of benevolence, to the widow and the fatherless, to the church and to the world. For nearly half a century his house was the residence of the preachers, where, whatever were their talents, they were treated as the “messengers of the churches, and the glory of Christ.” His house and his heart too were always open to entertain the pious, whether they came from the adjacent towns and villages, or from distant parts of our connexion. His hospitality appeared to know no bounds.

In the year 1774, or 1775, he erected a very neat chapel on his own premises, entirely at his own expense. He also contributed largely towards the support of Methodism, in what was then called the Sussex circuit. He was circuit-steward *forty* years, during which time it was his general practice to make up whatever deficiencies there were, out of his own pocket. In doing this he meant well; but its operation has been, perhaps, rather injurious than beneficial to many societies in those parts. He be-

ing accustomed to do almost every thing, and the people comparatively nothing, they *did* not, they *could* not feel that interest in the cause, which they would have felt had it cost them more; besides, when his circumstances became reduced, which, through a mysterious Providence, they were towards the close of life, they found it difficult to enter at once upon that system of finance, which was essentially necessary to the support of those who laboured among them in "the word and doctrine." Even the poor members of a society should be required to do something towards the support of the cause of God. To exempt *them* from giving, except in cases of absolute penury, is to injure them—it is to decrease their interest in the cause of Christ. It is not indeed intended that the poor should give as much as the rich; by no means. For a rich man to give no more than a poor man to the cause of God, is an abomination. Such a man furnishes strong ground to doubt the genuineness of his religion. The late Captain Webb, of Bristol, when any one informed him of the conversion of a rich man, ordinarily asked, "Is his purse converted?" And without the conversion of the purse, the good captain would give no credit to the conversion of the man. This sentiment was founded on an intimate knowledge of human nature; for if it be true that where the *treasure* is there the *heart* will be also, it is also true that where the *heart* is the *treasure* will be also. But whilst the rich give liberally of their abundance, the poor, and even the poor widows, should not omit to throw their mites into the treasury.

Year after year rolled on in a course of peace and prosperity. His business was extensive and productive, his house was a little paradise, the abode of harmony and love—his *parlour* generally contained a minister, or some other pious and intelligent friend, or rather friends, who being perfectly at home, their conversation was free and unfettered; but such as becometh the gospel of Christ. With what pleasure have I sat in the midst of the lovely group! There sat the venerable man, with a placid and heavenly countenance, and there his generous hearted companion; on the opposite side was his son, his only son, who seldom failed to entertain the whole with a feast of intellect, whilst *his* amiable and beloved partner, with every other member of the happy circle, hung on his lips with delight and admiration. And his *kitchen*, on Sunday evenings especially, was the resort of many members of Society for the purposes of religious psalmody and social prayer. But these halcyon days are past. The members of that happy family are either dead or dispersed, and the house is now inhabited by other persons.

(To be concluded in the next.)

DIVINITY.

A SERMON ON JOHN xiv. 27.

(Concluded from page 419.)

III. It may be easily discovered, both from the subject itself, and from what we have advanced, that the hearts of the apostles were likely to be troubled and terrified at the news of their Master's departure; and that nothing but the peace of Jesus Christ was sufficient to assuage that grief, and dissipate that fear. There were just grounds for both; and if we properly consider the situation the apostles were then in, we may readily enter into their distress. We shall consider, first, what they had lost by following Jesus Christ; secondly, what they had gained to indemnify them; then, what they then hoped for, when his kingdom should be established in Israel, according to their weak ideas; and, lastly, what they had to fear, when Jesus their Comforter and Defender should be taken away from them. The first three considerations were the ground of their trouble, the last was the ground of their fear.

1st. They had left all to follow Jesus Christ. One had quitted his taxes, another his house, another his fishing-boat, and another his land; all, in general, their relatives, their friends, their country and countrymen. It is also likely that the Pharisees, being sworn enemies to their Divine Master, had excommunicated them, as they did the man born blind; and that they were consequently exposed, more or less, to exile, poverty, and contempt, and even to the hatred and persecution of the populace.

2dly. If, on one hand, they had left all, in order to follow our Lord; on the other hand, they had found in him a tender father, a pastor and protector. They themselves confess, that while they were with him, they lacked nothing. As to spiritual things, he nourished them with the words of eternal life; he armed them with such power, that even demons were subject to them; he defended them against the calumnies of the Scribes and Pharisees; he comforted them in their sorrow. At one and the same time, he acted towards them as a master and as a friend; as a father, a brother, and a comforter. Thus they were well indemnified.—But this is not all, for

3dly, They hoped for still greater things under his reign; they flattered themselves that they should see him on the throne of his father David, to reign over the house of Jacob for ever; they were impatient to see this kingdom, which had been promised them, finally established in Israel. Already they imagined themselves seated on the twelve tribunals, of which he had spoken to them, judging the twelve tribes; already were they

sharing the tribute money; and perhaps there was a dispute among them, who should be the greatest of all in that kingdom. These were flattering prospects.—But,

4thly, We are to consider the sad condition in which they feared they should be, when deprived of Jesus Christ. On the one hand, dreadful poverty; on the other hand contempt—censure and disgrace among their families and countrymen—bitter and cutting reproaches from the synagogue and the Sadducees—trouble, confusion—all their hopes blasted—no more instruction, no more comfort, no more defence, no more miracles—no kingdom to expect, no places to hope for—no more joy or rest in this world—but persecution and infamy.

You will allow, my brethren, that viewing the matter thus, the apostles must have been in the utmost consternation. Well did Jesus Christ say to them, “Because I told you that I am going away, sorrow has seized upon you; your hearts are troubled and terrified.”

“And indeed how can they be otherwise? Lord Jesus, we have quitted all, in order to follow thee; father, mother, brethren, relations, country, goods, possessions, whatever they were, we have sacrificed them all to thee. It is true, we have found all again in thee; thou hast been every thing to us—father, and mother, and brother; thou hast fed, clothed, taught, and comforted us. Thy person, thy example, thy instructions, thy miracles, all are to us equally dear and glorious. Thou hast encouraged our hopes of being associated with thee in thy kingdom; but now, when we are sighing after the fulfilment of our wishes, thou tellest us that thou art about to leave us, and that we shall see thee no more. Alas! alas! we are overwhelmed with sorrow! whither shall we go? what will become of us? which way shall we turn?”

“Let not your heart be troubled,” replies our Saviour, “ye believe in God, believe also in me—I am in the Father, and the Father is in me—Whatsoever ye shall ask I will do it—I will pray the Father, and he will give you another Comforter, to abide with you for ever—I will not leave you like orphans, but I will come to you, and my Father and I will fix our abode with you—Peace I leave unto you, my peace I give unto you, not as the world giveth do I give unto you—Let not your heart be troubled, neither let it be afraid.”

“I am not ignorant,” he might say, “of the trouble and agitation you feel, nor of the terror diffused through your hearts at the news of my departure; but the peace which I leave and give to you ought to quiet all this uneasiness. I know what you have lost, what you have regained, what you did hope for, and what you now fear—but the peace which I leave you, you ought to deem paramount to every thing else. You love me, I know it; but the peace which I give you should convince you that I shall

ever love you. You have left all in order to follow me; relations, friends, country, possessions—but the peace which I give you should assure you, that you are already citizens of heaven. You have been expelled from the synagogue; but the peace which I give you ought to convince you that you are already incorporated in the assembly of the first-born, whose names are written in the book of life. In me you had found every thing—maintenance, instruction, comfort; but you have lost nothing; the peace that I give you will furnish you with food, with instruction, with comfort, for ever. You have wrought some miracles, you have expelled some demons; but henceforward you shall perform greater wonders; I give you power to walk upon serpents and scorpions. You were hoping for great things under my reign, and you misunderstood me with regard to the twelve thrones that I promised you; but the peace which I give you ought to confirm you in the belief, that one day you shall sit upon my throne. You expect sorrow and distress in my absence, and it is well that you do, for indeed you will have trouble in the world; but take courage, ‘I have overcome the world.’ You will be publicly beaten, you will be thrown into prison, you will be taken before governors and magistrates; but, fear not, be not anxious what you shall say to them, for I will give you a mouth and wisdom which none shall be able to contradict or resist. It shall be with you as with a tender mother, who, having been for some moments in violent pains, is again exhilarated by the birth of a child, which is henceforth to be the object of all her care and affection. Thus you, after some transient labours and sorrows, will have the unspeakable satisfaction of having introduced Christianity on the earth; and your joy none shall take from you. You shall triumph over the malice of men and the rage of demons; with the sword of the Spirit, which is my word, you shall conquer the whole universe, and train up captive and imprisoned souls in obedience to me, to be at length received into my rest. Be easy then, your sorrows will not continue long, you will suffer with me for a time, but you shall also reign with me for ever. Peace I leave unto you, &c.”

Such are the import and design of the words of our text. Let us now come to a close

APPLICATION.

I do not doubt, my brethren, but that you have been surprised at the subject I have chosen. What, you will say, to come and talk to us about peace, at the very time when we are involved in the troubles of a long and cruel war!* We did hope to see peace, we were on the point of obtaining it, but it has escaped from us; the scene again presents to our view troubles, tumults,

* The original Sermon was preached at Amsterdam, 18th January, 1711.

sieges, battles, horrors; we are occupied and exercised by the same distresses. The labourer, who of all his possessions has nothing left but his hut, still trembles at the approach of the soldier; the soldier still remains, sword in hand, either to guard, to defend, or to attack; the merchant in his business calculates on new losses every day, through the decay of commerce; and the cabinet counsellor always has his eyes open, to prevent, to shun, or to remedy evil. Even the philosopher and the ecclesiastic are moved on the occasion, and tremble lest the efforts of tyranny and ambition should be as prejudicial to truth, as they may be to liberty. But whence, my brethren, all this agitation? This is the cause; we all naturally love peace, it is the greatest of all temporal blessings, the parent of plenty and joy, the protectress of the arts and sciences, a source of comfort to angels, and of despair to the devil. We can do any thing in the world for peace. In order to secure it, we raise armies, equip fleets, lavish treasures, and set all the elements in motion; in order to preserve or regain it, every one makes some effort, every one lays himself under restraint, and contributes liberally. This it is that swallows up a part of your goods and riches. Now there's the point that I wish to touch upon; since you do so much for the peace of the world, for a temporal peace, which after all does not extend beyond this life, how is it that you do nothing, or scarcely any thing, for the peace of God? Our care should certainly be proportioned to the nature and excellence of things, and since you employ your all to procure the less, how can you possibly neglect the greater?

Do not you know, Christians, that your spiritual enemies are even more formidable than your temporal enemies? You have them without and within; the world and its lusts are perpetually laying snares for you, and amidst the numerous temptations with which you are surrounded, it will be very difficult for you to escape all its attacks. Then you have the devil, that sly and malicious dragon, who is continually going about to see how he may devour you. And, finally, your own flesh, the lusts and passions of which constantly war against the soul, and which is the more pernicious as being a domestic enemy, and therefore the less suspected. But do you know which is the greatest enemy that you have to fear? It is God himself; we cannot be on good terms with him while we are sinners and worldlings; the friendship of the world is enmity with him; "There is no peace for the wicked, saith my God." The oracle is pronounced, and it is verified by experience; "there is no peace for the wicked"—neither from conscience, nor from men, nor from God. Yes, thou worldly and profane sinner, thou extortioner, corrupter, calumniator, thou infidel or voluptuary—whatever pretences thou makest outwardly of enjoying true tranquillity, thou canst not,

at any rate, escape thy own conscience. From time to time it awakes and reproaches thee for thy black injustice, thy base conduct, thy horrid enterprizes; condemning thee beforehand by the gloomy presentiments it brings of the wrath to come. As to men, thou mayest for a time deceive them, but sooner or later thou wilt discover thyself, and thy shame will be fully displayed.

And, finally, with regard to God, thou wilt never have any rest; thou wilt always see before thee a destroying angel, armed with a flaming and two-edged sword, who will thwart thee in all thy proceedings, and hinder thee in all thy designs. In vain wilt thou rage against heaven, against men, and against thyself; the presence of an avenging God will confound thee in thy darkest recesses, and constrain thee to say beforehand, "My punishment is greater than I can bear! Ye mountains, fall on me; and ye hills, cover me from the face of a consuming God."

Astert his, my brethren, will you do any thing for the peace of the world, but nothing for that of heaven? be happy, quiet, voluptuous, here below, and do nothing at all for eternity? Expose yourselves to the wrath of the Most High, and engage in war with him, and you will see who is the strongest, and whether it be not a dreadful thing to fall into the hands of the living God, when his anger is excited!

Ah! my brethren, let us rather raise our slack hands and our feeble knees; let us labour for temporal peace, but also and especially for spiritual peace. Let us be on good terms with God, and our enemies will be dispersed; let us fear God, and pray to him with a fervent heart and a good conscience; then let us go to arms against the enemy, and we shall gain the victory. May God grant us the victory over ourselves, and at length receive us to his rest. Amen.

W. P. B.

Ebenezer-Place, Plymouth, 1817.

THE TRUTH OF GOD DEFENDED.

REVIEW of "*Sermons on various Subjects and Occasions.* By GEORGE STANLEY FABER, B. D."

SERMONS, in this enlightened age and country, in order to be popular, must be well written as well as orthodox. Both these requisites the work before us possesses. The respectable author, in whom orthodoxy and charity are happily blended, maintains, in a manner worthy of so good a cause, the grand doctrines of Christianity. He fairly meets the opponents of what he conceives to be religious truth, in the field of legitimate controversy; and, confident that the ground which he occupies is tenable, he maintains it by arguments drawn from Scripture, reason, com-

mon sense, and matter of fact. Where he hesitates, as in the discourse on "the Predestinarian Controversy," he expresses the grounds of his hesitation, with such candour as cannot fail to ensure him the approbation of pious and intelligent readers, whether *decided* Calvinists or Arminians. The former of these may not discern the difficulties with which he maintains their system to be clogged; and some of the latter will be astonished to find, that, after having described the peculiarities by which Calvinists are distinguished from their not less orthodox Arminian brethren, he should hesitate in rejecting those peculiarities *in toto*. That he is not a Calvinist we have his own declaration to prove, and that he is not a thorough Arminian is equally evident. But as we purpose to pay more than ordinary attention to the discourse in question, we shall not at present enter upon its contents. It may not, however, be improper to observe, though no man either rises or sinks in our estimation, from the *circumstance* of his adopting or rejecting either the one or the other of the two rival systems, we are decidedly of opinion, that hesitating betwixt them has, at least, an indirect tendency to divert the attention, more or less, from the important concerns of practical religion. But while we could urge many arguments to prove, that halting betwixt the two systems is naturally productive of that tendency, and hence ought, if possible, to be avoided; we readily admit that such scepticism may, by the operation of Divine grace, in conjunction with sound religious principles, be so counteracted as to prevent its producing any bad moral effects.

The first sermon has for its subject 2 Tim. iii. 16, 17, and is entitled, "The Universal Profitableness of Scripture." Having maintained that "no sound church wishes to impose any summary of religion on the consciences of its members, any further than it can be proved by most certain warrant of Holy Writ;" and asserted, that "religion, in all its bearings, is a strictly *personal* matter," and that hence no one can be everlastingly saved or lost by proxy; the author proceeds to shew how profitable Scripture is *for doctrine*.

"The basis (saith he,) on which rests the truth of Christianity, is the scriptural doctrine that we are very far gone from original righteousness, and that we are inclined by nature to evil, insomuch that we cannot turn and prepare ourselves by our own physical strength and good works to faith and calling upon God; but that, by reason of our manifold sins, both original and actual, we all justly deserve God's wrath and damnation.*

"Such being the case, how shall we flee from the wrath to come?"

"The answer is afforded in Scripture, 'Believe in the Lord Jesus, and thou shalt be saved.'

* Article ix. x.

“ But how are we to believe in the Lord Jesus, since we are assured, that we cannot turn ourselves to faith and calling upon God?

“ The answer again is ready: though *we have no power to do good works pleasant and acceptable to God WITHOUT THE GRACE of God by Christ preventing us, that we may have a good will and working with us when we have that good will*; yet WITH the grace of God, which will never be refused to earnest and persevering prayer, we may have both the will and the power to believe and to do good works. The Holy Trinity have covenanted from all eternity: the Father, to accept the meritorious sacrifice of the Son; the Son to take our nature upon him, and to offer himself up a ransom for the many, the just for the unjust; the Holy Ghost, to comfort, strengthen, and support us, to enable us to turn unto God, to renew our fallen nature by his mighty, though secret influence, to bring us by regeneration, and consequent sanctification, from darkness into light, and thus to make us meet for the inheritance of the glorified saints.*

“ As we are both depraved and utterly unable to help ourselves by any good deeds, it necessarily follows, what we further learn, that, touching the article of our justification, *we are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ by faith, and not for our own works or deservings*. When we have done all, we are still but unprofitable servants. Instead of being inflated with I know not what vain notion of our own meritoriousness for the few and imperfect good actions which *we have done*; we each of us rather have need to smite upon our breasts, and to exclaim with the humble publican, ‘ Lord, be merciful to me a sinner.’ (p. 6—8.)

The author proceeds to guard the doctrine of grace from Antinomian abuse; and this he does by sober scriptural arguments.

The error of those who infer, from the doctrine of human depravity, “ that it is a vain labour for them to attempt to repent and turn to God,” is properly confuted, under the division in which the profitableness of Scripture *for correction* is considered. Not does the unscriptural notion, that in our own strength we are able to perform the Divine will, escape without its merited censure. Having, by scriptural authority, confuted both those popular and dangerous errors, Mr. Faber adds:

“ Others again have become Antinomians, and have madly decried all good works as mere servile legality, because the Bible teaches us, that we are justified solely by grace through faith, and not for our own works or deservings.

“ Here likewise the Scripture will be found profitable for correction. We are not to give up the sound doctrine of justification,

* Articles i. ii. xii. xvii.

because some wrong-headed persons have built upon it a monstrous heresy; but we are to reject the heresy, and yet contend for the doctrine. Though the Bible repeatedly declares, that we are justified solely by faith, 'else grace were no longer grace: it nevertheless assures us, that we are only justified by such a faith as worketh by love; *by faith solely, not by faith solitary*, as the old divines were wont aptly to express themselves. 'Faith without works is dead, being alone; shew me thy faith by thy works,' otherwise thou assuredly possessest not one atom of saving faith. 'Without holiness no man shall see the Lord,' however just his speculations may be respecting Christian doctrines. If he possesses nothing but a barren dead faith, a faith utterly unproductive of evangelical godliness, 'he hath a name that he liveth, and is dead.'" (p. 16, 17.)

The second discourse, which is founded upon Rom. iii. 23, 26, is entitled, "God's Justice exemplified in the Atonement of Christ."

Having proved that every act of mercy extended to men, who transgress the civil laws to which they are amenable, is incompatible with the perfect exercise of Justice, the author proceeds thus:—

"In the exercise of human laws, it is found necessary to vest, somewhere or other, the power of granting an absolute pardon. But the use of this power, or, in other words, the assumption of the privilege of mercy, must inevitably, from the very nature of things, be a departure from strict and naked justice. We may call it *a necessary power*, or we may call the occasional exercise of it *an amiable injustice*; but still, disguise it as we please, turn it as we may, if sifted to the bottom, it will prove to be neither more nor less than an act of *absolute injustice*. In fact, such is the unavoidable deficiency of human institutions, *perfect justice* and *perfect mercy* cannot subsist together. We may, like Draco of old, write our laws in blood by way of attaining *perfect justice*; but what then becomes of *mercy*? We may allow to the sovereign the exercise of *mercy*, but what then becomes of *the perfection of our justice*? The moment that mercy is introduced, since it can only be extended to those who *deserve* punishment, (otherwise the remission of punishment is not *an act of grace*, but *a claim of absolute right*;) the moment, I say, that *mercy* is introduced, justice is rendered imperfect, because a criminal is suffered to escape with impunity: and, the moment that *justice* is in this manner rendered imperfect, it to all intents and purposes becomes *injustice*.

"So far as the merits of the abstract question are concerned, it is in vain to say, that there were such and such mitigating circumstances, which moved the sovereign to extend his pardon to the culprit. The sum of the matter, after all, will be found to

be simply this: *did the man break the law, or did he not break it?* If he did *not* break it, an exemption from punishment was no more than his *right*; in this case there was plainly no room for *mercy*. If he *did* break it, then in absolute strictness he deserved *punishment*; and, if he were suffered to escape, no mitigating circumstances can possibly render that *just* which in itself is intrinsically *unjust*. We may applaud the *amiability* of mercy; nay, we may even find it *necessary*, for the well-being of society, that the discretionary power of exercising it should be lodged somewhere; but *mercy*, as exercised by man, can never, if thoroughly analysed, be any thing else than an inferior sort of *injustice*.

“Now, if I mistake not, some such view of the subject as this forms the ground-work of St. Paul’s argument.

“His *assumption* is, that God must, from the very perfection of his nature, be absolutely and immutably just; because, if he did not possess the attribute of justice in perfection, he would be an imperfect being; and an imperfect Godhead presiding over the universe is a contradiction in terms.

“His *point to be proved* is, that all men, of every description, whether they be Jews or whether they be Gentiles, have acted in opposition to a known law; obviously not the ceremonial law, in the case of *the Gentiles*, because *they* were wholly ignorant of any such law; and as obviously not the ceremonial law even in the case of *the Jews*, (as some have imagined,) because throughout the whole of this epistle the law, which St. Paul maintains them to have broken, and thence to have become guilty before God, is plainly the moral law.”* (p. 25—29.)

That all, both Jews and Gentiles, have violated the Divine law, is a position the truth of which is demonstrated by Scripture and matter of fact; nor is it less demonstrable that *perfect justice* demands that every transgression should be followed by its merited penalty. How then can God, who, from the perfection of his nature, is infinitely just as well as unchangeable, be just “and the justifier of him that believeth in Jesus?” Upon this subject, Mr. Faber reasons thus:

“The point therefore is, in what manner are we, upon the principles of the Deist and the Socinian, to escape the tremendous consequences of the curse attached to any one act of disobedience?

“They teach us that God is merciful as well as just, and that we are to look for the free pardon of our sins, or (as they term them) frailties, from his unqualified mercy, adding perhaps on the condition of our repentance.

“This scheme appears sufficiently plausible on the first as-

* See Rom. ii. 17—29; iii. 9—20, 23, 27, 28; iv. 1—16; vii. 8, 21—25.

pect ; but it will in no wise bear the test of close examination.* The Deity of the Socinians is *necessarily*, by a circle of consequence, whatever attempts may be made to escape from it ; is *necessarily* and *inevitably* an unjust being, and therefore an imperfect being. He suffers the guilty to escape with impunity ; and, therefore, however he may be complimented on the score of *mercy*, he most assuredly does not possess the attribute of perfect *justice*, and consequently is himself imperfect.

“ What ! it may be asked, *does it argue injustice to pardon a culprit on his sincere repentance ?* ”

“ The best answer to this question is afforded by the practice of our courts of human judicature. A man is convicted, and condemned as a murderer. He professes himself, and (we will suppose) really *is* a true penitent. Now, on the Socinian scheme (for the only difference between the two cases is, that in the one God is the judge, and in the other a fellow mortal ; so far as the abstract question of justice and injustice is concerned, there is no difference at all between them :) on the Socinian scheme (I say,) this murderer may equitably be pardoned, simply because he is heartily sorry for what he has done, and wishes it undone.

“ If such reasoning would not be thought valid in our courts of law, I see not why we should expect it to be admitted at the bar of heaven : if bare repentance will not avail to procure a pardon in this world, why should we suppose its efficacy to be greater in the next ? Mercy is indeed sometimes extended here ; but as I have already shewn, if it be analysed, it is in reality a partial act of injustice, disguised under a pleasing name. If it be ever exercised by the Deity in the manner for which the Socinian contends ; he just so far departs from perfect justice, he just so far is partially unjust, he just so far is an imperfect being. It is impossible to form an idea of a perfectly just being, remitting, by a mere act of mercy, that punishment which justice requires to be inflicted on an offender. In so doing, (the consequence can never be eluded) in so doing, he ceases to be perfectly just, because he does not fulfil the requisitions of perfect justice ; and thenceforth he becomes, to a certain degree, unjust.

“ Let the Socinian labour to extricate himself as much as he pleases, I see not how he can escape from the horrors of this dilemma : *either the God whom he worships, is a partially unjust, and therefore an imperfect God ; or, if he be a perfectly just, and therefore a perfect God, all mankind lie under the curse of the violated law.*” (p. 38—41.)

From this reasoning it appears, that upon no other ground than that of “ the redemption of the world by our Lord Jesus Christ,” could God, consistently with *perfect justice*, pardon any transgressors of his law, even upon the supposition of their sin-

* God is represented in it as being merciful at the expense of his justice.

cere repentance. But are we hence to conclude, in opposition to many express declarations of Scripture, that mercy is not an essential attribute of God? By no means; but that such is the absolute perfection of his moral government, as well as of his nature, that he could not, (with reverence we speak it,) dispense mercy in violation of perfect justice. But Christ, who had the *will*, the *right*, and the *power*, in accordance with the will of his eternal Father, to give himself, *the just for the unjust*: having made a full atonement for the sins of the whole world, opened a way, in strict conformity with perfect justice, for the extension of mercy to every individual of the human race. In the amazing economy of grace, justice, and mercy, the perfect exercise of one of which, without such an economy, would exclude that of the other, are brought into perfect harmony; and God is equally just and merciful in justifying all who believe in Jesus.

From the sermon on the doctrine of Justification we give the following extract:

“The doctrine of *justification by faith alone* is pronounced by the Church of England to be a most wholesome doctrine, and very full of comfort. Such, I am persuaded, it is when received with purity and godly simplicity, when guarded (as the Apostle guards it) from the mischievous perversions of Antinomianism.

“It is a wholesome doctrine, as tending to curb all pride in man, as inculcating the deepest humility; as exalting the mercy of God, and as displaying, in the most striking point of view, the importance of the vicarious sufferings of Christ; as filling our hearts with gratitude for undeserved grace, and as teaching us to prostrate ourselves in the lowest self-abasement at the foot of the cross, conscious that we have deeply sinned, and have come far short of the glory of God.

“The less we attribute to ourselves, the more disposed shall we be to be thankful to our Redeemer; for, whatever portion of merit we arrogate to ourselves, just so much do we depreciate the value of Christ’s sacrifice. The man who imagines that he is in part to be justified by his works, and that the merits of his Redeemer serve only to eke out his deficiencies, must ever be disposed to glorying, must ever entertain a far lower idea of the value of his Saviour’s atonement, than he, who feels himself to be a miserable lost sinner, who presumes not to rest upon his defective services, who casts himself wholly on the mercy of God, through Christ, whose only plea is the righteousness of his Redeemer, whose only prayer is that God would be merciful to him a sinner, and grant him grace henceforth to walk in the paths of sanctification. Hence, St. Paul represents it as one great characteristic of the doctrine, that it excludes all boasting. After stating that *all the world is become guilty before God, and, therefore, that by the deeds of the law no flesh shall be justified in his*

sight, he asks *where is boasting then?* It is excluded. By what law? Of works? Nay: but by the law of faith. Hence also he argues incontrovertibly, that if Abraham were justified by works, he would have whereof to glory.

“Surely then, such a view of the doctrine, as not only allows to each of us the capability of having a sufficiency of merit for his own justification, but likewise admits the existence of superogatory merit in saints and martyrs: surely such a view of the doctrine, which tends to puff up those who hold it with Pharisaical pride and self-sufficiency, can never be that humbling and scriptural view of it which excludes all boasting.

“The Church of England further pronounces *justification by faith only* to be a doctrine *very full of comfort*.

“Our adversaries have been wont to object to this, that *comfortable, no doubt, is the doctrine which requires faith only in order to justification, inasmuch as it teaches a road to heaven which must ever be agreeable to the wicked*.

“They seem not, however, to understand the ground on which our Church makes this declaration.

“Suppose we had been taught in Scripture that we were to be saved partly by our works and partly by faith: in that case, the line must have been drawn *somewhere* between a sufficiency of works and a non-sufficiency of them. Under these circumstances, how could any of us have had a well-grounded hope that we came up to the standard required of us, when we knew not, and never could know, what that standard was? How tormenting must have been our anxiety! how slavish our obedience! Whatever service we performed must have been in the very spirit of bondage: not a particle of generous, grateful, filial love could have entered into it. We should have been wretched slaves, the spiritual children of Hagar,* urged to our tasks with whips of scorpions, loathing the intolerable drudgery, hating God in our hearts as a tyrannical, unrelenting taskmaster. Such in fact is the very spirit of Popery, and of those who incline to the Popish doctrine of merit. The whole round of penances, mortifications, and pilgrimages; the trumpery of monastic devotion, the austerity of eremitical seclusion; the blood-stained scourge of the ascetic in this world, the imagined expiatory flames of purgatory in the next; are all but component parts of that gloomy, cheerless servitude, which is the genuine offspring of *justification by works*.” (p. 80—84.)

But while Mr. Faber thus clearly and satisfactorily states the doctrine of *justification by faith only*, and points out how unscriptural and absurd is the contrary doctrine, he takes special care to inculcate the absolute necessity of inward and outward holiness. Having mentioned, in his sermon on the doctrine of

* Galat. iv. 22—31.

sanctification, the great change which takes place in every one who experiences "a new birth unto righteousness," he says,

"Regeneration, then, or as it is sometimes termed the new creation, being the *commencement* of sanctification; if sanctification be essentially necessary to qualify fallen man for the presence of God, as the text (Heb. xii. 14,) expressly asserts it to be, regeneration must of course be equally necessary, because sanctification clearly cannot exist at all without *commencing* to exist. Hence, while the apostle of Christ exhorts us to *follow holiness, without which no man shall see the Lord*; Christ himself declares, that *except a man be born again, he cannot see the kingdom of God*. The one speaks of the *progress* of the Divine life; the other speaks of its *commencement*: the one enforces what is styled in Scripture *a growth in grace*; the other urges the necessity of *a first implantation* of the holy principle. But the drift is still, in both cases, precisely the same: without a life of holiness no man can see the Lord; but a spiritual new birth is just as necessary for the existence of such a life, as a natural birth is necessary for the existence of natural life. Holiness is an indispensable qualification for heaven: and as we are not holy by nature, as we are born in sin and the children of wrath; the very admission of the doctrine of *original depravity* requires and supposes the doctrine of *regeneration*, in order to our being made fit for the inheritance of the glorified saints." (p. 121, 122.)

Here we would take the liberty to observe, that our views of Mr. Faber's piety, learning, and good sense, are such as lead us to expect, that on a more careful examination of Rom. vii. 22, 23, &c. he will not consider what the apostle says there as descriptive of either his own state, when he wrote that epistle, or indeed of that of any man in whom holiness is a prevailing principle.

(To be continued.)

To the Editor of the Methodist Magazine.

SIR,

THE great spread of Infidelity and Scepticism in general, and of Unitarianism in particular, loudly and imperatively demands, that, laying aside all party animosity and religious differences, every individual should, without any regard to person, come forward and throw in his mite of effort towards stemming a torrent fraught with eternal destruction to those who have the weakness to be borne down by it.

The mistake seems to be universal, that, under the protection of the toleration act, a man may publicly broach whatever heterodox sentiments he sees fit, with the most perfect impunity. It is meet, however, that such characters should know, that tolera-

tion has, as it ought to have, its due limits; if not, it is easy to foresee, that, under the same protection, altars may once more be erected to Baal, and "defenders of the faith" may stand foremost in the number of those, who sanction them! It is certainly to be ranked amongst the many awful signs of Christ's second coming, not only that iniquity, and the apostasy predicted as consequent upon it, so greatly abounds, but that we find a *Peer of Great Britain advocating the cause of Unitarianism!* whilst, in the House of Commons, no small number are promoting the *empire of the beast*, and declaring, that "*the Roman Catholic religion,*" otherwise, that the worshipping of angels, "*is not idolatry!*" I, for one, do (yet without arrogating to myself the least claim to dictate to others, as competent to judge as myself,) protest against all such overweening liberality of sentiment, and religious toleration, as this; although I am as much an enemy to religious persecution, as any one can be. Concessions, like these, may be deemed advisable in a political point of view; but, if we trust to any such broken reeds, let us beware, lest they break in our hands, and pierce us; when "the strength of Pharaoh may be our shame, and the trust in the shadow of Egypt our confusion;" for, it may be laid down as the sure word of prophecy, that whoso preferreth the honour of God to the will of man, him will God honour; but whosoever despiseth him shall be lightly esteemed.

I am, Sir, your most obedient, J. P.

THE INSUFFICIENCY OF HUMAN REASON TO COMPREHEND DIVINE MYSTERIES.

To the Editor of the Methodist Magazine.

DEAR SIR,

I HAVE been taught to believe that light is co-existent with the sun, that animal motion is co-existent with life, that heat is co-existent with fire, that solidity is co-existent with matter, that fluidity is co-existent with liquids, and that the everlasting Father has a Son co-existent with himself. But, Sir, I have not now the presumption to attempt to judge of the essence of God, or to describe his mode of existence; or how the Spirit of God, in a physical point of view, operates on the spirits of men. The conflict between my vanity and ignorance has been great, but I do assure you, Sir, that my ignorance has triumphed over my pride. The presumption of my mind would have led me to comprehend all the works of nature, to penetrate into the secrets of eternity, to foretel future events, to murmur at some acts of God's government, to ask what reason or justice there was in the destruction of millions of infants in the ante-deluvian world, as well as in the destruction of the children of Korah and his factious company:

and what equity was found in favouring one people with a revelation, while the far greater part of the world was suffered to remain in heathenish darkness. But, Sir, my vanity has been justly and severely punished by a consciousness of my own ignorance. Upon examination I cannot tell how the grass grows in the field, how the *green* grass becomes, after being devoured by the lowing herds, *red blood, white milk, soft flesh, hard bone, rough skin*; or by what means it is converted into long wool upon the sheep; strong bristles upon the wild boar of the forest, or coarse hair upon the horses' mane. My ignorance is likewise so great, that I cannot even tell how the dirty flower roots in the garden produce flowers with five or six different colours in each; or how it is that another root, within a few inches of the former, having all the same advantages from the earth, the air, and the sun, produces a rose all of one colour.

My ignorance, Sir, almost confounded me, when I found I could not comprehend how the flowers diffused different odours through the surrounding atmosphere; or how ingrafted branches, when partaking of life from the same root, can produce five or six kinds of fruit, each kind differing in flavour. I cannot even tell how one grain becomes 20, 60, or 100; how it vegetates in the earth; how earth, air, and water, its component parts, could assume such a form and consistence. I am likewise at a loss to account for the *usefulness* of 400 kinds of beasts, 600 kinds of birds, 4000 kinds of fishes, and 8000 species of insects, of whose existence we are informed by naturalists. But, perhaps, Sir, you will be astonished at my ignorance when I assure you that, though I believe I have a soul, an immaterial and immortal spirit, that I do not know what a spirit is, or how it is united to my body; or what form it will assume when divested of the material part; whether my soul was created before the foundation of the world; or in the six days' labour of the Almighty; or created when it was wanted; or whether I received it immediately from God or from my parents; if from them, and they were learned and wise, I cannot tell how it is that they did not communicate the same qualities to me. With respect to the organ of vision, light, and darkness, I am so ignorant or so apt to shut my eyes, or to look at wrong objects, that I am fearful of deceiving myself. At times light surrounds me by which some objects are perceptible to my sense, or sight, or I have some sensation produced in my mind by the view of luminous objects; but the principles and essence of light exceed the bounds of my comprehension, as well as the means of communication between this organ and my mind. Ignorant as I am, I know the organs of vision and reason may be disordered by diseases incident to man; that objects cannot be distinguished without light; that they may be so brilliant as to overpower my sight; that their distance may be so great that I

cannot measure their dimensions, or so inseparably connected with other objects that I can neither comprehend nor define them; and if I doubt of the eternal existence of the Son of God, merely because I cannot comprehend the manner of his existence as the only Begotten of the Father, and plead my want of comprehension as a justification of my unbelief, will my inability to comprehend be admitted as an argument against fact? If so, almost every truth must be rejected. I remain, Sir,

Respectfully your's,
THE IGNORANT FARMER.

AN OBSERVATION ON DR. SIMPSON'S FUNERAL SERMON, AND THE ECLECTIC REVIEW.

MR. EDITOR,

A FEW days ago a friend put into my hand a funeral sermon, preached on occasion of the death of the *Rev. Robt. Simpson*, D. D. late Theological Tutor of Hoxton Academy; including a brief sketch of the life and death of that excellent man.

The manly sense and sterling piety of the subject of that memoir, connected with its perusal, yielded me no small share of pleasure and profit. The following words indeed occasioned a momentary pause; "Oh if in the glance of his eye Jehovah had passed me by, where should I now have been;"* but I concluded to regard them simply as the language of a man deeply convinced of that important truth, "By grace are ye saved." It struck me that while Dr. Simpson regarded himself, in common with all other men, as brought through sin, into a state far more deplorable than that of the man who fell among thieves, between Jerusalem and Jericho, he did not surely mean to intimate that God was in the habit of passing by *any* of these miserable objects; as that would be to suppose the inhuman priest and Levite were "merciful as our Father which is in heaven is merciful."†

Although, doubtless, acquainted with the modern refinements in metaphysical theology, he would not, I thought, consider these as authorising him to say, even indirectly, that while God by his oath,‡ by the declaration,§ and tears,|| of his Son; and by the commission given to the apostles,** had apparently professed the utmost affection for all men; yet with respect to numbers, this was in appearance only, as he had in reality "passed them by." But that which surprised and delighted me most was the Dr.'s avowal of the direct witness of the Spirit, and Christian holiness, in terms which appeared to me to identify his views on these momentous subjects with those entertained by yourself and colleagues. This was quite unexpected, as I had been previously

* Funeral Sermon for Robt. Simpson, by G. Clayton, p. 26. † Luke x. 30—37.
‡ Ezek. xxxiii. 11. § John iii. 16. || Luke xix. 41, 42. ** Mark xvi. 15.

taught to consider the Eclectic Review as the organ of modern Calvinism, and had observed the conductors of that work, to say, "The doctrine of perfection we give up altogether, and that of assurance hold in a mitigated form."* I was aware, Sir, that Socinianism, with all its dreadful train, was said to be the gospel "in a mitigated form," and, therefore naturally felt a trembling anxiety to learn in what respects and to what extent it was intended to "mitigate" this important scriptural truth.

It was stated in the same article, "As to the assurance of our safety, it seems to be the fruit of extraordinary religious attainments rather than the common lot of every Christian. It arises not from any mysterious voice, so much as from perceiving that our character is similar to that of the faithful who are gone before us."† Mr. Clayton informs us, respecting Dr. Simpson, that while under "convictions for sin," he began to be thoroughly sensible not only of his misery as a condemned and perishing sinner, but of his absolute inability to extricate himself from that horrible pit in which he was lying; and he became perfectly satisfied that nothing but an act of *absolute sovereignty* and *Divine power* could reach his miserable case. And at length God, who is rich in mercy, appeared to his rescue, and poured into his soul such a tide of consolation as fully verified the declaration "they that sow in tears shall reap in joy." "For days together (said he) I was like one transported to the third heavens. Oh what days of heaven were those! The recollection of them, after a lapse of fifty years, is still fresh and delightful. I seemed to have got within the very *grasp* of the *Invisible*."‡ Does it not appear from hence that Dr. Simpson's "assurance of safety" was *not the fruit* of "extraordinary religious attainments," but enjoyed in the *first stages* of his Christian course? Surely it did not "arise" from "perceiving that his character was similar to that of the faithful who had gone before," for we are told immediately that previous to his receiving it, "if a good thought only would have saved him, he felt he had it not at command."§ Was it not obviously the result, not of comparing his character with that of other saints, or of any reasonings and inferences of his own, but of an act of "Divine power," and an ineffable consciousness of his being "within the very grasp of the Invisible?"

This was just as it ought to be; and if it be not "the common lot of all Christians," they have not because they ask not.

The Reviewers also state in the same article that "the notion of perfection, in the strict sense of the word, being attainable in this life, seems to labour under insuperable difficulties."|| It ap-

* Eclectic Review for October, 1812, p. 1050. † Eclectic Review for October, 1812, p. 1050. ‡ Clayton's Sermon, pp. 79, 20. § Clayton's Sermon, p. 12.

|| Eclectic Review for October, 1812, p. 1050.

pears as if Dr. Simpson had viewed the "notion" of a death purgatory as not altogether free from "insuperable difficulties," and hence he sought salvation from sin in this life. For, one evening, as his son-in-law was standing at his bedside, he said, "I am going home, Mr. Hooper, but (in a raised tone of voice,) I now protest by the help of God, I will *not* go till I am completely, conformed to the image of the Son of God; now, go to prayer Mr. Hooper, and be sure you tell God I want to be completely holy, I know he will not be angry with me for that."* Now if the Doctor's friends will admit that he was correct in saying God would not be angry with him for praying to be *completely holy* in this life, then they will grant the thing is attainable. "For if we ask any thing according to his will, he heareth us, and we have the petition that we desired of him."† They will not scruple to allow, that conversion is attainable before death, and that, as the rule of our faith does not specify how long before, it may therefore take place at any period of life, and the sooner the better. If they will allow the same mode of reasoning to be equally conclusive, in favour of a complete conformity to Christ; and if they will further grant that the privilege of praying for this was not peculiar to Dr. Simpson, we may henceforth hail them as powerful advocates for Christian perfection.—As we aim at nothing less, we never pleaded for any thing more, than to be "*completely conformed to the Son of God.*" However, whether we ever meet on this ground or not, I am sure we shall on the following:—

"Men may quibble as much as they please, and try to settle all the nice points in divinity; it is all a farce unless there be an experimental acquaintance with them. The glorious truths of the gospel must be seen and felt; they must be received and incorporated with all the powers of the soul, the very quintessence of them must be sucked in by faith."‡

Praying for an increase of such Christians as Dr. S. among all religious denominations, I am, Rev. Sir, your's respectfully,
Burslem, April 6th, 1818. ΦΙΛΑΓΑΘΟΣ.

* Clayton's Sermon, page 26 and 27. † 1 John v. 14 and 15. ‡ Clayton's Sermon, page 27.

THE WORD OF GOD ILLUSTRATED.

To the Editor of the Methodist Magazine.

DEAR SIR,

The following remarks I have extracted from a beautiful little work, entitled, an "Essay on the Happiness of the Life to come,"

translated from the French. Should you deem them worthy of a place in your useful Miscellany, their insertion will much oblige your's, &c.

JOHN OVERTON.

Abergavenny, April 22, 1818.

For now we see through a glass, darkly; but then face to face.
1 Cor. xiii. 12.

We shall see God face to face. Of what nature will be that view or that knowledge? Here it would be rash and absurd to conjecture, because, in order to be in a state to do it, we must be invested with the faculties requisite to conceive that kind of knowledge; that is, we must be now what we shall be after a glorious resurrection. When St. Paul was caught up to heaven in a miraculous ecstasy, he heard things which he declares to be "unspeakable." Thus with regard to the manner of the beatific vision, we are in a state of profound ignorance here below. But we may venture to assert, that we shall know God, and every other object, with a strength, a facility, a clearness of conception, infinitely superior to all that the finest capacity can hope for on earth, from the longest study. The soul, invested with a spiritual body, and thus provided with organs incomparably more perfect than those with which it is now connected, will have great advantages for acquiring knowledge and making a rapid progress in it. The attributes of God, the conduct of his providence, his vast designs, and, as proceeding from them, the wonders of creation, of which we now discern only a small part; all these objects of infinite grandeur, beauty, variety, and importance, in the study of which we are every moment sensible of the weakness of our understandings, will be placed within the reach of our observation.

By the lustre of the heavenly ray, with which God will enlighten us, a thousand admirable novelties will burst upon our sight; in him, and by him, we shall see all around us what, at present, eye cannot see, hear what, at present, ear cannot hear, and our hearts shall understand that of which, at present, they can form no conception.

Those who sail upon the ocean, some leagues from land, see only the coasts; those who have the clearest eyes, with the best instruments, discern in this confused landscape only some objects, which are lost to others, and which strongly excite curiosity. Night comes on, and veils the prospect from their sight. During their sleep the vessel approaches the port, and at sun-rise casts anchor. They land; a thousand beautiful and magnificent objects present themselves on every side, infinitely excelling all which the distant view had induced them to imagine.

Thus we shall enjoy in heaven, to a degree beyond all conception, the pleasures of novelty and surprise, of finding our curiosity satisfied, or at least ourselves provided with means to

enable us to satisfy it; for if we were to suppose that God would display to us at once all which we hope to know through eternity, this would be, according to my ideas, to suppose that he would rob our knowledge of one of its greatest charms. In proportion as the truths we are to learn shall become more difficult to comprehend, we shall doubtless acquire talents adapted to them; and thus we shall go on from strength to strength, with regard to the pleasure of acquiring and possessing knowledge, as in every other respect we shall rise from glory to glory.

If then we are in the smallest degree susceptible of those pleasures, which are the most worthy of a thinking being, the idea of seeing God as he is must excite very strong desires; and how natural is it to seek incessantly the means to fulfil those desires, and to employ those means without delay! They are all comprehended in this word *holiness*. Those alone will be admitted into the adorable presence of God, who labour sincerely and assiduously in the work of their sanctification: "without holiness no man shall see the Lord;" "Depart from me ye that work iniquity." To meditate on God as soon as we are capable of reasoning, to apply afterwards to that meditation more and more, is a sure path to holiness, and a most powerful incentive to exert every possible effort to practise it with diligence. Even an indistinct and limited knowledge of the wisdom and goodness of the Almighty, such a knowledge as we may acquire here below, must fill our hearts with comfort and joy. God, in the glories of the gospel dispensation, is the God of mercy, the God of peace. What measures of benignity! What effusions of grace! He is amiable, adorable, beyond all expression, all conception: our language has no terms, our hearts have no sentiments adequate to this sublime subject.

We may reasonably suppose, that all the endeavours which we employ upon earth to know God, shall not be lost to us in heaven; and that those who in this world shall acquire the best knowledge of him, will have, at their entrance into the habitations of glory, the qualities most requisite for *seeing him as he is*. Every man who has not been bewildered by false information, who has steadfastly followed, through the interposing mists of error, those rays of light which God has diffused through the universe; and, above all, he who, favoured with that shining light displayed in the gospel, shall constantly have employed it as a guide to direct him into the paths of truth;—in a word, every man who, uninfluenced by prejudice, shall not have adopted any of those systems which give us false notions of our Great God, notions injurious to the Divine Majesty, will have nothing to correct in the copy, which, faint as it is, now so much delights him. He sees God only as "through a glass;" he sees him only at a distance; yet, at least, his glass is true; if it represents the image faintly and

“darkly,” it does not represent it falsely; but when he shall enter into the regions of bliss, before the throne of God, he shall see him in the brightness of his glory. Happy here below, when we faintly discern him such as he is; how supremely blest shall we be, when we shall “behold him face to face;” when we “shall know even as also we are known!”

THE WORKS OF GOD DISPLAYED.

To the Editor of the Methodist Magazine.

REV. AND DEAR SIR,

I have had the honour of filling several of your pages, and the pleasure of perusing the *whole* of them, but I do not recollect to have seen any thing concerning the prodigious Whale. The subsequent description of that grand and bulky inmate of the “glassy sea,” may not, perhaps, be unacceptable to your readers; and though it may be regarded by some as a parody on the description of behemoth or leviathan, in the book of Job, I cannot think that the present application to the *whale* can be read without some interest. The account is given by a Greenland Captain in a letter to his friend; and should you, on its perusal, deem it worthy a page in your entertaining Miscellany, your publishing it will confer an additional favour on one who feels himself highly honoured by the attention that has hitherto been paid to his communications.

HENRY BASDEN.

Deal, January, 1818.

“The Whale, that enormous inhabitant of the deep, which requires an ocean to swim in, is equally wonderful in every point of view; in the rapidity of his motion, as in the dimensions of his body; in the quantity, as in the usefulness of his fat.

“His motion is so incredibly swift, that he shoots by a ship under a press of sail, like an arrow passing a stationary tree, at the rate of one mile in one minute, or sixty in the hour. His side fins playing in any voluntary direction, either depress or raise his vast body perpendicularly or obliquely; and, in either manner, in an instant. Tranquil and undisturbed, he floats at his ease, with five-sixths of his corpulent body above the surface of the green waves; his tail-fin, like an oar, actually sculling along, with immense sweeps, his buoyant form. I have proved it often, from experience, that a whale, struck with an harpoon, spouts a stream of blood far higher than the head of the mast, and exhibiting, at the same time, a very curious rainbow. In the agonies of death, he dashes a huge mass of water all around, and causes a temporary and local tempest, crushing any boat with a stroke of his tail-fin, or carrying away any opposing

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rudder; curling around his large wide body many fathom of cord, and heaving up, in his fury, several acres of the neighbouring ice!

“Wilt thou play with him as with a bird? or, wilt thou bind him for thy maidens? shall not one be cast down even at the sight of him? upon earth there is not his like? he maketh the deep to boil like a pot; he maketh the sea like a pot of ointment. He maketh a path to shine after him; one would think the deep to be hoary,” Job xli. On the earth there is not his like—the elephant rarely reaches 18 feet in height, or twenty in length; the most formidable serpents of Africa or India seldom measure 30 feet, and are equally slender in proportion of the length to their thickness, as the common worm or the dunghill snake. But the Whale stretches out his huge form to seventy or eighty feet, which is the length of any vessel employed in the trade to Greenland, and triple the size of a moderate room. His height, or perpendicular thickness, is eleven feet, nearly the stature of two tall men. His circumference, though his form is not exactly circular, but oblate, may be estimated to be two-thirds larger than his diameter depth; or, in plainer language, 22 feet, the size of an ox! Let the reader only multiply such a girth by such a length of his body, and he will obtain a mathematical account of its solid contents. The largest oak is scarcely equal to it in mass; the tallest and widest mast sinks, in the comparison, to a wand, to a walking staff! A large ox weighs only 100 stone; a whale has been computed at 100 tons, or the draught of fifty horses. The bulk or girth of it is as large as the bulk of a ship; the blubber taken off weighs 30 tons, or a third of its bulk. When he is killed, tow him on the next shore, then support his jaws by two long poles, (those jaws which erected, and meeting in a point, form the two sides of a barn!) a boat may sail, as into a creek, into his expanded mouth; a man may sit in it as in the cave of a rock;—or, fasten the same dead animal to a ship, by long cables, and its body before it be stripped, or uncased of its blubber, is so swollen by the air generated in its bowels from its putrefying state, that it heaves itself six feet above the height of the deck, rising a mountain of flesh. Though of its most valuable blubber, (sweet savory found to many a commercial man!) only 15 or 18 inches in depth be taken, yet the body is so vast, that one Whale, in a late year, yielded 21 tons of oil; that is, a quantity of melted fat, sufficient for the draught of ten horses, (the strongest of animals in Europe,) formed merely the exterior covering or coat of this prince of fishes! What then was the weight of his whole body when alive, and full of water? One fish has frequently afforded a sufficient quantity of blubber to fill every cask in a ship, and to compose a very singular cargo. Its crank, or remaining carcase, loosened from the cables, is dropped, with a loud shout

of the crew into the ocean, drives to a distance, and is soon surrounded by ravenous bears, by carrion birds, and a great variety of fishes; and, more especially by the ravenous tribe of Esquimaux Indians, eaters of raw flesh; thus affording to the rational and irrational part of the creation, a treasure during life, and a banquet by its death.

“The reader may be informed, that those Esquimaux we so much despise, may give us lessons in the numerous uses to which the parts of the whale may be adapted. To them no part is lost, for the sinews are drawn into a species of thread; the bone is converted into a spear to strike fish, or to dart at the sea-birds; its skin is applied to the covering of their boats, or to shoes, or to clothes. Proud England, when will thy carriages (as is practised in provident Russia,) be covered with the cheap material of the whale skin? When will isinglass, by an easy operation, (as is done in Siberia,) be procured from its simple solution; or useful glue, from its melting over a slow fire? The last process is indeed carried on with success, and on a very large scale, in the capital; but when will lazy England, so slow in copying the improvements in the trades on the continent, import or discover the art of forming from it isinglass, a sufficient and everlasting covering for waggons or coaches; and for the thousand purposes yet unknown and unseen, to which the wide skin of the whale, (now rejected as unprofitable,) may, with great benefit, obviously be applied!”

Ippolitts, March 20, 1812.

THE PROVIDENCE OF GOD ASSERTED.

To the Editor of the Methodist Magazine.

SIR,

THE following anecdotes are copied from “The Carlisle Patriot;” if you think they merit a place in your valuable repository, their insertion will much oblige your constant reader, M.

Extract of a Letter from a Gentleman in New York, to a friend at Carlisle, dated October 29, 1817.

THE trying times lately experienced in various parts of Europe have been the means of many thousands emigrating to this country. Vessels frequently arrive with from one to two hundred passengers, more particularly from Ireland and Holland. A singular circumstance lately occurred in Philadelphia. A vessel arrived there from Holland, with passengers, such as are called Redemptioners, that is, such as are not able to pay their passage; but engage that, upon their arrival, the Captain shall bind them out to service for such a term as shall be sufficient to

pay for their passage. A butcher in Philadelphia, being in want of a man to assist him in his business, went on board, and, after looking among the passengers for one whose general appearance might be likely to suit him, was much prepossessed in favour of a middle-aged man, with whom he entered into conversation, and who became willing to be indentured to him provided he would also take his wife, which was assented to.

The parties went ashore with the Captain, to have the writings drawn, when it was discovered that the man and his wife were the father and mother of the butcher, who, it seems had run away from Germany, when a boy, and had never heard from his parents until thus happily restored to them, when their mutual joy was such as cannot be described.

THE following lately happened in the neighbourhood of Frankfort upon the Oder. A woman, conceiving that her husband, who was a soldier in the Prussian service, had been killed at the battle of Jena, in 1816, married another man. But it turned out that her husband had only been wounded, and taken prisoner by the French, and afterwards joined one of the Prussian regiments, which entered into the pay of France. After serving till the allies had entered France, he was discharged, returned suddenly to his native country, and appeared greatly rejoiced to find his wife alive. After partaking of some refreshment he complained of being quite overcome with fatigue, and retired to rest.

But the woman immediately joined with her *new* husband to despatch the unwelcome visitor, which they accomplished by strangling, and put the dead body into a sack. About midnight, in conveying it to the Oder, the weight of the corpse burst the sack, and one of the legs hung out: the woman set about sewing up the rent, and in her hurry and confusion sewed in the skirts of her accomplices' coat. Having reached the banks of the river, and making a great effort to precipitate his load as far into the stream as possible, he was himself dragged from the elevated ground he had chosen, into the river; but contrived to keep his head above water for several minutes. The woman, not considering how important it was to keep silence, filled the air with her cries, and brought to the spot several peasants, who, at the hazard of their own lives, extricated the drowning man from his dangerous situation, at the same time discovering the cause. The man and woman were charged with the crime, made a full confession, and were consigned to the officers of justice.

To the Editor of the Methodist Magazine.

SHOULD you think the following brief anecdote deserving publicity, by giving it an early insertion in your Magazine, you

will oblige many of the witnesses of the fact stated in it, and none more than
Your's, affectionately, AARON FLOYD.

Warrington, April 15, 1816.

Two persons, R. K. and J. B. went to conduct a meeting at a place called Helsby, in the county of Chester, in the dwelling-house of Joseph Worrell. And whilst J. B. was engaged in prayer to God, a man of the name of *Haspell*, who followed the cruel practice of bear baiting, came up with a furious bear, let it loose, and then turned it into the house full of people, who were worshipping God; doubtless expecting at the least that it would agitate and alarm them. But, to the astonishment of all present, the bear crept softly along, then leaped on the sofa, and gently laid itself down by J. B. who was at the time praying to God; and he told me it came so quietly in, that he never knew it was there until he rose up from prayer, and found it laid by his side. Thus he who preserved Daniel in the den of lions, saved his worshippers from the cruelty of man, and from the teeth and paw of the bear. Some time after, *Haspell* was taken ill and died; but declared, of all the sins which he had committed none gave him so much pain as his turning of the bear into the house, among the people of God, to disturb and injure them in their worship; for this, he said, lay the heaviest upon his conscience. Verily there is a God that judgeth in the earth, and sin shall not go unpunished.

THE GRACE OF GOD MANIFESTED.

MEMOIR OF MRS. MARY POTTENGER.

(Concluded from page 461.)

“JANUARY 1, 1811. Lord, help me to begin anew this day, and by thy grace, endeavour to secure an eternal weight of glory. Thou hast given me to know and feel, that the great end of thy coming into the world was to empty us of ourselves, and to fill us with humble love. If thou sparest me another year, may it be more fully accomplished in my soul.

“May 26. I am so weak in body that it was with difficulty I arose to attend the six o'clock prayer-meeting: there appeared but little prospect of my attending the love-feast at two o'clock; but the Lord gave me to see it was his will that I should be his witness. I felt such an awe, and tender sense of the Divine presence, as greatly confirmed me. Glory be to God, it was a feast indeed, I was enabled to sit under his shadow with delight. O how powerfully I experienced those words, “Be still, and know that I am God.” I felt deep reverential joy, while I was speaking of my own experience. Of those who witnessed a good confession

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was a hair-dresser, who had suffered much, because he would not follow his occupation on the Lord's-day. His income also, sunk from seventy pounds per annum, to seven; but through all he stood firm on the rock. Praise the Lord, O my soul!

"October 3. What a depth do I see in these words, 'In this is my Father glorified, that ye bring forth much fruit.' O Lord, increase thy love in my soul, that I may bring forth fruit during the sharpest winter of affliction, as well as in the finest summer of prosperity!

"January 1, 1812. I am spared to see the beginning of another year. O Lord, thou art wonderfully gracious to me. By faith I see more clearly through the glass of gospel promises; I feel I partake more of the Divine nature. I see holiness to the Lord, written on every surrounding object. O Lord, enable me to continue to walk in the light, as thou art in the light! Thy glorious manifestations last year will not support my soul; enable me to come daily and hourly for new supplies of hidden manna, for a deeper baptism of the Holy Spirit.

"March 17. This afternoon I felt sharply reproved for looking so much at my own ignorance as to damp my joy in the Lord. I was given to see more clearly the Divine union which subsists between Jesus Christ and the members of his mystical body. 'Of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption.' Glory be to God he constantly gives me to feel, even in my weakest state, that God is, that God is love, and that God in Christ is mine; my faith doth not stand in the wisdom of men, but in the power of God.

"April 9. Having been an eye and ear-witness, to the blind and hardened state of one who once ran well; I have been led to a closer examination of myself. O glorious Redeemer, enable me, I beseech thee, to keep thy commandments, that I may abide in thy love; and that I may glorify thee in the world, by my tempers and conduct, as well as by words and profession.

"June 21. This is the anniversary of my wedding-day, and glory be to thy holy name, O Lord, thou art enlarging and deepening thy work of grace in my dear partner's soul; thy will be done in us, and by us, and enable us more fully to live to thy glory!—July. Glory be to thee, O Lord God, thou art all-sufficient; help me to walk before thee, and be perfect; thou art my portion; bless the Lord, O my soul, and all that is within me bless his holy name! Thou art a wall of fire around thy children. Thou hast commanded us to take no anxious, distrustful thought for the morrow; and thou hast, from time to time, enabled thy dust to cast my care upon thee, and especially in this time of affliction:

"O Jesus, nothing may I see,
Nothing desire or seek but thee!"

The above is the last sister Pottenger wrote in her diary, in a

regular way. From the preceding extracts which I have inserted, it may be evidently seen, that she was a person of deep and genuine piety; a woman who would have been an honour to any age of the Christian church. I think proper to mention in this place a few striking traits in her character, all of which indeed may be gathered from her diary, and conclude the memoir with a brief account of her last sickness, and triumphant death.

Her strong confidence and holy joy in the Lord, was ever attended with deep, genuine humility. She was cheerful in a high degree, and the happy state of her mind generally beamed forth in her countenance; yet, when she spake of God and the things of God, it was with feelings of reverence and sacred awe, as well as holy joy, and often accompanied with tears. She appeared ever to bear in mind, in all her addresses to the throne of grace, that Jehovah is glorious in holiness, and fearful in praises, as well as boundless in mercy and love; and it was a source of grief to her to hear persons talk on Divine subjects in a light, unfeeling, unhumiliated manner, or appear careless and inattentive in the house of God.

Another striking feature in her character was, an ardent desire for the prosperity of Zion. For this she laboured, fasted, and incessantly prayed. Her class, in particular, lay with great weight on her spirit; if any were absent at the stated times of meeting, she omitted no opportunity of visiting them; Sunday afternoons she generally appropriated to that great, though, I fear, too much neglected duty. If any members of her class, or of the society, were backsliding in heart, or had dishonoured their Christian profession by any immorality of conduct, she would mourn and weep over them in secret places, and, if prudent and possible, she would visit them and exhort, counsel, and comfort them, as she thought their state required; and if they were not within her reach she would write to them.

I have by me the copy of a letter which she wrote to a female friend, in affluent circumstances, which I may take the liberty to insert, as descriptive of that tender concern which she felt, that those who made a profession of religion should live and act conformably to its purity and simplicity.

“ Dear Sister,

“ I am jealous over you with a godly jealousy. When I saw you last, your appearance surprised me; and yet, wretch that I am, I had not that love to inquire of you if you were not shorn of your spiritual strength. When I look back and consider your former appearance, as a woman professing godliness, your costly ornaments laid aside, and all the vain attirement of female pride; how exemplary and uprightly did you then walk! My dear sister, resume your former carriage; fight the good fight of faith; break through all temptations, and avoid conformity to the world,

so manifestly hurtful to the soul. O with what grief do I look upon a fashionable Methodist. Sure I am, by sorrowful experience, that the soul cannot prosper whilst so much attention is paid to dress. Let me entreat you to sink with me into genuine humility, at the Redeemer's feet; there let us weep for having so often done those things which our better judgment tells us are contrary to our best interest. May you, by the grace of God, be enabled to make a full surrender of all to Him, in order that your soul may prosper in the Divine life, that the Divine image may be more fully stamped on your heart. You know the inquiry of Christians must not be, what do I chose? or what will gratify self? No; but what does God command? and what will glorify him? You know that to put off the old man, to deny self in all its actings, is the course on which every Christian must enter, and in which he must resolutely continue to the end of life. "To be carnally minded is death. Be not conformed to this world, but be ye transformed." Yes, we must die to this world—we must conduct ourselves as "strangers and pilgrims on earth." May we know the inestimable value of redeeming love, and what it is to regard our souls according to their real worth.—I would refer you to Mr. Wesley's sermon on Jer. viii. 22, and may the Lord enable you to mark, learn, and inwardly digest those blessed words of truth, that you may be a pattern of piety to those in high life, and a "faithful steward of the manifold grace of God."—I am your's, in Christian love,

M. POTTENGER."

She was diligent in business. Her deep and uninterrupted union and communion with God did not, in the least, interfere with the duties she owed to her family, and to the world. I have several times heard her remark, that she had heard some people express themselves, when visited with powerful manifestations of Divine love, as incapable, for the time, of attending to secular employments; but she observed she felt very differently, and at these times, when she was most happy in God, she was best fitted for every domestic and social duty. Indeed, in this respect, she was a pattern to all professing godliness. I scarcely ever found her unemployed, when in any tolerable degree of health. I often thought during the few last years of her life, that she laboured more than was prudent or proper for her to do, being, in general, in a very weak state; but she acted from conscience, and when I have spoken to her on the subject, she has told me that if she did not employ every part of her time to some useful purpose, she felt a sense of condemnation on her mind, which was much more painful to her than any employment, however laborious; and that she thought the situation and circumstances of her husband and family required her unremitting attention, as long as she possibly could; not that her husband wished her to do it, but her peace of mind was connected with it. If she

visited a friend for any considerable time, such as spending the afternoon, &c. she made it a constant rule to be employed, either for herself or others; and if at such times the conversation descended into the things of the world, farther than was necessary, she would endeavour to give it a spiritual turn; or if any reflections were cast on others, which she thought came under the head of evil speaking, or backbiting, she would immediately say, "Let us pray for them," or, "Charity hopeth all things," or some such salutary expression. It was almost impossible for any person to be long in her company without being either profitted by it or tired of it. One of her stated times of private devotion was in the dusk of the evening, when it was too dark to see to work, and too light to use a candle, so exceedingly careful was she respecting the right employment of her time. At the same time I do not mean to say that she was free from those failings and imperfections which are inseparable from humanity, in the present probationary state. She was liable to error in judgment, and other infirmities, which are consistent with pure intentions, and that love which implies the absence of those tempers and feelings which are contrary to its nature; and she actually did, in two or three instances, fall into errors of that kind, and for which she herself felt keenly on the review; at the same time she was conscious her intentions were pure, and that she acted from what she thought a sense of duty; yet afterwards she was convinced her conduct had been imprudent in the instances above alluded to. I am far from wishing to represent her character in the least instance different from what it really was. I have impartially and conscientiously extracted from her diary, and given the shades as well as the bright side of her experience, setting before me the biography recorded in the Holy Scriptures, as the proper model to be guided by; and I am fully conscious, that those who knew her best will think I have not done justice to some parts of her character, and that this humble testimony to her departed worth will be no where better received than in her own neighbourhood.

The disease which terminated in her death commenced in the latter end of the year 1813, with a violent and very distressing sore throat, which continued for many weeks, and at last formed in a large tumour in her neck, which proved a cancer. Towards the latter end of the summer of 1814, it became very painful indeed, and at times extremely severe. About this time she told me that passage in Hebrews ii. 10, "For it became him for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through suffering," had been much on her mind, and that she saw a light and depth in it she had never before discovered; so that it was evident the Lord was then preparing her for those ex-

trême sufferings she afterwards was called to pass through, and which had then commenced.

A few weeks before her death, while she was pouring out her soul to God in prayer and praise, the following promise was very powerfully applied to her mind, "Thine eyes shall see the King in his beauty; thou shalt behold the land that is afar off." And at another time, "Where I am there shall my servant be." Both of which ever after appeared to rest upon her mind with indescribable sweetness and solemnity. She would often cry out, "Nothing but mercies and blessings!"

The following is the last that she ever wrote that is legible: "Glory be to God, I am brought to the gates of death, but the Lord is according to his promise. He is with me, I am not deceived; no, religion is a reality, it is no cunningly devised fable: it is profitable in life and death. Thanks be to God, who hath given us the victory, through our Lord Jesus Christ! Glory be to God! never did I experience so much of his love as under this affliction; neither did I know that we were half so much interested in the regard of our friends as this season of affliction has manifested. Lord, thou hast put it to thy own account, and received it of them as done to thyself. Praise the Lord, O my soul, I shall soon praise him in nobler strains, hallelujah!"

Two or three days before she died she took a most affecting farewell of her husband and child, (a lad of about 16 years of age,) whom she exhorted to be faithful to the strivings of the Holy Spirit, and charged him to meet her at the right hand of God. She likewise took a very affecting farewell of several of her Christian friends, charging us, in a solemn manner, to keep close to the doctrines of the gospel, both in theory and experience; particularly the direct witness of the Spirit, and entire sanctification; both of which doctrines the Methodists appear to be particularly raised up by God to defend, enforce, and experience. She expressed a fear lest the younger branches of our connexion, both of preachers and people, should lose sight of them, or soften them down from their true standard, and powerful influence on the heart; lest we should be in any degree like the Israelites, who served the Lord all the days of Joshua, and of the elders who outlived Joshua; but afterwards declined from their steadfastness and purity in the true religion.

A day or two before her death, I visited her. On inquiring how she felt the state of her mind, she answered "Firm as a rock." Her weakness was now so great that she could not sit up in the bed without support; she often exclaimed, that she could not relate a thousandth part of her sufferings, or a thousandth part of her consolations.

On Friday morning, the 27th of January, 1815, after a restless and painful night, she broke out in praise, repeating that solemn

and truly animating passage in Psa. lxxiii. 26, "My flesh and my heart faileth, but God is the strength of my heart, and my portion for ever:" or rather a part of it, for her strength failed before she could finish. Her husband asked her if that passage was a support to her; she answered, "Yes." She then lay down and spoke no more. About eight o'clock in the evening of the same day her holy and happy spirit took its triumphant flight to the realms of bliss, without a struggle or groan.

Thus lived and died Mary Pottenger, aged 45 years; and although her situation in life was comparatively humble and obscure, yet the words once used by the late Rev. John Wesley, on the departure of an eminently holy woman, were truly applicable to her, "A mother in Israel hast thou been, and thy works shall praise thee in the gates!"



A SHORT ACCOUNT OF MR. THOMAS WEBSTER, *Of Wainfleet, in Lincolnshire.* By T. WILTON.

THOS. WEBSTER was brought to a serious concern for the salvation of his soul when about the age of 21. After mourning in Zion for some time, and seeking the Lord by prayer and faith, through the atonement, he obtained mercy, to the unspeakable joy of his disconsolate soul; his chains fell off, his heart was free, and he then could say, "O Lord, I will praise thee; though thou wast angry with me, thine anger is turned away and thou comfortest me." Some of the first messengers of the Lord, who brought the good tidings of the gospel of peace to Wainfleet, were R. C. Brackenbury, Esq. Isaac Brown, J. Peacock, and D. Jackson. These faithful servants of the Lord met with much opposition from the sons of Belial, at their first entrance among them; but he, in whose cause they were engaged, and whose glory they had in view, gave his word success; a few were "Delivered from the power of darkness, and translated into the kingdom of God's dear Son." They united together in church fellowship, the Lord was with them to bless their souls, and increase their numbers. Among those who thus "feared the Lord, and spake often one to another," was our dear brother; and I believe from his first being admitted as a member of the Methodist society, he continued uniform and steady in his conduct unto the end of his pilgrimage. The Lord having opened his heart, he constrained the servants of the Lord to come into his house, and there abide; and for more than 30 years he received the preachers without fee or reward. In the summer of 1812 he was sick, and nigh unto death; but God had mercy on him, and not on him only, but also on his family, and spared him another year till he set his house in order. While in this affliction God was with him, to own and bless him, in an extraordinary manner. At one time,

when his friends were engaged in prayer for his restoration, he said, "The will of the Lord be done; Christ is my salvation; not by works, but by faith, are we saved;" and with many other words did he comfort those that were about him. When he thought himself near his end, one of his last requests to his son, who was to succeed him in his business, was, that he would support the cause of God. Out of this furnace the Lord brought him as silver and gold, purified in the fire. Prior to this affliction, I am told, that, at times, he was reserved in his disposition, and subject to find fault with some of the preachers; but now the Lord gave him another spirit, and for near a year he walked in greater liberty than before.

On the Sunday preceding his last illness he took an active part in the opening of the Sunday school, which has been established at Wainfleet, and was much delighted with the prospect of the children being taught to read the Holy Scriptures, and said to me, "I shall attend every Sabbath."

Thursday evening, April the 1st, at a prayer-meeting in the chapel, he was very lively; and, after singing

"What shall we offer our good Lord,
Poor nothings, for his boundless grace;
Fain would we his great name record,
And worthily set forth his praise,"

he prayed with great power, and the presence of the Lord was with them. Friday the 2d he was taken very ill. On Sunday I saw him; when I entered the room where he was, he fixed his eyes upon me, and appeared glad to see me; but it was with difficulty he could speak, from a most acute pain in his back. I asked him if he enjoyed the comforts of religion, "peace and joy in believing," with a few more questions respecting his prospects for glory; and his answers were pleasing and satisfactory. I prayed with him, and he appeared much engaged with the Lord at the time.

When I was about to leave him to go to the chapel, he took me affectionately by the hand, and looked me in the face as though he were praying for me. He was very restless all night, and about four o'clock on Monday morning he was taken much worse, when it was thought he was just departing; and we all kneeled down, and in silent prayer, mixed with the dropping tear, waited the departure of the saint of God. But he revived again, and the pain appeared to remove from his back into his head, by which his senses were affected; he spoke very little all the day, and was full of tossing to and fro, until about four o'clock in the afternoon; he then lay still, till eight o'clock at night, when he fell asleep in the Lord, viz. April 5, 1813, in the 55th year of his age.

I never saw a family so deeply affected at the death of a husband, a father, and master, as at the death of Mr. Webster. The

widow, three of her sons, and a daughter, were overwhelmed with sorrow; but not without hope of the happiness of him they mourned the loss of. I have no doubt, if our dear friend had been blessed with the power of his recollection, that he would have witnessed a good confession for the Lord, before many witnesses; the little he did say proved that he was "passed from death unto life."

I think it but just to add, from the testimony of those who knew him for many years, as well as from my own knowledge of him, that, allowing for a few eccentricities in his character, it may be said with the strictest truth, that his Christian experience was scriptural, rational, and free from all hypocrisy. He was well established in the doctrines and discipline as taught by the Methodists. The works of Mr. Wesley and Mr. Fletcher were much esteemed and read by him. He spoke very highly of Mr. Benson's, and Dr. Clarke's Commentaries, both of which he read regularly, as they came out; and his profiting appeared to all who knew him. He was a kind, affectionate, and indulgent husband and father; he was well known for his industry, integrity, and uprightness, as a tradesman. He was generous in the support of the cause of God, and frequently said, "I never gave a pound to God's cause but he gave me two in return."—Mr. Webster lived to see all his children, four sons and one daughter, members of our society; except one son, and he is a regular hearer and a lover of the truth.

A SHORT ACCOUNT OF MR. WILLIAM SMITH.

By Mr. Simmonite.

Mr. Wm. SMITH, the subject of this memoir, was born in the parish of Lastingham, Yorkshire, of religious parents, who brought up their children in the fear of God. At the age of 13, Mr. Smith began to think seriously for himself, respecting the state of his soul; and Baxter's Call to the Unconverted was rendered a peculiar blessing to him. He was drawn by the cords of love, and yet his experience was clear, deep, and genuine.

He was a young man of a good natural understanding, and could express himself, on religious subjects, with great perspicuity and feeling. When about 18 years old, he was apparently near death, of a disorder which bordered on a consumption; but the Lord raised him up again, and protracted his life a little longer. At the age of 23, Mr. Smith married a young lady of piety, who joined him in the service of God with perfect freedom. Their union together was but short, as it pleased the Almighty to take him to himself, at the age of 27: when he left behind him, to lament their loss, a loving wife and two fine children. His last

attack was a consumption, which gave no quarter, until it lodged him in the house appointed for all living. The closing scene of his life was satisfactory and instructive. Satisfactory to himself and friends, as he had committed his all into the hands of that God, whom he served, and whose promises, he said, could never fail. Instructive to all who visited him, even to the last; and when, through wearisome days and restless nights, he was insensible, yet, then, he imagined he was meeting his class, and would say to his brother, "I can talk no more, thou must pray." The last time that I visited him, he told me that his foundation was as firm as ever, and Christ was increasingly precious to his soul. Just before his death he desired his children might be brought up to his bedside, whom he kissed, and to whom he gave his last blessing. To his sister, who sat by his bedside, he said, "Betsy, they are coming, they are coming;" and to his dear partner, he said, "I am happy, exceedingly happy." To his father also, who said, "My child, art thou happy?" he replied, after a short pause, "Happy, happy," and fell asleep in Jesus. I think I may be allowed to add to the above testimony, that our dear brother Smith was a truly pious character; holy and useful in his life, happy in his death, and now is reaping his glorious reward in the paradise above.

T. SIMMONITE.

A MEMOIR OF MRS. MARY TIPPER.

By H. V. Olver.

BIOGRAPHICAL sketches of the pious dead seldom fail of affording both profit and entertainment to the seriously disposed mind. While their peaceful and happy end must be felt as one of the most powerful motives to piety; their living example of active faith and patient hope, as "a shining light" illustrates its sacred paths, and helps us to walk therein. Some, indeed, there are whose Christian lives have been so purely uniform, and also so retired in their sphere, as to afford but little incident; while their character, as traced in this narrow circle, is so strongly marked by such amiable traits, as to render it impossible for the biographer to say too much in praise of their excellent worth. Of this inestimable number was the subject of the following memoir.

Mary Tipper entered on the stage of time in South Moulton, Devon; her parents were members of the Established Church; in rigid attachment to which Mary was, from her childhood, educated. Naturally vivacious, she spent the morning of her days in gratifying a love of, what the giddy multitude denominate, pleasure. Dancing and such dissipating amusements were her chief delight, and the source from which she expected happiness.

Methodism in South Moulton was, at this time, in its infant

state ; but was gradually rising into notice, and exciting new interest. At length the curiosity of our deceased sister induced her to attend our chapel ; and being pleased with what she heard, she afterwards attended regularly. Not long after, hearing a serious person relate a conversation he had had with an irreligious acquaintance, in which he had dwelt largely on the importance of faith in Christ, and the awful consequences of unbelief ; she was so deeply affected that for the whole of the following night she was totally deprived of sleep, and wept incessantly. This laid the foundation of her religious experience, in humbling her soul before God, and opening her heart to receive the truth as it is in Jesus.

She now broke off all connection with the gay circle, in which she had so long moved, and chose those for her associates who had made the Lord their portion. Having joined the Methodist society, she soon partook of the comforts which communion with God and his people invariably affords. From this time she was decidedly "on the Lord's side." Of the allurements of the world, and the opposition of her friends she could say, "None of these things move me." She "chose rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season;" and accounted the reproach of Christ preferable to the smiles of carnal relatives. Her love to the cause of God was constant and steady ; her liberality in its support, considering her circumstances, was extensive, though without ostentation ; and her concern for its prosperity appeared in her uniform endeavour to recommend it. She was an ornament to religion by the modest cheerfulness of her demeanor ; the gloom of depression or displeasure scarcely ever appeared on her countenance ; but when expressing disapprobation, a mild tone and a placid smile softened all she said ; and when deploring her defects, hope of release animated both her looks and language. This freedom from gloom was owing to the excellent condition of her mind and heart. Her peace flowed as a river, being rarely, if ever, interrupted by any thing like a doubt of her acceptance in the Beloved. Her simple soul having heartily embraced the truth, she held it fast, and the truth made and kept her free, so that she was not again entangled with the yoke of bondage. Possessing what may eminently be termed "a single eye," she appeared to have adopted the language of Job, "My heart shall not reproach me, so long as I live." Her temper was of the sweetest kind, and might well be represented by the undisturbed surface of a beautiful lake ; never ruffled by anger, or inflated by pride, she was conformed to the image of her redeeming Lord, who was meek and lowly in heart, and at whose feet, like the sister of Lazarus, she delighted to sit. She also adorned the gospel by her unblamable conversation. While her deportment was far removed from

forbidding gloom, it was equally so from the more pernicious evil of levity. Low puns, or trifling turns of wit, never entered into her most familiar talk, but all her expressions were sober, as if framed under David's resolution, "I said, I will take heed to my ways, that I offend not with my tongue." She was also a decided enemy to evil-speaking, and was never known to introduce absent persons to their disparagement; but when this was done by others, she was always on the charitable side, and sought to make allowances, where they could be made with truth and propriety. Though cheerful, she was not talkative, but in company chose rather to listen, or propose queries, than to lead the conversation, or positively give her opinion; but when she ever did this, it was always with clearness of thought and soundness of judgment.

From what has been said, it will be seen, that her conduct was altogether uniform and exemplary. Hence she was not only endeared to all who associated with her, but she might have challenged the most rigid and impartial censure, to find any thing in her walk, like a deviation from rectitude or the strictest propriety. Still, however, she felt a need of a continual increase of grace, and of the knowledge and love of God her Saviour, and from this constantly attended on every means of religious improvement, unless prevented by some imperious cause.

About three years and three months ago, she was united in marriage to Mr. James Tipper, jun. who had been for several years a steady and respected member of our society. In this new sphere her excellencies shone with additional lustre, in affectionate concern for her husband's comfort, cheerful acquiescence in his plans, unremitting attention to his interests, and obliging behaviour to his customers and friends. But now, being united to the person whom she loved with the purest and most tender affection,—placed in easy circumstances,—surrounded with a circle of agreeable and affectionate friends,—and every thing promising the most perfect earthly felicity; the Lord was pleased to blast these blooming prospects, by visiting her with severe bodily affliction. Previously to her marriage she had enjoyed an uninterrupted state of perfect health; but not many months subsequent to that event, she was attacked with a violent fever, which for a long season consumed her constitution.

Under this protracted and painful visitation, her distinguished meekness and piety appeared in a new form, that of patience and lamb-like submission to her heavenly Father's will. Prayer, however, was heard in heaven for her recovery, and the means used for that end were crowned with temporary success. The fever abated, and her health was considerably restored to the period of her confinement. She was safely delivered of a fine girl, but never fully recovered from the debility to which that trying season reduced her. During the lapse of eleven months she re-

mained in a languishing and often painful state, which afforded new occasion for the display of her graces. As a "weaned child" she bowed with entire resignation to the Divine will, and smiled under the severest strokes of the Divine rod.

Her confidence in the Redeemer was unshaken, and the language of the apostle was eminently her's, "I know whom I have believed, and am persuaded that he is able to keep that which I have committed to him against that day." The fruits of this confidence were constant peace and joyful hope; hence, whenever interrogated as to her state and prospects, her testimony was clear and satisfactory. As her dissolution approached, her anticipations of the glory and happiness to which death would introduce her, seemed at times to dissolve her most binding and tender connexions with time, and led her to desire a speedy departure, that she might be with Christ, which she considered far better. Being brought very low she was unable to say much, but so much she said as to shew that death to her was stingless, and Canaan full in view. As she drew still nearer "life's sweet period," all pain was taken away, and her passage to heaven was still more agreeable. Her Shepherd was near, his rod and his staff comforted her, while his name was as ointment poured forth. Ministering spirits seemed to wait around, and to cheer her with their celestial notes. Their "beautiful music," as she termed it, entertained her at different times, till the last moment arrived, when the silver cord being loosed, she sweetly breathed out her spirit to God, and "dropt into eternity," Dec. 5, 1816.—Thus terminated the earthly course of one who through faith and patience long adorned the doctrine of God her Saviour, whose "virtuous, pure, and heavenly minded heart," had long been fixed on things above, and who has left such a savour behind, that even strangers to religion, and quite unconnected with the deceased, are ready to own that her like is seldom met with. Having weathered the storm, she is now in the haven of everlasting repose, blessing and praising her Divine Pilot.—Reader, may it be thy lot and mine to join her at the resurrection of the just! Amen.

Barnstaple, Jan. 25, 1817.

MISCELLANEOUS.

FARTHER SPECIMENS OF THE ELOQUENCE OF THE FATHERS.

To the Editor of the Methodist Magazine.

THE present communication is intended as a sequel to the letter in which I laid before you some specimens of Ancient Ecclesiastical Eloquence. I stated, that the translations of the extracts therein contained had not been published before; I therefore deem it proper to premise, that three of the following translations have been pub-

lished once already. They were published, however, in a work which had but a narrow circulation; and which, when compared with your Magazine, may be said to have had no circulation at all. Gregory Nazianzen, in his Apologetic, states the reasons which had induced him to shun the Sacerdotal office. Speaking of the difficulties and dangers of that office, he has the following passage:

“But, which is the last and most important of my reasons, (for I have now arrived at the conclusion of my defence, and surely I shall not lie, since it becomes not those who treat of subjects so exalted;) I did not, at that period, think, neither is it my opinion now, that the guidance of a flock or of a herd is of equal moment with the governance of the soul; for in the one case it will be deemed sufficient if the shepherd or the herdsman should exhibit his flock or herd in as thriving a state as possible; and, to effect their purpose, they have only to seek those meadows which are irriguous and fertile, to lead forth their tender charge unto the pasture; and from the pasture to conduct them back, to give them their due repose; to awaken and arouse them, sometime with the crook, more frequently with the pipe; and the most laborious employment of the herdsman or the pastor is to skirmish a little with the wolves, and tend a heifer or a lamb which is diseased. But, for the most part, the objects of his care are the spreading oak, the inviting shade, and the tuneful reed; to recline amid shrubs and flowers, or stretched by some cooling rill, and fanned by the gentle zephyr; to repose on a bed of grass, or, it may be, with the ivy cup by his side to carol a lay of love.”

In his second Oration on Peace, Gregory addresses it in the following elegant and pathetic Apostrophe:

“O Peace! beloved Peace! thou blessing magnified by all, but cherished by the few; where sojourning hast thou so long forsaken us, and when wilt thou visit us again? More than all other men I desire and love thee; when present I enfold thee in my arms, and absent I invoke thee with more tender lamentations than the Patriarch of old poured forth for Joseph; or David for the son of Saul.”

The orations of Gregory Nazianzen abound with beautiful similes. I shall present the reader with a few of them. In his funeral sermon on his father, portraying the character of his mother, he has the following similitude:

“And as the sun most gently visits us with his orient rays, but in his meridian shines more fervent and more bright; so likewise she, displaying in her morn of piety a serener flame, blazed an unmitigated splendor in her perfect day.”

In the same oration, speaking of his father's readiness to forgive injuries, he says,

“More easily could the dew-drops endure the sunbeam than resentment linger in his breast.”

The following simile occurs in his discourse on love to the poor.

“It is not altogether easy from among the virtues to select the most pre-eminent; or on a blooming plain to single out the loveliest, sweetest flower, while each with its peculiar hue and fragrance invites us to pluck it first.”

In his panegyric on St. Cyprian, he intimates that his ardent piety

was a more gratifying circumstance, because of his sudden change from heathenish idolatry. To illustrate this idea he employs three beautiful images, which are brought together in the following sentence :

“ Sweet is the sun’s fair beam, the clouds having retired by which it was long obscured ; sweeter the jocund spring, because succeeding to winter’s dreariness ; and more delightful the smiling calm ; the sea unruffled, and gently playing on the sand when the winds have ceased to rage, and the travail of the waves is over.”

The poems also of Gregory, abound with beautiful figures and similitudes. If the reader desire any specimens of them, I refer him to your Magazine for May, 1816. He will there find two of his poems arrayed in an English dress.

In his second discourse on the Holy Pascha, after treating of the incarnation, sufferings, and death, of Christ, he addresses his hearers thus :

“ Let us sacrifice ourselves to God. On every occasion, and in every action, let us offer ourselves in sacrifice ; let us endure all things for the Word ; in our affliction let us emulate his affliction ; let us honour with our blood his blood ; cheerfully let us ascend his cross. Sweet are these nails to us, though sharp their point and piercing. To suffer for Christ, to suffer with Christ were better than with others to revel in enjoyment.”

This discourse appears to have been the last which he ever preached. The peroration of it is as follows :

“ It now behoves us to sum up the doctrines we have enforced. We were created in order that we might be crowned with blessings ; we were crowned with blessings, inasmuch as we were created ; we were entrusted with the joys of paradise, that we in those joys might revel ; we received a mandate, that we might prove our allegiance by its observation ; not that God was ignorant of the future, but that he prescribed a law to regulate our will : we were deceived because we had been envied ; we fell because we had transgressed ; we stood in need of a God, who should assume our nature and die as man, in order that we might live ; we died with him that we might be purified ; we were raised together, because we had died together ; we were glorified together, because together we had been raised. Though great and various were the prodigies of the time, a God extended on a cross ; the sun wrapped up in darkness and beaming again in splendor, (for it was needful that creation’s works should sympathize with their Maker ;) the earth convulsed, the mountains cleft, the dead rising, to evince the certainty of a general resurrection ; the wonders which happened at his grave, and the wonders which happened afterwards, which no tongue can justly celebrate ; yet, what are these compared with the miracle of my redemption ? A few drops of blood renovate the world, and affecting universal man, connect, combine, consolidate us in one !

“ O Pascha ! thou great and holy festival ; the lustration of a world polluted ! O Word of God ! the light, the life, the wisdom, and the power ; for on all thy appellations I love to dwell : O thou, of the Almighty mind, the offspring, the emanation, and the image ; as man, corporeally beheld ; as the Word, intellectually discerned.

Mayest thou receive this discourse, not the first fruits, but it may be the last oblation of thine exhausted servant, at once a testimony of gratitude, and a medium of supplication, that thou wilt visit me with no farther trials than those which are the lot of nature, and those incidental to my ministration, with which I have been long familiar; and this dominion of the flesh, (thou, O my God, perceivest how it bows my spirits!) mayest thou extinguish and subdue! When the dread period shall arrive, if that death be granted me which the longings of my soul are bent on, and if I be admitted to thy celestial habitation, then, on thy supernal altar, shall I present my offerings, O Father, O Word, O Sacred Spirit; for glory, and honour, and authority, are seated on thy brow for ever! Amen."

Among the works of St. Basil, we find a Homily on the Incarnation. The exordium, which treats of the Eternal Generation of Christ, is admirable, not so much for its eloquence, as for its piety and its modesty. It is as follows:

"That generation of Christ, which is his first, his true, and proper generation; that which hath respect unto his divinity should be adored in silence; or, rather we should lay a prohibition even on our thoughts; lest in our meditations we should too curiously inquire into it. For where no time, no period intervened; where the mode is not intelligible; where no spectator was present, and consequently, no one can give us information; how shall our minds be able to conceive it? how shall our tongues administer words to our ideas?—The Father was; and the Son was begotten. Do not ask me *when*, nor seek to know *how* he was begotten. The term *when*, hath reference to *time*; the word *how*, brings down our thoughts to corporeal actings. I can show, from Scripture, that he proceeded as the outbeaming splendour from the glory of God; and as the image from the Prototype. If, however, this do not restrain the unhallowed curiosity of your mind, I will betake myself to that ineffable glory, and will plead the incomprehensibility of that heavenly nature; I will confess, that the mode of the Divine generation is inaccessible to human reason, and impervious to human language. Do not say that if the Son was begotten, there was a time when he did not exist; nor embrace a system of unhallowed words and empty reasonings; defiling truth and contaminating Theology."

I trust that the specimens which I have sent you are sufficient, both to convince your readers in general, that the Greek Fathers are beautiful authors, and to induce those who have received a learned education to study the originals. I remain, Sir,

Your obedient servant,
H. S. BOND.

Margate, April 13, 1818.

ON THE DUTY OF MAKING RESTITUTION.

To the Editor of the Methodist Magazine.

DEAR SIR,

RESTITUTION for wrongs, whether of a moral or civil kind, is beyond all doubt a Christian duty, and one that meets us on the very threshold of a Christian profession. It is a duty which we find

plainly and frequently inculcated in the Old Testament, (Exod. xxii. 1, Levit. vi. 4, Ezek. xxiii. 15,) and recognized and enforced in the New, (Luke xix. 8, Matt. v. 25.) This duty enforces itself upon us with intuitive conviction, as being equitable in its demands, imperious in its authority, and indispensable in its requirements.

Where repentance is genuine there will be an ingenuous sorrow, arising from an abhorrence of past crimes, and producing a desire to undo, as far as possible, all that has been done amiss. Sorrow for past misconduct, a wish it had never been committed, and a desire to undo all that has been wrong, are the great constituents of evangelical repentance. That Being who reads the human heart, not by the uncertain index of outward appearance, but by an immediate inspection of our secret thoughts, has taught us to judge of repentance by its fruits; plainly intimating that although the heart be the seat and subject of penitency, there is a relation between the principle and practice of repentance as natural as that between the tree and its fruit.

The memorable case of Zaccheus, whose sincerity our Lord so fully approved, rests upon this evidence; he had no sooner said, "If I have taken any thing from any man by false accusation, I restore him four-fold," than our blessed Redeemer instantly declared, "This day is salvation come to this house."

The practice of this duty, especially in cases that deeply involve a person's credit and interest, is a noble, a satisfactory evidence, of sincerity; and proves that personal honour and advantage fall before the honour of God and the interests of religion; and there are other cases which may affect the interests of our fellow-creatures, in only a trifling degree, or be entirely unknown except to the person himself; yet as they are closely connected with his interests and credit in Society, they are nice trials of the tender sensibilities of an awakened conscience and a penitent spirit. Such instances of ingenuous and voluntary restitution, are "more precious than Arabia sacrificed;" they propitiate the favour of both God and man.

A LETTER.

THE following LETTER, which I received a few days since from a poor young man, who several years ago left this place in the manner he describes, may, perhaps, not disserve the interests of religion; it may warn others against a common and destructive evil; and encourage those unhappy persons who are under similar circumstances to follow the same commendable example.

I am your's, very affectionately, JAMES JONES.

March 30, 1818.

To the Methodist Preacher, Launceston.

DEAR SIR,

I HAVE taken the great liberty of sending you these few lines, to ask of you a great favour, with which I trust you will oblige me. In the year 1812 I lived a servant to Mr. W—, at — House, near L—.

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I had then great convictions for sin, and was very desirous to join the Methodist Society, which I did; but could not withhold myself from the evils of my corrupted heart. In my discontented state I ran away from my place, and enlisted in the 5th regiment of foot. When I left L—, I owed a debt to Dr. R. and also Mr. R. Shoemaker, and to Jane D. who washed for me; and I think I owed a small sum to a tailor who lived on the left side of the post office, whose name I do not now remember. I believe that the amount of all the bills is about 16s. and if you would have the goodness to inquire of each of these persons what their bills are, and if you please to let me know as soon as possible I will send you the money, and what you please to accept for your trouble. If William S. is yet in your Society, he will be able to give you farther information about me. Please to give my kind love to him, and tell him that I am discharged from the soldiering, thanks be to God for it; and that I have the honour at present to belong to the Methodist Society.

Sir, I should be glad if you will please to answer this as soon as possible, as I am rather unwell, and would not wish to quit this house of clay before this matter is settled.

From J. M.

To the Editor of the Methodist Magazine.

REV. SIR,

THE late *Rev. R. Cecil*, in his *Memoirs of the Hon. and Rev. W. B. Cadogan, A. M.* pertinently remarks, that "old prejudices kept alive by *new reports*, are not easily shaken off, even by good men. The aspect and common repute of a thing weigh far more with the generality of mankind than its real nature. The time is not very remote, when to have called some poor old cripple a *witch*, or some holy reformer a *heretic*, would have been the signal for roasting them alive. Prejudice having jaundiced their minds, men are ready to believe every thing but the truth. Like an old Papist I have somewhere read of, who, standing among the hearers of the celebrated Protestant reformer, Junius, crept towards him with an anxious countenance, and drew aside his gown. 'What is the matter, friend?' said Junius, 'Nothing, nothing,' replied he, 'I now am satisfied; but *I heard that you had a cloven foot.*' From the author of such observations as the above, a description of Methodism very different from that which ignorance and prejudice have published to the world, may justly be expected. His definition of a Methodist is subjoined; and its insertion in your Magazine will oblige

Sheffield, Jan. 20th, 1818.

Your's, respectfully, W.

"There are two notions annexed to the term *Methodist*, in which all others seem to be included. The first of these notions is the more general and accepted one; and, under it, it signifies any man who is more earnest and active about the salvation which is in CHRIST JESUS than his neighbour. Such an one being a character distinguished from the world, the world has had a name to mark this peculiarity of character. There was a time in which the term *Christian* was a name of infamy; but when this term no longer distinguished the true follower of

CHRIST from the world called Christian, malice or accident produced some new term of distinction, such as that of Wickliffite, Lollard, &c. &c. amongst us.

“*Methodist*, however, is the present term for one who has too much vital and practical Christianity for the bulk of professed Christians; and, of course, for the world at large: and I shall affirm, without fear, that whatever be the rank, talents, and general respectability of such an one, however steady and consistent his attachment and conformity to the Established Church, however free from eccentricity and irregularity in his walk; yet let him be in *earnest* and in *action* as a Christian, and he shall be a proof of my remark.

Fœnum habet in cornu, longe fuge—

“Some, indeed, have thought that by a nice adjustment of their phrases, habits, and connections, they might maintain the *truth*, and yet escape the *term*. I pity, from my heart, an honest man making such fruitless attempts. He is another Sisyphus.* He may be wise, but he is not wise enough: he does not see that as far as *he is of the world, the world will love its own*, and no farther. Must he, however, from conscience, enter his protest? Let him do it in God's name; but let him know that as far as he does it *in simplicity and godly sincerity*, the world will come forward with their's.

“The reader, however, may be ready to doubt the truth of this statement; he may be surprised to hear that the world is so ready to brand the real spirit of Christianity with a term of reproach; and treat it as the *reverie* of a particular sect. Time and observation will, perhaps, relieve him under these doubts; in the mean time, the following anecdote, from a witness who cannot be suspected, will prove that I have ground for my assertion.

“Dr. Johnson tells us, in his Life of GILBERT WEST, that he and Lord LYTTLETON ‘had, for a while, listened to the blandishments of infidelity; and when West's book† was published, it was bought by some who did not know his change of opinion, in expectation of new objections against Christianity; and, as infidels do not want malignity, they revenged the disappointment by calling him a *Methodist*.’

“I could mention similar instances which occurred while I was at Oxford, on my appealing to the character and writings of the late Bishop Horne, then President of Magdalen; and one directly in point, relating to a prelate, which I omit merely from motives of delicacy to a living and exalted character.

“But proofs, which might easily be multiplied, are unnecessary to every man of long and impartial observation; for who that is acquainted with such characters as Luther, Wickliffe, Latimer, Leighton, &c. &c. can doubt, for a moment, as to what name would be imposed upon them, were they living among us?

“Now if we look at this term in such a vague, vulgar, and invidious application of it, then Mr. — certainly was, and is, a strict *Methodist*; so was his late vicar Mr. —; and so, most unequivocally, be-

* *Optat supremo collocare Sisyphus
In monte saxum; sed volant leges Jovis.*—HORACE.

† On the Resurrection.

came the new vicar who dismissed him; and so I earnestly pray God, the writer of these memoirs may live and die, to use the language of a celebrated political writer, * *'In every accident which may happen through life, in pain, in sorrow, in depression, and distress, I will call to mind this accusation, and be comforted.'*

“ But I shall be reminded that I mentioned another general and accepted sense of the term Methodism; and this is certainly a more *determinate* one. There is a numerous body of people, whose zeal for the propagation of Christianity is not connected with any particular regard to the order and discipline observed by the Church of England, nor even that of the regular Protestant Dissenters. After the example of their first leaders, the *place* or the *form* seem alike indifferent to them; nor are they much concerned whether the preacher have a competent share of learning to fit him for his office or not; or whether he be regularly ordained to it. Regardless of denomination, and too often of decorum, the *hic labor*, and *hoc opus* with them is, to exhibit Christianity in its peculiar doctrines and powerful effects. This has led a learned and ingenious writer of our own church to define Methodism as *Christian godliness, without Christian order.*†

“ The *method* which gave them their name, being so lax and immethodical, it might naturally be expected that their zeal would be mixed with enthusiasm, and their efforts debased by extravagance. Where every man may preach that is disposed, raw and desperate adventurers will intrude; noise will be too often substituted for sense; and a levity bordering upon buffoonery, admitted, which must bring scandal, not only upon the sect, but, in some degree, upon Christianity itself. It may be added, that as this sect has obtained weight by its numbers, unprincipled men have come forward to act a part in it; and ambitious men are aiming to employ its influence in accomplishing their designs.

“ Nothing, however, but ignorance or malice would stop here, in giving an account of these people. With all the disadvantages and abuses which attach to their method, they have laboured and not fainted in planting the gospel amongst the poor, and that with the most surprising success, even in the most dark and profligate places. They have exerted themselves in relieving their bodily, as well as spiritual wants. They have extended their endeavours to barbarous regions; and multitudes of genuine Christians could attest, that whatever they have since attained to in Christianity, and under whatever denomination of it they now proceed, they owe their first serious impressions to the labours of these men; many of whom have not only possessed considerable abilities and information, but also apostolic zeal and disinterestedness.

* Mr. Burke.

† Although Mr. C. approached so near to Methodism as to perceive that it had not a *clouven foot*, yet he did not come near enough to see the beauty of its features, the symmetry of its parts, or the harmony of its proportions. Had he been acquainted with the complete system of organization which pervades the whole of the Methodist Societies, and the regular gradations and diversified ordeals through which their useful persons are called to pass, candour would have induced him to omit the *adversion* contained in this and the following paragraph; and to have introduced in their stead some such laconic observation as the following: *The standing rule of Methodism is, "A PLACE FOR EVERY MAN, AND EVERY MAN IN HIS PLACE."*—W.

"This, I believe, is a fair statement; but if the reader doubts it, I must tell him that discerning and impartial writers, whose views are the most opposite to those of the people we are considering, agree with me in thinking that the little assemblies of these people (especially in their rise) are a representation of primitive Christianity itself.* Also that from such a mean and despised origin, reformation and happiness have at length been diffused through a whole district.† Should any one take pleasure in recounting the *tares* only, which have afterwards sprung up with the wheat, we can only pity his malignancy, and reply, *An enemy hath done this; and another enemy rejoices at it.*"

BISHOP BEVERIDGE'S DESCRIPTION OF A FOOL.

"Every sinner is a fool."

1. You know a fool by his dulness, stupidity, and ignorance of what is necessary for him to know to make him happy. A natural fool may know how to pursue a cloud, and to play with feathers, and yet be a fool for all that, and so may a spiritual fool too: he may know how to catch a bubble, and gape after air; I mean he may know how to humour the world, and get riches, but what of all that? he knows nothing of God, nothing of Christ, nothing of true grace, and virtue, and so nothing that is necessary for him to know. He may have some dark and confused notions of such spiritual things as the veriest fool in the world may have of temporal ones; but he knows nothing clearly, nothing distinctly, nothing experimentally, nothing practically as he ought to know it. A fool, or madman, may, and ordinarily doth, conceit himself to be very wise and knowing, more than others; but his conceits of himself cannot make others believe so, if his actions declare the contrary. So you may fancy to yourselves that you have attained to great knowledge of God; but you may fancy to yourselves what you please, if you do not fear God I am sure you do not know him; for it is absolutely impossible to know so great and glorious, so wise and powerful, so just and terrible a God as he is, and not to fear and dread him.

2. That every sinner is a fool, is plain, in that as he knows nothing, so he can do nothing as he ought to do it. You will grant him to be

* "After men became Christians, much of their time was spent in prayer and devotion, in religious meetings, in celebrating the eucharist, in conferences, in exhortations, in preaching, in an affectionate intercourse with one another, and correspondence with other societies. Perhaps their mode of life in its form and habit was not very unlike that of the *Unitas Fratrum*, or of modern Methodists."—

Paley's Evidences, vol. i. p. 38.

† "I am acquainted with no place the manners of whose inhabitants are so unexceptionable (as far at least as a stranger is enabled to judge of them) as Amburch; and the favourable opinion which I was led to entertain of them in visiting the town last year, is confirmed by what I have observed at present. Not a single instance have I known of drunkenness; not one quarrel have I witnessed during two very crowded market-days, and one of them a day of unusual indulgence, that I passed at this place; and I believe no gaol, or bridewell, or house of confinement, exists in this town or neighbourhood. Most of the miners are *Methodists*, and to the prevalence of this religious sect, is chiefly to be attributed the good order that is so conspicuous."

Aikin's Tour through North Wales, p. 148.

a fool, with a witness, that is not capable of any art or employment that is necessary for his livelihood and preservation; just such a fool is every sinner; he knows not how to set his hand to any spiritual work or employment whatsoever.

He knows not how to pray nor hear, to meditate or examine himself. As a fool can talk to himself, so may such a one mutter out some words to himself, but he knows not how to pray to God; if he sets about any thing that is good, he does it so simply and awkwardly, that he betrays his folly in the doing of it; and therefore for all his subtilty in other things, he is a fool in the esteem of God himself. Jer. iv. 22.

3. You know a fool by his setting a high price upon things of a low value, and a low value on things of the highest price: that thinks a bead better than a pearl, and prefers a cockle-shell to a crown. Such a fool is every sinner. Poor fool! he prizes a little refined earth before the pearl of price, a little gold and silver before eternal glory; the onions and garlick of *Egypt* are better to him than all the milk and honey in the land of *Canaan*. I fear there are too many such fools among us, who prefer the toys and trifles of this lower world before the joys and happiness that are above; who prefer their bodies before their souls, their sins before God, the worst of evils before the best of goods; earth, with all its miseries, before heaven with all its bliss and glories. O desperate madness! Egregious folly! What a strange, sottish, foolish creature is man become.

4. It is plain also that every sinner is a fool in that he makes such foolish and mad bargains. You will all acknowledge him to be an egregious fool indeed that will sell an estate for a feather, and part with a crown to purchase a pebble. And yet whosoever thou art that continuest in thy sins, thou art the man! thou art such a fool as this is; for, Esau-like, thou sellest thy birth-right for a mess of pottage; a whole kingdom for a little piece of land, God for the world, heaven for earth, all things for nothing; for nothing did I say, yea, less than nothing, for worse than nothing, for sin and misery. Instead of selling the world to gain thy soul, thou sellest thy soul to gain the world. And so dost not only sell heaven for earth, but for hell too into the bargain; and so partest with the height of happiness for the depth of misery, with everlasting bliss for endless torments.

Lastly. A fool, you know, cannot betray his folly more than by being secure in the midst of danger; yet this is the plain case of every sinner; who, though he stands continually upon the brink of hell, and wants nothing but God's push to throw him in; yet he is so fool-hardy that he fears nothing; but thinks himself secure and safe enough. How many such fools have we among us, who, continuing in their sins, are every moment subject to the wrath of God, and in continual danger of hell-fire, and yet can sleep as quietly, and live as merrily, and go on as securely in the ways of sin, as free from all cares and fears, as if they had never heard of any such things as death and judgment. And if these be not fools and madmen, I am sure there neither is nor can be any such creatures in the world.

To the Editor of the Methodist Magazine.

REV. AND DEAR SIR,

I HAVE taken the following Letter from the *Political and Confidential Correspondence of Lewis XVI.* published in London, in 1803. It was sent to the Preceptor of the Dauphin when the unhappy monarch was deep in the political sorrow of his country, and anticipating a violent death. Apart from the politics and religion of the king, the letter appeared to me deserving of a place in your extensively-circulated Miscellany, because the general maxims on education, which it contains, are truly excellent, and worthy of universal diffusion; and because the dignity and sufferings of the writer will not fail to procure for it an attentive and interesting perusal.

I am, Rev. and dear Sir,

Your's, &c. W. C.

Dundee, April, 1818.

LETTER OF LEWIS XVI. TO THE ABBE ———

Paris, March 11, 1791.

You ask me, Sir, for such instructions as may be fitted to direct the education of the Dauphin, at that tender age when the passions are yet dormant, but when reason furnishes the child with the disposition and the means of improvement.

These instructions appear to me the most necessary, as there are but few works extant, proper to serve as guides for preceptors, and to train up a child with usefulness. I send you a series of reflections which have been suggested to me by the study of good writers, and which I have endeavoured to simplify as much as possible. I have performed this task with the zeal dictated by a father's tenderness, and the feelings of a man deeply penetrated with the duties which belong to that rank which my son is called to fill by his birth. You have to form the heart, and perfect the moral and physical faculties of a child.

Example, reasonable advice, praise bestowed with address, and reproof tempered by mildness, will awaken in the heart of your young pupil a tender sensibility, the dread of doing wrong, the desire of acting well, a laudable emulation, and the wish of pleasing his preceptor.

Few books, but those well chosen, elementary works, clear, concise, and methodical; agreeable occupation, which, without burdening the memory, excites curiosity, inspires a taste for study, and the love of labour, will soon form the mind of a well organized, docile, and studious child.

Extracts often repeated, walks, and rural labours, the toils and pleasures of which the preceptor should partake, and which may be limited to the cultivation of a small garden; a few sports with children of his own age in the presence of the master; such are the infallible means of preserving the child's health, of saving him from the languor of idleness, and of strengthening his constitution.

You ought to fix the hours of your studies, your walks, and your manual occupations, so as to render them commodious to yourself, and useful to the child.

I will set apart some moments to instruct my son in geography; the first elements of history will be unfolded to him; and we will lay before his young mind the annals of ancient and modern nations.

I should not be displeas'd that my son made himself acquainted with some mechanical art, in the moments of leisure and recreation. I am well aware that people blame me, and make it the subject of pleasantry, that I handle the tools of the smith, whilst I wield the sceptre of kings.—This taste I inherit from my ancestors.

One of our superlatively sage philosophers has made an apology for me in his writings; and this, perhaps, is all I found good in his *Emile*, all at least that appeared to me worthy of being excus'd.

Let the principles of the different branches of knowledge be engraven on my son's memory: I despise superficial minds; they are ignorant, presumptuous, and more liable to error than other men.

Never encourage, by adulation, the caprices of your pupil; my son will learn, but too soon, that the time approaches when he will be at liberty to indulge them.

Magnify in his eyes the virtues that constitute a good king, and let your lessons be adapted to his comprehension. Alas! he will be one day but too strongly tempted to imitate such of his ancestors as were distinguished only by their warlike exploits. Military glory dizzies the brain; and what species of glory is that which rolls its eye over streams of human blood, and desolates the universe?

Teach him, with Fenelon, that pacific princes alone are held by the people in religious remembrance. The first duty of a prince is to render his people happy: if he knows what it is to be a king, he will always know how to defend his people and his crown.

He must be made familiar with our best French authors, in order to unfold, in his intellectual faculties, that purity of expression which ought to belong to the language and writings of a prince, whom all his subjects will have a right to judge.

Teach him early to know how to pardon injuries, forget injustice, and reward laudable actions; to respect morality, to be good, and to acknowledge the services which are rendered to him.

Speak to him often of the glory of his ancestors, and present to him, as a model for his conduct, Lewis IX. a religious prince, and a friend to morality and truth. Lewis XII. who would not punish the conspirators against the Duke of Orleans, and on whom the French conferred the title of father of his people. Point out to him also Henry the Great, who fed the city of Paris while it insulted and made war against him; and Lewis XIV. not while he gives laws to Europe, but when he pacifies the world, and becomes the protector of talents, of the sciences, and the fine arts. Curb the passions, and never conceal the foibles of your pupil. Let the calm of private virtues regulate his desires, and he will become mild, pacific, and worthy of being beloved. You will then have ensured the success of your undertaking; you will be applauded, and will partake of that gratitude which nations owe to those who have imitated the wisdom of Fenelon, while he was employed in the discharge of those duties which have raised him to immortality.

It is not on the exploits of Alexander, or Charles XII. that you

ought to dwell with your pupil, those princes who have devastated the earth. Discourse with him, and that often, of such princes as have protected commerce, enlarged the sphere of knowledge; in short, of such kings as have been really useful to their people, and not of those on whom history has been too lavish of praise.

You are acquainted with the best authors, and the proper methods of instruction; and you appear to me to have benefited from your studies, and the first lesson of youth; you possess knowledge. Endeavour to do for my son as much as was done for yourself. But do not be too eager to enjoy the fruits of your labours, or fear proceeding too slowly; and be convinced that your pupil understands your preceding lessons, before you widen the limits of instruction. Never dissemble with him, or suffer him to appear more learned than he really is; it is shameful for a prince to possess only superficial knowledge; and his preceptor should spare him that disgrace.

Pretend to study with your pupil, and thus excite his emulation by awakening his vanity. This method is sometimes successful, and is honourable to the master, while it is delightful to the pupil.

Speak to him sometimes, and ever with respect, of God, his attributes, and his worship. Prove to him that the authority of kings proceeds from God, and that, unless he believes in the power of the Master of kings, he will soon become the victim of those men who believe in nothing, despise authority, and imagine themselves to be the equals of kings.

Let him be taught, from his earliest years, that religion is worthy of all his homage, and all his admiration; that incredulity and false philosophy undermine imperceptibly the throne, and that the altar is the rampart of religious kings.

In an age so enlightened as our own, your pupil must be sufficiently versed in the knowledge of experimental philosophy to be able to appreciate useful discoveries. It would be very humiliating for him not to know how to discuss certain subjects, which in that case would only serve to discover his ignorance. "When he had given his measure," to use an expression of Montagne, he would be only a king in name.

While your young pupil is acquiring the art of governing, let some rays of light be reflected on him from the mirror of truth; above all, be careful to impress those truths which may remind him that he is placed above other men, only to render them happy. Remember to teach him that, when every thing is in our own power, we must be extremely sober in the use of our authority. Laws are the pillars of the throne; if they be violated, the people think themselves absolved from their engagements. Civil wars have taught us that it is almost always those who govern, who have caused, by their errors, the effusion of human blood. The just king is the good.

Teach your pupil that vices and excesses dishonour those who ought one day to be cited only as models for imitation.

Display to him the charms of meekness, goodness, and moderation. Repress the impetuous feelings of his nature; never be the slave of

his caprice; and seek the friendship of your pupil, not by a dangerous complaisance, but by rational confidence, by the pure caresses of affection and well directed affability.

Do not superfluously fatigue his memory; but let every moment of his existence be occupied. Let alternate labour and recreation fill up the moments which are passed with you. Use all your efforts to lead him to wish to see you, to be with you, and to regret your absence. I had transcribed, for the use of my son, the late Dauphin, a great number of ideas upon education; some errors, borrowed from modern philosophy, had glided themselves into my work. Experience has taught me better. I think I have sent you a copy of my treatise, make a choice from it; but beware of all those erroneous principles which are the offspring of novelty, of the spirit of the age, and of the poison of incredulity.

Far be from him all these works, or that philosophy which pretends to judge God, his worship, his church, and his divine law. The passions will one day but too powerfully incline your pupil to shake of the yoke of religion; and flatterers will avail themselves of that moment. Teach him to respect holy things; and unvail before him false philosophy.

I should have many things to say to you which my tenderness for my son would dictate, and my wish to form his heart and mind; but I fear taking too sententious a tone; and having the air of giving laws to his preceptor. I have perfect confidence, Sir, that my letter will sometimes be consulted by you; but I do not desire that it should be the only rule of your conduct. I must see you from time to time; come and see me, with your pupil. Amidst the griefs that rend my soul, my consolation is in my son; and I observe, with complacency, the progress he daily makes, and which he owes to your care, and your friendship.

LEWIS.

To the Editor of the Methodist Magazine.

DEAR SIR,

A FEW months ago, when the heirs of the late Mrs. Mitchell, of Glasgow, were looking through her papers, a most excellent letter was found written by a young Presbyterian minister, and addressed to the late, and much respected, Dr. Gillies, of Glasgow. Should you deem it of sufficient worth for insertion in your invaluable Magazine, it is at your service.

I am your's, respectfully,

Berwick-upon-Tweed,

GEORGE WILLOUGHBY.

March 4, 1818.

**COPY OF A LETTER FROM A GENTLEMAN IN
HOLLAND, TO DR. GILLIES, 1777.**

“DEAR SIR,

“I do not imagine you ever would expect a letter from me; but I am persuaded, from the regard you once expressed for me, you will not be displeased that I should again enter into correspondence with you. You once thought me a seeker of the Lord Jesus, and I

myself thought I was; but alas! the dreadful apostasy which soon after befell me, wherein I forsook my old acquaintances, laughed at my former work, and even became a monster in sin, might well cause you and all who knew me, to conclude that I was a reprobate. The years I spent abroad, and when at home, after I was licensed, are a woeful picture of a depraved heart when left to itself. Should I mention the wickedness of my life, you could scarce believe that the grace of God, free, rich, and sovereign as it is, should extend to me. About two years ago I was ordained a minister, and appointed a chaplain to one of the Scot's regiments in the Dutch service. I took the ordination-oath without concern, rather as priestcraft than as an ordinance of Divine institution; and had not the least impression of the Divine perfections. Though my heart was desperately wicked, I was sober, and kept from open irregularities; the darling of the officers, I was fond of their company. Happy for me, some of them had juster notions of the clerical character than I had myself. Having time, I made up for my former neglect, by close study. By this I only reared an idol for my pride, and philosophy, which was my delight, only confirmed my Atheism. I despised my Bible, and if I prayed, my heart refused what my lips repeated. One evening I was reflecting on my past life, pleased with the singularity of it, and with my freedom from religious folly, accounting it all superstition; I had thought of writing part of my life; when on a sudden I was seized with a trembling which rose to a great height; but being interrupted by the entrance of an acquaintance, I got rid of this, for a time. I next day retired to think of my late fears, and to get them removed. I thought how ridiculous it would appear to become an enthusiast, and that it would lose me the friendship and conversation of the social. I therefore resolved to put off religion till a more convenient season. I continued decent, and in the pursuit of study. We were ordered to march to another garrison; I was pleased with the order, being tired of the Catholics, and having an unaccountable desire to mingle with the Protestants. In my new situation I found ministers of the strictest profession, which made me more attentive to my walk, though as regardless of God, and my eternal interest, as ever. I was thus insensibly led to private devotion—to pray, and read the Scriptures, though I had no idea of communion with God, or Christ, in these duties. O the riches of his love, who is “found of them who seek him not!” My hypocrisy alarmed me, uneasiness took place, and all my former fears were renewed. I envied the meanest creature. I durst not look to God, nor to Christ, whom I had despised; I had no friend to whom I might open my mind, and my Bible was either sealed or full of curses against me. Through Divine mercy I was determined to set apart a day for fasting; and thought that I might know the cause of my dreadful apprehensions; with this view one morning I rose early, made my door fast, and began with earnest prayer. I then proceeded to examine my pretensions to religion when at the college. I could recollect nothing distinctly, and had no help from this quarter. I proceeded to examine my after-life, and wished to be satisfied with my honesty, and the good opinion others had of me. I should have been ensnared in these devices of

darkness, had not the sluices of my heart, and a deluge of sin poured in upon me, which must have swallowed me up, had not the tender mercies of God been my support. I found myself to be the chief of sinners, and was convinced of a depraved nature from ten thousand acts of wickedness. I saw my need of a Saviour, and that the scheme of redemption was suited to my need, though I could scarce allow I should ever have any benefit from it. I attempted once more to pray; immediately I found a most wonderful change produced in my mind; midnight darkness exchanged for the light of the day; or a most dreadful storm, ending in a pleasant calm, is a faint representation of the light and joy I now experienced. I cannot tell you what I thought and felt when I ventured to call Christ my Saviour and my God! I flew to my Bible, it was made manifest, as if explained with an audible voice. The veil went from my understanding; I can give no other account of this matter than, 'whereas I was blind, now I see.' This day was the happiest one I had ever experienced. But it was not long before doubt and fear perplexed me. I again devoted a day to prayer and fasting, but resting more on a mean which had already been blessed, than on the Divine command, for this duty, I was disappointed; and it convinced me I had not yet quitted all dependance on my own strength and righteousness. I was in a desperate state for some months, but at last, 'through the infinite love and mercy of God,' I got over my fears and darkness. And here I am this day the most wonderful monument of Divine mercy, extended to the most unworthy creature! I cannot refrain from making you partaker of my joy, as I formerly looked upon you as my spiritual guide and father. I am persuaded you will now give glory to God, that such a prodigal has found grace. It stings me to the heart to think of my forsaking and laughing at my old acquaintances, when possibly they were praying for me. Their prayers have overcome my mocking, and now I hold fellowship with them at the throne of grace, and I trust we shall be united together for ever. Inform Messrs. Hunter, Peebles, and Balfour, of the contents of this, that they likewise may rejoice. If, in Providence, I ever see you and them, our satisfaction must be very great.

"About a month ago, one of our chaplains, who was a great enemy to religion, saw his folly, and is eminently convinced of sin. It makes my stay here agreeable, when I find I am the unworthy mean of doing good to my countrymen, in a foreign land; there are many witnesses for the truth in my congregation, and I trust the Lord is working on the minds of others. Here are officers, of the first rank, under officers, soldiers, whom I once thought fools, but now find to be experienced Christians. O that such a worm might be the instrument of the increase of the Redeemer's kingdom, and might feed his lambs with the milk of the word. The situation of friends brings tears in my eyes, but none of them so hopeless as I myself was. I often lament the state of our church, but I hope she has yet many faithful sons. Remember me to Mr. D. and all who rejoice in the Lord's work.

Rev. Sir, Farewell."

To the Editor of the Methodist Magazine.

MY DEAR SIR,

I HAVE sent the following Address for insertion, if you please, in your excellent and widely circulated Miscellany. First, as an expression of regard for the memory of the deceased: Secondly, as a tribute of respect for his surviving relatives: and, Thirdly, in hope it may be useful to some of your young readers; especially when they are told that the amiable youth, whose death was the occasion of it, had every inducement to attach him to earth which affluence could procure, or the sincerest and tenderest friendship could afford—when he was so willing to leave it for another and better country.

Deptford, April, 1818.

THOMAS KELK.

A SHORT ADDRESS,

Delivered after reading the FUNERAL SERVICE over the Remains of Mr. JOSEPH HOLY, the youngest son of Thomas Holy, Esq. of Sheffield, in Carver-Street Chapel, Dec. 11, 1815. By T. K.

It is with the greatest propriety that *this chapter* (1 Cor. xv.) is appointed to be read on an occasion like the present. The ties of nature are strong, and it is natural to wish to keep our friends with us as long as we can. But when death has baffled our greatest skill, and triumphed over our strongest opposition to his power, it is pleasing to reflect that he who has conquered millions, has himself also been conquered by *Jesus Christ*; and that though he is permitted to detain our bodies in his dark domains for a season, yet he must soon yield them up again, and finally resign his commission.

It is also pleasing to reflect, that the power of death only extends to the *bodies* of the *righteous*—that there is an *intermediate* state of happiness—and that the souls of the pious enter into this state immediately after death.

Upon the enjoyment of this heavenly felicity we believe the soul of our young friend, whose remains lie here before us, has certainly entered. The *minds* of some persons are greatly enfeebled by disease long before they die; but perhaps his faculties were never more vigorous than when he was near the close of life. Some pass through their great change without any apparent consciousness of it; but he felt the silver cord loosening, and was perfectly sensible when the time of his departure was at hand. Some are terrified at the prospect of approaching dissolution; but he was calm and tranquil. Some are distressed with doubts and fears; but he had hope of a glorious immortality.

I would not anticipate what my good brother, Mr. Walmsley, has to say to you on this subject next Monday evening; but there is one sentence in particular, which dropped from the lips of our deceased friend, that I cannot refuse myself the pleasure of repeating, and which you will be pleased to hear again.

“I am dying,” said he, with almost his latest breath, *“and I am going to heaven.”* As though he had said, I am a frail and short-lived flower: the wind of death is passing over me, and I shall presently be

gone; but my spirit is going to live uninjured in a purer soil and happier clime than this. I am going to be with *Jesus in paradise*. I am going to be with that Jesus whom *I love*, and who *loves me*. I am going to be absent from the body, to be present with the Lord.

Sweet youth, thou art gone! And could we now see thee in thy celestial vehicle, we could not wish thee to put thy mortal covering on again. Could we now see thee, and wert thou permitted to *address us*, methinks it would be to the following effect: Weep not for me, but *live to Christ*, and when your earthly course is run, when you have accomplished as hirelings your day, you shall find, as *I have done*, that "*to die is gain*."

I shall only add, that as our deceased young friend so evidently fell asleep in Christ, we may commit his body to the earth "*in sure and certain hope of a resurrection to everlasting life*."

N. B. Mr. Joseph Holy was a youth of strong sense, a sweet disposition, and pleasing manners. He was very clearly converted to God in the time of *his affliction*, and towards the close of life he was favoured with much Divine consolation. Being renewed in the spirit of his mind, his conversation was heavenly; and, no doubt, his relatives will long remember the gracious words which dropped from his lips. When near his dissolution he received the holy sacrament, and I was told it was in a peculiar manner "a time of refreshing from the presence of the Lord" to all who were then present. He died, Dec. 5, 1815, in the *sixteenth* year of his age.

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To the Editor of the Methodist Magazine.

DEAR SIR,

THE following letter was written to me at a time of deep affliction, by the late Mr. THOMAS TAYLOR, who, during a faithful, able ministry of fifty-five years among the Methodists, was wont to embrace every opportunity to build up the church of God, and do good to his fellow-creatures. It gave consolation to me, it may give consolation to others: and, as a proof of his affection, I should feel gratified in having it preserved in your valuable Magazine.

I am, dear Sir,

Cottingham.

Your's, respectfully, H.

MY DEAR BROTHER,

I SINCERELY condole with you in the late loss of your excellent and amiable wife. It may be by this time nature has had its storm over, and faith is beginning to eye its object, and reason to resume her helm again. I feel for you, I sympathize with you, but alas! alas! what poor comforts are these. The wound, I am persuaded, is too deep for words to heal; and yet pity is to be shewn to him that is afflicted. I knew her, I loved her, I had the happiness to be useful to her; she stood foremost in my little circle of friends in Hull, and, had I visited that town again, would have been one of the first I should have tenderly saluted. But she is gone! and hath made a happy exchange indeed. Her race was soon run, and her warfare was soon completed; let us herein contemplate infinite wisdom, the hard

that orders all things well; the providence which never errs, never misses its way. God is still love, and you, in this sorrowful stroke, will prove it so. I cannot blame your tears, I dare not condemn your sincere mourning, it is allowable; Jesus wept, (John xi. 35.) It is true Ezekiel had a hard task enjoined him, not to mourn, (Ezek. xxiv. 16—18,) very hard indeed! but his case was peculiar. The only check upon you is not to sorrow as one who has no hope; neither of your own salvation, nor of that of your dear partner. She sleeps in Jesus, (1 Thes. iv. 13, 14,) and therefore is gone a little before you. And, perhaps, her happy spirit may now be a ministering spirit to you; and as you did not willingly grieve her while living here, I am persuaded you would not do any thing that would cause grief, if happy souls can grieve, now that she rests from all her labour and suffering.

This, my dear friend, is a painful stroke, yet it is a well directed stroke, by him who worketh all things according to the counsel of his own will. And though you cannot immediately see through the cloud, yet you may hear him say, "What I do thou knowest not now, but thou shalt know hereafter." Perhaps this short parting is to unite you for ever. As infinite Wisdom sees every contingent event which does happen, or might happen, he might see some impending evil awaiting either you or your valuable partner, which her death might be intended to prevent. Nothing can come by chance, and we are sure that all things work for good to such as love God. We see all our earthly comforts hang upon a very feeble string, a feeble thread I may call it; and it is a great difficulty to enjoy them without idolizing of them. I hope whatever excellency you saw in the partner of your life, you will remember and imitate it with all your might, and thus follow her as she followed Christ.

The great matter with you now must be, to make a good use of this awful dispensation, how it may be improved. Is it not to wean your affections from the perishable objects of time and sense? Is it not intended to stir up your mind heaven-ward? It cries aloud, "Arise and depart; for this is not thy rest." It bids you trim your lamp, and prepare to meet the bridegroom.

Could the disembodied spirit speak, it would say, "Weep not for me, the days of my mourning are ended; my warfare is past, my tears are dried up, my danger is over! my bliss is confirmed! faith is lost in sight, hope is ended in the full enjoyment of Jesus, whom I see without a veil, and to whom I am united for ever! But do thou, once the partner of all my cares and comforts, do thou give all diligence to make thy calling and election sure. This awful thing called death will be finally destroyed, and we shall meet again and join in songs of praise and glad hallelujahs to him that sitteth on the throne, and to the Lamb for evermore."

But, alas! what can I say? Sometimes right words prove forcible; but then, God must impart power to them; and, if so, this scrawl may alleviate your distress a little. We cannot bring her back again; but let me hope the language of faith in you says, "She cannot come to me, but I shall go to her." My dear circle sincerely mourn with you. They all must ever remember Mrs. H. and with

affectionate recollection they all join me. May God be your comfort, and may his everlasting arms be put underneath you, and sanctify this visitation to the furtherance of your everlasting welfare.

I am, your truly sympathizing and affectionate friend,
Oldham, May 9, 1796.

T. TAYLOR.

To the Editor of the Methodist Magazine.

YOUR inserting the following piece will oblige your's, &c. G. S.

PROCRASTINATION

Has, throughout every age, been the ruin of mankind. Dwelling amidst endless projects of what they are hereafter to do, they cannot so properly be said to live as to be always about to live; and the future has ever been the gulf in which the present is swallowed up and lost. Hence arise many of those misfortunes which befall men in their worldly concerns. What might at present be arranged in their circumstances with advantage, being delayed to another opportunity, cannot be arranged at all. To-morrow being loaded with the concerns of to-day, in addition to its own, is clogged and embarrassed. Affairs which have been postponed, multiply and crowd upon one another, till, at last, they prove so intricate and perplexed, and the pressure of business becomes so great that nothing is left but to sink under the burden. Evils of the same kind, arising from the same cause, overtake men in their moral and spiritual interests.

There are few but who are sensible of some things in their character and behaviour which ought to be corrected, and which at one time or other they intend to correct; some headstrong passion which they design to subdue; some bad habit which they purpose to reform; some dangerous connection which they are resolved to break off. But, the convenient season for these reformatations is not yet come. Certain obstacles are in the way, which they expect by and by to surmount; and, therefore, they go on in peace for the present, in their usual courses, trusting at a future day to begin their designed improvement. In the mean time the angel of death descends, and, in the midst of their distant plans, executes his commission, and carries them away.—Guard against delusions of this kind, which have been fatal to so many.—Thou art now in tranquillity, in health, in possession of a calm mind. Improve these advantages, for performing all that becomes thee as a Christian; for who can tell how long thou shalt be permitted to enjoy them?—BLAIR.

H—, March, 1818.

Mr. WESLEY'S REDEMPTION OF TIME.

To the Editor of the Methodist Magazine.

REV. SIR,

I HAVE often been astonished when contemplating the extraordinary labours of the venerable founder of Methodism. Perhaps no man, since the apostolic age, was more conscientious in redeeming

time than Mr. Wesley. We all know that he lived to a good old age, and when we consider the *magnitude and multiplicity* of his labours, employing every hour, excepting the *few* he appropriated to

‘Nature’s sweet restorer, balmy sleep,’

for the benefit of mankind and the glory of his Divine Master, surely we cannot be too ambitious to imitate this great man in redeeming time; not forgetting to render praise to that God who enabled his servant to be faithful. But what plan did Mr. Wesley adopt whereby he had time to do so much? The late Dr. Samuel Johnson well knew; and I assure you, Sir, I was not a little pleased, a few days ago, on turning over to p. 252 of Boswell’s *Life of Johnson*, vol. iii. 8vo. and reading the following declaration from the lips of that eminent man: “John Wesley’s conversation is good, but he is never at leisure. He is always obliged to go at a certain hour. This is very disagreeable to a man who loves to fold his legs and have out his talk, as I do.”

The above need no comment. Mr. Wesley had business to do which the world knew not of, and he knew that “the king’s business requires haste.” To his successors in the gospel such conduct must speak forcibly, and herein he has left them an example, that they should tread in his steps. If you, Mr. Editor, think Dr. Johnson’s trait of Mr. Wesley correct, and worthy of the attention of your readers, you will give it a place in the *Methodist Magazine*.

Bristol, April 27, 1818.

J. S. B.

RELIGIOUS INTELLIGENCE.

In our last number we laid before our readers a sketch of the Report delivered at the fourteenth Anniversary of THE BRITISH AND FOREIGN BIBLE SOCIETY, held in the Freemasons’ Hall, Queen Street, May 6th. We now present them with an extract from some of the instructive and animating speeches delivered on that occasion.

The Right Hon. the Chancellor of the Exchequer rising to move that the Report should be adopted, said, he “appealed to all who had heard it read, whether a Report more replete with important facts and heart-gratifying intelligence had ever been laid before any Society in this or any other country under heaven. To him it was a peculiar source of delight to think, that for one he was permitted to partake of this annual feast of Christian benevolence, and the more he attended it, the more was he led with gratitude and admiration to adore, while he contemplated them, the wonderful works of Jehovah. Of this Society it might be truly said, that the hand of God was upon it; for while the zeal, liberality, and energies of its members and friends were not diminished, its charities were more widely diffused, and its usefulness admitted by foreign states, which were emulating each other who should best imitate its example. It was peculiarly pleasing to see the patronage it now received from foreign nations, among whom the Emperor of Russia and the American Republic were the most prominent. Could we be too grateful to Almighty God for thus making kings nursing fathers to his church and cause, especially when we now saw the clearest prospect of his blessed word being diffused through every district in the extended empire of Russia, and of its being read by all the nations, kindreds, and tribes, under the sway of that mighty monarch? Nor was America at all inferior; for by means of her widely extended commerce, she took the opportunity of making this blessed volume known to all lands. If the spirits of the just are permitted to behold what is taking place in the earth, with what holy delight, with what heavenly gratitude must they be transported, when contemplating the glorious efforts of Christians in this lower world to make known to distant lands the unsearchable riches of Christ? When we behold the ice which so long separated a part of the human race

from the rest, now separating; when we see ignorance and heathenism now fast yielding to the simple, inoffensive, and benevolent efforts of Missionary and Bible Societies, must we not feel, that of a truth the Lord is here? And what joy, what holy gratitude must glow in the spirits of the glorified saints of the Most High, especially in those who once participated in these labours of love, but had now gone before and entered into rest; and in those who long and ardently importuned the throne of Grace by prayer for these happy days.

The *Lord Bishop of Clwyne* seconded the motion. He had much pleasure in doing so after what had fallen from his Right Hon. Friend; and in addition to what had been said, he would most heartily congratulate the Society on their laudible exertions in behalf of the Bible, as they were thereby carrying into execution the high and authoritative command of "baptizing all nations," for how could men be at all baptized in the name of Jesus, until they had the means of reading that blessed book which testified who Jesus was? At the same time he could not but express his astonishment at the attacks made upon the Society, and the opposition which it had to encounter; and his astonishment was the more increased when he saw many of the first scholars of the age, many of the friends whom he loved and esteemed, marshalled in the ranks of its opponents. As a Protestant minister he claimed the right of his own opinion; but he would not, for he could not, permit himself to condemn others for claiming the same right. The Society was first made the object of dispute, they were next pitied, they were again censured, till at last it was said, their exertions were directed against the Church, and that they were an antichristian association, formed for antichristian purposes. Now it appeared to him most extraordinary, not to say absurd, that persons sending the Bible to different countries, as well as disseminating it among the poor at home, should be supposed not to believe in it. He was a minister of the Established Church of England, he administered her rites, he believed her doctrines, but had he a right on that account to censure others because they differed from him, and to say that on that account they were antichristian? On the same principle Luther differed from the Romish Church, and was he no Christian? What would they say of the Church of Scotland, the great body of whose ministers were most active and faithful in the discharge of their duties, and than whom there was not a class of men more respectable or useful, who did every thing they could for the good of the human race and the interests of religion? Were they to be branded with the name of antichristians? Several of his Right Rev. friends were also engaged in the same cause; and while he was astonished that for doing this they were opposed, he would ask, were they not Christians? It was not his intention to defend his two Right Rev. friends so near him, but he confessed he never expected to have heard charges of such a nature brought against the venerable names of a Porteus and a Burgess. The first Ministers of state, to their high honour, and the principal merchants of the country, were zealous in the cause, and was he to be told that they were not Christians? Yet such charges ought not to offend the friends of the Society, for they ought to bear in mind the old proverb, that no disputant ever ventured to give bad names till he had been defeated. Among their opponents, however, there was another he had to mention, and that was no less a personage than his Holiness the Pope. A few months ago, his Holiness condescended to issue a bull against the Society, and he denounced their designs to be heretical. So then it appeared to him, that to propagate that book on which Christianity was founded was to propagate heresy; but unfortunately for his Holiness, this famous bull was about a thousand years too late in coming out. It had not produced the slightest effect; for, notwithstanding its threats, there were many of the members of the Catholic Church, who gave the Society their warmest support. For himself he would cheerfully continue his aid to the Society undismayed by the frowns, and smiling at the scorn of his opponents, and would ever bear in mind that noble declaration of St. Paul, "I thank God, that after the way which they call heresy, so do I worship the God of my fathers." One Bible, translated into a foreign language, outweighed, in his opinion, all the attacks made against the Society. Neither the bull of his Holiness the Pope, the opposition of learned men, nor even the designs of Satan himself, would prevail against the Society; for, as "this counsel and this work was of God, they would be found fighting against God."

The motion was then unanimously carried.

The *American Ambassador* next addressed the meeting. Since he came into the room, he observed, that he had been requested to propose the motion which he had now in his hand, namely, a vote of thanks to the President, the Right Hon. Lord Teignmouth, for the kind and benevolent attention he had always shewn to the Society. He felt himself very unable to address the meeting, yet he was encouraged to make the attempt, especially when he saw the respectable body which surrounded him, and to him it was a source of high gratification to be permitted to witness the

anniversary of this Christian Society. His satisfaction was very great when he considered, that on the common ground laid out by this valuable Society, Christians of all nations and of all denominations could meet, and make their differences subordinate to the great cause. Still happier did he feel, at thinking that here they could meet and act like friends and fellow travellers in the same road. Blessed be God, not only Kings and Emperors, but even Republics could meet on the same common ground, all of them remembering, that whatever might be the grandeur of their sway, whatever the extent of their power, they were all dependant on the same God, and protected by the same almighty hand. The very precepts of our holy religion were calculated to inspire and produce such principles of union, because they taught that love of man to man is the necessary source of happiness; and if so in private families, it surely must be particularly so in the public concerns of nations. The Gospel motto was, "Glory to God in the highest, peace on earth, good-will to men." Poets and orators might seek their highest renown in popular applause; but in the eye of the sober moralist, the humble believer, the institution of the Bible Society must exceed all praise. It has, it ever must have, the purest title to praise. He had felt most affectionately the force of those kind sentiments, which had been expressed about the American Societies, and he was highly grateful for the no less affectionate manner in which they had been expressed. He was persuaded that he could only anticipate the feelings of these Societies, if in their name he now returned thanks for the truly gratifying manner in which they had been alluded to. He would look up to God for the blessing; and it was his earnest heart-felt prayer, that the blessing might descend on all who had it in view to make the glorious Gospel more widely known. May the canvass of the two countries extend more widely in spreading the true and unsearchable riches of Christ than in diffusing the bread of this world, which perisheth even in the using. May the only struggle between the two great nations be, which of them shall be the most efficient and most indefatigable in proclaiming to distant lands that the Lord reigneth. His Excellency concluded by moving thanks to Lord Teignmouth.

The *Earl of Harrowby*, Lord President of the Council, seconded the motion. His Lordship considered that it was with peculiar pleasure he rose to second the motion, after what they had just heard from the representative of the American United States; and he was particularly gratified from the situation he held in this country, to have the honour of seconding a foreign minister. It was also a striking proof, that in this noble, this truly god-like and magnificent Institution, there was nothing of a selfish or foreign nature, but that it bound us all together as one family. From what had been done in this and other Societies belonging to it, we might confidently look forward to the happy period when, as there was but one Shepherd, there would be only one sheepfold; though when that period should arrive, was known only to the great Author of all events. And here he would beg leave to say, that though he had not had the honour of being among the first friends of this godlike Society, he felt much delight in having now come forward. That delay might have been owing to causes which perhaps were a shame to himself, but he must own candidly, that his attention had been so much distracted by other pursuits, that he had found himself unable to give the Society that dispassionate regard which he was fully persuaded it so richly deserved. He had been first drawn to the sound of alarm so warmly, so strongly, so ardently shouted against it; and it struck him as a circumstance of a singular nature, that the Church of which he was proud to say he was a member, a Church which had always professed to declare that its foundation was on the Rock of Ages, and in connection with the apostles and prophets, should nevertheless be inimical to the circulation of the Scriptures, and even feel alarmed at these sacred writings being extensively diffused. The Church of England had separated from the Church of Rome on the ground of the right of private judgment, and was this right of private judgment to be now called in question, and those who advocated it, to be held up to the world as enemies of the Church? He would ask the opponents of the Society to point out one single instance in the character or conduct of the Society, which would justify any attack on it, for even a single moment. He had heard, as he before observed, the trumpet of alarm sounded, and he had thereby been led to read the publications of the Society, and the statement of facts made by both sides; and after a most deliberate, dispassionate, and cool inquiry, his decided opinion was, that so far from doing any injury to Church or State, so far from producing the slightest danger to either, it on the contrary added to the honour, the dignity, and the usefulness of the Established Church, for its arms were the helmet of salvation, and the sword of the Spirit, which is the word of God. He had unfortunately not been present this morning in time to hear the Report; but from

what he had heard, he was gratified in the extreme, for he considered that in acting as it had done, it was promoting and hastening the glory of the latter days, when the whole earth should be full of the knowledge of the Lord, as the waters cover the sea. The very institution of the Society, the principle on which it was formed, and the manner in which it was conducted, gave the most satisfactory grounds to hope, that by the aid and blessing of the Redeemer it would prosper; for it would be totally vain, and indeed it would be a visionary scheme, for any one class of professing Christians to hope, that they would succeed in inducing all parties of Christians to join them. It was reserved for the Bible Society to show to the human race, that in the grand, the awfully grand scheme it adopted, all might join without sacrificing those distinctions which were thought more or less as a barrier for their own safety. The very nature of the Bible Society must open to it a wide and an effectual door in all lands; and how wonderfully had the great Monarch of the universe shown this, in what he had done for the promotion of the Society's views? He could only further add, advertising to the motion he had the honour to second, that he felt much, very much, was due to the truly benevolent and indefatigable exertions of its most excellent President, whom he was highly gratified to see in the Chair. He (Lord Harrowby) would have felt he was guilty of a dereliction of his duty, had he confined himself to speaking of Bible Societies, without thus alluding to the motion before him. To the noble President, he was sure, that this day was a day producing holy joy and humble gratitude to that God who had made him the instrument of doing so much good. Others might feel equal pleasure in seeing Gospel truths thus diffused, but there was one quarter of the globe to which the noble lord was led to look with peculiar pleasure. While in India, no man had done more for the temporal prosperity of that vast dominion than their President; how must his joy be increased in being thus the means of giving them the bread of salvation. May the Lord increase that joy! May the Holy Spirit shed his sweet influences on the labours of the noble President and Members, till the day dawn and the sun of righteousness arise with warmth and vigour in every land. This was his earnest prayer, and he was sure the prayer of every believer in Jesus.

The motion was unanimously carried with shouts of applause.

Lord Teignmouth felt he could not express his gratitude too much to that God, who had given him permission once more to attend this meeting. The experience of 14 years had tended to realize the hopes with which the Society had begun, and he trusted that their exertions would never relax, while the inhabitants of any quarter of the globe were without Bibles. When they reflected on what had been done, it became them to bless God, and to rejoice that through his grace they were made the almoners of his bounty, and the instruments of enriching those who were spiritually poor. Yet they had no cause to boast of their own energies, but should join the holy Psalmist in saying, "Not unto us, O Lord, but unto thy name be all the praise." The joy which the Members must feel was not owing to any selfish gratification, but arose solely from the accomplishment of the object they had in view, viz. the glory of God, and the promotion of the happiness of mankind, both through time and eternity. These were topics which he did not wish to urge as arguments to the persons who had already joined the Society; but if there were any present who had not come forward, he would say to such, "Come, my friends, and share with us in the luxury of the feast of Christian benevolence. Let your doubts be removed, and join us in furnishing the poor with that book which gives the oil of joy for mourning, and the garment of praise for the spirit of heaviness." It was impossible on this side of eternity to estimate the advantages arising from such an Institution, for the prayers of those who had been benefitted would draw down blessings on their heads. These considerations he humbly offered, as his best return for the honour just now done him by the resolution.

Admiral Sir *J. Saumarez* then moved the thanks of the Meeting, to the Vice-Presidents and Committee, for their exertions during the past year. With respect to the Institution itself, it was impossible for him to say too much; and he could venture to affirm, so far as regarded the profession to which he belonged, that the possession of Bibles had made sailors more firm to their duty, and certainly had not made them less valiant or courageous in the hour of danger, and the day of battle.

The Rev. *Ralph Wardlaw*, (Secretary of the Glasgow Bible Society) seconded the motion. He had the pleasure of being a silent spectator at the first anniversary of this Society, and he could have wished to have been the same to-day, but he had been called forward by the kind partiality of friends. Feeling as he did all that diffidence which must naturally be experienced in addressing so numerous a Meeting, he at the same time felt a glow of delight which elevated him far above the fear of man; and he was glad therefore of this opportunity of expressing how

much he was interested in the progress and success of the Society. The expectations it had naturally formed on its first institution, had not only been fully realized, but much exceeded. It had triumphed over all opposition, and been more than conqueror. Had any man in the confident spirit of prophecy predicted, only fifteen years ago, that a Society, embracing the whole human race in its grasp, and expending fourscore thousand pounds per annum, would exist, and be aided by so many auxiliaries, he would have been scouted as an enthusiastic visionary; and while we smiled at the Eutopian scheme of the good man, we should have been grieved to think that his views were the mere effects of illusion. But those views had been realized, and our minds now ceased almost to wonder at the astonishing operations of the Society, since they were become so familiar to us. He considered the cause of the Bible Society as the cause of God and truth, and all the opposition of its enemies would be found to make no more impression on it, than a flock of floating feathers on the mighty rocks in the ocean. Every assault that its enemies made on it, tended only the more to confirm it, and "bring forth its judgment as the light, and its righteousness as the noon-day." The glorious tree of life, whose leaves were for the healing of the nations, and whose boughs were covered with the fruits of salvation, had stood uninjured by the rude blasts with which it had been assailed, nor had a leaf of its beautiful foliage been hurt. Well might the Society sing Luther's Psalm, and say, "God is our refuge and strength," &c. Among the advantages of the Institution, there were two which ought not to be overlooked. It had rescued from infidelity two of the weapons formerly brandished against Christianity, and it had confirmed believers in their holy faith. When he said it had taken two weapons from infidelity, he meant, first, it had deprived infidels of that sarcasm which they had constantly thrown out against the Christian Church, for the supineness and indifference of her members respecting the Bible. Well indeed might infidels be surprised, well might they sneer at the former indolence of Christians with regard to the propagation of the sacred volume. But that reproach was rolling away, and the enemies of our holy religion now said, that Christians had at last become sincere in the cause. O that while spreading the word of life among others, they had grace to make more and more a personal application of it to themselves! Another weapon of which infidelity was disarmed, was, the argument its votaries generally made use of, respecting the alienation and discord which had so long existed in the religious world. He would not be presumptuous enough to say, that this had been done away altogether, but the British and Foreign Bible Society had done more for its removal than the mind of man could have expected. The Society, he would affirm, had changed the very aspect of Christians in Scotland. There the believers met, who had never met before, and when they met they were astonished to think how wonderfully well they could agree. They looked each other in the face, not as the kings of Judah and Israel did of old, but they embraced each other as friends, as the children of the same father, the members of the same family. Nothing was more pleasing than to see Christians zealous to give the Scriptures, and to see a corresponding zeal on the part of others to receive them. There seemed to be now through all lands a kind of westiness of idols, and a general anxiety appeared to be felt of "Wherewithal shall I come before the Lord, or bow myself before the most high God?" And could a better *panacea* for human ills be found than in the gospel of truth? Send the Scriptures to every climate, send it to regions placed under a scorching sun, or gloomy with wintry, stormy skies, and there would the Bible be found suitable to every case. It at once cheered the mourner, it dried the tear of sorrow, it inspired true patience under calamities, it invigorated the weak, it dispelled every doubt and fear. Now to what was all this owing, but to his grace from whom the Bible came. He looked on the present Meeting as a celebration of the triumphs of the cross, and an anticipation of what would yet be done. He saw not all the differences which existed in the Christian church annihilated, but he saw these Christians, with all their differences, loving each other with a pure heart fervently. The mountain of separation was not broken down, but this was an annual feast held on the top of the mountain. In coming to that feast we leave the vallies, we ascend with joyful spirits, and meet each other on the top with shouts of mutual congratulation and triumph. From this eminence we look down on the millions scattered below, we survey them with emotions of pity, and we erect a telegraphic signal, inscribing on it as our motto, "To you is born a Saviour, who is Christ the Lord. Glory to God in the highest, peace on earth, and good-will to men." The signal is seen, it is communicated from post to post, and the shouts resound from mountain to mountain, while the millions below catch them with eagerness and joy. The principle on which the Institution was formed tended thus to unite all hearts in one, for by circulating the Scriptures with-

out note or comment, all religious differences were left in the valley. But if this grand principle be trenched on, then the altar is overthrown which was erected to the God of the Bible. Destroy this principle, and we must then descend from the mountain, and retire to our lowly retreats. If shame and grief prevent us not, we may erect the telegraph, but its motto would be, "Ichabod, the glory is departed from Britain." He considered the Society to be the principal glory of Britain, and if this principle was kept, he could pledge himself for Caledonia, and he was sure there was not a North Briton present, who would not hold up his hand and give the same pledge, that while the Scriptures were disseminated without note or comment, the hardy sons of Caledonia would give it their support. From her mountains and her glens, her hills and her dales, her towns and her hamlets, shouts of joy would ascend; and not only joy, for her sons would pour in their pecuniary aid. She indeed could not, from her climate, give them frankincense and myrrh; but her sons, in a cause which interested their hearts, had the Midas touch of turning every thing into gold. Let the Society adhere to this principle then, and he pledged himself, for Caledonia, that she never would forsake, never fail to assist them.

The venerable *Bishop of Norwich* then addressed the Meeting. He began by observing, that he was sure there was not one person present who would not go heart and hand with him in the motion he was now going to make, that the thanks of the Society be given to their Royal Highnesses the Dukes of York, Kent, Cumberland, Sussex, Cambridge, and Gloucester. No language in his power was adequate to express the gratitude which the Society owed to these illustrious individuals, for their attention to and furtherance of the objects of the Society, and therefore he would not attempt to eulogize them. On the 14th Anniversary of this noble and magnificent Institution, it was not necessary for him to point out its nature and design; but when they looked to what was passing abroad, and what was doing in Britain, they had cause to be truly thankful to the Giver of all good for what he had done in behalf of this incomparable Institution. That great and good man, the Emperor of Russia, had truly observed, that religion was the only sure means of raising the morals of a people, and securing their present and eternal happiness. And surely the friends of Christianity must be gratified to see the same opinion now expressed in this country, from the palace to the cottage. The circulation of the Scriptures, had, in the hand of God, been mighty for the pulling down of high and lofty imaginations; for righteousness always exalteth a nation, but sin was the reproach and ruin of a people. Seeing so many able men around him, considering the eloquent speeches they had already heard, and would yet hear, he should not take up more of their time than merely to read his motion.

The *Bishop of Gloucester* felt it was unnecessary for him to add one word in seconding the motion just made by his Right Rev. Friend. The first time he had ever addressed the Society was about six years ago, and he then had the honour to propose a vote of thanks to their Royal Highnesses, and it was with peculiar delight he saw that they continued to patronize the Society. Whatever their other merits might be, they certainly have imitated the example of their revered and venerable parent, who, during a reign unprecedented in point of length, never formed any design but with the utmost deliberation, and when he was once fixed in his intentions, he was not to be diverted from them, either by the sarcasm of one party, or the frowns and arguments of another. Their Royal Highnesses, in the same way, persevered in patronizing the Society, for they had seen that the objections made to it on account of what were its tendencies had been proved to be incorrect. They have seen nothing in the conduct of the Society to induce them to withdraw from it; but on the contrary they had seen that the diffusion of the Bible tended to make men loyal subjects and sincere Christians. Of the patronage of the Monarch of Russia, it was impossible for him to speak too highly, but he trusted the cause would be persevered in, till

"On Pekin's walls the Christian standards fly,
And all be Christ's beneath the polar sky."

He had been much gratified at seeing the representative of the American Government present that day, and he could certainly not be charged with saying too much, if he observed, that he had no doubt but that the peace now happily existing between both countries had been produced by the Bible. He would only further express his earnest hopes that the friends of the blessed Redeemer would adhere, and more closely, to the Society, and that the opposition made to it by others would induce them to rally the more firmly around its standard, and to cleave to it with more affection than ever. The God of the Bible would not forsake his own cause, and with his blessing on their labours of love for his name's sake, they would soon

see the earth filled with the knowledge of the Lord, as the waters covered the channel of the sea.

The Rev. *Robert Newton* (of the Wesleyan Society) said, it was with mingled emotions he now proposed the Resolution which had been put into his hands. When he considered by whom he was surrounded, he felt a diffidence and timidity, which on any other occasion than the present would have made him silent; but with these feelings he would cast himself on the indulgence of his Lordship and the Meeting, while he made a few general observations. His stock was small, and he was of course unable to give much, but, like the widow and her mite, he would offer what he had, knowing that the treasury of the British and Foreign Bible Society was open to the smallest object. The annual meetings of religious and charitable Institutions were objects of great attention, and were looked forward to with much delight by the Christian world; but he would venture to say this Society stood unparalleled by any other, on account of the grand and imposing spectacle it presented. Many had come from a distance to attend its festival, as the Jewish males were wont to do in Canaan; and they could say they had found in the society the joy of salvation. Every expectation had been more than realized, and from every heart songs of gratitude ascended to that God "from whom all just counsels, all good works, all holy desires do proceed." The finger of God was here of a truth. It had already been well observed by an eloquent speaker, that the chief excellency of the Institution, was its circulation of the Scriptures "without note or comment." This was the common ground marked out, on which they could all meet; and in this road could the friends of the gospel walk with love and harmony. The Institution was founded on artless and simple principles; but this was its high honour, for it was

"Like that ethereal sphere we see,
Majestic in its own simplicity."

When persons united for the promotion of some temporal object, it often happened that jarring passions produced discord; but this Society, ranking as it did amongst its members, men of different opinions on religious subjects, had been always characterised by harmony, brotherly affection, and mutual love. The high and heavenly aid which it prescribes, leaves every subordinate thing below, and when at any time any of these smaller matters interfered, its members could say, as Nehemiah did of old, "I am doing a great work, so that I cannot come down; why should the work cease whilst I leave it, and come down to you?" He remembered what was said of the company of the faithful in the primitive church, and when he contemplated this crowded assembly, when he saw the eagerness, love, and ambition, which each individual exhibited in the cause, he might say of them as was said of the faithful, that they were all of *one* heart, and of *one* soul. The Society observed, that her members had imbibed the spirit and felt the power of that religion which said, "Love your enemies, bless them that curse you," &c. The opposition made against them had defeated its own end, by the truly christian spirit with which it had been met, by the admirable defences of the Institution which it had produced. As to the smile of Providence on their efforts, that had already been too eloquently described to leave any necessity on him to mention it. The film of prejudice must be thick on that eye which does not perceive that the hand of God is here; that tongue must be paralyzed which cannot exclaim, "What hath God wrought?" In what country under heaven could the Bible Society have found such patronage, and been so tenderly fostered as in Britain? Standing high in the estimation of the world, having intercourse with every quarter of the globe, an opportunity had been thus afforded to her sons of spreading the blessings of salvation as widely as her commerce; and the civilized world saw her distinguished not more for the triumphs of her arms than as the benefactress of the whole human race. Wealth was nothing more than the means of doing good; and hence the merchant came forward with his pounds, while the humble mechanic bestowed his pence and his prayers. Nor were the other sex inferior in zeal, as he had seen on many occasions. At Liverpool he had attended their Associations, and contemplated with delight their prudence, their zeal, but zeal according to knowledge. Those gallant men, who had defended their country in the hour of battle, had also come forward with their talents and assistance in this bloodless march to victory. The Right Rev. Prelates also advanced, and laid their mitres at the foot of the cross. Senators and Statesmen, in advocating the same cause, looked up to Him who is the wonderful Counsellor. Princes of the blood paid homage to him who is the Prince of the kings of the earth. Now to what was all this owing, but to him who had promised Messiah, "thy people shall be willing in the day of thy power, in the beauties of holiness; from the womb of the morning, thou hast the dew of thy

youth." Because this counsel and this work was of God, it was sure to stand. The storms of opposition may beat against this house of mercy, this temple of charity; the rains may descend, the clouds roll around it; but its beautiful structure shall remain uninjured, and its top shall sparkle in the sun-shine of eternal day. The Rev. Gentleman concluded by moving the thanks of the Society to the Committee for their zeal and ardour in the cause; and he would only add, that while he most cordially submitted this resolution, the works of the Committee would "praise them in the gates."

The *Ambassador of the Prince of Hesse Hombourg* seconded the motion. (The appearance of this interesting stranger made a strong impression on all present, and he was received with the loudest acclamations.) He observed, that he wanted words to express his feelings. He loved the Institution, and he prayed God to give it his blessing. (He seemed much affected.)

Sir *Thomas Ackland* began by observing, that if the illustrious stranger, who had just addressed them, had felt a want of words, he had shown that he did not want warmth in the cause, and he had seen that the Society sympathized and entered into his feelings. The purposes for which he rose, and the motion he had now to submit, was to himself peculiarly gratifying, as the person to whom he was now to propose their thanks was a warm, strong, and steady friend to the Society. Of the merits of their Treasurer it was unnecessary for him to say any thing, but there was no person more deserving of their gratitude, and his attachment to the Society was hereditary. He was confident they had still a recollection of the debt of gratitude which they owed to him who had been their original Treasurer, but who was now gone to a nobler and better state of being. From the present Treasurer he had anticipated the same exertions for the Society, and he had been more than gratified. He was sure, that worthy individual had not more pleasure in receiving the liberal free-will offerings of the Christian world, than he felt in giving them away as liberally. The grand object of the Institution was not to instruct the world, but to furnish the only true basis of instruction to every creature under heaven; and he did not therefore see why it should not be patronized by every Christian minister. The Society did not presume to dictate to others, for if that were attempted, the chain of unity would be broken. He trusted unity would more and more prevail till the cause triumphed, and the Bible was known to every person under heaven. He concluded by moving the thanks of the Meeting to John Thornton, Esq. Treasurer; and that he be requested to continue his valuable services to the Society.

(To be concluded in the next.)

OBITUARY.

On the morning of Friday the 27th of March, died Mary Stephens, of Ioverary. She was the daughter of Mr. James Davidson of that place, who has been a steady local preacher between thirty and forty years. Mary was very clearly converted to God about ten years ago, and, as far as I can learn, adorned her Christian profession from that time till her death. In a conversation with me some time ago, she mentioned a failing which had caused her much pain. She regretted that she had not learnt properly to govern her feelings towards the preachers of the gospel, regarding some of them with a degree of attachment and veneration bordering on idolatry, and others with too great a degree of indifference. One of the last times I saw her she expressed a strong desire for the conversion of a brother; observing, that he understood the theory of Methodism, and embraced it as a theory, but her soul longed for his true conversion to God.—

During her affliction, which was very painful, her faith was steady, and her will resigned. But about a quarter of an hour before her departure, grasping the hand of her husband, she raised herself in bed, and said, with much emphasis, "Jesus is the way, the truth, and the life. Jesus! sweet Jesus! coming—coming—coming—see them clothed in white robes." The brother before alluded to standing by, she looked him in the face and said, "Do justly, love mercy, and walk humbly with thy God!" Her voice soon failed, and her pulse ceased to beat.

"Thus, as a gallant bark from Scotia's coast
(The storms all weather'd, and the ocean
cross'd,)

Shoots into port at some well haven'd isle,
Where spices breathe, and brighter suns
smile.

So she, with sails her swift! has reach'd the
shore,

Where tempests ne'er beat, nor billows
V. WARR

Aberdean, April 8, 1818.

To the Editor.

I take the liberty to send you a few lines, relative to our lately deceased sister Leppington. If you will be so kind as to give them a place in your Magazine,

You will oblige, Sir,

Your respectful brother,

Market-Raisen.

J. HYDE.

Mrs. MARY-ANN LEPPINGTON died on Saturday morning, the 11th of April. Having heard the truth declared by the Methodist preachers, and being awakened to a sense of her lost condition through sin, she became a member of the society in the year 1797, and earnestly sought until she found redemption through the blood of Christ, the forgiveness of sins. After many struggles and much opposition, she determined to give up all for the favour of God and a good conscience. Her religion was genuine and deep, and she was ready to give an answer to every man that asked a reason of the hope that was in her, with meekness and fear. She was, in a more than ordinary degree, possessed of a meek and quiet spirit. She was a true lover of the ordinances and servants of God; and attended the house of God, with her well-trained family, as long as her feeble body would permit. As a mother she excelled, joining the truest affection, with the strictest discipline. The effect of this has been manifested to all who have witnessed the deportment of her children. Mr. Gloyne, who preached her funeral sermon, observed that he had known her long, but never heard a word against her, so excellent and unblemished was her deportment among men.

She bore, for many years, especially the last year and half, great bodily affliction, with invincible patience, and unconquerable fortitude. She said, at all times, by her conduct, "Thy will be done." She was truly a follower of them who through faith and patience inherit the promises. And she was faithful unto death. I saw and conversed with her a few times during the last month of her life. Her confidence in God, as her reconciled Father, was unshaken, and her mind was kept in perfect peace. Her affliction, though long and heavy, and attended with a violent cough, never produced a murmuring word. A person observing to her, "You never murmur," she said, "No! I know the Lord is just in all he does, he afflicts me, not for his pleasure, but for my profit." On the evening of March the 20th, she received the Lord's Supper, with a sister and the nurse; when she feelingly said, "The in-

tercourse is constantly open between God and my soul. I love God, and all his creatures; and though I should be thankful to live, I am perfectly resigned to the will of God."—Some days before her death, she said, "I wish to have more joy." Before she left the world, her desire was fully granted. She rejoiced with joy unspeakable and full of glory. A lady, a relation, who visited her near the last, said, "My love, you are a child of God." She answered, "Not a child only, but an heir, an heir of God, and a joint heir with Christ. Fully sanctified, fully saved. O that my relatives were here to see how the Christian can die."—She sang, "When I can read," &c. The nurse said you can read your title clear; she said, "I can."

She departed without struggle, sigh, or groan.

Mr. THOMAS VASEY, jun. of the Colne circuit. On Friday, the 24th of April, he returned from a visit to his friends at Whitby and Darlington, where he had formerly laboured, and complained of having taken cold. He preached on the Sunday and Monday following; but on Wednesday he found himself worse, and called in medical advice. His disorder proved to be a violent inflammatory fever; yet no apprehension of danger was entertained for some days following. On Sunday, May 3d, he sent a note to the chapel, requesting to be remembered in the prayers of the congregation, expressing the fullest confidence in the result of his case, however it might issue. About midnight he said, "The decree is past, it is fixed; the Lord is determined to take me! Tell the unsaved penitents, as my dying message, to believe in Christ, and he will save them by thousands." He mentioned all his five young children by name, and on Tuesday, May 5th, he died, aged 39.—His death has occasioned a universal mourning throughout the circuit where he was stationed for his third year. He commenced his itinerancy in the year 1801, and has been much esteemed, we believe, in every circuit wherein he has been stationed, and has been owned of God by being made very successful in many places. His talents were respectable, and his character always irreproachable.

On the 22d of May, in the 80th year of his age, Mr. GEORGE STORY. In the Magazine for the year 1782, an account was published of the early part of Mr. Story's life, and his call to labour as an itinerant preacher; from which it appears he en-

tered upon his first circuit, (the Dales) in the year 1763, and from which he was removed in July, 1764. Mr. Story's account of himself does not go beyond this period. He continued to travel, however, for 29 years, in England, Scotland, and Ireland; and he was very successful in his labours. Having made physic a part of his studies, he had a good judgment in that science; and was rendered useful to the bodies as well as to the souls of men.

In the year 1793 Mr. Story was appointed Editor, and Superintendant to the Conference Office, the duties of which he discharged to the satisfaction of the

Conference and his own credit. He continued in the office of Editor till Mr. Benson was appointed, and to manage the business of the printing office until his infirmities obliged him to give it up.

The weakness attendant on age came very gradually upon him, until within a few months of his death, when his strength of body and faculties decayed apace. His end was as *peaceful and serene*, as his life had been *meek, gentle, and temperate*. A short time before his death, to a friend who asked him concerning his prospects into eternity, he said, "I feel Christ to be more precious to my soul than ever."

MISSIONARY INTELLIGENCE.

ASIA.

Extract of a Letter from W. M. HARVARD, to his FATHER, dated Colombo, Dec. 8, 1817.

I remember our respected Dr. Coke, when recommended by a worthy friend to take out materials for establishing Native Schools, replied, with his usual warmth, that his Missionaries should not become Schoolmasters.

The Doctor was right, according to his then views: but had he seen India, he would have changed as we have done: I have great pleasure in acquainting you how gracious the Lord has been to us with respect to our Schools; and lest any of our dear people should think that we are losing sight of conversion, and getting into a mere worldly-wise system of education, it is to be noted, as a remarkable fact, that our second School for the Natives has already produced us a most zealous local preacher, a charming Cingalese lad, as simple as Nathanael, and as zealous as Peter. His talents were brought into exercise by being made Master of Colpetty School. He is truly converted to God, and walks in the comforts of the Holy Ghost. I have a great affection for him, and so would you if you knew him.

Here is one important effect of our Schools;—another is no less important. By his zealous and pious spirit, several of his scholars have been convinced of sin, and brought into the ways of piety. He meets a class of more than twenty Cingalese children, in the School-house, every Wednesday evening; all these children lead Christian lives. Many of them are already in a measure enlightened in the knowledge of Divine things: some of them pray extempore in Cingalese with artless fluency, and some enjoy

the consolations of religion. Neither brother Clough nor myself have thought it prudent yet to interfere with them, lest they should be tempted to spiritual pride, by being noticed above their school-fellows. But they go on; and I have the pleasure to inform you, that these boys have, of themselves, established three prayer-meetings in this village, at three of their parent's houses; where they go, and sing and pray together with the utmost simplicity; and the change in their spirit and conduct is so evident to their parents, that they do not oppose their proceedings, though completely novel to them; and some even join with them in their little meetings.

This, I think, is remarkable. If, after labouring at our schools for three or four years, we had begun to observe the minds of the natives open to the things of God, it would have been as much as we could have rationally expected; but the Lord has exceeded, and even anticipated our expectations; it is not yet nine months since the school was begun, and the Lord has put his seal of approbation to the work, and out of the mouths of babes and sucklings he hath ordained and perfected praise. Shall I surprise you still more? The school-mistress of the same school, though before likewise a very virtuous and upright young woman, has imbibed the spirit of piety; and a few of the girls are under the same influence. They meet in a class on Monday nights regularly; and I cannot doubt that what little they have of religious principle is truly genuine. Much, of course, cannot be expected from such young Christians; but we see enough to recognise the hand of God, and a daringly to persevere in his work.

My dear Betsy is now quite in her

element. She has taken upon her the superintendance of the female department of all our schools on this station, which amount to eight, and which contain about 160 girls. She accompanies me when I visit the schools; and when we arrive at a place we separate; she goes to the girl's division, and I into the boy's, where we continue till we have made ourselves acquainted with the proficiency of every child under our care.

Last week, in examining the Colpetty school, after having distributed some calico jackets, and a few honorary distinctions, to both the poor and the deserving in the girl's division, my dear Betsey had them crowding round her chair, while she asked them several questions about God, and the Bible, and other general subjects; she felt her heart quite enlarged toward the dear little girls, and while speaking to them concerning the love of Jesus, in dying for sinners, and the promises of God to those who believe in him and love him in return; happening to lift up her eyes on the little circle which stood before her, she had the gratification to see the mistress and several girls so deeply affected, as not to be able to restrain their tears, which flowed down their cheeks, and which were the sincere effusions of their tender hearts under the purest impressions of divine subjects. I will not enlarge; but think we certainly ought to look upon it as an intimation, that our system of forming schools for the natives, is such as God approves of, and such as will be truly beneficial to the inhabitants of these regions. To him be all the praise.

NOVA SCOTIA.

Extract of a Letter from Mr. DUNBAR to Mr. MARSDEN, dated Cumberland, Nov. 25, 1817.

In this circuit we have abundant cause to be thankful, for "the Lord is with us." I have now been about 18 months on this circuit, and, according to a list I have before me, during that time I have joined 40 new members in this circuit, and 12 in Ramshey, before brother Payne took that part of my circuit; and I have had to expel none for bad conduct, nor so much as to give a reproof to any, except one. At present we are going on well, and I hope are increasing in grace. Our congregations are large and very attentive. I think I never felt myself more happy or blest in my work than I have done of late. It is true I have suffered much pain and weakness of body, but my soul has been strong in the Lord. The two last Lord's

days have been precious days to me indeed, particularly the last. O what did my soul feel for sinners when pleading with them to be reconciled to God. I felt it good to be there, and trust some got lasting good. At times I feel myself like an arrow that has spent its strength before it reaches its mark. For in the midst of my ardent desires and endeavours to save souls, my bodily strength fails me. The doctor says my complaint is the effect of cold, and excessive labour. I still feel very unfavourable symptoms in my body, but am not without some hope that from an easier circuit, or change of climate, I shall recover. I have had by far the two hardest circuits in all this country, but the Lord has amply rewarded me by making me more useful in these than I have been in any. To his name be all the glory! We have six chapels in this circuit, two of which have been built since I came. The preacher's house is at Sackville, where we have two chapels.

Before brother Payne came I visited Ramshey once a quarter, and spent two Sundays with them, which is fifty miles from hence; since he came the Lord has greatly blest his labours amongst the people.

The river Pedicodiac is a very extensive settlement, which the preachers have occasionally visited for many years; it is 50 miles from the preacher's house to the remotest place. I have paid it two visits, and in the last the people expressed a great desire to have a preacher stationed amongst them, for the expense of which I got upwards of £40 subscribed, should one be sent, and formed a society of 10 or 12.

There are two capes, (the most remote upwards of 40 miles from my house), where there are many souls like sheep without a shepherd, and many very desirous to hear, but there is no one to preach to them; I have paid them two or three visits, and was well satisfied with so doing; many of them had never heard a sermon before I preached to them, and they will gladly contribute according to their ability, towards the support of the gospel; but as my health fails me I cannot visit them, and unless some provision be made to supply their want, they must still remain without any means whatever of a public nature.

At Baybert, where they had been used to have one or two visits in a year, I have given them preaching once a fortnight; they have built a neat little new chapel, and settled it on the Conference plan. Several have been very much affected, and some very much changed for the

better, and contribute much towards the support of the gospel, from the earnest desire they have to hear.

At Point de Bute, when I came, we had 14 in society; now there are more than 40. I have divided them into two classes, and they appear to be doing well. In this place, when I came to the circuit, I found two old Yorkshire Methodists, (husband and wife), and their son and his wife, in society; but now we have 13 of the same family in society. For many long years the old people's house has been one of the best and most comfortable homes the preachers have had in these parts. See how the Lord has rewarded them!

In Sackville we have had an increase in number, and I believe in grace also. I have divided this society into different classes, since which we appear to be doing much better than before. The members seem much quickened, and more alive to God in their souls. Praise the Lord. Amen!

*Extract of a Letter from Mr. R. ALDER,
to Mr. MARSDEN.*

Horton, Nova Scotia, Feb. 15, 1818.

REV. AND DEAR SIR,

As I am well aware of the great desire which the Committee feel, to hear from their different Missionaries, I embrace the present opportunity to write to them, through you. I desire to be thankful to the bountiful Donor of all my mercies, that I continue to enjoy tolerable good health, notwithstanding the severity of the climate in which I labour. My heavenly Father not only grants me temporal, but spiritual favours; and though "I am less than the least of all saints," he satisfies me with the good things of his house, even of his holy temple. It gives me unspeakable pleasure to hear of the prosperity of the work of God, of the advancement of the Redeemer's kingdom, in so many different parts of the earth, and of the rapid strides which Christ is making towards universal empire and dominion in the hearts of all the children of men. I often wonder at the blindness of those who cannot see the finger of Providence in the late and present revolutions in the political and religious world: for, surely when we contemplate the wondrous events that have occurred during the last 30 years, this truth arises in the mind, "Verily there is a God who ruleth in the earth." It is well known that the poisonous principles scattered in France before and during the revolution, threatened to subvert monarchy and Christianity, by destroying the majesty of the throne, and the sanc-

tity of the altar. The infidel philosophers in that country, triumphed, for a time, over all opposition; they declared Christianity to be "the baseless fabric of a vision," stained the altars of religion with the blood of her ministers, and fondly anticipated the period, when the cross of the Redeemer would fall before the Dagon of infidelity. But, though they, in the pride of their hearts, vainly expected to see that glorious system, which had withstood the wisdom of Greece, and the power of Rome, falling before the wit of Voltaire, and the ribaldry of Diderot; Jehovah laughed them all to scorn; he educed good out of the evil they produced, and stirred up his servants of every denomination to associate together, for the purpose of defending the divine doctrines of Christianity, and spreading the Scriptures of truth; and while the funeral dirge of infidelity has been sung, and its advocates have perished with it, the Saviour that they rejected, and would have crushed, shines in the moral hemisphere with increased and still increasing lustre: who then can help exclaiming, "As we have heard, so have we seen, in the city of the Lord of hosts, God will establish it for ever."

Would to God, I could send you cheering accounts of the advancement of the Redeemer's kingdom in this distant part of his Majesty's dominions; but alas! though we have to ride through storms and tempests to scatter the precious seed, we are sometimes tempted to think, "we labour in vain, and spend our strength for nought." We hope, however, that we shall behold the barren wilderness changed into a fruitful field. That God, who is rich in mercy to all who call upon him, gives us sometimes to hear of one and another being convinced and converted under our ministry. I received a letter from brother Busby lately, informing me of a young woman having been convinced under a sermon I preached on his circuit a little time ago, and that she did not rest till she could say, "Being justified by faith, I have peace with God through my Lord Jesus Christ."—The circuit on which Mr. Bennett and I labour is pretty extensive; it includes Horton, Windsor, Fulmouth, and Cornwallis; four very large townships. In Horton there has long been a Methodist Society, but there has not been much good done amongst them for some time; the people being so much immersed in the things of this world, that they can find no time to prepare for another and a better. In Windsor, our prospects are more flattering; the congregations were

never so large and respectable as they have been during the last seven months. And though formerly many went not to hear, but scoff, the utmost seriousness and solemnity are now manifested by all, whether rich or poor. When the chapel was repaired, some of our friends thought it unnecessary to have any gallery in it; but, providentially, there was one put at the end, and on each side; and even now, it is *too small* to contain the people.

Cornwallis is one of the most extensive, populous, and fertile townships in this province; yet this is the first year it has been regularly visited by a Methodist Missionary. We preach at six different parts of the township; and numbers flock to hear us hold forth a free, full, and present salvation from sin: and I believe there are many who do not hear in vain, but inwardly digest the word of God. We have not as yet been able to form any society in the township; and when you consider that Antinomian sentiments have been industriously disseminated among the people, and that the utmost pains have been taken to prejudice them against our doctrines and discipline, you will not wonder that we have as yet formed no Society. But you must not imagine that we have no friends, or that we have done no good in Cornwallis, for there are several who would gladly join a Methodist Society, but they reside at such a distance from each other, that it is impossible for them to enjoy the privilege. I expect, (God willing,) we shall have a chapel built next summer, which will be a place of union for them, and where they may tell each other what God has done for their souls.

As it was necessary, in order that Cornwallis might be attended to, to appoint two preachers for this circuit, the deficiencies will be considerable: for, as we are only making a beginning in Cornwallis, we cannot expect to receive much pecuniary support from the people at present; and they do so little, and have done so little, in Horton, for the support of the gospel, that I often think they are not worthy of it: whereas, in Windsor, they not only manifest a desire to hear, but a disposition to support the cause of God.

I make no doubt, but you often wonder, that, in this country, the numbers in our Societies should be so small; but when you consider at what a distance the settlers reside from each other, and how they are scattered through the Province, the deep root which Antinomianism has taken in many parts, and the small number of Missionaries that have been engaged in the work, your astonishment, I

trust, will cease. And the great and important prospects that are opening in the East, I hope, will not divert the attention of our brethren at home from the state of the West, especially from the state of Nova Scotia. I would beg leave to impress upon their minds, that, though the Cingalese and others in the Indies are gross idolaters, "saying to a stock, Thou art my father, and to a stone, Thou hast brought me forth;" and offering up their children and themselves at the shrine of superstition, there are many in this province, who cannot read, and never, or at least but seldom, hear a sermon preached, and are living in a state of the deepest ignorance and immorality. Many of them are far from that "Island of bliss amidst the subject seas," where civil and religious liberty is enjoyed, and where they once possessed the most glorious gospel privileges. Yes, now, far from the land of their nativity, and the temples where they were once dedicated to God, they have not only to suffer the chilling blasts of penury, and bear the ills of life, but, what is worse, destitute of altars and of ministers, they pour out their complaints, and exclaim, "Who will shew us any good?"

But most they feel
Upon the hallowed morn, the saddening
change:
No more they hear the gladsome village
bell
Ring the blest summons to the house of
God.

As they are subjects of the same king, speak the same language, and are natives of the same country with yourselves, I trust you will continue to manifest unabated ardor and zeal to moralize and evangelize them.

The winter in this Province is very long and very severe. It is utterly impossible for individuals visiting Halifax for a few months, or even those who are resident in it, to have any idea of the difficulties those have to encounter, who travel through piercing winds and driving snows in the interior of the province. The weather during the last winter and this is allowed to have been more stormy and cold than it has been known to be for the last twenty years. The intense frosts, and great quantities of snow, which have fallen lately, render it very trying to my constitution; especially, as I have sometimes to ride several miles, to preach to different congregations on the Lord's day, as well as at other times, which I cannot avoid:

But what are all my sufferings here,
If, Lord, thou count me meet,
With that enraptur'd host to appear,
And worship at thy feet!

I still feel determined to give up myself more unreservedly to that God who has done so much for me.

Blessed be God, he is not a hard master, for he gives us present wages, and promises us future glory. I love his work, and while labouring in his vineyard, can say, "*Labor ipse voluptas.*"* But while I endeavour to preach the gospel to others, and to do good to my fellow-men, I long to increase in grace and holiness; and in order that I may be a workman that needeth not to be ashamed, I bend all the powers of my mind, and employ my leisure hours in the acquirement of useful knowledge, well knowing that ignorance is not devotion, nor the mother of devotion; and that instead of being a proof of superior piety, it is one of the concomitants of sin, and a fruit of the fall; and I am fully convinced, the more the mind is cultivated and improved, and the more our views are enlarged, the more we shall press after the beatitude of heaven, where we shall enjoy superior illumination, and know even as we are known.

Please to give my kind regards to all the members of the Committee, and, begging an interest in your prayers,

I remain your's, in the best bonds,

H. ALDER.

* Labour itself is pleasure.

WEST INDIES.

To the Editor.

DEAR SIR,

According to promise, I have sent you a short extract from a letter I received on Friday the 15th, from Brother Swinyard, dated *Kingston, St. Vincent's, March 21, 1818.*

Your's obediently,

J. YOUNG.

Woolwich, May 22, 1818.

MY DEAR BROTHER,

I received your letters by the Missionaries in January, and should have written to you before this; but preparing for the District Meeting, and removing from Antigua to this island, has taken up much time, and prevented my so doing. Through over-exertion in preaching, and labour respecting our new chapel in Antigua, I brought upon myself the yellow fever, which arose to so alarming an height, that I was given over by one of my physicians. But through the goodness of God, I am brought back from the borders of the grave, and I now triumph over that which has triumphed over thousands. From the time of my recovery to the present, I have enjoyed very good health. I have grown quite lusty,

and never looked so well in my life. Thank God, all the islands are now pretty healthy.

Our new chapel in Antigua was opened on Christmas-day. It is the largest and best upon the Mission.

At our District Meeting we judged it proper to change almost all the appointments. This year I travel in St. Vincent's with brethren G. Bellamy, and J. Smedley. I am quite satisfied with my colleagues, and believe I have one of the best of men for a superintendent. A new house is building for me about 12 miles from King-on; it is designed for a married preacher. Our chapel in Kingston will hold about a thousand. There is, however, no gallery in it. The first Sunday morning I preached here, one of our members told her leader, that "new massa broke all him bones, that he was forced to go to bed." It is usual for females here to call themselves *he*. Last Sunday I preached at Mount Young, about 24 miles from hence, and 36 from my house, at Prince's Town, in a chapel the Negroes built themselves. I suppose there were about 600 slaves in the chapel, and about 1000 standing without. Blessed be the name of the Lord, he was pleased, in some degree, to own my feeble efforts in Antigua; and I humbly trust he will do it here; and although I find my very soul in the blessed work, yet I am enabled to say, "Lord, use me or lay me aside. Thy will be done!" I trust I shall be enabled so to conduct myself, that when the summons comes, I shall have nothing to do, but retire into a corner and die! I am still enabled to say, as before, I believe I am where the Lord would have me be: I desire to be no where else. I know in Margate circuit, I have many who pray for me; and I believe I have some in Woolwich also. I am persuaded, in your frequent and fervent supplications at a throne of grace, I am not forgotten of you. Fully persuaded I shall continue to have an interest in the prayers of yourself, and of all who love the Lord Jesus Christ in sincerity, I remain

Your's in the Lord Jesus,

STEPHEN SWINYARD.

To Mr. BENSON.

Tobago, Fort King George, March 7, 1818.

REVEREND AND DEAR SIR,

I HOPE you will pardon me for presuming to address you, as I am a perfect stranger to you in the flesh; yet I hope we are indissolubly united in the bonds of Christian love. The reason which occasions my writing is the extremely low

state of religion in this island, and Barbadoes; both of which are, at present, without a missionary; Barbadoes, however, having a more promising appearance, in respect of the increase of true religion, than this place; as there is a man of colour there who preaches, and has been the instrument of establishing an Auxiliary Bible Society, whose members are chiefly composed of coloured people, and whose object is to dispel, by the assistance of God, the heathenish darkness that envelopes the people of that island; ignorant in a great measure of the true God. And alas! I fear that many, who call themselves Christians, are totally destitute of the principles which constitute one. For if they believe that there is a God, and give their assent to the truths which are revealed concerning their duty towards him, and man; yet by living diametrically contrary to it and to their own sentiments, they strongly demonstrate that they are atheists in practice, though not in theory. This island, I am afraid, will fully corroborate what I have said, for there is no respect, whatever, paid to the day which God has sanctified and set apart for his worship; since those who know better work on that day, while the poor negroes come in on it, to dispose of their articles. And, indeed, there is no other day in which we can buy any thing, excepting at a most extravagant price, which necessitates poor people to buy on that day, as their narrow income will not allow them to buy on any other.

I only came to this island on the 15th of February last, from Barbadoes. The first Sunday that I came hither, I went down to the market, where I beheld such a scene as grieved me much; and I could not help expressing, in the severest terms, my abhorrence of the flagitiousness of such conduct. Oh! that the Sun of Righteousness would send forth his irradiating rays to dispel the clouds of ignorance, of error, and of vice, from the people, whose minds are so sunk in darkness, sin, and misery! Is it not astonishing that there is but one minister belonging to the Established Church in the whole island? Where the gospel is not preached, vice will have the predominance, as the power of Jehovah is not exerted to counteract its baneful influence, and check its infectious diffusion. A little of Seneca's or Epictetus's moralizing lectures will not avail. For time soon demonstrates how ineffectual it is to accomplish that renovation or change in man which the gospel only is able to effect. I know of none who are religious excepting a lieutenant belonging to the Royal Artillery, who resides here; and a

man, whose name is George Watson, who, I am informed, has some acquaintance with you; I believe he is a truly religious character. But some of our men, though they be not religious, yet would be extremely glad to be under a gospel ministry. I have written to a young man in England, and informed him of the predicament which we were in respecting religion; I also told him to show the letter to one of the preachers, and lay it before the Conference. I likewise mentioned in my letter concerning books, what I judged to be important, and would have a tendency to remove prejudice from many whose minds have imbibed it, either from education or the conversation of others.

May the blessing of God be with you, and keep you firm and immovable till you receive your crown of glory through Christ our Lord!

I shall conclude by making the Macedonian request, "Come over and help us."

Your affectionate brother,

JAMES WILSON,
Gunner, Royal Artillery.

To the Editor of the Methodist Magazine.

It is pleasing to me to relate that a meeting was held, at Stoke-upon-Trent, on May 12, 1818, to form a *Branch Missionary Society*; the first of the kind that has been held in the Potteries, which are estimated to contain a population of 60,000 souls. Three excellent and appropriate sermons were preached on the occasion, by Messrs. Jonathan Crowther, J. Draper, and S. Jackson.* The public meeting commenced at two o'clock, which continued till near six, and was then adjourned. After the evening sermon the business was resumed, and continued till past ten at night. Besides the preachers of the Newcastle circuit, there were several others present, with certain gentlemen, who lent their aid on that interesting occasion.

A blessed influence attended the meeting, and uncommon attention was paid to the various excellent speeches which were delivered in the course of the pleadings in favour of the heathen. This was particularly the case in the evening, when all present appeared as if they wished the subject to be continued till midnight. The sum of 35L 8s. was collected, and we have entered on the usual mode of raising weekly, monthly, quarterly, and annual subscriptions; in which, by the Divine blessing, we hope to succeed.

I am respectfully yours,

JOHN DONCASTER.

Newcastle, Staffordshire,

May 20, 1818.

* From Rom. x. 13, 14, 15.—Luke xxiv. 46, 47.—Mark xvi. 16.

To the Memory of
Mr. JONATHAN PARKIN,
who died Nov. 29, 1817.

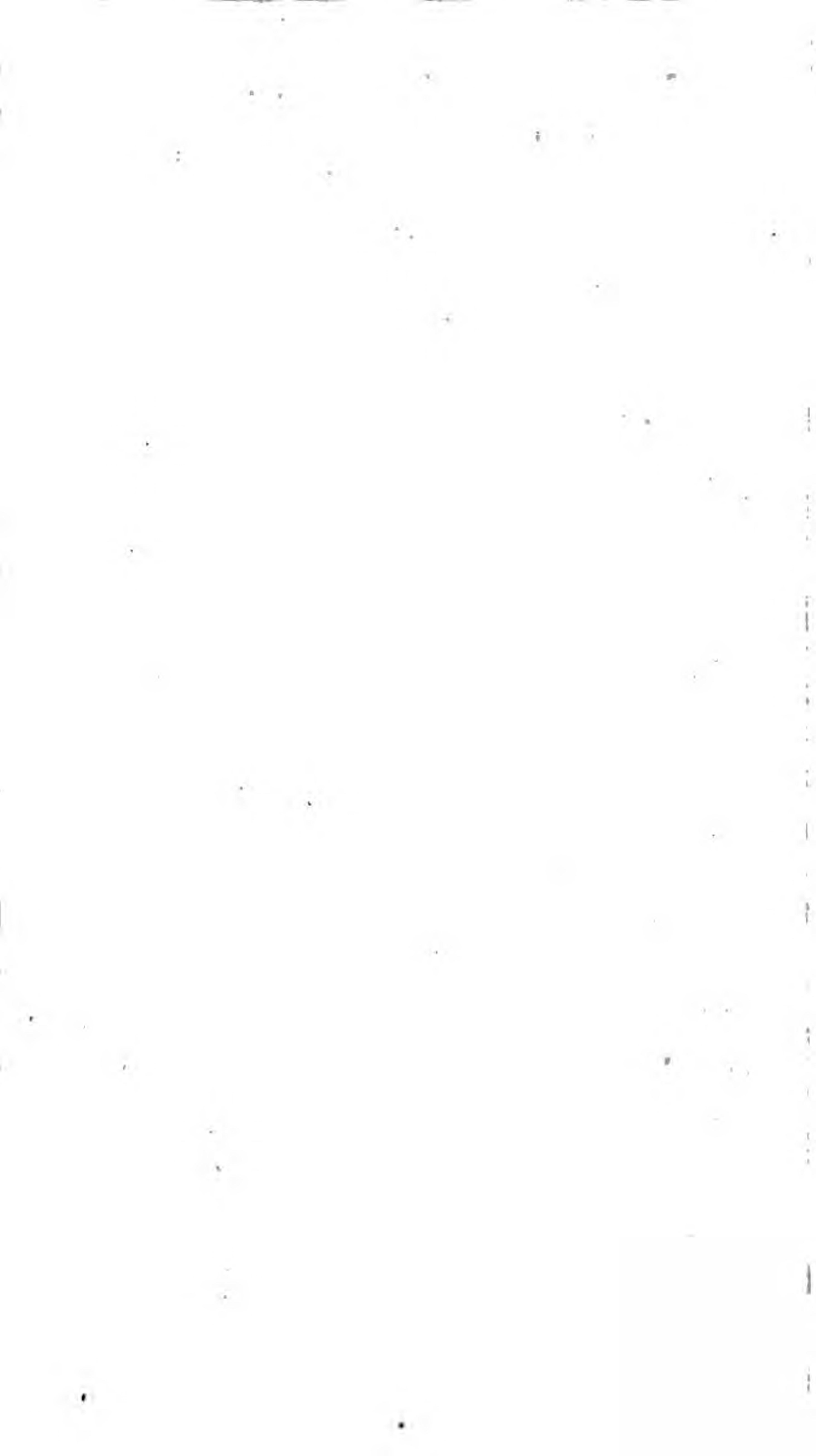
No, I have never seen him: but mine ears
 Have listened to the story of his worth,
 Oft times well pleased, whilst mute attention
 sat
 Upon my lip, and my admiring heart
 Hath sighed devoutly, "Would that I were
 like him!"
 For I had heard of his unshrinking faith,
 His fervid love; his glowing, chaste'd zeal—
 His knowledge deep; his wondrous usefulness,
 And yet o'er all the modest mantle cast
 Of meek humility, as if to hide
 E'en from himself the knowledge of that worth
 Which shone with dazzling brightness thro'
 his life.
 So that whilst others, like the favour'd three,
 Led by their Master up the hallow'd mount,
 Stood there entranc'd, o'erwhelm'd with sa-
 cred awe,
 And wrapped in admiration, to behold
 The weight of glory bursting through the veil
 Which more reveal'd, the more it strove to
 hide;—
 He seem'd alone unconscious of the splen-
 dour!
 —And I admir'd the man: admir'd to see
 When keen affliction wrung his very heart,
 Rent its fine chords, and pierc'd it through
 with sorrows;
 When dark'ning troubles lower'd upon his path,
 And, like the patriarchs, all things seem'd
 against him,
 How he would bear them all, with placid
 smile,
 Cheer those who wept with him, direct their
 hopes
 To Israel's God for help; and strong in faith,
 (Whilst patient resignation heal'd his wounds,
 Still'd all his sighs, and wip'd off ev'ry tear,)
 Rest on His arm, and dare the assault of
 worlds!
 And I admir'd how, reckless of the world,
 Its splendours, and its gilded vanities,
 When early cast upon life's stormy sea,
 And doom'd to poverty and foul reproach;
 By the hard hand which should have cherish'd
 him;
 How nobly did he spurn the tempting bribe,
 The price of conscience! choosing to endure
 Contempt and suffering in the cause of God.
 Rather than all the pleasures of the earth!
 But 'twere in vain to tell of all his good:
 Such were the priceless gifts, the precious
 graces,
 On him by heaven bestow'd, (all well im-
 prov'd)
 As fall not to the common lot of mortals.
 The Christian virtues round his hoary brow
 'Twin'd all their flowers, and though here and
 there,

* It is not generally known that Mr. P. when he became an Itinerant Preacher, lost the favour of a rich relative, from whom he had great expectations.

A thorn might start; yet on the blooming
 wreath
 The dews of heaven rested, and the oil
 Of peace and gladness, shedding o'er the soul,
 The balmy comfort of celestial love;
 Diffusing fragrance round him, as he trod
 This weary pilgrimage; like Israel's priest,
 The precious ointment flowing o'er his robes,
 Dropp'd from his skirt, and hallow'd all his
 path!

But now he's gone, and with him all his
 goodness,—
 He rests from all his labours, and his works
 Shall follow him:—so saith the Eternal Spirit.
 The ear of Fancy listens to the songs
 Of joyous angels and applauding saints,
 And bounding high above terrestrial things,
 Mingles her lisping with th' exulting notes:—

1. Welcome, welcome, Saint, to glory!
 Welcome, 'tis th' Eternal will!
 He, the Immutable Jehovah,
 Must his promises fulfil.
 Faithful to the end endure,—
 Claim the crown,—the crown is sure!
2. Welcome, welcome, Saint to glory!
 Welcome, Oh thou man of God!
 Lo, the tribes who all before thee
 Have the path of suffer'ing trod!
 Enter thou into their rest,—
 Be of heaven and God possess!
3. Thou hast fought the fight of faith,—
 Thou hast 'scap'd th' abodes of sin,—
 Finish'd is the tale of death,
 Now th' eternal song begin!
4. Glory, honour, thanks and blessing,
 Render to the conquering Lamb!
 Songs and praises, never ceasing,
 To his high and lofty Name!
 Shout, rejoice,
 Exalt thy voice,
 Bolder strike thy sounding lyre!
 Swell the strain,—
 Again,—again!
 Emulate the angel choir!
5. Pour, pour the full numbers,
 Re-echo the chorus!
 Here no eye ever slumbers,
 Here no night lies before us,—
 Farewell to our sorrows, our sighing, our pain,
 These for ever are fled
 To the cells of the dead,
 To our God be the glory, for ever: Amen!
 And thou art gone, thou vet'ran of the cross
 Soldier of Christ—O may I follow thee!
 Walk as thou didst, and end my course
 thee!
 And see that form in glory, which on earth
 I never saw. E'en now my heart is full
 And the big pray'r half trembles on my lip
 And longs for utterance,—for thy falling
 gle:—
 But no,—I dare not,—others have a claim
 Superior far to mine. Long may they weep
 Yet may its skirts, still rest upon thy bier.
 April 3, 1818. A. G. J.





MR. GEORGE MARSDEN

Preacher of the Gospel

THE
METHODIST MAGAZINE,
FOR SEPTEMBER, 1818.

BIOGRAPHY.

MEMOIR OF MR. JOHN MAN,
Missionary in Nova Scotia.

TO MR. BENSON.

I take the liberty to send you an account of the conversion, labours, and death of my brother, which, if you deem worthy of a place in your valuable Miscellany, its insertion will be gratifying to many in this country, who knew and loved him.—I am
your's truly,

JAMES MAN.

Shelburne, Nova Scotia, Nov. 4, 1817.

Mr. JOHN MAN, the subject of the following memoir, was born in the city of New York, in the United States of America, in the year 1743. His father died when he was young, and his mother, though pious, was too indulgent to her children, consequently he had but few restraints to curb his natural propensities, which led him into folly and dissipation. Through the prevalence of evil example, and natural fondness for company, he gave early proof of a mind absorbed in worldly pursuits, and sinful amusements; not, however, without frequent remorse and distress of soul, arising from conscious guilt, and an apprehension of danger to which his sins exposed him. Such convictions frequently returning, embittered his pleasing and profitable sins, and rendered him unhappy. About the age of 21 he married in a respectable family, and settled in business; but he did not continue long in this settled state; for being a little embarrassed in his temporal concerns, he left his family, and retired to Philadelphia. While he was in that city he was induced to go to the church, where he heard the Rev. Mr. Stringer, an Episcopal Clergyman, who, if I mistake not, was once a Methodist preacher, but had received orders in the Established Church. Under his preaching he pleased the Lord to awaken him to a sense of the awful state he was in. He immediately forsook his follies and sinful companions, and attended stately on the means of grace. His mind at this time was filled with keen anguish, and bitter re-

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reflections on his past life, the misery he had brought upon himself, and distress upon his family and connexions. He was made to feel sensibly the plague of his own heart, and was penetrated with a consciousness of his miserable condition as a sinner before God. His convictions were deep and lasting, nor could he rest satisfied until the healing balm of a Saviour's blood was applied to his guilty conscience. Shortly after his being awakened he returned to New York, where he commenced business again, and now, acting from better motives, and influenced by the fear of the Lord, he was diligent in business, fervent in spirit, seeking the Lord with all his heart. His mother being a member of the Moravian church, at her request he became a constant hearer of the Moravians; and so well persuaded was Mr. Gamble, their minister, of the sincerity of his repentance and reformation, that he was shortly after admitted into their society; but not always finding that spiritual food which he so earnestly sought, and frequently hearing Captain Webb, who described his case more clearly, and shewed the remedy provided for the cure of his sin-sick soul, he was induced to leave them, and unite himself with the Methodists.

About this time the first Methodist Preachers, Messrs. Boardman and Pilmore, arrived in New York, and under a sermon preached by Mr. Boardman he obtained redemption through the blood of Christ, the forgiveness of his sins; his sense of guilt was removed, his mind freed from all uneasiness and painful anguish, and he entered into the liberty of the people of God, and went on his way rejoicing. Shortly after he was appointed a class-leader, which office he held for many years, with credit to himself and profit to the people. He grew in grace and in spiritual knowledge. " 'Tis now," said he once to me and another friend conversing with him, "ten years since I experienced a change of heart, and I never lost the witness of the Spirit from that time to this." He frequently exercised his gift in exhortation, and being approved, he was entered upon the local preachers' plan, and used frequently to spend the Sabbath either in Long Island or Bloomingdale. I frequently accompanied him in those little excursions, returning either on Sunday night or Monday morning. Nor was his labour of love in vain; some were happily awakened and brought to the knowledge of the truth. In the beginning of the unhappy revolutionary war, the preachers forsook the city of New York, and shortly after returned to England. Mr. Man was desired by the trustees and leaders of the society to keep the chapel open at New York, which he accordingly did for a considerable time. When Philadelphia was taken by the British troops a way was open for Mr. Spragg, a travelling preacher in the connexion, to come to New York, into whose hands he delivered up the charge of the society. He

continued, however, to preach once a week in the chapel, unless duty called him to labour in some part of the country on the Lord's day. And while he was thus engaged in administering to the necessities of his fellow-men, he was particularly attentive to his temporal concerns, and the Lord was pleased not only to give him the common necessaries of life, but all things richly to enjoy.

At the conclusion of the American war, severe threats being thrown out against the loyalists who had taken refuge within the British lines, Mr. Man thought it his duty to embark, with a considerable number of the society, for the wilds of Nova Scotia. Shelburne was the first place of his residence, where he preached regularly every Lord's day, and sometimes occasionally on the week days. There were about sixty in society, besides a great number of people of colour, who had taken refuge with the loyalists, and had built a town in the neighbourhood. Shelburne was at that time full of people, and business brisk, but it soon was greatly depopulated, having no country to support it, which caused the inhabitants to remove to different places. Of course there was a general stagnation to every kind of business, and Mr. Man became much straitened in his circumstances, having expended all his money in purchasing land, and building a house; so that his future prospects became dark, and his mind in consequence thereof was oppressed with care and anxiety how to procure support for a large family, dependant upon him. Poverty staring him in the face, he was advised by his friends to remove to Liverpool, a sea-port town about forty miles from Shelburne, where a little society had been previously formed; and receiving an invitation from several friends there, and in particular from Captain Dean, he embarked with him for that town, in the fall of the year. Here he continued for some years, preaching constantly on the Lord's day, and frequently two or three times on the week evenings, and it pleased God that a considerable revival of religion soon took place, so that many were awakened and brought to experience a sense of the pardon of sin, and adoption into the family of God. But the impoverished state of the place, at that time, afforded him very little support, and receiving little or no pecuniary aid from the people among whom he laboured, his mind was frequently burdened and cast down through manifold temptations. The Lord, however, supported him in these trials, and at one time in particular, he filled his soul with inexpressible joy and peace through believing; yea, filled him with the love of God in an extraordinary degree, delivering him from the remains of the carnal mind, and causing him to drink deep into the spirit of holiness. This took place at the house of a pious friend, at Windsor, where he had appointed to preach. Having now experienced this blessed change, he lived under a constant sense of

the presence of God, and, as it were, sat in heavenly places with Christ Jesus.

The year following, he embarked with his brother and Mr. Black for Philadelphia, where, with them, he was ordained by Dr. Coke and Mr. Asbury, both Deacon and Elder, and returned to Nova Scotia, after an absence of eight weeks. But, being much straightened in his circumstances, and seeing no prospect of supporting his family in Liverpool, he, through the particular desire and assistance of P. Marchington, Esq. removed with his family to Newport, where he continued till his death. He now entered upon his labour with fresh zeal and encouragement, and gave himself up wholly to the work of the Lord, casting himself upon the providence of God for his support. It pleased the Lord to crown the labours of his servant with great success, and such a work of God broke out as is seldom seen in any place. Multitudes flocked to hear, and a society was formed, which consisted at that time of about sixty members, most of whom had experienced a happy change from nature to grace, from sin to holiness, and from bondage to liberty. It is, however, to be lamented, that a few years afterwards the work began to decline, many left the society, fell into the Antinomian delusion, and joined those termed the New Lights; while others fell even into open sin, which caused him many painful and sorrowful hours. On account of his family concerns his brethren allowed him to labour in this circuit for many years; he occasionally, however, visited other circuits for a few weeks or months, whenever he could be spared from the pressing calls of his family.

In the few last years of his life he was exercised with trouble and distress of a domestic nature, which greatly oppressed his mind, and sometimes seemed to produce in him a degree of impatience. The loss of two married daughters and a son-in-law, who was cut off by an untimely stroke, appeared to prey upon his spirits, and, in some degree to eclipse those bright discoveries of the perfect love of God to his soul with which he had been so highly favoured. Bodily infirmities and family trials increasing upon him, he was induced to ask for a supernumerary station, and to confine his labours within a narrower sphere. He continued, however, to fill his appointments as long as he could sit on his horse, nor did any weather prevent him from exercising his ministry, as long as he was able. The two last years of his life he was confined altogether at home, not having strength to go from his house five hundred yards for most of the time.—The last time I saw him, hopes were entertained that he might get better, but old age, and a complication of disorders, under which he laboured, put a period to his mortal life about six months after. In his last illness he was visited by many of his friends, and by some of the preachers who were stationed near him; but such was the

nature of his disorder, and such the stupor it threw him into, that he seldom spoke unless roused; but when enabled to speak he gave satisfactory evidence of his unshaken confidence in God. Mr. Alder, one of the missionaries stationed near him, frequently visited him, and he told me that he found him happy in God, when he was able to speak, and waiting in a confident hope of a glorious immortality. I cannot better describe his state of mind in that most momentous period, than by extracting part of a letter written to me immediately after his death, by his eldest son, who is a class-leader and an exhorter in our societies.

“ Dear Uncle,

“ On Saturday last, we buried the body of our father, who died on the 26th day of February. ‘ Blessed are the dead who die in the Lord.’ Thanks be to God we do not sorrow as those without hope. In all his afflictions he manifested a well-grounded hope and confidence in God; the gospel which he had preached to others was his support in death. I visited him often in his last illness, which was attended with great pain and weakness of body; but I never found his hope shaken, or that he entertained a doubt of eternal happiness. When he could speak, which was seldom the case, he sometimes called us into the room to read, sing and pray, and I often heard him sing part of his favourite hymn :

‘ My suffering time shall soon be o’er,
Then shall I sigh and weep no more;
My ransom’d soul shall soar away,
To sing thy praise in endless day.’

Once after prayer he said to me, ‘ I have no fear of death, it is all taken away.’ As his strength decreased he spoke very little, being most of the time in a kind of stupor. Two days before his death I went to visit him, and seeing him in that state I retired, and poured out my soul to God that he would give him liberty of speech before he departed; and my prayer was heard, for when I returned to his bed-side, and said, Father, is the Lord precious to your soul, he answered, ‘ Yes.’ The next day, about eleven o’clock, he appeared very ill, and just dying; but he lay slumbering all night, and in the morning he made tokens that he understood what was spoken. I said, No doubt the spirits of the just, who have died in the Lord, when they see their brethren in Christ coming, are ready to welcome them to that happy shore. He immediately lifted up his hand in token of his firm belief of it, then placed them on each other, and laid them on his breast, with his eyes fixed upward, and without a struggle or a groan fell asleep in Jesus. May my last end be like his!”—Thus died our brother, in the 74th year of his age, leaving a widow and four children to lament the loss of an affectionate husband and tender parent. He had preached the gospel near 45 years. Though he

was not eloquent, yet he possessed a sound judgment, and clear understanding. He was well acquainted with all the Methodist doctrines, and was a great lover and admirer of Mr. Wesley's writings. He knew his Bible well, and thoroughly understood the plan of salvation. In his sermons he generally confined himself to the plain doctrines, precepts, promises, and threatenings, recorded in the sacred volume. He was a firm friend to the British constitution, and to our much afflicted and beloved sovereign. In him the church has lost an able supporter, and the community a valuable member.

DIVINITY.

To the Editor of the Methodist Magazine.

The following sermon was lately delivered in a parish church at a considerable town in Bedfordshire, by a minister of the Establishment, for the benefit of a National School. And it appeared to me not only well adapted to that occasion, but also to the state of the times, in which schools of various descriptions, for the benefit of the poor, and Bible associations, are engaging so much of the attention of the public. Hence I have thought it a pity it should be confined to the recollection and consideration only of those who heard it delivered; and have, therefore, sent it to thee, that if thou judge it worthy of a place in thy useful Magazine, thou mayest insert it when convenient.—Thy friend,
W. C.

11th Month, 1st, 1817.

To oblige this kind and unknown friend we here lay it before our readers, with the omission of a very few sentences.

“*From a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus,*” 2 Tim. iii. 15.

It is our privilege to live in an age when the Holy Scriptures are circulating in every direction; when the gospel of peace is shedding its benign influence on every nation under heaven; when the heralds of that gospel are running to and fro in the earth, and knowledge is daily increasing; and when, more especially in our own country, the Bible is visiting every cottage, and gilding many an humble dwelling with its bright rays of comfort, hope, and peace. Do not imagine that this is a mere flight of fancy: No; I am speaking the words of truth. The reports of the various religious societies, whose field of operation is laid in foreign countries, afford abundant testimony of the success, with which it has pleased God to bless their labours. And I have myself, in many instances, been both an eye and ear witness of the

blessed effects resulting from the general circulation of the Bible. Are we really desirous of seeing these blessings multiplied around us? Then we shall open our hand wide unto our brother, to the poor and to the needy of our own land. If we have been taught of God to know the worth of the Bible; if we have felt its sacred influence upon our own hearts; if we have been built up in its holy truths; have fed upon its promises, and drank into its consolations; we shall long earnestly to see others made partakers of the same benefits, and shall willingly lend an helping hand in support of every measure that is calculated to promote so desirable an object. Now, among the variety of institutions, which the present age has given rise to, none seems better entitled to public encouragement than the establishment of schools for the education of the poor. For, in vain do we give Bibles, unless we also give such instruction as shall enable the poor to read them. In fact, these two institutions have the same object in view, and the one serves as an handmaid to the other; I shall, therefore, without further preface, proceed to shew,

I. The importance of the Scriptures, considered as the rule of our actions here, and the guide of our souls to heavenly happiness hereafter.

II. The consequent duty which rests upon the more wealthy part of the community, to provide means for the instruction of the poor in the knowledge of their Bibles.

The Word of God is an inexhaustible storehouse of the richest treasures, treasures above what earth can grant, and lasting as the human mind. There we meet with blessings for time and blessings for eternity; the best of instructions are there afforded us; which, if wisely improved, will render us useful through life, and happy in death. "Wherewith," says the royal Psalmist, "shall a young man cleanse his way? even by taking heed thereto according to thy word." It is the written word that forms the rule by which our souls will be tried at the great assize, when "the dead, both small and great, shall stand before God," and assembled worlds of men and angels shall be witnesses of the awful scene. When we consider our Bible in this serious point of view, it will surely appear worthy of all acceptation; it is, indeed, a pearl of great price, a treasure of inestimable value, compared with which all the pleasures of sense, all the honours, emoluments, and enjoyments of the world, are as nothing and vanity; a treasure which, if the wealthiest man in the universe could not procure upon any other terms, he would act wisely if he "went and sold all that he had and bought it."

We should study our Bible because it is the rule which God has given us to regulate our conduct by; it is a sure guide that will lead us safely through all the intricacies of life, and conduct us to everlasting habitations of glory after death. What opinion should

we form of a person, who, having a written law given him by one who had a right to impose it, in which the line of his duty was plainly and explicitly marked out; and, who, at the same time, knew that in a short period he should be called upon and strictly tried by that very law; richly rewarded or condemned to death, according as he had either obeyed or neglected it;—what, I say, should we think of such a man, if, when demanded to give an account of the manner in which he had complied with that law, should answer, “Indeed I never thought it worth while to make myself acquainted with it,” should we not be forced to acknowledge the justice of his doom when the awful sentence was pronounced against him, “Take ye the unprofitable servant, bind him hand and foot, and carry him away to execution.” And yet it is to be feared that there are multitudes who in the day of final judgment will have no better reply to make to the demand of the Supreme Judge of quick and dead. For it is a fact too glaring to be denied, that, among the majority of professing Christians, the Bible is the most neglected of all the books that decorate their shelves. The amusements and pleasures of the world, the calls of business and of labour; the employment of the *farm*, the *shop*, and the *counting-house*;—these are too often allowed to occupy all our time; to engross the heart and affections, and to lead away the soul from its true rest; while the sacred volume of inspiration, that most precious gift of God to man; that volume which contains the revelation of his mercy and good will to our fallen race; which treats of his excellent loving-kindness, and displays the *riches* of Almighty grace;—that book is often cast aside, and almost forgotten as useless lumber.—The productions of human fancy: the novel, the play, are read with avidity and delight; for these we can find time. The newspaper too is commonly a welcome visitor; and we are seldom so busy as not to afford some portion of each day to the perusal of its columns; but when the Divine command to search the Scriptures daily, is urged, this appears intolerable; and some more important business is sure to put in its claim to our attention. Thus it is that men deceive their own souls; thus it is that our days are spent without Scripture comfort, and must finally terminate without hope. For how can it be imagined that those who live thus negligent of their immortal souls; thus indifferent about the one thing needful; should ever become “wise unto salvation.” O, then, ye who live in the habitual neglect of your Bibles, *tremble*, and be afraid, lest the righteous hand of God should cut you off in the midst of your presumption and folly. For, should this be the case, that very book, which was written for your profit, will rise up in judgment against you and condemn you, though every other adversary and accuser were to hold his peace.

And let it be observed, all the commentaries in the world will

never lead us to a right understanding of the Scriptures without the Divine guidance; the heart must be influenced, and the mind enlightened, by the Spirit of God, before it can understand the truths of God: but, with that Divine illumination, the Scriptures *alone*, even if we have not any human exposition, will be sufficient to guide us to the knowledge of salvation.

In proof of this, I shall adduce a few passages from the Bible itself. In the first place, the very passage I have chosen for my text, is quite conclusive on the subject; it tells us that "the Holy Scriptures are able to make us wise unto salvation."

To the same purpose speaks St. James, where he says, "the ingrafted word is able to save your souls." In Isaiah there is a most animating declaration, which bears directly on this point: God himself is introduced by the prophet speaking the following language: "As the rain cometh down, and the snow from heaven, and returneth not thither; but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower and bread to the eater, so shall my word be, that goeth forth out of my mouth, it shall not return unto me void; but it shall accomplish that which I please, and it shall prosper in the work whereunto I sent it." Now can language be more decisive or plain than this? Here then I might rest, as having fully proved the truth I wish to establish, by an authority from which there lies no appeal. I cannot, however, forbear bringing forward one more passage, which is, if possible, still stronger than those already quoted. The Psalmist, (Ps. xix. 3,) declares, "The law of the Lord is perfect, converting the soul;" viz. from the error of its way, even from darkness unto light, and from the power of Satan unto God.

I cannot quit this part of my subject without observing, what I have now advanced is the result of my own experience: I once wavered, not knowing whither I went; but when I began to feel my own impotency, and to see the insufficiency of all human help to direct my feet aright, then was I first led to seek Divine guidance in the true spirit of faith, and that gracious promise, "Ask and ye shall receive, seek and ye shall find," was continually in my thoughts, and supported and encouraged me in my application to the mercy-seat. This proved more effectual than all the commentaries I had ever consulted; I soon found the Holy Spirit was the best expositor; the difficulties which had formerly perplexed me, vanished one after another; the way was made plain before me; the gloom and darkness which obscured my view disappeared, and was succeeded by light and comfort, and abiding peace. This the Bible has done for me, and this it is able to do for you, and for all who are sufficiently humble to feel their own helplessness, and seek for that wisdom which

cometh from above in God's appointed way. "If any man lack wisdom," saith the apostle, "let him ask of God, who giveth to all men liberally, and upbraideth not, and it shall be given him."

II. Having now pointed out to you the importance of the Bible, and proved its sufficiency in converting the soul to God; I come next to speak of the duty incumbent upon the more wealthy part of the community to provide the means of educating the children of the poor in the knowledge of the Scriptures. The labouring man, after he has fed and clothed his family, cannot be supposed to have much left to pay for their education; under such circumstances, then, unless some means can be devised for instructing his children, they must necessarily grow up in ignorance. And ignorance commonly leads to vice, and vice to misery and wretchedness. Nor are these evils confined to the persons with whom they originate, but extend their pernicious influence, in some measure, to all connected with them: so that a family thus brought up in ignorance of their duty to God, their neighbour, or each other, often become a public nuisance. If we consider the subject in a moral and national point of view, the duty of exerting ourselves for the better instruction of the poor will appear to be most urgent. But when we come to add to this, that these poor people are possessed of immortal souls; souls, for which the Son of God shed his blood upon the cross; souls capable of improvement in wisdom, holiness, and happiness, to all eternity; then will our obligations to personal exertion on their behalf be multiplied a thousand fold. The souls of the poor are equally dear to God, with those of their more opulent neighbours; and many a palace in heaven is prepared for the reception of a believing soul, which is now confined to the narrow limits, and still narrower comforts, of a mud-wall cottage. If we feel no anxiety for the salvation of our neighbour, it is a decisive proof that the sacred truths of the Bible have had no saving influence on our own hearts. For, if we have tasted that the Lord is gracious, we shall manifest an unceasing desire to spread the knowledge of his grace and mercy far and wide. We shall not be contented to hide his righteousness within our hearts; but our talk must and will be, of his truths, and of his salvation.

I know the education of the poor has been objected to by some, from motives of worldly policy; but I must confess I never met with an argument on this side the question which appeared to possess any shadow of plausibility. If indeed the instruction afforded the poor were carried to such an extent as to render them proficient in the higher branches of literature and science, there would then be some reason in the objection; because such an education would disqualify them for the duties of their station. But we do not want to make them philosophers, we only wish to qualify them for the study of that book, which, if well improved,

will make them Christians, and fit them to live in the world with profit to themselves and others, and to leave it with hopes full of immortality. This is the utmost extent of our wishes, and thus much I think it our bounden duty to attempt. How such an education is calculated to injure the poor, or render them less useful members of society, I am at a loss to discover. Whoever has become a Christian indeed, and has his heart and affections influenced by the sacred truths of the gospel, must be not only made the wiser but the better for it, and qualified to act his part both with greater credit to himself, and greater advantage to those about him.

The influence of education on the manners of men is much greater than we are apt to imagine. And if we look to the state of morals in our three kingdoms of England, Scotland, and Ireland, we shall see the above observations exemplified. In Scotland, the instruction of the poor is made a national concern, and all are taught the principles of religion; the consequence is, that enormous crimes are almost unknown there; and when they do occur, are regarded as a kind of phenomenon. In England, till within these few years, the education of the poor was strangely neglected, and even now is but partially provided for; here, therefore, we are not surprised to find crimes of glaring magnitude, perpetrated with much greater frequency. Indeed we can seldom take up a newspaper without seeing some atrocious act of violence recorded there. In Ireland, the prospect is still more gloomy: there the poor are almost totally overlooked, abandoned to their wretched fate, without any knowledge of their duty, or any principle to direct them. Hence they roam the fields, and prey upon each other: murders, robberies, perjuries, crimes of every kind and complexion, are committed with awful frequency, and almost without exciting horror or surprise. Seeing then the happy effect of a Christian education, let us strive to spread the benefits of it as widely as possible; let us see that our poor are instructed in the knowledge, and taught the worth of that book which is able to make them wise unto salvation. This will be conferring a benefit upon them, for which their souls will bless us through eternity; for this is a blessing which can never be taken from them; a blessing which, like a ministering angel, will comfort them under every affliction, will soften the rugged path of life, and smooth the bed of death; will teach them to bear calmly deprivations and disappointments, and to run with patience the race that is set before them, in obedience to God's commands; and to look forward to their heavenly inheritance, as the proper rest of their souls. And shall an instruction of such utility be suffered to languish, for want of sufficient funds to answer its increasing demands? I hope and trust it will not. The cause is an interesting one; it is in behalf of our youth I plead; and the

youth of our country, my friends, will prove either a treasure or a curse to the community, according as their education has been either improved or neglected. When we, who are filling the more active scenes of life, shall be laid in the silent grave, the present race of children will occupy our places. Can I urge a stronger reason for the exercise of your benevolence than the common benefit, comfort, and prosperity, of the present and succeeding generations; and the best interests of immortal souls? I know I cannot. Here then let me rest the cause I have undertaken to advocate. And recommending you all, (both the children who partake of the advantage of this institution, and the benefactors who contribute to its support,) to the care, the blessing, and the holy keeping of our gracious and Almighty Friend above, I desire to ascribe eternal praises for this and every other mercy we enjoy, to the Father, Son, and Holy Ghost; three persons, and one adorable, eternal, and unchangeable Jehovah! Amen.

THE TRUTH OF GOD DEFENDED.

To the Editor of the Methodist Magazine.

REV. SIR,

SHOULD the following Extract from *Bishop Watson's Apology for the Bible* be deemed by you a satisfactory answer to an *Infidel objection* sometimes urged, your laying it before your readers may be useful to some of them. Wishing your valuable *Miscellany* the most extended circulation, I remain, Rev. Sir,

Your's, with the greatest respect,

Bedford, February 11, 1818.

JOSEPH BROUGHAM.

"I CANNOT help taking notice of an argument by which some philosophers have of late endeavoured to overturn the whole system of revelation; and it is the more necessary to give an answer to their objection, as it is become a common subject of philosophical conversation, especially amongst those who have visited the continent. The objection tends to invalidate, as it is supposed, the authority of Moses, by shewing that the earth is much older than it can be proved to be from his account of the creation, and the Scripture chronology. We contend that six thousand years have not yet elapsed since the creation; and these philosophers contend that they have indubitable proofs of the earth's being at the least fourteen thousand years old; and they complain that Moses hangs as a dead weight upon them, and blunts all their zeal for inquiry.*

* The Canonico Recuperò, who it seems is engaged in writing the history of Mount Etna, has discovered a stratum of lava

* Brydone's Travels.

which flowed from that mountain, according to his opinion, in the time of the second Punic war, or about two thousand years ago; this stratum is not yet covered with soil sufficient for the production of either corn or vines; 'it requires then, (says the Canon,) two thousand years, at least, to convert a stratum of lava into a fertile field.' In sinking a pit near *Jaci*, in the neighbourhood of Etna, they have discovered evident marks of seven distinct lavas, one under the other, the surfaces of which are parallel, and most of them covered with a thick bed of rich earth: 'Now the eruption which formed the lowest of these lavas, if we may be allowed to reason, (says the Canon,) from analogy, flowed from the mountain fourteen thousand years ago.' It might be briefly answered to this objection, by denying that there is any thing in the history of Moses repugnant to this opinion concerning the great antiquity of the earth; for though the rise and progress of arts and sciences, and the small multiplication of the human species, render it almost to a demonstration probable, that man has not existed longer upon the surface of this earth than according to the Mosaic account; yet that the earth itself was then created out of nothing, when man was placed upon it, is not, according to the sentiments of some philosophers, to be proved from the original text of sacred Scripture; we might, I say, reply with these philosophers to this formidable objection of the Canon, by granting it in its full extent. We are under no necessity, however, of adopting their opinion in order to shew the weakness of the Canon's reasoning. For, in the first place, the Canon has not satisfactorily established his main fact that the lava in question is the identical lava which Diodorus Siculus mentions to have flowed from Etna, in the second Carthaginian war; and in the second place it may be observed that the time necessary for converting lavas into fertile fields must be very different, according to the different consistencies of the lavas, and their different situations with respect to elevation or depression; to their being exposed to winds, rains, and to other circumstances; just as the time in which the heaps of iron slag (which resembles lava) are covered with verdure, is different at different furnaces according to the nature of the slag, and situation of the furnace; and something of this kind is deducible from the account of the Canon himself; since the crevices of the famous stratum are really full of rich, good soil, and have pretty large trees growing in them.

"But if all this should be thought not sufficient to remove the objection, I will produce the Canon an analogy, in opposition to his analogy, and which is grounded on more certain facts. Etna and Vesuvius resemble each other in the causes which produce their eruptions, and in the nature of their lavas, and in the time necessary to mellow them into soil fit for vegetation; or if

author; but that she claims it herself I have too much respect for her to believe; therefore, the only supposition on which his consistency and her credit can be preserved, is this, that when at the head of his dedication he meant "*Rome*," by an unhappy slip of his pen he wrote "*England*."

Of the pamphlet itself, as to its general contents, the title page gives us some tolerably accurate ideas; especially of the letter to a clergyman, with the professed design of which, though certainly controvertible, I shall not now stay to interfere. Mr. Lyne's first letter is dated Feb. 3, 1817, and begins with referring to an event which occurred the day before, at his parish church, during Divine service. It appears, that a young woman of his parish, who is troubled with fits, came, according to an old superstitious usage, to beg thirty pence at the church door, of thirty different persons, that with these pence she might purchase a silver ring, which, when worn by her, would, as she was persuaded, most certainly prevent the returns of her dreadful calamity. But while at the church, being seized with one of those fits, the congregation thereby became so disturbed that the service was discontinued, and could not be comfortably, nor even possibly, resumed, at that time. Impelled by this unpleasant occurrence, Mr. L. observes, "I feel myself called upon, as the minister of God, and his watchman in this parish, to offer to you some observations on what has happened, for the purpose of showing to you, that to work or to use charms of any kind for the relief of bodily or mental disorders, for recovery of stolen goods, or for any other purpose, is an abominable thing, contrary to the gospel of Christ, and therefore injurious to true religion, and to the present and eternal welfare of men." In discussing the subject, Mr. L. very properly appeals to Scripture and reason against charms, and answers the arguments usually urged in defence of them, in a manner not unworthy the attention of such as follow or countenance those vain practices. In his reasonings and inferences, however, Mr. L. is indeed far from confining his remarks to charms and charmers; but as, at the conclusion of this letter, he observes, "I shall not immediately take leave of the subject, but in another letter will submit to you a few observations more for our own Christian application;" it is only fair to wait for our applications together. The second letter is dated Feb. 4th, 1817, and professes to treat on "Unbidden Christian-like ways of worshipping God." In all that Mr. L. has written, there is very little appearance of originality, and no doubt he can readily name the authors who have treated on the same subjects before him; but without his confessions, that he has lately been familiarly conversant with Bishop Lavington, Dr. Mass, and Co. is most notorious, from the sentiments, the expressions, and even the blunders retailed from authors of this description.

especially in his two first letters. In the second letter, now under consideration, the most striking things that occur are the terms, "*Methodeia*," "*Methodeias*," "*Methoditees*," and "*Methodite*," which very emphatically demand the reader's attention, by being printed in *italics*. As in duty bound, I therefore attended to them very seriously; and from their frequent recurrence, I naturally concluded that the author must be some kind of *Methodist* himself; but perceiving from his strong invectives that he is far from being a "*Methodist*" of the *common* sort, and being desirous of clearly ascertaining what his *methods* are, I candidly learnt them from the testimony of his own pen; on the unexceptionable evidence of which I undertake to demonstrate that they are methods of *misrepresentation*, of *uncharitableness*, of *self-condemnation*, and of *glaring inconsistency*.

To Mr. Lyne's *misrepresentations*, I really do not impute *design*, as they certainly may be more charitably accounted for; but that they are various, and merit exposure, must be obvious to every attentive observer. To expose them all, indeed, I will not undertake; but as specimens, the following cannot in justice be omitted. In page 22, Mr. L. asserts "the impossibility of any true member of the Church of England practising charms, and such like things; and, therefore, it is only among the Separatists and Dissenters from that holy Church, that the devil has power to deceive men's souls in this way." How contrary to facts these assertions are, cannot but be known by all the inhabitants of Cornwall. From most accurate information, it appears there are some *reputed conjurors* in the west of England, but they are Church-men; not one of them belongs to any Society of Separatists. There are some noted *Charmers*, but they also are the acknowledged children of Mr. L.'s "dear and holy Mother." Pence to buy silver rings, for the purpose of curing fits, are, and have been, begged for, in almost every parish; but this is always done in the Established Church, and never, in any instance, in any congregation of Separatists. Hence, the legitimate conclusion, founded on indisputable facts is this, "Therefore it is only among the members of the Church of England, and not among Separatists or Dissenters, that the devil has power to deceive men's souls in this way."

In Mr. L's second letter, pages 35—38, he speaks thus of the late Rev. J. Wesley, "Be assured, in whatever country there is so pure a Christian church as ours is, out of the bowels of that church there will come forth a Magus, some grand seducer. I do not mean to liken Mr. John Wesley to that cursed Samaritan in his *designed* hostility to the gospel of Christ; but in the outward act, the sin of separating from this national church of England, bears too much resemblance to that of Simon Magus.—After Mr. John Wesley had solicited and received the sacred

commission from such a church; after this, to depart from her, and withal his sacrilegious thought to carry away that sacred trust with him—his horrible assumption of the apostolic dignity—his great learning, his wiliness in controversy, his amazing eloquence, his ardent prayers, his angelic appearance, his power to sift men as wheat, his surprising power to bewitch and hunt men's souls, to make them fly '*in foraliam*,' that is into unbidden ways of worshipping God—that despotic sway, which he, and his very name to this day, have gained over the consciences of his followers above God himself:—All those prodigies in his character, and the hundreds of thousands, whom he and his veracious *Methodia*, have drawn off into unbidden ways of worship, by that magic circle, of first a confident assurance of their superior growing attachment to this national church of Christ, and then, by use of other religious rites, into gradual disuse of her's, and then into contempt, abhorrence, and enmity against her—designing at last her fall, and to set up on high among the people their own system:—All this, I say, in this prodigious manner, concentrated in this extraordinary man, has brought him so near to what history relates of Simon of Samaria,—that if there was ever a *Magus* to appear in this country, to the exceeding harm and hinderance of the gospel, I think Mr. John Wesley was he." Now the amount of these charges is, that Mr. John Wesley gained despotic sway over the consciences of his followers, above God himself;—That he designed the fall of the church of England;—And that he appeared to the exceeding harm and hinderance of the gospel. But these allegations are so notoriously unsupported, and refuted by the evidence of facts, that the public will surely conclude, either that Mr. L. never learned, or he has strangely forgotten the ninth commandment. After this, I need not add instances of misrepresentation, though I might specify several; the last, however, I can hardly dismiss without supposing, that among certain characters in this kingdom, who purchase church livings for the sake of the honours and emoluments attached to them, there may possibly be found some individuals who bear a much more striking resemblance to Simon Magus, than ever Mr. John Wesley did.

As instances of Mr. L.'s *uncharitableness*, I need only quote what he says of all separatists from the Established Church of England. Of these he affirms, page 9, "How ridiculous, as well as wicked, must it be not to deem ourselves *bound and limited* to those means of access to God, for example, the rites and ceremonies of the church of England." Page 14, "On Dissenters, in whose country there is a true National Christian Church lawfully, that is to say, by God's ordinary providence, established, I solemnly charge the horrible sin of idolatry, be their doctrines never so Christianly, their worship never so devout, their rites

never so beseeching, and however grave and solemnized their carriage." Page 51, "All the most Christianlike sectarian worship will stand abhorred by God to everlasting ages." Page 60, "It is only by our being in strict and sole communion with our National Church, that our worship can be other than aggravated idolatry in this land." Many other assertions of the same kind may be produced, but I will only add one more, which occurs in page 95: "In this country schismatical religious rites are in their very institution offensive to Almighty God, and abhorred by him; and no words can express their sin and uncleanness; no reflections too severe, no name too opprobrious, can be cast upon them." Hence it must follow, that all non-conformists, whether Presbyterians, Independents, Baptists, Moravians, Quakers, or Methodists, who have ever appeared in England since the reformation, have been, and are, 'all alike,' ridiculous, wicked, aggravated idolaters; inexpressibly sinful and unclean; and, consequently, must themselves, with their rites, stand abhorred by God to everlasting ages." Here I shall only remark, how forcibly I was struck, while reading the above language, with the propriety of the following sketch, drawn by one whose praise is in all the churches, when requested by a neighbour to present him with the "Figure of Uncharitableness, in its just and proper colours." "I will attempt it," he replied, "if you will furnish me with a sheet of paper, and that of the fairest kind, to represent the Christian church in the world. First, I will pare it round, and reduce it to a very small compass; then with much ink I will stain the whiteness of it, and deform it with many a blot; at the next sitting, I will stab it through rudely with an iron pen; and when I put the last hand to complete the likeness, it shall be smeared over with blood."

That Mr. L.'s method is also that of *self-condemnation*, shall now appear, beyond the possibility of successful contradiction. Throughout the whole of his reasonings, he most evidently and strenuously maintains, first, That the Church by law established in this land, is the *only true* Christian Church; secondly, That all religious rites, except those "actually and specifically ordained" by this church are "unbidden ways of worship" And, thirdly, that all worship, thus "unbidden," both public and private, is "rebellion, stubbornness, witchcraft, and idolatry, page 46. This is the induction by which Mr. L. avowedly establishes his high-church scheme; and indeed it cannot possibly rest on any other basis. But if this reasoning be just, then what is Mr. L. himself? And what is his "dear and holy mother?" Why he is nothing better than a *curst schismatical layman*; and she is the daughter of "Rebellion, stubbornness, witchcraft, and idolatry." From this charge they cannot possibly clear themselves; for thus they are pronounced by that Christian church

which had been for centuries established in this kingdom, and from which they have been so "ridiculous as well as wicked as to secede." It is in vain for Mr. L. to urge, as he does page 97, "The National Church of Italy never was nor can be the National Church of England." This is a poor, weak, contemptible sophism; for it is well known by him, and by all, that the church which acknowledges the Bishop of Rome as its infallible head, was as truly the National Church of this land, before the reformation from Popery, as that which is denominated the Establishment, has been since. Mr. L. indeed observes, page 55, "There can be but one case in which we may leave the National Church, and that is, when God himself has left it." But, alas! this only case cannot be pleaded in justification of his *schism* from the church of Rome; for that he does not think God has left her is evident, from the "*uninterrupted succession*" which *through her* is so *respectfully* received by him—from the readiness with which he acknowledges her priests as his *truly consecrated* brethren—and from his own declarations, published to the world in his letters. In these he says, "Popery, or spiritual patriarchy, in its pure and catholic Christianity, is pure and catholic alike in the Church of England and in the Church of Rome," page 33. "There are some truly Christian rites and orders of the Church of Rome which we have not retained," page 97. And "There are certain good observances of ritual and discipline in the Church of Rome, which it had been wise to retain," page 98. Now, after this, I am sure it must be Mr. L.'s wisdom, with all possible speed to repent of his *schism*, to renounce his "*horrible idolatries*," to acknowledge his mother's abominations with deep abasement, to cast himself in good earnest at the feet of his forsaken, "withered" old grandmother, and never rise till she has fully absolved him; for without this what can he expect but the most dreadful *curse*s in this world, and *purgatory*, or something *worse* than purgatory, in the next.

But of all Mr. L.'s *methods*, I notice that of his *inconsistency* with the greatest pleasure; as charity is hereby encouraged to believe that his case is not yet quite hopeless. In proof of this he observes, "We Englishmen insist much on liberty of conscience; may we always do so. The loss of this liberty is very hurtful to true piety, because we must believe God, and not men.—The whole of it is this, that I am free from human constraint in those matters," page 53, 54. God "bids Christian magistrates to grant liberty of conscience to their people, because no man's sense of Divine things must be another man's standard," page 56. "Therefore if I believe and am sure that the word of God is true, and submit always my sense of it to his meaning; if he will, according to his Word in this case, vouchsafe to me that one sanctifying Spirit; if I have, which with that Spirit I shall have, that

love and disposition to all his commandments, and to walk only in his way:—this is all the honour he requires from me; and who requires more? Some young spark, who can conceive no opinion to be right that is not his," page 42, 43. Now these are sentiments becoming a son of the tolerant Church of England; sentiments on which *alone* her constitution can be defended, and sentiments for which the Methodists and Dissenters will no doubt feel greatly obliged to the author, as they ask no more than what he has thus conceded to them. According to his wish, they insist on liberty of conscience: then why does he pronounce them "rebellious" for so doing? With him they consider the loss of this liberty very hurtful to true piety. Then what must he be who would subject them to this loss? If in matters of conscience we are free from "human constraint," then all attempts to impose this constraint on us must imply tyranny of the very worst description. If "no man's sense of things must be another man's standard," then no man can justly condemn another for rejecting this standard; consequently, when our religion comprises a firm belief in God's word, and full conformity to it, whatever "spark" requires more, whether he be "young" or old, laical or clerical, he is certainly entitled to very little attention; for however high he may *soar* in air, or however bright he may *shine* in darkness, we may still be sure of his *speedy extinction*. Before I conclude my remarks, it is but just to notice, that, in page 59, Mr. L. entreats the separatists to forgive what "pain he may have occasioned to any of them." This I believe they readily do; for their pain has been very inconsiderable; his shafts indeed are somewhat envenomed, but they are so blunt, so ill-directed, and cast with a hand so feeble, that they effect no mischief, and excite no fear. This circumstance well accounts for Mr. L.'s letters not being answered in *form*, by some persons of *respectability*. The Methodists and Dissenters in Cornwall have friends and advocates of such superior mental powers, useful learning, and talents for good composition, that for them to engage in this contest would

" Resemble ocean into tempest wrought,
To waft a feather, or to drown a fly."

The business of my present journey being brought nearly to a close, I expect to leave Cornwall soon; but if in my future journeys any thing attracts my notice, which appears worthy of communication, you may, perhaps, hear from me again. In the mean time, please to accept the respects, candidly consider the disadvantages, and on so doing, make due allowance for the inconveniences of

A TRAVELLER,

Salutation Inn, near Little Petherick, June 10, 1817.

To the Editor of the Methodist Magazine.

April, 1818.

A SKILFUL Physician will not bend his strength against the symptoms of disease, but its causes.

Much is written, and often obligingly written, in the present day against Socinianism; but produces little or no conviction in the minds of those who are chiefly interested in the controversy; I mean our opponents.—The cause of this failure appears to me to be this:—

A system of *necessitating causes* (which may be called moral, but are not so in reality,) prevails in an alarming degree in our churches. If this system is an exhibition of the truth of things, it establishes the leading points of the Socinian doctrine. By amalgamating moral and physical evil, it removes the reality of *guilt*, separating it from a state of sin. Guilt alone makes the reconciliation of atonement necessary. Misery, whether physical or moral, requires only power and goodness as its remedy.

The leading controversialists of the Socinians unite with them in the doctrine of necessitating causes, the *plenum* of the moral world, with which is combined the congenial idea, that all evil is medicinal, and that the result (supposing a benignant intelligence be at the helm) must be universal felicity. This is very captivating; it is the opium of Theology, and indicates an approach to the midnight state of the church, when *all* the virgins (whom I consider emblems of distinct religious Societies,) “*slumbered and slept.*” I know well this poison has found its way to the heads and hearts of pious men, under the fascinating appearance of an humbling doctrine, hiding pride from man, whilst it secretly withdraws his responsibility; exalting the grace of God, whilst it denies the existence of his sceptre. It must be a strong light which can detect this error, it is intrenched deep in Scripture-ground, it is twined with the elements of our Christian instruction. But it is not the less pernicious for being hidden under holy things.

This I must be permitted to say, that no persons amongst us will venture to unveil this mystery of iniquity, unless they are prepared to lose their character as *evangelical teachers* with the churches in general.

I am, Sir, your's,

C. L.

THE WORD OF GOD ILLUSTRATED.

To the Editor of the Methodist Magazine.

SIR,

It is a remark of many very judicious and learned men, that, though our common version of the Holy Scriptures is

upon the whole, a good one; yet some particular passages or words may be rendered still more perspicuous to a common English reader; therefore, I doubt not, but whoever shall from time to time contribute his mite in this way for the public good will receive a candid reception from you.

The rendering the Greek article by *this*, or *that*, instead of *the*, in the singular number, and by *these* or *those* in the plural, will often render a sentence more perspicuous, as well as more emphatic. And sometimes it may alter the sense a little: for instance, $\tau\eta\varsigma \gamma\eta\varsigma$ may often be rendered better by *this* or *that land*, than by *the earth*; because it seems that the phrase frequently is to be restricted to the land of Judea, both in the old Testament and in the New. But our translators have not always adverted to this. In Rom. ix. 28, (which is a quotation from Isai. x. 23,) it should be so restricted, as it manifestly refers to the land of Judea, on whose inhabitants God was just then going to execute his vengeance.

I submit it to the calm disquisition of your learned readers, whether the phrase may not be used in this restricted sense in Isai. xi. 4—9. The whole passage plainly refers to the coming of the Messiah, whose character is therein clearly delineated, and the effects also of his doctrine and instruction pointed out. By *the words of his mouth* he confounded his adversaries, so that they dared not afterwards to ask him any more questions: and he gave the same power to his apostles. Compare Exod. iv. 12, Isai. vi. 7, Jer. i. 9, Matt. x. 19, 20, Luke xii. 12, xxi. 15, Acts vi. 10, 2 Thess. ii. 8.

His doctrine tended to promote peace, harmony, and love amongst men; and wherever his gospel takes place in the heart, it will tend to change the tempers, and reconcile those to each other who were at enmity before. Some, I am aware, understood the words *wolf*, *lamb*, *leopard*, *kid*, &c. in a literal sense; and refer this passage to some period which is still future. But it appears probable that this prophecy was in a great measure, if not wholly fulfilled, when our blessed Lord sojourned in the land of Judea. However, I wait for further light to be thrown upon this passage by some of those who are accustomed to explore things with coolness, and a candid penetration.—I am your's,

London.

JAMES CREIGHTON.

TO THE EDITOR.

From the perusal of the various critical strictures upon the original translation of the Sacred Writings, that have appeared in the Methodists' organ of intelligence, I have derived much satisfaction and profit. Indeed, to read or hear elucidations of Scripture texts, that have the least shadow of obscurity or difficulty attached to them, cannot but be highly useful. Should you

think the subjoined illustration of a passage, which I met with the other day, is worthy of notice, it is at your disposal.—Yours, sincerely,

HENRY BASDEN.

Deal, May 31, 1817.

2 CORINTHIANS iii. 18.

We all with open face is indistinct; it should be rendered literally, *with an unveiled face*; these words, ἀνακεκαλυμμένω πρόσωπῳ are generally connected with the preceding words, ἡμεῖς πάντες. They should be referred to the subsequent δόξαν κυρίου, (an ellipsis of λαμπουσαν, or an equivalent word being understood.) And the passage should not be rendered, *We all with open, or unveiled, face, beholding the glory*, but, *We all contemplating the glory of the Lord [shining forth] with an unveiled face*. Thus the apostle's reference to the giving the law is preserved clear, for the vail he had been speaking of was upon the face of Moses, and not on the people.

To the Editor of the Methodist Magazine.

SIR,

As the following extract from a publication of considerable worth, and which is in comparatively few hands, seems to throw much light upon the first twelve verses of the sixteenth chapter of St. Luke's Gospel, it is hoped you will deem it worthy of a place in your Miscellany.

L.

ON THE UNJUST STEWARD.

On reading the parable of the unjust steward, who defrauds his principal by collusion with his debtors, Luke xvi. we find it concluded by what seems to be a strange kind of expression, verse 12, "If you have not been faithful in that which is another man's, who shall give you that which is your own?" Now, certainly, *that which is a man's own*, he may naturally expect should be given him; for who has a right to withhold it? The propriety of this phrase, and the inferential connection of this sentiment with the parable foregoing, are not clear to a general reader. But the following custom of the Turks, as related by Aaron Hill, "Travels," page 77, may contribute to our better understanding of the allusion.

"It is a common custom with the merchants of this country, when they hire a broker, or other (confidential) servant, to agree that he shall claim no wages; but, to make amends for that unprofitable disadvantage, they give them free and uncontrouled authority to cheat them every way they can; but with this proviso, that they must never exceed the privileged advantage of ten per cent. All under that, which they can fairly gain in settling accounts with their respective masters, is *properly* THEIR OWN, and by their masters' will is confirmed to their possession."

He proceeds to say, "The servant knowing he has nothing to depend on but these profits, puts himself upon a wily method of over-reaching others, in the goods he buys by order of his master. His master, on the other hand, well knows that unless he watches carefully his servant's management, he will probably go beyond the tolerated limits of ten per cent."

This kind of allowance, though appearing extremely singular to us, yet is both ancient and general in the East; for so I find in the Gentoo laws, chap. ix. "If any man had hired any person to conduct a trade for him, and no agreement is made in regard to wages, in that case, the person hired shall receive *one-tenth* of the profit."

"If any be hired to attend cattle, he shall receive *one-tenth* of the milk. If the person be hired for agriculture, *one-tenth* of the crop. If he plough the ground, receiving victuals, *one-fifth* of the crop; if he receive no wages, *one-third*."—*Halfhead's Code of Gentoo Laws*, p. 140.

We see then that Mr. Hill has been too severe in describing the taking of such an allowance a "cheating" of the principal; since he owns, it was that principal's permission and free-will, and is "a privileged advantage." And we see, too, that the Gentoo laws admit of a detention of *one-third*, in certain cases, as payment for a servant's labour and attention.

The phrase which appears so offensive to us, now assumes its true import: "If you have not been found faithful in the administration of your principal's property, how can you expect to receive *your share*, (as the word may signify,) of that advantage which should reward your labours? If you have not been just toward him; why, or how do you expect that he should be just toward you? May (not) this principle set the conduct of the unjust steward in a different light from what it had hitherto appeared in? 1. We see that this steward had a right to expect from his master the value of a part of this oil and wheat *as his due*; but if his master had once got possession of this value, he might have seized it, in compensation for *former* deficiencies: the steward prevents this, by negotiating with the debtors *themselves*, before their accounts are inspected by his master. 2. The steward had a *right* to a portion of the value, but he takes much more than his due: and then carries in the mutilated account to his master, as if it were the produce of the whole; not accounting for the quantity reserved by him for his future dependance, the hands of those, who having their share of the fraud, might turn the advantage, by receiving this unjust agent into their habitation. 3. The steward's master commends him, as having adopted an expedient not easily to be detected; but, in fact, a cunning contrivance; being, 1, evidently founded in custom

and equity, and, 2, capable of being represented as merely doing himself that justice which, he might say, his master denied him; and, 3, as to the quantity he withholds, he might plead somewhat analagous to what is provided for in the Gentoo laws, which we see in some cases allow *one-third* as a compensation for extraordinary labour and trouble.

May our Lord's inference be thus understood? "This steward could only expect that his friends would receive and maintain him so long as the value, or stock, of oil or of wheat lasted; when that was exhausted, they would desire his absence; but contrary to this, I advise you, by your management of worldly riches, to make friends—friends who may receive you into, not temporary, but lasting residence; who may welcome your arrival, not into a mere temporary shelter, but into an ever-abiding felicity. I press this upon you, because riches are so slippery, so perverting, so delusive, that they may well be called *DECEITFUL*, and they but too often are allurements to *unrighteousness*—to an unrighteous manner of acquiring them, and to an unrighteous manner of disposing of them; but, if they be used with a disposition of mind contrary to that of this unjust steward; if, instead of being wickedly withheld, they be liberally circulated, and, as it were, brought to account; the benevolence of true piety will direct them to such salutary purposes as may lay many worthy, but necessitous, persons under great obligations: and these, should you be involved in distress here below, will do their utmost to soothe and relieve you; or, they will hereafter congratulate your happy reception into never-ending beatitude and glory."

THE WORKS OF GOD DISPLAYED.

The Grotto of Antiparos.

Of all the subterraneous caverns now known, the grotto of Antiparos is the most remarkable, as well for its extent as for the beauty of its sparry incrustations. This celebrated cavern was first explored by one Magni, an Italian traveller, about one hundred years ago, at Antiparos, an inconsiderable island of the Archipelago. "Having been informed," says he, "by the natives of Paros, that, in the little island of Antiparos, which lies about two miles from the former, a gigantic statue was to be seen at the mouth of a cavern in that place, it was resolved that we (the French consul and himself) should pay it a visit. In pursuance of this resolution, after we had landed on the island, and walked about four miles through the midst of beautiful plains, and sloping woodlands, we at length came to a little hill, on the side of which yawned a most horrid cavern, that, by its gloom,

at first struck us with terror, and almost repressed curiosity. Recovering the first surprise, however, we entered boldly; and had not proceeded above twenty paces, when the supposed statue of the giant presented itself to our view. We quickly perceived, that what the ignorant natives had been terrified at as a giant, was nothing more than a sparry concretion, formed by the water dropping from the roof of the cave, and by degrees hardening into a figure, which their fears had formed into a monster. Incited by this extraordinary appearance, we were induced to proceed still further, in quest of new adventures in this subterranean abode. As we proceeded, new wonders offered themselves; the spars, formed into trees and shrubs, presented a kind of petrified grove: some white, some green; and all receding in due perspective. They struck us with the more amazement, as we knew them to be mere productions of nature, who, hitherto in solitude, had, in her playful moments, dressed the scene, as if for her own amusement.

“ We had as yet seen but a few of the wonders of the place; and we were introduced only into the portico of this amazing temple. In one corner of this half illuminated recess, there appeared an opening, of about three feet wide, which seemed to lead to a place totally dark, and which one of the natives assured us contained nothing more than a reservoir of water. Upon this information, we made an experiment, by throwing down some stones, which rumbling along the sides of the descent for some time, the sound seemed at last quashed in a bed of water. In order, however, to be more certain, we sent in a Levantine mariner, who, by the promise of a good reward, ventured, with a flambeau in his hand, into this narrow aperture. After continuing within it for about a quarter of an hour, he returned, bearing in his hand some beautiful pieces of white spar, which art could neither equal nor imitate. Upon being informed by him that the place was full of these beautiful incrustations, I ventured in once more with him, about fifty paces, anxiously and cautiously descending, by a steep and dangerous way. Finding, however, that we came to a precipice which led into a spacious amphitheatre, (if I may so call it,) still deeper than any other part, we returned, and being provided with a ladder, flambeau, and other things to expedite our descent, our whole company, man by man, ventured into the same opening; and descending one after another, we at last saw ourselves all together in the most magnificent part of the cavern.

“ Our candles being now all lighted up, and the whole place completely illuminated, never could the eye be presented with a more glittering, or a more magnificent scene. The whole roof hung with solid icicles, transparent as glass, yet solid as marble. The eye could scarcely reach the lofty and noble ceiling; the

sides were regularly formed with spars; and the whole presented the idea of a magnificent theatre, illuminated with an immense profusion of lights. The floor consisted of solid marble; and, in several places, magnificent columns, thrones, altars, and other objects, appeared, as if nature had designed to mock the curiosities of art. Our voices, upon speaking or singing, were redoubled to an astonishing loudness; and upon the firing of a gun, the noise and reverberations were almost deafening. In the midst of this grand amphitheatre rose a concretion of about fifteen feet high, that, in some measure, resembled an altar; from which, taking the hint, we caused mass to be celebrated there. The beautiful columns that shot up round the altar, appeared like candlesticks; and many other natural objects represented the customary ornaments of this rite.

“Below even this spacious grotto, there seemed another cavern; down which I ventured with my former mariner, and descended about fifty paces by means of a rope. I at last arrived at a small spot of level ground, where the bottom appeared different from that of the amphitheatre, being composed of soft clay, yielding to the pressure, and in which I thrust a stick to the depth of six feet. In this, however, as above, numbers of the most beautiful crystals were formed; one of which, particularly, resembled a table. Upon our egress from this amazing cavern, we perceived a Greek inscription upon a rock at the mouth, but so obliterated by time, that we could not read it distinctly. It seemed to import that one Antipater, in the time of Alexander, had come hither; but whether he penetrated into the depths of the cavern, he does not think fit to inform us.”—This account of so beautiful and striking a scene, may serve to give us some idea of the subterraneous wonders of nature. GOLDSMITH.

THE PROVIDENCE OF GOD ASSERTED.

To the Editor of the Methodist Magazine.

WHEREVER true piety and liberality of sentiment are found, whether among the lower orders of men or those who move in the higher circles of life, whether in the poor man's cottage or in the rich man's stately mansion, the contemplation of them will not fail to afford pleasure to the mind, and excite gratitude in the heart of any one who loves our Lord Jesus Christ in sincerity and truth.

The following well-authenticated anecdote of the piety, bravery, and liberality of sentiment, of ADMIRAL TYRREL, exhibits a combination of those graces which adorned his character,

and shone forth conspicuously in his life: should you think proper to give it publicity through the medium of your valuable Miscellany, the perusal of it may not be unacceptable to your numerous readers, and its insertion will oblige,

Stafford.

Your's, &c.

JOHN MASON.

ROBERT DUDLEY being favoured with Samuel Fothergill's company, on his return from the London Yearly Meeting of Quakers, in 1770, they lodged the first night at Ockley, in Bucks, and in the course of the evening S. F. related the following occurrences:

Some time previous to this date he was at Scarborough, and observed Admiral Tyrrel attending several of the meetings of the people called Quakers, in that place, and took particular notice of the Admiral's behaviour during the meetings.

One morning after *that*, the Admiral came up to S. F. in the public room, and before many of the nobility and gentry, said, "Mr. F. I have a very high opinion of your people's principles and practices, especially of the inwardness and spirituality of your silent worship." S. F. replied, "Admiral, I think such a testimony from thee, (as a man of war) very strange, concerning our principles, which are for peace, and against fighting!" The Admiral answered, "Sir, I am of your principles in that particular, and fully believe the time will come when 'nation shall not lift up sword against nation, neither shall they learn war any more;' but as every dispensation of unerring wisdom must have a beginning, so in this respect it has had its beginning among you, but has not reached us yet. And as to what you hold of an union and communion with the Divine Intelligence, I know by happy experience that it is attainable in this age, an instance of which now occurs to my mind.

When I had the honour to command three of His Majesty's ships, as Commodore, some time before the last peace was concluded, account was brought to me that five large French men of war were bearing down towards us, all superior to us, both in men and guns. A council of war was immediately called, and while they sat I retired into my cabin, and after getting into perfect silence, heard in the secret of my mind a language intelligible to my understanding, as any words ever were to my outward senses, *Go, fight the French fleet, for I have delivered them into thy hands.* I arose reverently thankful for the communication I had received, and went to the council, informing them we would engage the French fleet, and I was sure of victory. All was made ready, and the result proved the certainty of the Divine intimation, having gained a complete victory, as set forth in the history of the late war.

To the Editor of the Methodist Magazine.

DEAR SIR,

I HAVE transcribed the following article from the Journal of the Rev. E. S. Ely, page 243, of New York, entitled "Visits of Mercy." If you think it merits an insertion in your Miscellany, it is at your service.

I am, Sir, your's, very respectfully,

Kingsland, 18th May, 1818.

DAVID WATSON.

THE PUNISHMENT OF INFIDELITY.

The subject of this account was a native of L— J—, of reputable family, and of Presbyterian parentage. In childhood he was religiously educated, and in youth was moral in his habits. When he became a young man he read the productions of Voltaire and other infidel writers. Their sentiments were congenial to his feelings, and taught him to reason against the authenticity and inspiration of the Holy Scriptures. In consequence of his new illumination, as he thought it, he discovered that public worship was useless, and of course absented himself from the places where prayer was wont to be made. His Sabbaths were spent at his father's house, (which was a tavern,) in the common business of the week, and all times were alike to him. He was a punctual and prudent man in all pecuniary transactions, and as a neighbour, was highly respected by the inhabitants of his native village.

When about thirty-five years of age, he was in the habit of exporting produce to the West Indies, and went in person almost every summer, to carry on the trade to advantage. Previous to one of his voyages he visited a Mrs. C—ll, at R—y, who is unusually pious. He was frequently a visitor at the house of this good woman; but this visit, which was in the summer, he was accompanied by a man whose opinions corresponded with his own. They did not hesitate to disclose their views of the word of God, a future state, and divine things. Mrs. C—ll said, concluding her arguments with them, that she hoped they would think differently before it was too late. "It will never be too late," rejoined the Deists, "for any but cowards."

In the autumn after this conversation, H—n, the Deist of whom I write, set sail with his produce, for a southern market. While he was absent his unbelieving friend was attacked with a mortal disease, and shuddered at the thought of meeting a holy God in judgment. He expressed his great anxiety, and in agony of mind renounced his delusions. He died on the return of H—n; the pious woman made him acquainted with the circumstances of his friend's departure from this life, with the desire of impressing on his conscience the necessity of preparing to meet

his God. All that H—n would say, however, was this: "I am sorry that my friend died like a coward."

After this admonition, for the space of two years, the mind of this unhappy man found little quietude; he disputed sometimes less against Christianity than formerly; and sometimes more, with greater bitterness. On his passage homeward, in his last voyage, his soul was like the troubled sea; and when he was in the midst of his marine path a storm descended heavily upon the ship. At a particular hour, during the tempest, he entertained a persuasion, for which he could not account, that his mother was dying; and even observed the time by his watch when he thought that she gave up her spirit.—It is not for me to account for such mental impressions as I have no doubt H—n actually felt.* Let me simply state the fact: On his arrival at home he found his mother dead. He told his friends what had been his presentiment, and at what hour he thought she breathed her last. It proved, as nearly as the family could remember, that she actually died on the same day, and in the course of the same hour which he signified. What renders this event more remarkable is this, that the mother was taken away in perfect health. She was eating, and some food entering the larynx prevented any respiration.

The mind of H—n from this time became habitually gloomy. He felt himself guilty and wretched, but did not believe in Christ, the way to pardon, peace of conscience, consolation in tribulation, and everlasting felicity. The depression of his soul soon became so great, that reason was banished from her seat. In a frantic state of mind he stabbed his niece, whom he tenderly loved, because he loved her, and was apprehensive that she would starve. Three times he attempted to hang himself before he was brought to an asylum. Once he had suspended himself in the barn, and was, at the moment of suspension, discovered by one, who held him up until he was delivered from the rope. Once he hung himself to an hook in the ceiling, but that having become rusty, broke, and left him on the floor. At the third attempt he could command only a handkerchief, and the upper corner of a door, from which he was protruded by involuntary struggling, before suffocation took place. Finally he was brought to a benevolent Institution, with his throat cut; and was prevented for a time from intruding into the presence of his Judge.

After his wounds were perfectly healed I conversed with him

* The author writes, "On the 9th of June, 1812, that classical speaker, that eloquent orator, and that amiable man, the Rev. Joseph S. Buck, minister, of Boston, died. On this same day the Rev. Dr. Buck, minister, who had not heard of his son's sickness, and who could not have any communication by human means, said to his wife, 'My dear, Joseph is dead.' She replied that he could not know that, and that his persuasion must have arisen from his fond anxiety. He persisted in saying that he knew that his son had in that very hour expired. This proved to have been a fact; and on the next day the father, a most tender father and minister of Christ, also died."

on religious subjects, and he was perfectly rational, until the principles, to which he assented, were applied to his own case. "God is able and willing to save unto the uttermost all who come unto him." "That is unquestionable," he would answer. "Then he is willing and able to save you." "Oh! no! there are exceptions to all general rules, and God is a sovereign: he will not save me, for I have been such a sinner, that God is miserable while I am out of misery. I ought to suffer. It is my duty to suffer for ever." This was the train of his thoughts, and he appeared to court misery, because it was his duty to suffer, that the glory of God might be promoted. Indeed, if there is any such thing as a desire to be damned for the glory of God, as some writers assert, H—n certainly possessed that grace; but it was only in a state of insanity and indescribable misery. To perform his duty he refused to shave, and for a long time endeavoured to starve himself. Finally, he became quite resigned, and said he would permit the Lord to punish him as much as he pleased, without increasing the torment by his own abstemiousness and self-denying inventions.

When he was favoured with a partial respite from his horrors, he would read the Bible until he came to something which he did not understand; then he would ask explanations of his keeper, and if his remarks were unsatisfactory, he would cast down the book with indignation, because it was incomprehensible.

Sometimes H—n would indulge himself for a few moments in cheerful conversation, and then suddenly check himself, saying, "But this is not suitable for one who to-morrow must commence a perpetuity of torment."

Not long previous to his death a brother, who had been confirmed by him in unbelief, came to pay him a visit. The conversation was deeply interesting and solemn. "Ben, you see the state I am now in; and you know how I was brought to this condition. My present agonies are unutterable, and what must damnation be to a guilty sinner?" Ben answers, "John! cheer up; dont make a fool of yourself about religion, and be gloomy." "Yes, Ben, I have made a fool of myself, by reading those accursed books and despising the Bible. You cannot laugh me out of my present condition. You know that I am miserable now, and I tell you that my false ideas of religion have produced all that suffering which you witness. Ben, I am in hell! O be warned by me! You cannot teach me any thing new against the Bible, for I taught you all the infidelity which you know; but if this was my last breath, I should say to you, "Change your way of thinking; for your present plan will not answer."

In this strain H—n conversed with his brother for more than an hour; but after all, Ben departed, saying, "Oh poh! John, dont make a fool of yourself."

One week before the death of H—n, a person in the next room hung himself. Some conversation arose from this case between H—n and his keeper :—

K. "A man must be in great agony, I think, and must be very bold to enter uncalled the eternal world."

H—n answered, "It is not boldness, but cowardice, which tempts men to destroy their own lives. Is not a man a coward, who shrinks from the common lot of humanity? it is really weakness to kill oneself from the dread of calamity, or weight of temporal suffering. Men ought to bear life, and not shrink from petty evils."

Such was his language, and no one supposed that he retained a thought of performing the action which he condemned. But his sufferings he deemed unlike those of other men. His, he said, were the agonies of one already damned, who must suffer, or the eternal Judge must suffer. He thought God was in misery so long as he was out of hell. In an hour, therefore, when nothing was apprehended, he made fast his cravat to the grates of his window, and while his back was against the wall, kneeled down, at the same time bending his body forward, and strangled himself.

"Like helpless sailors in a ship on fire,
He boldly plung'd, to shun a fate more dire."

But, alas! who that, being often reprov'd, hardeneth himself, can escape Divine vengeance?

THE GRACE OF GOD MANIFESTED.

MEMOIR OF MRS. ELIZABETH PARTRIDGE,

Of Leegrave, near Luton, Beds, by her Brother-in-law.

THE subject of this memoir, whose maiden name was Bradshaw, was born in the year 1780, of very respectable and moral parents. Her father, who was an opulent farmer, in the vicinity of Luton, died while she was young; he was visited a little before his death by Mr. John Hickling, then in the Bedford Circuit; and there is good reason to believe he died happy in the Lord. Her mother being left at the head of a large family, fulfilled that important charge much to her credit, and their welfare; and, as I have been informed, made use of all the means in her power to promote the best interests of her children; she was careful, both by example and precept, to lead them into the paths of virtue and piety: nor were her pious endeavours fruitless.

The subject of these lines, however, being rather of a volatile

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and gay turn of mind, was in a great measure carried away by a love of dress, and the maxims and pleasures of the world: she also at this time manifested an aversion to religion in general, and to Methodism in particular; and at one time went so far as to jeer and persecute her sisters on account of their piety; but it was not long before these prejudices gave way to the power of Divine grace. Some time in the year 1806, while on a visit to her sister, (Mrs. Cole, of Kettering,) she became the subject of powerful conviction, and, at the same time, of sore temptation. Her distress was great indeed; but she was enabled to endure and overcome in the trial. Her convictions being deep, led to a real change of heart, and true conversion to God; and great indeed was the change wrought in her. The preaching and pious conversation of Mr. Tranter, in particular, (then in the Kettering circuit,) were made very useful to her. And from that period to the time of her decease, she was a steady, uniform member of the Methodist Society.

About twelve months after her conversion, a long and painful illness brought her down to the margin of the grave. During this affliction she was resigned and happy, longing to depart and be with Christ; but the Lord raised her up again. In May, 1808, she entered into the state of matrimony; and, I think, it would not be going too far to say, that few have ever exceeded her in a constant and conscientious attention to all relative duties; few have evinced stronger maternal affection, or enjoyed a higher degree of conjugal felicity!

About eleven months previous to her last illness, Mrs. P. was called to part with her pious and affectionate mother, who died, as she had lived, happy in God, saying, "I am going to that city where the inhabitants no more say I am sick. The grief occasioned by this bereavement was excessive, for in one sad night the colour of the hair on her head and eyebrows was *changed** from black to nearly white. The keen pang felt at parting, added to the fatigue produced by a constant attendance on her mother, in her illness, gave a shock to her tender frame, from which she never recovered.

A few months previous to her death, Mrs. P. caught cold; a cough ensued, and as she was near the time of confinement, the foundation of that complaint was laid which ended in her dissolution.

During the former part of her last illness she was very anxious to recover; a physician was called in, who gave some hope, yet she continued to grow worse. Her husband, one day, said to the apothecary, "Sir, tell me plainly, do you think my wife will die?" After hesitating a moment, he candidly said, "I do think she will, and soon too." Who can describe the feelings of the husband on hearing this. Great, how-

* For similar cases, see Wesley's Philosophy, vol. i. page 58.

ever, as they were, he was determined to be faithful to his dying partner, and took an opportunity of communicating this sad and unwelcome news unto her. In great distress she inquired, "Has the doctor said so? O! I hope not: Must I die? O dont say so. Cannot the physician do something more for me?" Here followed a scene which language fails to describe. "O my dear husband! (said she,) my dear children! Let me see them." They came, four in number; she said, "Be good, my children,"—kissed them, then wept, as all present did: who could forbear? From this time she was enabled to give up her children. This was on Easter-day. Her mind now became much more calm, tranquil, resigned, and happy. Anxious to express her gratitude to those of her relatives who attended her, she repeatedly thanked them, and earnestly exhorted them to serve the Lord, and to meet her in heaven.

At one time, being very happy, she said with a smile, "O how good the Lord is to me! Sing

'Cheerful and blithe my way pursue,
And with the promis'd land in view,' &c.

Or sing,

'Jesus hath died that I might live,' &c.

This was a favourite hymn of her's, and after a short pause she raised her feeble voice and sung,

"O for a heart to praise my God," &c.

and thus continued blessing and praising the Lord.

The nature of her complaint (a consumption) encouraged at times an hope of her recovery, which proved groundless, as she grew weaker and weaker: her life, however, was prolonged far beyond expectation. When her class-leader (John Cumberland) visited her, she thanked him for his labour of love, and said, "You have been my *leader* here, and if permitted I will *lead* you into heaven. I am going to *meet a large class* there! She warned or comforted all who, she thought, required it, and drawing near to her latter end, she became perfectly resigned, and was disentangled from every earthly tie. The thoughts of parting with her husband, which had previously appeared so dreadfully severe, she was now enabled to overcome, and endeavoured to alleviate his grief. Jesus Christ, and heaven and glory were now the delightful themes on which she chose to dwell. She also felt deeply interested in the prosperity of Zion, and frequently inquired after the people with whom she used to meet. Her faith had now firm hold on Christ, nor did she lose her confidence to the last.

The evening previous to her death it became evident that her departure was at hand; of this she was fully aware. Her pain now became very great; but she was perfectly sensible, and said,

“I am dying; *this is hard work*: but it will soon be over. I am going to bliss! Lord, give me patience. Dont grieve, my husband, I am happy! happy!”

At her request some friends prayed, commending her soul into the hands of God. She then said, “Come, Lord Jesus, come quickly;—*now* come.” Then, after a pause, she said, “I am going to ‘The New Jerusalem above, the seat of everlasting love;’” and then exclaimed, “Bless the Lord O my soul,” &c. A friend asked “Are you happy?” she replied, “Very happy!” To a young lady present, she said, “Miss, O seek the Lord, my dear, seek the Lord; get religion, that will support *you* in a dying hour; be sure meet me in heaven!” To her sister-in-law she said, “Eliza, I wish I could take you with me to glory!” After twelve o’clock she said but little; but repeatedly waved her hand in token of triumph. The last enemy was quite disarmed of his sting: thus calm and happy, she gently breathed her last at three o’clock in the morning of the 12th of May, 1815, in the 35th year of her age. A funeral sermon was preached in her own house, by Mr. Dawes, from 1 Thessalonians iv. 18; and another at Luton, by Mr. Newton.

As a member of the Methodist Society, my late dear sister was an example of stability, constantly attending the means of grace, especially class-meetings; observing our Rules, and approving of all parts of our economy. As a wife, she was faithful, affectionate, and prudent. As a mother—kind, attentive, and loving. As a Christian—humble, teachable, meek, and diffident. She felt a lively interest in the prosperity of the cause of God. Her highest ambition was to receive the ministers of the gospel, and hear the word preached in her own house; and in this God gave her the desire of her heart. Some failings, doubtless, she had; she was too credulous; she also manifested too great a love to her husband and children; to her friends and her home; but even her “failings leaned to virtue’s side.”

The design of the writer of this memoir is not to eulogize the character of the deceased; but to perpetuate the memory of one who, although known but by a few, was deservedly beloved and respected by *all* who knew her; and those who *knew* her best well *know* that this account is quite within the boundaries of truth.

T. P.

SOME ACCOUNT of the Christian experience and happy Death of the late Mrs. GARTRELL, wife of the Rev. James Gartrell, Amptill, Beds.

It should seem that our dear and departed sister had rather a delicate constitution, and for some time past experienced much affliction of body. When the writer of this account first saw her,

which was in the latter end of August last, she then appeared as labouring under considerable bodily indisposition, and not likely, in all human probability, for any long continuance in this world. From this period to the day on which she died, she was under the necessity of having medical advice. No means were left untried, which could be devised by her very affectionate husband, to arrest the power of disease, and restore her, if possible, to health and strength; but, alas! all these efforts proved eventually unavailing. During the time of my short acquaintance with her she seemed at times to feel much pain, which, on some occasions, was evidently very excruciating, so that she stood much in need of Divine grace to support her under it; and which, there is every reason to believe, she enjoyed to the latest moment of her life. For the last two months she was called more particularly to pass through the deep waters of severe affliction; when every effort was exerted to counteract the influence of her complaint. Recourse was had to the physician, who had been previously consulted by herself, personally, a number of months before for advice; whose prescription was most implicitly followed by our departed friend; still, however, no salutary effect was produced; but her enfeebled constitution, worn down by so much continued suffering, was gradually sinking beneath the burden, until at length death put a final close to all her sorrows.

Perhaps there never was a more kind and affectionate mother than Mrs. Gartrell. All who knew her in domestic life concur in stating that she ever manifested the most tender solicitude for the welfare of her two children; both of whom, being boys, were sent to Kingswood School for education; the youngest having left home for that purpose last November; yet, notwithstanding this strong parental affection which she bore towards her children, she appears, in the latter stage of her affliction, to have given them up entirely into the hands of *him* who is their heavenly parent. When asked, on one occasion, by a friend, whether she should like to see her sons, she replied, "I should like to see them; but I willingly leave that to the Lord," or words to that effect.

It is pleasing to trace the truly Christian spirit of resignation and humility which she invariably evidenced throughout all her painful sufferings. Mr. Gartrell having observed to her that the Lord was about to part them, she said, "It appears so; the *will of the Lord be done.*" He then proceeded, "My dear, have you any thing particular to say?" she answered, "No; only I hope that you will be kind to the children:" and from that time appeared to have committed them entirely to the attention of her grieving partner, and the guardian care of Almighty God. At one time, after the physician had been paying her a visit, she observed, "What trouble and expense about such a poor unworthy

creature as I am." Her husband being then in the room, immediately replied, "Never mind trouble and expense, if we can but preserve life; when I am afflicted you will pay the same trouble and attention to me." "O yes, (said she,) that will I do with pleasure to the last moment;" and wept. It is to be observed, that on this, as well as on every other occasion, she evinced the utmost warmth of affectionate regard to her husband, for which she was peculiarly remarkable, and which was equally displayed on his part in return. Thus they gave more than a common example of conjugal affection; in which respect his loss is truly irreparable.

Religion, in all its gracious advantages and consolations, shone forth in our sister, especially while oppressed by bodily affliction and debility. It was then that she peculiarly felt its importance in soothing and supporting her mind. For having the power of godliness, as well as the outward form, she could "glory in tribulation, knowing that tribulation worketh patience, and patience experience, and experience hope." How happy would it be if all that read or hear this account were so to imitate her example, as to learn sincerely to seek true religion in the early part of life, when in health and strength; that like her they might enjoy its Divine consolations when called to endure any of the various human woes which flesh is heir to.

It is worthy of remark, that her views of the plan of salvation were strictly scriptural and evangelical; she ever depended on the grand atonement of the Lord Jesus Christ for acceptance with God, and the final redemption of her soul, acknowledging her own utter unworthiness of such Divine and transcendent blessings. On Saturday, the day before she died, Mr. Gartrell standing at the foot of the bed, observing her great sufferings, said, "My dear, how much we want faith, now is the time for its exercise." She then exclaimed,

"Faith, mighty faith, the promise sees,
And looks to that alone,
Laughs at impossibilities,
And cries, it shall be done."

And added,

"Author of faith, Eternal Word,
Whose Spirit breathes the active flame,
Faith, like its finisher and Lord,
To-day as yesterday the same."

On being asked in what page the latter hymn was to be found, she replied the 95th, and observed that it was one of the finest hymns in the whole collection.

Mrs. Gartrell seemed, through the latter period of her sufferings, to be mercifully preserved from the buffetings and assaults of satan, her hope and confidence being strong in God, her Redeemer. The Lord evidently exerted his power in her defence

and support, preventing, by his gracious interposition, her mind from being painfully disturbed by any particular evil suggestions of her spiritual adversary; of whom it is said by the apostle, that he "goeth about as a roaring lion, seeking whom he may devour." In this respect she experienced the fulfilment of that Divine promise, That those shall be kept in great peace, whose mind is staid on God. At length the awful moment was drawing near when she was to be no longer an inhabitant of this vale of tears; the medical gentleman, who had attended her from the commencement of her illness, after repeated trials of his skill to remove the disorder, but to no effect, plainly informed the person waiting upon her, that he could not possibly do her any more good; which information seemed to convey, with certainty, the idea that death was making rapid advances, which indeed proved in the issue to be the case.

Her distressed husband had now his feelings raised to the highest pitch, under the painful apprehension that the desire of his eyes was about to be taken from him into an awful eternity. But, amidst all this anguish, he had the pleasing consideration to console his mind, that she was now going to that bright world where she should behold the blissful presence of her God and Saviour without a veil between; and where sorrow and suffering should be no more. Of this there was every reasonable and satisfactory evidence afforded in her dying experience. She repeatedly said that her mind was quite happy in the Lord. A respectable female friend, for whom she had an affectionate regard, having called to see her, said, "Mrs. Gartrell, are you happy?" she replied, "Very happy, happy in God, and should be more so if Mr. Gartrell could but give me up;" adding, "the Lord will be his support." After a restless night, on Sunday morning, March 1st, her end appeared to be near; she had already entered the dreadful valley of the shadow of death; but its awful gloom seems to have been dispersed while she was passing through it, by the enlivening beams of the glorious *Sun of Righteousness*. The last words she was heard to utter, and on which she evidently dwelt with peculiar satisfaction, were those words of the Psalmist, "Yea, though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me, thy rod and thy staff they comfort me," Psa. xxiii. 4. After this she spoke no more, and soon her immortal spirit quitted its tenement of clay to mingle with its kindred spirits in the heavenly world.

Mrs. Gartrell, the subject of the preceding memoir, whose maiden name was Price, was descended, in the maternal line, from an ancient and respectable family of the name of Gwynne, in South Wales. Her father was prebend of Hereford. The late Rev. Charles Wesley, brother to the venerable founder of Methodism, married her own aunt, Miss Sarah Gwynne, who is yet living,

beyond the advanced age of ninety. And it is worthy of observation, that our deceased sister resembled much those distinguished persons to whom she was allied, in her zeal, vivacity, and the affectionate warmth of her disposition; which, in some few instances, as is the case with exquisite sensibilities, may have exceeded its due bounds. But the candour of her mind compensated for the errors of human frailty; and sincerity was a striking particular in her character. When a child, she was remarkable for sense. And though she was the favourite of a too indulgent mother, this partiality did not produce its usual ill effects; for she was a most affectionate daughter, as she was an excellent wife and mother, and an humble Christian. She was born October 16, 1769, and departed this life March 1, 1818, aged 48 years and some months. Let me die the death of the righteous, and let my latter end be like unto her's.

J. BROUGHAN.

SOME PARTICULARS OF THE LIFE OF JOHN, EARL OF ROCHESTER.

To the Editor of the Methodist Magazine.

THE following article is transcribed from *Burnham's Pious Memorials*, page 300, and, I think, if inserted in your work, will be acceptable and profitable to some of your numerous readers.

I am, Sir, your's, respectfully,

D. WATSON.

“Another illustrious and instructive instance of the power of religion upon the mind in the time of sickness and death, is John, Earl of Rochester; a descendant of a great family, of a liberal education, and great personal accomplishments; and by his sincere repentance and happy death he appeared to be, as it is judiciously expressed of him, ‘A great man every way; a great wit, a great scholar, a great poet, a great sinner, and a great penitent.’

“Such he is described to be by two learned divines,* who personally knew him, and attended him in his last sickness. And herein God has shewn the freeness of his grace to save one who seemed to have made a covenant with death, and was at an agreement with hell; something similar to the apostle Paul, who, though before a blasphemer, a persecutor, and injurious; yet obtained mercy, that in him Christ Jesus might shew forth all long-suffering, for a pattern to them that should hereafter believe on him to everlasting life, 1 Tim. i. 13—16.

* Gilbert, Lord Bishop of Sarum, who wrote the remarkable passages of his life; and the Rev. Robert Parsons, who preached his funeral sermon.

“His Lordship had advanced to an uncommon height of impiety, having been an advocate in the black cause of atheism. He had raked too in the very bottom of the jakes of debauchery, and had been a satyrist against virtue. But when, like the prodigal in the gospel, he came to himself, what horror filled his mind, and forced sharp and bitter invectives from him, against himself; terming himself the vilest wretch that ever the sun shined upon; wishing he had been a crawling leper, a link boy, or a beggar; or had lived in a dungeon, rather than to have offended God as he had done.

“Upon the first visit of the Rev. Robert Parsons to him, on May 26, 1680, after his journey from the west, he gladly received him with every token of great respect: ‘He thanked God,’ says Mr. P. ‘who in his mercy and good providence had sent me unto him, who so much needed my prayers and counsels; acknowledging how unworthily heretofore he had treated that order of men, reproaching them that they were proud; and prophesied only for rewards; but now he had learned how to value them; that he esteemed them the servants of the Most High God, who were to shew to him the way to everlasting life.’

“At this time this good man found him labouring under great trouble of mind, and his conscience full of terror. He told him, when on his journey, he had been arguing with greater vigour against God and religion, than ever he had done in his life time before; being resolved to run them down with all the arguments and spite in the world; but like the great convert, St. Paul, he found it hard to kick against God. For God had struck his heart so powerfully, that he argued as much for God and virtue, as ever he had done against it. He had such tremendous apprehensions of the Divine Majesty, mingled with such delightful contemplations of his nature and perfections, and of the amiableness of religion, that he said, ‘I never was advanced thus far towards happiness in my life before; though upon the commission of some extraordinary sins, I have had some considerable checks and warnings from within; but still struggled with them, and so wore them off again. One day, at an atheistical meeting, at the house of a person of quality, I undertook to manage the cause, and was the principal disputant against God and piety, and for my performance received the applause of the whole company. Upon which my mind was terribly struck, and I immediately replied thus to myself; Good God! that a man who walks upright, that sees the wonderful works of God, and has the use of his senses and reason, should use them to the defying of his Creator! But though this was a good beginning towards my conversion, to find my conscience touched for my sins, yet it went off again: nay, all my life long, I had a secret value and reverence for an

honest man, and loved morality in others. But I had formed an odd scheme of religion to myself, which would solve all that God or conscience might force upon me; yet I was never well reconciled to the business of Christianity, nor had that reverence for the gospel of Christ as I ought to have had.'

"In this state of mind he continued, till the 53d chapter of *Isaiah* was read to him, together with some other parts of the sacred Scriptures; when it pleased God to fill his mind with such peace and joy in believing, that it was remarkable to all about him. And he frequently desired those that were with him to read that chapter of *Isaiah* to him; upon which he used to discant in a very affectionate paraphrase, applying the weighty sentences thereof to his own humiliation and comfort, saying, 'O blessed God, can such a horrid creature as I am be accepted by thee, who has denied thy being, and contemned thy power? Can there be mercy and pardon for me? Will God own such a wretch as me?'

"And in the middle of his sickness, he said, 'Shall the unspeakable joys of heaven be conferred on me? O mighty God! never, but through thine infinite love, and the satisfaction made by thy Son. O never, but by the purchase of his blood:' adding, 'that with all abhorrence he did reflect upon his former life; that sincerely and from his heart, he did repent of all that folly and madness which he had committed!' His faith was very remarkable in entering into, and embracing the articles of the Christian religion; and he justly condemned that foolish and absurd philosophy which the world so much admired, propagated by Mr. Hobbs and others; which had undone him, and many more in the nation. Again, his faith rested alone on Christ for salvation, and therefore appeared to be of the right kind; and he often intreated God to strengthen his faith; crying out, 'Lord, I believe, help my unbelief.'

"He had a growing esteem for the Holy Scriptures, and evidently saw their Divine usefulness and importance: for God having spoken to his heart, he acknowledged that 'all the seeming absurdities and contradictions, fancied by men of corrupt and reprobate judgments, were vanished; and that their excellency and beauty clearly appeared to him.'

"He was very constant and fervent in his devotions, and would frequently call upon the minister who attended him to pray with him, or read the Scriptures to him; and, towards the end of his sickness, he heartily desired God to pardon his infirmities if he should not be so wakeful and intent through the whole duty as he wished to be; and that, though the flesh was weak, yet the spirit was willing; and he hoped that God would accept that.

"Satan, the grand adversary of souls, used to assault him with many temptations and diabolical suggestions, and every thing

that might be prejudicial to that religious temper of mind with which God had now endued him. 'But I thank God (says he) I abhor them all; and by the power of his grace, which I am sure is sufficient for me, I have overcome them. 'Tis through malice the devil assaults me, because I am rescued from him; and it is the goodness of God that frees me from all my spiritual enemies.'

"There are many proofs of the sincerity of his faith, and the soundness of his repentance; among others, I will single out these that follow:

"1. He greatly rejoiced at his lady's conversion from Popery, which he termed a faction, supported only by fraud and cruelty. 2. His hearty concern for the pious education of his children; wishing his son might never be a wit; or, as he explained it, one of those wretched creatures who pride themselves in abusing God and religion, denying his being or his providence; but that he might become an honest man, and of a truly religious character, which could only be the support and blessing of his family. 3. He left a strict charge to the persons, in whose custody his papers were, to burn all his profane and lewd writings; as being only fit to promote vice and immorality; by which he had so highly offended God, and reproached and blasphemed that holy religion into which he had been baptized; and all his obscene and filthy pictures which were so notoriously scandalous. 4. He protested he would not commit a known sin to gain a kingdom; and sent awful messages to his companions in iniquity. He said to a gentleman of character, that came to see him on his death-bed, 'O remember that you contemn God no more: he is an avenging God, and will visit you for your sins; and will, I hope, in mercy, touch your conscience, sooner or later, as he has done mine. You and I have been friends and sinners together a great while, therefore I am the more free with you. We have all been mistaken in our conceits and opinions; our persuasions have been false and groundless; therefore God grant you repentance.'

"On seeing the gentleman the next day, he said, 'Perhaps you were disobliged by my plainness with you yesterday; I spake the words of truth and soberness;' and, striking his hand upon his breast, said, 'I hope God will touch your heart.' 5. He laid his commands on the reverend person that attended him, 'to preach abroad, and to let all men know, if they knew it not already, how God had disciplined him for his sins, by his afflicting hand—that his sufferings were most just, and would have been so though God should have laid ten thousand times more upon him—that he had laid one stripe upon another, because of his grievous provocations, till he had brought him home to himself;—that God's former visitations had not had the blessed effect he now experienced. He had formerly made some slight resolu-

tions of reforming, and designed to be better ; because even the present consequences of sin were troublesome to him. But now he had other sentiments of things, and acted upon other principles.'

"6. That none, whom he had been the instrument of drawing into sin, might lose the benefit of his sincere though late repentance, he subscribed the following recantation, and ordered it to be published to the world. 'For the benefit of all those whom I may have drawn into sin by my example and encouragement, I leave to the world this my last declaration, which I deliver in the presence of the great God, who knows the secrets of all hearts, and before whom I am now preparing to be judged ; that from the bottom of my soul I detest and abhor the whole course of my former wicked life ; that I think I can never sufficiently admire the goodness of God, who has given me a true sense of my pernicious opinions, and vile practices ; by which I have hitherto lived *without hope, and without God in the world* ; have been an open enemy to Jesus Christ, doing the utmost despite to the *Holy Spirit of grace*. And that the greatest testimony of my charity to such is, to warn them, in the name of God, as they regard the welfare of their immortal souls, no more to deny his being or his providence, or despise his goodness ; no more to make a mock at sin, or contemn the pure and excellent religion of my ever blessed Redeemer, through whose merits alone I, one of the greatest of sinners, do yet hope for mercy and forgiveness. Amen.

'Declared and signed in the presence of

Ann Rochester,
Robert Parsons.

'June 19, 1680.

J ROCHESTER.'

"It hath been, and I think may justly be said, that these are signs and evidences of true and evangelical repentance. We shall now attend him to his bed of languishing and death, and view the power of religion upon his mind in that important season. The poet says, and experience proves, that 'Death is a detector of the heart ;' and indeed so it proved to him ; for his willingness to die was an evidence his heart was sincere and upright before God. He was not willing to live, but only to testify the truth of his repentance, and to bring glory to God. 'If God (said he) should spare me yet a little longer here, I hope to bring glory to his name, proportionably to the dishonour I have done to him in my whole past life ; and particularly by my endeavours to convince others, and to assure them of the danger of their condition, if they continue impenitent ; and to tell them how graciously God hath dealt with me.' And when he came within the nearer views of death, about three or four days before it, he said, 'I shall now die. But, O, what unspeakable glories do I see!

What joys, beyond thought or expression, am I sensible of; I am assured of God's mercy to me through Jesus Christ. O, how I long to die, and to be with my Saviour."

To conclude.—The worthy person to whom we are indebted for this account of so illustrious a convert, says, "There are many more excellent things which have occasionally dropt from his mouth, in my absence, that will not come within the narrow compass of a sermon. These I hope will sufficiently prove what I produce them for."

And so it is hoped they will tend, in this republication, to demonstrate the power of real religion to an incredulous and ungodly world."

MISCELLANEOUS.

To the Editor of the Methodist Magazine.

It was my lot to be appointed to the Chester circuit, on my being first sent out as a preacher, which circuit at that time extended from Park-Gate, at the west seas, to Bridgenorth, a distance of seventy miles. At Madeley, which was one of the places we regularly visited, I found that most extraordinary woman, Mrs. Fletcher. This was soon after Mr. Fletcher's death; and I had lost my partner in life not long before. These circumstances, and my having just left my relatives, friends, business, &c. to become an itinerant preacher, rendered my feelings greater than I could well bear. Good Mrs. Fletcher perceiving that I was deeply affected, asked the cause of my depression, to whom I opened my mind freely. She advised me not to be over anxious to get rid of the pain I then felt, adding, "It is a bitter cup which the Lord has put into your hands to drink, and you should be willing to drink, even the very dregs of it; and, when the Almighty sees it for the best, he will remove it." This was indeed a word in season, and has been of singular use to me ever since.

In reading Mr. Hodson's funeral sermon for Mrs. Fletcher, I found the following concise account of her character, which I think you will not judge unworthy of a place in your very useful and widely extended Magazine. Indeed, in my opinion, it would not have been improper to have been added to that very excellent account of her life, by Mr. Moore. Your's, affectionately,

J. BEAUMONT.

Thirsk, June 5, 1818.

Mr. Hodson's Character of Mrs. Fletcher.

"WITH respect to her person, she was rather below the middle size. Her appearance was noble, and commanded respect; her face was nearly oval; her forehead was large; her eyes were also large, prominent, and penetrating. Whether she was handsome or not in her youth, I cannot say; but she certainly was a very fine old woman.

"In her spirit and conduct she manifested much of the power of religion; unfeigned sincerity, humility, and cheerfulness were con-

spicuous in her at all times. She certainly had the happy art of adapting her conversation to both rich and poor; and by sound reason, and her winning manner and conduct, she was the blessed instrument of bringing many to Jesus Christ.

“The Rev. J. Fletcher, and since his death, Mrs. Fletcher, were the principal instruments in building and fitting up several rooms or small chapels, in the parish of Madeley; and, in addition to the pulpit, in each of those chapels, Mrs. Fletcher had a seat elevated a step or two above the level of the floor. In those inclosed and elevated seats, she frequently, while able, exercised her talents in publishing salvation in the name of Christ; and the method she adopted was as follows:— Sometimes she read extracts from the practical writings of learned and pious men, making remarks as she went on; and at the end of each paragraph, or section, made a suitable improvement. In this way she read and enlarged on the memoirs of holy men and women, shewing how they lived and how they died.

“The titles of Christ, and the relations in which he stands to believers, were with her, favourite topics. On these subjects she was not only pleasing but instructive and useful; especially to the poor and pious. In expounding the Scriptures she manifested great wisdom, and what is much better, faithfulness and truth; giving her hearers a clear and comprehensive view of the whole counsel of God.

“She generally filled up her time well, and read much; but she did not always *shine in borrowed plumes*. Some of her discourses were remarkable for ingenuity and originality. And, as a further proof of her extensive talents, when she confined herself to the explanation and illustration of a short sentence or two, she was generally copious, and there was a rich and pleasing variety in her observations.—Had she been a woman of a feeble mind, or a mere formal professor, she could not have retained her influence and popularity for so many years, in the same place; for her congregations were full as large, after thirty years' labours, as when she first opened her commission among them.

“Some have said that Mrs. Fletcher was a learned woman; if by a learned woman we understand one well acquainted with useful knowledge, such as an extensive acquaintance with men and things; in this sense she was learned. She was indeed a sincere inquirer after truth; but she chiefly confined her inquiries to things of the greatest moment. She was intimately acquainted with Theology in general, and particularly with the general doctrines of the gospel, such as the depravity of human nature; the atonement of Christ; justification by faith; and holiness of heart and life, with its suitable fruit; also the value and use of time, and the great end of human existence. In these things, she was indeed a learned woman, equalled by few of her own sex, and perhaps surpassed by none.

“Mrs. Fletcher, as a public speaker, was not only luminous, but truly eloquent; and, although her discourses were not strewed with many flowers, they displayed much good sense, and were fraught with the riches of the gospel. Her voice and manner were rather masculine. Sometimes her style was vehement, though she did not overstep the

modesty of nature. At other times it was pathetic, soft and flowing. She excelled in that property of an orator, which can alone supply the place of all the rest,—that eloquence which goes directly to the heart.

‘ Truth, from her lips, prevail’d with double sway,
And fools who came to scoff, remain’d to pray.’

“ In a word, she was the honoured instrument of doing much good, and the fruit of her labours is now manifest in the lives and tempers of many, who will be the crown of her rejoicing in the day of the Lord Jesus.

“ Mrs. Fletcher possessed a sound judgment, which made her a wise and able counsellor ; and, what is rather singular, her powers of discrimination and memory remained very good to the latest period of her life. Many persons applied to her for advice in their secular as well as their spiritual concerns. A good man, a little while ago, told me, that he had, in his perplexities and embarrassments, for thirty years, often applied to Mrs. Fletcher for advice ; and that it had not, in any one instance, ever failed him.

“ As to her liberality to the poor and the distressed, it was only bounded by her income ; and, though always ready to assist in all charitable or pious designs, by her purse or by her instructions ; yet she never was ambitious of her name standing at the head of a long list of subscribers : her benefactions were the genuine fruits of love, which is without dissimulation. Even common beggars she seldom turned away without a word of advice and some relief. She did, while able, visit the abodes of poverty and wretchedness, that she might know who were proper objects of her benevolence and charity ; and did most assuredly lay up a good foundation against the time to come.”

LETTERS FROM MRS. FLETCHER TO MRS. DALBY,
CASTLE-DONINGTON, LEICESTERSHIRE.

(First Letter.)

“ You will permit me to remind you, *worthiness* in the creature is not the object which, in my eyes, commands esteem. I look only at his reflected brightness from whom every good and perfect gift proceeds ; therefore let us both cast ourselves, with Magdalene, at the adorable feet of him who stands between the Father’s wrath and us. There may we wait, with deep recollection, humble attention, and firm confidence, till we feel that word fulfilled in all its power, ‘ I will instruct thee in the way thou shouldest go : I will guide thee by mine eye.’—Walk in the light, by a constant abiding in Jesus, till the blood of Christ shall have cleansed you from the guilt, the power, and the nature of sin.

“ Do you ask what is the surest and shortest way to holiness ? alas, how shall I answer the important question ! I can only tell you what way agrees best with my soul. First, as the ground work of my expectation, I look for all *in* and *through* Jesus alone. I see it all free gift, therefore may expect as well to receive it this moment, as an-

other; and if I have been a sinner of the most scarlet die, then, having *much* forgiven, I am encouraged to believe I shall love the *more*.

2dly. As to the manner of seeking, I have always found private prayer the truest touchstone. I do not mean it was never well with me when prayer was difficult; no, that is not the mark; but when I *labour* most in prayer I get best forward. When I am *very* conversant with the throne of grace, I soon discern there is a passage from that to the holy of holies; and a continual *look* brings a continual *power*; for while we abide in Jesus, he stands as walls and bulwarks of salvation round the believing soul. In that spot may you and I for ever dwell!

“I am thankful you have found the works of that dearest and best of men so blest to you; may they ever prove as a fresh spring to your soul! Weakness of the nerves of my head, as well as a complaint in my right hand, forbid me to add more, only an assurance that I am, with Christian respect,

Your friend and servant,

“*Madeley, Dec. 26, 1792.*”

MARY FLETCHER.”

(*Second Letter.*)

“If any thing I can write may be of use or comfort to you, I am ready to comply with your desire. I am sensible our heavenly Father does speak by whom or what he pleases; and now, Lord! what shall I say to thine handmaid?

“It comes on my mind to recommend to your imitation the prayer of Jabez; ‘And Jabez called on the God of Israel, saying, Oh that thou wouldest bless me indeed, and enlarge my coast; and that thine hand might be with me, and that thou wouldest keep me from evil, that it may not grieve me! And God granted him that which he requested.’—1 Chron. iv. 10.

“You complain, my dear sister, that your soul is not fixed and settled, but prone to wander from your good Shepherd’s side. Then cry to the God of Israel to enlarge your coast; to bring you into that rest which remains for the people of God: that, being rooted and grounded in love, you may *abide* in the good land of which it is said, ‘The eyes of the Lord are upon it, from the beginning of the year to the end of the year.’ Then, in order to facilitate your entrance, may you not ask, Lord, enlarge my coast of *prayer*; drive out these spirits of unbelief or distraction which so interrupt my approaches to the throne of grace: pour out upon me the Spirit of grace and supplication. Prayer, is indeed, the key of heaven; but if, by neglect and sloth, we let it grow rusty, the hand of faith will find it very hard to turn it. Oh, let us then plead for the power to pray without ceasing.

“2dly. May we not ask, Lord enlarge my coast of *understanding*. You say your ‘heart is full of corruption; your mind of darkness and error.’ Well then, join *me* in this prayer, Enlarge my soul’s capacity for spiritual things: make me comprehend the length, the breadth, the height, the depth, of thy *incomprehensible love*, according to my measure: let me *feel* that this is eternal life to *know thee*, and *Jesus Christ whom thou hast sent*: shew me the wonders of thy word: let mine eye be single, and my whole body full of light: yea, let me be filled with *all wisdom and spiritual understanding*.

“3dly. Let us plead for an enlargement of our *spiritual affections*. You know it is *love* that casts out fear. You tell me, ‘I often fear (or rather satan suggests it,) that it is impossible for me to escape eternal vengeance.’ Well then, let us lift up our voice and cry mightily for an enlargement of this part of our coast. Give us, O Lord! the ardent flaming love: let every idol fall before thee, and the *Lord alone* be exalted in our souls! Grant us love to thee with our *whole hearts*; for whatever we have besides, or without this love, we are but as sounding brass or a tinkling cymbal.

“4thly. St. Paul advises, ‘Covet earnestly the best gifts.’ May we then not ask an enlargement of coast, so far in this particular as shall tend to lead ourselves or others to the more excellent way? May we not ask, a tongue touched with a living coal from the altar, that may enjoy the honour of being God’s advocate, may plead his cause with man, and sound forth, with heavenly wisdom, the Redeemer’s praise? And as the child of God knows no interest but his, may we not add, Enlarge the coast of Zion, which is *mine* because it is *thine*—let me behold the prosperity of Jerusalem, and fulfil that word, ‘Thy sons shall be brought from far, and thy daughters shall be nursed at thy side.’

“5thly. But above all let us cry, Enlarge my coast of *faith*, since God hath chosen this grace to be the measure of all the rest. ‘If thou canst believe, all things are possible: be it unto thee *according to thy faith*.’ Faith is the uniting principle which, as the neck, joins to our Sacred Head, his body, the church.

“Again, Jabez asks, ‘*Let thine hand be with me.*’ It is the presence of God that brings all good; and preserves from all evil: *If thou art but with me all shall be well*, says the Enoch-like soul, who longs to walk with God. You observe, ‘I want that faith by which the soul discerns a present Saviour in every time of need.’ Ah! this is the point: then let us ask it in faith; Jesus, give us the power to *ABIDE in thy presence!* One says, ‘Recollection is faith and silence in the presence of God.’ Faith, which relies on the *full, perfect, all-sufficient* sacrifice; and whether in darkness or light, still labours to hold fast confidence, and keep its grasp of the shield, well knowing *this is the victory that overcometh, even our faith.*

“This presence of God, (or rather, the recollection of it,) implies, a *silence of spirit*; cutting off useless thoughts, and waiting, as Mary, at the Master’s feet, sweetly sinking under every cross, and making it our one business never to turn away our eye from the Saviour, which is indeed a *transforming look*.

“*And that thou wouldest keep me from evil, that it may not grieve me.*—I think this part of Jabez’s prayer will never be answered, but by the accomplishment of that promise, ‘I will sprinkle clean water upon thee, and thou shalt be clean,’ &c. for the soul that loves will be always grieved with any departure from the Lord; but he hath promised to cleanse us from all our idols; and self being the grand Baal, I will most heartily join you when you say ‘ask for me genuine poverty of spirit.’ Yes, my friend, let us *ask, seek, and knock*, for

when we have learned of *him* to be *meek and lowly*, we shall possess an heaven in our souls. *And God granted him that which he requested.*—Let us try what prayer can do. Let us keep in the faith and silence of true recollection, and *pray without ceasing*, till we can rejoice evermore, and in every thing give thanks, *in a more abundant manner* than we have yet experienced.

“I think it is time to bid you farewell, for you know not in how much pain I write; it at present so affects my head to look steadily on any thing; however, lame hand and lame head has striven for once to obey the dictates of my heart, which desires your spiritual enlargement, and that of those you mention. May the rich love of Jesus be made known to you all, prays your sincere friend and servant in Christ,

M. FLETCHER.

“*Madeley, August 27, 1793.*”

To the Editor of the Methodist Magazine.

“Teach us to feel another’s woe.”—POPE.

NOTHING can exceed the heartfelt satisfaction experienced on the reflection of having relieved the necessities, and alleviated the sufferings of the distressed; for these purposes it appears evident that the great Governor of the universe has very unequally distributed the comforts of this life. How then can any one who has this world’s goods, refuse to contribute some small gift to an object of commiseration, when its real state is represented to him?

Something similar to these reflections were suggested by reading the subjoined affecting anecdote, which I have transcribed from an old and scarce work, for your disposal.

Your’s, &c. H. BARDEN.

IN the year 1662, when Paris was afflicted with a long and severe famine, Monsieur de Sallo, returning from a summer evening’s walk, accompanied with only a page, was accosted by a man, who presented his pistol, and, in a manner far from hardened resolution, asked him for his money. M. de Sallo, observing that he came to the wrong person, and that he could obtain but little from him, added, “I have but three pistoles, which are not worth a scuffle, so much good may it do you with them; but, like a friend, let me tell you, you are going on in a very bad way.” The robber took them, and, without asking him for more, walked away with an air of dejection and terror.

The fellow was no sooner gone than M. de Sallo ordered his page to follow the robber, to observe where he went, and to bring him an account of all he should discover. The boy obeyed, pursued him through several obscure streets; and, at length, saw him enter a baker’s shop, where he observed him change one of the pistoles, and buy a large brown loaf; with this salutary purchase the robber went a few doors further; and, entering an alley, ascended several pair of stairs. The boy crept up after him to the topmost story, where he saw him go into a room, which was no otherwise illuminated than by the friendly light of the moon; and, peeping through a crevice, he perceived the

wretched man cast the loaf upon the floor, and, bursting into tears, cry out, "There, eat your fill, this is the dearest loaf I ever bought; I have robbed a gentleman of three pistoles; let us husband them well, and let me have no more teazings; for soon or late, these doings must bring me to ruin." His wife having calmed the agony of his mind, took up the loaf, and, cutting it, gave four pieces to four poor starving children.

The page having thus performed his commission, returned home, and gave his master an account of all he had seen and heard. Sallo, who was much moved, (what *Christian* breast can be unmoved at distress like this!) commanded the boy to call him at five the next morning. He rose accordingly, and took his boy with him to shew the way; he inquired of his neighbours the character of a man who lived in such a garret, with a wife and four children; by whom he was informed that he was a very industrious man, a tender husband, and a quiet neighbour; that his occupation was that of a shoemaker, and that he was a neat workman; but was overburdened with a family, and struggled hard to live in such dear times. Satisfied with this account, M. de Sallo ascended to the shoemaker's lodging, and knocking at the door, it was opened by the unhappy man himself; who, knowing him at first sight to be the gentleman whom he had robbed, prostrated himself at his feet. M. de Sallo desired him to make no noise, assuring him that he had not the least intention to hurt him. "You have a good character (said he) among your neighbours, but you must expect your life will be cut short, if you are so wicked as to continue the freedoms you took with me. Hold your hand; here are thirty pistoles to buy leather; husband it well, and set your children a laudable example. To put you out of further temptations to commit such ruinous and fatal actions, I will encourage your industry. I hear you are a neat workman; you shall therefore now take measure of me and my lad for two pair of shoes each, and he shall call upon you for them."

The whole family seemed absorbed in joy; amazement and gratitude, in some measure, deprived them of speech. M. de Sallo departed, greatly moved, and with a mind replete with satisfaction, at having saved a man from the commission of guilt, from an ignominious death, and perhaps from everlasting misery. Never was a day much better begun; the consciousness of having performed such an action, whenever it recurs to the mind, must be attended with pleasure; and that self-complacency which is more desirable than gold, will be ever the attendant on such truly Christian charity.

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To the Editor of the Methodist Magazine.

REV SIR,

As I have for some time noticed a most dreadful evil creeping into, and apparently gaining ground in, our chapels, namely, that of sleeping during the time of the sermon, and even under the most heart-searching discourses, I am induced to trouble you with the following excellent piece on the subject, copied from the *Youth's Maga-*

zine for 1815, which I should be glad to see inserted in your justly admired Miscellany; should you deem it at all calculated to answer the ends proposed, namely, the honour of Almighty God; and the good of poor lukewarm careless hearers.

I am, Rev. Sir,

Your most obedient humble servant,

St. Lawrence, Isle of Wight,

B. E. Q.

June 4th, 1818.

CARELESS HEARERS.

THERE are some persons whom no sun will tan, they keep their old complexion, under the most shining and burning light of the gospel, as ignorant and as profane as those who never saw the gospel-day. How dreadful is the state of such! Whilst the preaching of the gospel proves the *savour of life unto others*, unto them it is only a *savour of death unto death*. "The earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God; but that which beareth thorns and briars is rejected, and is nigh unto cursing; whose end is to be burned." What a lively representation is this of listless unprofitable hearers! One may almost suppose one sees written on the foreheads of such, "Vessels fitted (or fitting) for destruction."

When persons sleep under sermons, we may ask, in the language of the mariner to Joubah, "What meanest thou, O sleeper?" Do such expect revelations in dreams; do they mean an insult to the preacher; or do they intend hereby a bold barefaced contempt of God and his ordinances? Is it any wonder that God's Spirit appears to have left such alone? "Sleep on now and take your rest." No, the only wonder is that God ever permits them to awake again on this side hell! It is at once a wonder and a mercy that they do not sleep the sleep of everlasting death! We may, I think, here ask with much propriety, two questions:

1. Did any ever die asleep under a sermon?

2. If so, What became of their souls?

Let sleepers of this sort give the answer. We read of a certain captain who found a sentinel asleep on duty, and instantly ran him through with his sword, excusing himself thus, "Mortuum inveni, et mortuum reliqui;" which may be rendered, "I found him dead asleep, and left him asleep in death."

If God were to be thus severe, how many dreadful examples should we have in our different places of public worship! Some of these sleepers will tell us they really "cannot help" so doing. What abominable effrontery is this! Have they really some disease that necessarily subjects them to this, have they a lethargy? Then they are to be pitied, for then we expect they fall asleep at other times also; and when we see persons fall asleep eating their dinner, or counting their money, then, and not till then, can charity itself think well of them.

THOUGHTS ON THE EXERCISE OF SOCIAL PRAYER.

Extracted from a Letter on that Subject, by the Rev. JOHN NEWTON, Rector of St. Mary, Woolnoth, London.

It is much to be desired, that our hearts might be so affected with a sense of Divine things, and so closely engaged when we are worshipping God, that it might not be in the power of little circumstances to interrupt and perplex us, and to make us think the service wearisome, and the time which we employ in it tedious. But as our infirmities are many and great, and the enemy of our souls is watchful to discompose us, if care is not taken by those who lead in social prayer, the exercise which is approved by the judgment, may become a burden, and an occasion of sin. Complaints of this kind are frequent, and might perhaps be easily rectified, if the persons chiefly concerned were spoken to in love. But as they are usually the last who hear of it, it may perhaps be of service to communicate a few remarks on a subject of such general concern.

The chief fault of some good prayers is, that they are too long; not that I think we should pray by the clock, and limit ourselves precisely to a certain number of minutes; but it is better of the two, that the hearers should wish the prayer had been longer, than spend half or a considerable part of the time in wishing it was over. This is frequently owing to an unnecessary enlargement upon every circumstance that offers, as well as to the repetition of the same things. If we have been copious in pleading for spiritual blessings, it may be best to be brief and summary in the article of intercession for others; or if the frame of our spirits, or the circumstances of affairs, lead us to be more large and particular in laying the case of others before the Lord, respect should be had to this intention in the former part of the prayer. There are, doubtless, seasons when the Lord is pleased to favour those who pray with a peculiar liberty; they speak because they feel; they have a wrestling spirit, and hardly know how to leave off. When this is the case, they who join with them are seldom wearied, though the prayer should be protracted something beyond the usual limits. But I believe it sometimes happens, both in praying and in preaching, that we are apt to spin out our time to the greatest length when we have in reality the least to say. Long prayers should in general be avoided, especially where several persons are to pray successively; or else even spiritual hearers will be unable to keep up their attention. And here I would just notice an impropriety we sometimes meet with, that when a person gives expectation that he is just going to conclude his prayer, something not thought of in its proper place, occurring that instant to his mind, leads him, as it were, to begin again. But unless it is a matter of singular importance, it would be better omitted for that time.

The prayers of some good men are more like preaching than praying. They rather express the Lord's mind to the people, than the desires of the people to the Lord. Indeed this can hardly be called a prayer. It might in another place stand for part of a good sermon; but will afford little help to those who desire to pray with their hearts.

—Prayer should be sententious, and made up of breathings to the Lord, either of confession, petition, or praise. It should be not only scriptural and evangelical, but experimental, a simple and unstudied expression of the wants and feelings of the soul. It will be so if the heart is lively and affected in the duty; it must be so if the edification of others is the point in view.

Several books have been written to assist in the gift and exercise of prayer, as by Dr. Watts and others; and many useful hints may be borrowed from them; but a too close attention to the method and transitions therein recommended, gives an air of study and formality, and offends against that simplicity which is so essentially necessary to a good prayer, that no degree of acquired abilities can compensate for the want of it. It is possible to learn to pray mechanically, and by rule; but it is hardly possible to do so with acceptance, and benefit to others. When the several parts of invocation, adoration, confession, petition, &c. follow each other in a stated order, the hearer's mind generally goes before the speaker's voice, and we can form a tolerable conjecture what is to come next. On this account we often find that unlettered people, who have had little or no help from books, or rather have not been fettered by them, can pray with an unction and savour in an unpremeditated way, while the prayers of persons of much superior abilities, perhaps even of ministers themselves, are, though accurate and regular, so dry and starched, that they afford little either of pleasure or profit to a spiritual mind. The spirit of prayer is the fruit and token of the Spirit of adoption. The studied addresses with which some approach the throne of grace, reminds us of a stranger's coming to a great man's door; he knocks and waits, sends in his name, and goes through a course of ceremony, before he gains admittance; while a child of the family uses no ceremony at all, but enters freely when he pleases, because he knows he is at home. It is true, we ought always to draw near the Lord with great humiliation of spirit, and a sense of our unworthiness. But this spirit is not always best expressed or promoted by a pompous enumeration of the names and titles of the God with whom we have to do, or by fixing in our minds beforehand the exact order in which we propose to arrange the several parts of our prayer. Some attention to method may be proper for the prevention of repetitions; and plain people may be a little defective in it sometimes; but this defect will not be half so tiresome and disagreeable as a studied and artificial exactness.

Many, perhaps most people who pray in public, have some favourite word or expression which recurs too often in their prayers, and is frequently used as a mere expletive, having no necessary connection with the sense of what they are speaking. The most disagreeable of these is, when the name of the blessed God, with the addition of perhaps one or more epithets, as *Great, Glorious, Holy, Almighty, &c.* is introduced so often, and without necessity, as seems neither to indicate a due reverence in the person who uses it, nor suited to excite reverence in those who hear. I will not say that this is taking the name of God in vain, in the usual sense of the phrase; it is, however, a great impropriety, and should be guarded against. It would be well

if they who are accustomed to use redundant expressions, had a friend to give them a caution, as they might, with a little care, be retrenched; and hardly any person can be sensible of the little peculiarities he may inadvertently adopt, unless he is told of it.

There are several things likewise respecting the voice and manner of prayer, which a person may, with due care, correct in himself, and which, if generally corrected, would make meetings for prayer more pleasant than they sometimes are. These I shall mention by pairs, as the happy and agreeable way is a medium between two inconvenient extremes.

Very loud speaking is a fault, when the size of the place and the number of hearers do not render it necessary. The end of speaking, is to be heard: and, when that end is attained, a greater elevation of the voice is frequently hurtful to the speaker, and is more likely to confuse a hearer than to fix his attention. I do not deny but allowance must be made for constitution, and the warmth of the passions, which dispose some to speak louder than others. Yet such will do well to restrain themselves as much as they can. It may seem indeed to indicate great earnestness, and that the heart is much affected; yet is often but false fire. It may be thought speaking with power; but a person who is favoured with the Lord's presence may pray with power in a moderate voice; and there may be very little power of the Spirit, though the voice should be heard in the street and neighbourhood.

The other extreme, of speaking too low, is not so frequent; but if we are not heard, we might as well altogether hold our peace. It exhausts the spirits, and wearies the attention, to be listening for a length of time to a very low voice. Some words or sentences will be lost, which will render what is heard less intelligible and agreeable. If the speaker can be heard by the person farthest distant from him, the rest will hear of course.

The tone of the voice is likewise to be regarded. Some have a tone in prayer so very different from their usual way of speaking, that their nearest friends, if not accustomed to them, could hardly know them by their voice. Sometimes the tone is changed, perhaps more than once, so that if our eyes did not give us more certain information than our ears, we might think two or three persons had been speaking by turns. It is a pity that when we approve what is spoken, we should be so easily disconcerted by an awkwardness of delivery; yet so it often is, and probably so it will be, in the present weak and imperfect state of human nature. It is more to be lamented than wondered at, that sincere Christians are sometimes forced to confess, "He is a good man, and his prayers, as to their substance, are spiritual and judicious; but there is something so displeasing in his manner, that I am always uneasy when I hear him."

Contrary to this, and still more offensive, is a custom that some have of talking to the Lord in prayer. It is their natural voice indeed; but it is that expression of it which they use upon the most familiar and trivial occasions. The human voice is capable of so many inflections and variations, that it can adapt itself to the different sensations of our mind, as joy, sorrow, fear, desire, &c. If a man was pleading for

his life, or expressing his thanks to the king for a pardon, common sense and decency would teach him a suitableness of manner; and any one who could not understand his language, might know by the sound of his words that he was not making a bargain, or telling a story. How much more, when we speak to the King of kings, should the consideration of his glory, and our own vileness, and of the important concerns we are engaged in before him, impress us with an air of seriousness and reverence, and prevent us from speaking to him as if he was altogether such an one as ourselves? The liberty to which we are called by the gospel, does not at all encourage such a pertness and familiarity, as it would be unbecoming to use towards a fellow-worm who was a little advanced above us in worldly dignity.

I shall be glad if these hints be of any service to those who desire to worship God in spirit and in truth, and who wish that whatever has a tendency to damp the spirit of devotion, either in themselves or in others, might be avoided. It is a point of delicacy and difficulty to tell any one what we wish could be altered in his manner of prayer; but it can give no just offence to ask a friend if he has read a tract, entitled "Thoughts on the Exercise of Social Prayer," extracted from a letter on that subject, by the Rev. JOHN NEWTON, Rector of St. Mary, Woolnoth, London.

ON PUBLIC SINGING.

MR. EDITOR,

THE amazingly rapid extension of pure and undefiled religion in the course of the last century, is matter of delight and gratulation to every lover of God and man. The good that has been done, directly and indirectly, by the people in connection with the late Rev. John Wesley, must fill the breasts of Methodists in particular, with unspeakable joy; and, while it gives indubitable proof of the strength of intellect, and ardor of zeal, possessed by the founder of Methodism, leaves us no room to doubt that he was under the direction of an ever-erring and gracious Providence.

An attention to the plans of the Rev. John Wesley will enable us to discover the admirable gospel simplicity which he steadily kept in view. The gospel of Jesus Christ was his model, and its unimposing artlessness is observable in all his plans. No gaudy trappings to catch the wandering eye of folly. No splendid ceremonies to nourish in the heart the love of pomp. Nothing for mere ornament. In his extensive plans, all was useful, all was important.

A rigid adherence to the simplicity of Methodism has, under God, maintained the purity of our doctrines and the vigour of our discipline. But allow me, Sir, to say that there is one part of our excellent economy, which, I fear, is in danger of losing its characteristic mark. I refer in particular to the *singing* department. The anti-scriptural associations, airy tunes, and indevout practices of many of our choirs, have not only made our glorying void, but have scandalised Christianity itself. I am perfectly aware, Sir, that I tread on tender ground, but a sense of duty, and a wish to correct abuses, impel me on.

It is quite unnecessary to prove that singing is an important part of the worship of God. It must be acknowledged also, that singing produces a wonderful effect on the human passions. But here is its danger. For, unless the effects of music are chastened by the sobriety of religion, the exhilarated spirits will be carried far beyond the bounds of discretion.

There is not a doubt, I suppose, that singing was early introduced into the service of the sanctuary. The first religious song we meet with in Scripture, is that beautiful ode, composed by Moses, on the destruction of Pharaoh and his host in the Red Sea, (Exod xv.) The regularity and beauty of this piece would, however, lead me to suppose that sacred compositions of this sort had been cultivated long before; and, indeed, some such poetical productions as Jacob's blessing to his sons, (Gen. xlix.) are proofs of this supposition. In the tabernacle and temple services, special laws were given by God himself, for the regulation of this part of the worship; and for the dress and support of the singers. And, it appears, from the mention of the timbrels of Miriam, the harp of David, &c. that under the symbolical dispensation of the law, instruments were frequently associated with voices in this part of the service. Whether the heathens borrowed this part of their worship from the Hebrews, I know not; but it is certain that in their religious services, music was a favourite and important appendage. But, although instruments of music, and exclusive choirs of singers were used by *Pagans*, or even by the worshippers of the true God, under the *legal dispensation*, it by no means follows that a *Christian* congregation must collect into an orchestra a certain number of singing men and singing women, and commit to them, by a kind of charter, the exclusive right of monopolizing one branch of the public service of Almighty God. The gospel ritual, with all its prescriptions, is the most artless imaginable. The splendid and significant emblems of the Mosaic dispensation have found their consummation, and have disappeared. Priestly robes, choirs of singers, sounding trumpets, harps, sackbuts, and psalteries, are removed from the worship of that Being who is *worshipped in spirit and in truth*. It is true that Jesus Christ, according to the Jewish custom, sung a hymn at the celebration of the Passover, (Mat. xxvi, 30,) but in this he was joined by his disciples, for the verse referred to expressly says, "When *they* had sung a hymn," &c. Now in what a ridiculous light would this solemn event appear, were we to imagine the Saviour of the world pitching a sprightly tone, while, as the manner of some in our day is, some of his disciples were screaming *counter*, and others *them* roaring out the *bass*. We find also that when Paul and his companions were in prison at Philippi, they contrived to sing without an accompaniment of flutes, clarionets, bassons, &c. And, indeed, I conceive, if all these appendages were necessary, the unscientific Christian, when merry, would find some difficulty in obeying the direction of St. James, in singing psalms. In short, Sir, I apprehend that the introduction of choirs and instruments into the Christian church, was one of those unnatural compliances with heathenism, which, in and about the time of Constantine the Great, have gone to accommodate the gospel of Christ to the spirit and amusements of the world.

To conclude, Sir, I confess that my opinion is, that the formation of choirs, is a violation of the public rights, and leads to an improper association of converted and unconverted persons—an imprudent intercourse of the sexes—frequent altercations between ministers and people—private animosities and church distractions. I must therefore believe that they are serious evils. And I cannot but express a wish that the individuals composing our numerous congregations would each and all, heartily engage in the most delightful duty of publicly singing the praises of God in his sanctuary. B.

WELSH INDIANS.

Lieutenant Roberts's account of his interview with a Chief of the Welsh Indians; translated by Mr. Thomas Roberts, from the Great, printed in 1805.

In the year 1801, being at the city of Washington, in America, I happened to be at an hotel, smoking my segar, according to the custom of the country, and there was a young lad, a native of Wales, a waiter in the house; and because he had displeased me by bringing me a glass of brandy and water, warm, instead of cold, I said to him, jocosely, in Welsh, *I'll give thee a good beating!*

There happened to be at the time in the same room one of the secondary Indian chiefs, who, on my pronouncing those words, rose up in a great hurry, stretching forth his hand, at the same time asking me, in the ancient British tongue, "Is that thy language?" I answered in the affirmative, shaking hands at the same time; and the chief said, that it was likewise his language, and the language of his father and mother, and of his nation. I said to him, so it is the language of my father and mother, and also of my country. Upon this the Indian began to inquire from whence I came, and I replied, from Wales; but he had never heard a word about such a place. I explained, that Wales was a principality in a kingdom called England. He had heard of England, and of the English, but never of such a place as Wales.

I asked him if there were any traditions amongst them, whence their ancestors had come from. He said, there were; and that they had come from a far distant country, very far in the east, and from over the great waters. I conversed with him in Welsh and English: he knew Welsh better than I did; and, as I asked him to count in Welsh, he immediately counted to a hundred or more. He knew English very well, because he was in the habit of trading with the English-Americans. Amongst several other things I asked him, how they came to retain their language so well, from mixing with the languages of the other Indians? He answered, that they had a law, or an established custom, in their country, forbidding any to teach their children another language until they had attained the age of twelve years; and that after that age they were at liberty to learn any language they pleased. I asked him if he would like to go to England and Wales; he replied, that he had not the least inclination to leave his native country; and that he would sooner live in a wigwam than

in a palace. He had ornamented his naked arms with bracelets; on his head were placed ostrich feathers.

I was astonished and greatly amazed when I saw and heard such a man, who had painted his face of a yellowish red, and of such an appearance, speaking the ancient British language as fluently as if he had been born and brought up in the vicinity of Snowden. His hair was shaved, excepting round the crown of his head, and there it was very long, and neatly platted; and it was on the crown of his head he had placed the ostrich feathers, which I mentioned before, to ornament himself.

The situation of those Indians is about 800 miles south-west of Philadelphia, according to his statement; and they are called in general the *Asguaws*, or the *Asguaw* nation.*

The chief courted my society astonishingly, seeing that we were descended from the same people. He used to call upon me almost every day, and take me to the woods to shew me the virtue of the various herbs which grew there, and which were best to cure or remedy all sorts of fevers; for neither he nor his kindred were acquainted with compound medicine.

JOSEPH ROBERTS,

Formerly of Hawarden, Flintshire,
North Wales.

* Among the great variety of accounts of the Welsh Indians, formerly collected, some of them point out a tribe of them agreeing in situation with the above; but the main body of this people is represented as situated at a very great distance from this, as we conceive, a detached party; their country being on the upper branches of the Missouri, coming from the south-west; and generally denominated *Padoucas*, and *White Padoucas*, in late maps; but in some early maps they are called *Matocantos*. They are also called the *White Indians*, and *Civilized Indians*, in the United States. The Indians about the Illinois territory call them the *Mud Indians*, on account of their coming to the trading posts, down the Missouri, at the seasons when that river is flooded, by reason of there being not sufficient water for the passage of boats in the upper branches, from whence they come, at other times.

RELIGIOUS INTELLIGENCE.

OF THE METHODIST CONFERENCE.

An Account of the Seventy-fifth Annual Conference of the Preachers in the Connexion established by the late Rev. JOHN WESLEY, begun at LEEDS, July 27, 1818.

THE Committee, composed of a representative from each district, assembled on Monday the 20th, and prepared a plan of the stations of the preachers for the ensuing year. The Committee of Examination and Finance for Missionary Affairs also met on the Friday following, and investigated the Treasurer's accounts of Missionary receipts and disbursements for the preceding year, together with all questions connected with the Financial Department, and the general Annual Report of the state of our Missions, prepared by the Executive Committee. Although most of the preachers, who had laboured in the adjacent parts, whether of Yorkshire or Lancashire, had remained in their circuits to supply their chapels on the following Lord's day; yet, on Saturday the 25th, near 300 were assembled in Leeds; and on Sunday the 26th, all our chapels in that town and neighbourhood were occupied by a change of preachers, and were very much crowded. Most or all of the discourses delivered were heard with fixed attention and great interest, and, we trust, with a lastingly good effect. The consideration that so great a number of preachers, (no fewer than 6,) had departed this life since the preceding Conference, and several of them in the midst of their days, and prospects of usefulness, gave peculiar solemnity to the services of the day; services which, we doubt not, will be remembered with grati-

tude in eternity.—On the following morning, July 27, at six, the Conference commenced its sittings, when, after filling the places of those preachers, who, either by death or through being superannuated, had ceased to be members of the legal Conference, (consisting of one hundred,) Mr. JONATHAN EDMONDSON was chosen President, and Mr. JABEZ BUNTING, Secretary; and the various subordinate officers were afterwards elected, in the usual manner.

An account was then taken of those who had died during the year, whether in the United Kingdom of Britain and Ireland, or on foreign stations; and the circumstances of their departure were related, and their characters drawn, by those brethren with whom they had of late laboured, or who were best acquainted with them. And it afforded great satisfaction and consolation to the Conference that they had all adorned the gospel in their lives, had been more or less successful in the work of the ministry, in turning men to righteousness, and had left behind them testimonies evincing that there is no cause to entertain any doubt of their future and eternal happiness. We are happy to add that while the great Master of the vineyard has been removing these faithful labourers, he has also been raising up others, of great promise, to succeed them, shewing thereby his regard for, and kind attention to, the wants of the Connexion.

Sunday, August 2, was a still more glorious day than the preceding sabbath. The preachers of the old chapel were Mr. Bardsley, at seven in the morning; Mr. Benson, at half past ten; and Mr. Brownell, at half past two; and at six the President. In Albion chapel, at half past ten, Mr. Atmore officiated; in the afternoon, Mr. John Davies; and at six in the evening, Mr. Benson. In Wesley chapel, (Meadow-lane,) at seven in the morning, Mr. H. Ransom preached; at half past ten, Mr. H. Moon; in the afternoon, Mr. A. Farrer; and at six, Mr. R. Newton. In the Rev. Mr. Langdon's chapel, near the old chapel, at six in the evening, Mr. Thomas Wood; in the Rev. Mr. Parson's chapel, at six in the evening, Mr. A. Farrer. And in the Rev. Mr. Eccle's chapel, in the forenoon, Mr. Val. Ward; in the afternoon, Mr. J. Lancaster; and at six, Mr. W. Henshaw. In addition to these places and services, and those in the chapels at Hunslet, Holbeck, Armley, Wortley, Bramley, Pudsey, Woodhouse, Chapel-towa, Rothwell, and Woodlesford, all within three or four miles, and several of them within one mile of Leeds, it is supposed there were upwards of 21 congregations out of doors in various parts of the town. Even at seven in the morning, the old chapel so overflowed that there were two large congregations out of doors. The sermons delivered this day, as well as most or all of those delivered in the preceding, and following days, during the Conference, were, we doubt not, attended with special blessings to thousands. We might, were we so disposed, single out a few of them, and represent them as peculiarly instructive and affecting, but they were in general so replete with good sense and scriptural doctrine, and so well calculated to bring sinners to repentance, and build up true believers in faith and holiness, or, in other words, to promote the interests of true religion, that (as we said concerning those delivered in 1816) "to compare their respective merits, or particularize such of them as we conceive to have had the greater worth, might be justly deemed invidious."

On the following day, August 3, upwards of thirty preachers were examined by the President, before the Conference, who had travelled four, and several of them more years, as a preparatory measure for their being received into full connexion, in the presence of the congregation. The multitude of people attempting to gain admittance into the old chapel this evening was so great, that, in addition to the crowded congregation within, there were three congregations on the outside. On the next day the preachers, who had been examined the preceding evening, were admitted into full connexion, in the presence of the congregation, and solemnly set apart for the important work, to which they had devoted themselves, by prayer offered for them, and suitable advice given them by the President and others. The rest of this week was occupied partly in making such changes in the plan of stations, as appeared to be necessary or expedient, and partly in forming such rules and regulations as, it was judged, were calculated to promote the prosperity of the cause of God and true religion at home and abroad.

On Saturday, before the sittings for the day were closed, a number of the boys from Woodhouse-grove School were admitted into the Conference, with many of the members of the Leeds Society and others, when one of the boys delivered an elegant and appropriate Latin oration; and another, one in English. After which, at the request of the President and others, Mr. Benson addressed them on the importance of their possessing true religion, and giving the utmost diligence to attain the branches of learning taught in the seminary into which they had been admitted. They were then dismissed, with earnest prayer to God for his blessing upon them.

OBITUARY.

Of the Preachers, who had died since the Conference in 1817, and before the present Conference had concluded their sittings, they give the following character :

1. **WILLIAM BEACOCK** ; who went as a missionary to the West Indies, in the year 1815. In reference to this excellent young man, one of the missionaries says, " I first became acquainted with our dear brother, in the island of St. Vincents ; and, after he left that place, carried on a correspondence with him till near the time of his death. From first to last, I found him to be a man of eminent piety. His charity, diligence, zeal, humility, resignation, and love, I scarcely ever saw equalled. He took cold by sailing in an open boat for Prince Rupert's Bay ; and though no danger was at first apprehended, a fever ensued, which became more and more violent, till it terminated in his death, on the 29th of August, 1817. During his affliction he expressed a strong confidence in God, and his mind was kept in perfect peace."—Of Mr. Beacock, see a further account in a letter from Mr. Rayner, published in the Magazine for March, 1818.

2. **JOSEPH WARD** ; who was sent as a missionary to the Bahamas, in the year 1814, and after labouring zealously and faithfully for nearly three years, was called to his eternal home, on Sunday, September 21, 1817. The following account of his affliction and death was given by Mr. Rutledge, who was with him during the mournful scene: " On Monday, the 15th of September, though very unwell, he preached in the evening at Nassau, and resumed his labours on the following evening ; but I had to finish the service for him. On the Wednesday morning I found him in a high and apparently bad fever. Two medical gentlemen attended him ; but all their efforts to abate the severity of his disorder were ineffectual. For three days we thought him to be recovering ; but on the Sunday morning he began to change for death. That day he spent in prayer, and in exhorting the people who visited him ; occasionally singing praise to God, and expressing the utmost cheerfulness and exultation in the prospect of eternal glory. His funeral was probably the largest ever seen in Nassau. The white inhabitants attended with every token of respect ; and the behaviour of our black people deeply affected the spectators in general."—Of Mr. Ward's affliction and death, the reader may see a further account in our number for January last, 69.

3. **GEORGE SYKES, jun.** In the year 1807 he entered upon the work of an Itinerant Preacher, and laboured with acceptance, and profit to the people, for nearly ten years. His last appointment was to Paisley, in Scotland, where he continued to exercise his ministry till March, 1817, when he was obliged to desist on account of ill health. In his affliction he was resigned to the Divine will, and expressed confidence in the Lord as the God of his salvation. Just before his departure he desired his wife to read to him the 5th chapter of the 2d epistle to the Corinthians ; " Which (said he) describes my present experience. I have a building of God, a house not made with hands, eternal in the heavens. I am happy, and have been particularly so for the two or three last days." Having committed his wife and child to the care of Divine Providence, he died in great peace and holy triumph, on the 18th day of October, 1817, in the thirty-fifth year of his age, and the eleventh of his itinerancy. He was a man of deep piety, of sound judgment, of great diligence, and of promising talents.

4. **JOHN JACKSON** ; a young man of great promise in the church of Christ. He had laboured only about eight months in the Aberdeen circuit, and about three months in the Banff circuit, when the great Lord of the harvest, in his mysterious providence, was pleased to call his labourer home. In the above mentioned circuits he evinced genuine piety and fervent zeal, with an earnest desire to obtain an increase of useful knowledge, and to become a workman that needed not to be ashamed. Upon entering his labours in his last circuit, he manifested an ardent concern for the revival of the work of God, and was likely to be extensively useful. The oldest members of the Society were pleased with his knowledge, and with the depth of his experience. He died in the full triumph of faith, Nov. 9, 1817.—See a larger account of Mr. Jackson in our number for February last, p. 149.

5. **JOHN D. ALLEN** ; who entered upon the work of the ministry in the year 1813 ; and was appointed as a missionary to the island of Nevis, in the West Indies. He laboured with much zeal and faithfulness for some time before his health began to decline ; and did not return to his native land till his brethren in

the district were fully persuaded that this measure was necessary in order to the preservation of his life. In the month of June, 1817, he arrived in a very debilitated state, and gradually sunk under the pressure of affliction, till his spirit returned to God who gave it. He died in November, 1817. He was a young man of an amiable disposition, and of genuine piety; and though early called into the eternal world, we have reason to believe that he was fully prepared for the paradise of God.

6. MICHAEL HEAD. This excellent man went as a missionary to the Bahamas, in the year 1815, and after labouring with much zeal and success for nearly three years, was called to the rest of eternal glory. The last sermon he ever preached was from the words of Job; "I know that my Redeemer liveth." Soon after this he was attacked by a violent fever, which terminated in his death, Nov. 18, 1817. During his affliction, his mind was sometimes in heaviness through manifold temptations; but through the blood of the everlasting covenant he became more than conqueror, and his soul was filled with peace and joy through believing. His last words were, "Come, O come, and take me!"—Of the sickness and death of this missionary, see a long account in our number for March last, p. 226.

7. JONATHAN PARKIN. He was brought to a knowledge of God in Sheffield, when young in years, and from the time of his conversion walked closely and humbly with God. A full and permanent conviction of his being called to preach the gospel, led him to take up his cross, first as a local preacher, and afterwards as an itinerant minister in our connexion. In coming out to travel he made a sacrifice of very lucrative prospects, which he had from a rich relation; but he counted all these as dross, that he might win souls to Christ, and enjoy the Divine approbation. During the thirty-five years of his itinerancy his character as a Christian and a preacher, was eminently irreproachable; and his ministry was acceptable and useful, especially in building up believers in their most holy faith. Although in his natural state levity was his besetting sin, Divine grace had given him such a complete victory, that his habitual seriousness became remarkable. He poured out his blood and soul together, (by the rupture of a blood vessel,) on the 29th of November, 1817. He exclaimed, when dying, "I leave the world possessed of those consolations which I have preached to others."—See some further

particulars respecting the death of Mr. Parkin, p. 69, in the number for January last.

8. THOMAS WELTON. He was a man of primitive simplicity of spirit, and of unaffected piety. He was plain in his manners, friendly in his disposition, and laborious and diligent in his Christian calling. In his youth he was brought to a saving knowledge of Divine things, and was called to the Christian ministry when somewhat advanced in life. He travelled more than nineteen years, with an unblemished character, was useful in the church, and affectionately esteemed by his colleagues. After a severe affliction of nine weeks, he died, full of faith and of the Holy Ghost, on the 19th of December, 1817, in the fiftieth year of his age.

9. JOSEPH DAKIN. He was a native of Castleton, in Derbyshire. In the early part of his life he was converted to God, through the instrumentality of the Methodists; and after having laboured for a season in a local capacity, entered upon the work of a travelling preacher. His zeal for the salvation of immortal souls prompted him to exertions beyond his strength; in consequence of which his health began to decline, in the fifth year of his itinerancy. In his debilitated state he broke a blood vessel, which obliged him for ever to desist from his labours. In his last illness he said to a friend, "I am happy in the Lord, and ready for my departure. I am as sure of my heavenly inheritance as if I were already in possession of it." He died at Thirk, Jan. 8th, 1818, aged thirty-one years.—Of him see further particulars, p. 225 of the present volume.

10. ROBERT ROBERTS. He was born at Bonum, near Corwen, in North Wales; and was one of the first fruits of our mission in the principality. He was truly a man of God, and his life was a comment on the doctrines which he believed and taught. His communion with God was deep, and his gift in prayer singularly great. He entered upon the work of the ministry with much diffidence, and was admitted on trial as an itinerant preacher, at the Conference, in 1803. He continued to travel among us till about twelve months before his death; when, in consequence of weakness, he was obliged to desist from his work, to which (to use his own language) he "died a martyr." The day before his death he said, "I have, from my youth, feared and loved God, and I have no doubt of my acceptance with him, through Jesus Christ." The next morn-

ing he requested his wife to lift him up, and then said, "My dear, I am going to leave you, but the Lord will be with you. Jesus Christ hath washed away all my sins with his most precious blood." While in the act of uttering these words, his spirit took its flight to the paradise of God. He died on Friday, January the 16th, 1818, in the thirty-fourth year of his age, and the fifteenth of his itinerancy.—In a letter of Mr. O. DAVIES, recorded in our number for April, p. 308, a further account is given of this brother.

11. WILLIAM ASHMAN. He was a native of Hoicombe, in the county of Somerset. From his journal it appears that at a very early period of life he possessed the fear of God, and felt the drawings of the Spirit. His conversion took place when he was about seventeen years old. He entered on his itinerant labours in the year 1765. At that very early period of Methodism, he, as well as his brethren in the ministry, endured great hardships, and passed through many difficulties. He desisted from travelling, as a regular preacher, twenty years previous to his dissolution. He lived at his native place, where he continued to exercise his ministry, and to act as a class-leader, till within a short time of his death, which happened on the 9th of February, 1818. At the close of life he declared himself to be very happy in God, and perfectly resigned to his will.

12. JOHN WITTAN. He was born at Sutton, in the parish of Kildwick, Yorkshire. At an early period of life, he was brought to a knowledge of the truth by the instrumentality of the Rev. Mr. GRIMSHAW, of Harworth. He commenced his itinerant labours in the year 1767; and travelled forty-four years in various parts of England and Ireland. His piety was genuine, and his life exemplary. Being interrogated respecting the state of his mind, a little before his death, he replied, "I want to be filled with God;" and afterwards declared that this desire was realized. In the extremity of his affliction, he said, "Come, Lord Jesus, and take me to thyself;" and calmly resigned his spirit to God, in the 81st year of his age. He died near the place of his nativity, February 16, 1818.

13. EDWARD HARE. He was well known in our connexion as a man of no ordinary talents and character. Possessed of a strong and penetrating mind, enjoying the advantages of a respectable education, and habituated in early life to reading and reflection, he acquired such mental and moral qualifications as com-

manded general esteem. A sound conversion to God, by the instrumentality of the Methodists, gave a full determination to his character and pursuits. He now burned with zeal to preach the glorious gospel of the blessed God; and under the instruction and encouragement of his friend Mr. BENSON, entered upon the Christian ministry. His intense and incessant application to study, and his extraordinary exertions in the pulpit, were, for some years, seen to prey upon his health; but nothing could abate the ardour of his mind, or induce him in the least degree to relax in his diligence. A pulmonary consumption at length ensued, which baffled all the efforts of the faculty, and terminated his valuable life in the 43d year of his age, and the 20th of his ministry. He died at Exeter, whither he had gone for the benefit of the air, gloriously exulting in the prospect of a blessed immortality.

With the doctrines and discipline of Methodism he was deeply and extensively acquainted; and his numerous writings in their defence are distinguished by honest zeal and great force of argument. A little before his death, when interrogated concerning his views of those doctrines which he had preached and defended, he replied, "They are interwoven with my existence. I might as well attempt to think myself a mere imagination, as strive to disbelieve any one of them. The great doctrines of Methodism I love. It is by insisting upon them that good is done. In fact, little good is done in the world without a proportionate share of the vital articles of Methodism."

He was a man of great uprightness and integrity; and as a counsellor and fellow-helper with his brethren, his wisdom and firmness were universally acknowledged. At the same time nothing could exceed his attention to the best interests of his family. During his last illness he exclaimed in the hearing of his afflicted wife, "God bless the dear children, they will never know how much their father cared for them." At another time, when he perceived her kneeling by his bed-side, he said, in the most affecting manner, "God will be your's;" adding, with a faltering voice, "A Father! a Father to the children!" His friends, to whom he was equally affectionate and faithful, and the Methodist body, with whom he laboured with high reputation and great success, will long remember the happiness which they enjoyed in the private and public communications of this great and good man.—The death of this much respected brother was mentioned, p. 387 of the number for May.

14. **SAMUEL KITTLE.** He was a man of inflexible integrity and genuine piety. When about seventeen years of age he was awakened to a discovery of his sin and danger; under a sermon preached by the Rev. Joseph Benson, then in the Birmingham circuit. Having fled for refuge to lay hold of the hope set before him; and having obtained a sense of his acceptance with God, through faith in Jesus Christ, he solemnly dedicated himself to the service of the church. In the year 1800, he was called out as a travelling preacher, and for eighteen years laboured in the Lord's vineyard with zeal, acceptance, and success. During his protracted illness, and in the immediate prospect of death, he possessed his soul in patience, and was resigned to the will of God. He had hope in death, and his end was peace. He entered into the joy of his Lord on Monday, March 30, 1818, aged 43 years. See a further account p. 367, of this vol.

15. **STEPHEN BUTLER.** Even in his unregenerate state, he paid a strict attention to veracity, and was preserved from open vice. In the eighteenth year of his age, he began to think seriously about the salvation of his soul; and under a strong conviction of his lost estate, sought and found redemption through the blood of Jesus Christ. He entered upon the work of the ministry with fear and trembling, and maintained an unblemished character to the end of his earthly course. He was naturally reserved, though always ready to give a reason of the hope which was in him. For some months previous to the last Conference, he had strong symptoms of a consumption; and being exposed to night air, and to cold lodgings, the disease assumed a more serious form, and soon terminated his useful labours. He died on the 30th of March, 1818, in the 36th year of his age, and the 16th of his itinerancy. See p. 387.

16. **THOMAS VASEY, jun.** (whose death was mentioned p. 553.) He was a native of Tollerton, near Easingwold, in Yorkshire; and was converted to God in the sixteenth year of his age. He commenced his itinerant labours in the year 1800, and faithfully discharged the momentous duties of his office till within a few days of his death. He possessed a sound and discriminating judgment, and was strongly attached to the doctrines and discipline of Methodism. It was his general endeavour to live so as to please God, and he found of him in peace, without spot and blameless. His sermons were characterized by simplicity, energy, and pointed application to the consciences of his hearers; and his talents were such as

rendered him very acceptable and useful in the circuits where he laboured: many were awakened and converted through his instrumentality. During his illness, he mentioned with lively emotion the doctrines of justification by faith, the direct witness of the Spirit, and present salvation; which, said he, are the glory of Methodism. Some of his last words were, "Come, Lord Jesus, come quickly!" He died May 5th, 1818, in the 39th year of his age. See p. 553.

17. **JOHN SMITH, 2d.** He entered upon the work of a travelling preacher in the year 1808; and, after labouring some years in our regular circuits, offered himself as a Missionary to the West Indies. But soon after his appointment to the island of St. Eustatius, it pleased God to call him to his eternal rest. He was a man of deep piety, was much in prayer, and lived in the spirit of his Divine Master. Though his talents were not brilliant, they rendered him generally acceptable, and the Lord gave him many seals to his ministry. He died May 14, 1818.

18. **GEORGE STORY.** He was an old disciple, and faithful labourer in the Lord's vineyard. His piety was genuine, and uniformly evidenced by a life and conversation unblamable and holy. His views of Christianity, in all its branches, were clear and correct, and his attachment to every part of Methodism, steady and uninterrupted. He believed and loved our doctrines, which he considered as being those of the Scriptures, and perfectly approved of our discipline, and took all opportunities of enforcing it. He was received as an itinerant preacher in the year 1769, continued to travel in various parts of England, Scotland, and Ireland for twenty-nine years, and had proofs that his labours were attended with success. In the year 1792 he was appointed Editor of our Magazine, and other publications, and a few years after Superintendent of our Printing-Office, the duties of which departments he discharged to the satisfaction of the Conference and to his own credit, until his various infirmities rendered it necessary that he should be released from them. The weakness attendant upon age came very gradually upon him, until within a few months of his death, when his strength of body, and the faculties of his mind decayed apace. His end was peaceful and serene, as his life had been meek, gentle, and temperate. A short time before his death, to a friend who asked him concerning his prospects into eternity, he said, "I feel Christ to be more precious to my soul than ever."

19. **WILLIAM TURTON.** He was a man of colour, and a native of Barbadoes, in the West Indies, where he was awakened and converted to God. Some time after he entered upon the ministry; and in the year 1798, was appointed to the Missionary work. He discharged the duties of his office with fidelity and zeal for nearly twenty years; and, through the Divine blessing, was extensively useful in the Bahama Islands. About two years ago his strength began to decline; but as he was unwilling to retire from the work, continued to labour to the utmost of his ability, till he was under the necessity of giving up that employment which had long been the delight of his soul. After lingering some time, he was called to his heavenly home, in the 57th year of his age. The last words which were heard from his dying lips, were, "Glory be to God." For a further account of Mr. Turton, see a letter of Mr. Rutledge to Mr. Benson, page 720.

20. **JAMES NEEDHAM.** He was a man of eminent piety, and of unblemished conduct. He travelled with great acceptance for nineteen years, and was very useful in every circuit where he was stationed. His amiable temper, his faithful ministry, and his unwearied diligence in the discharge of every duty, endeared him to the whole of his acquaintance. After an illness of three days, during which he was kept in perfect peace, he finished his earthly course, and entered into his Master's joy. His death may be justly considered as a serious loss to the Methodist connexion; but the residue of the Spirit is with the Lord, who will not fail to provide his people with a supply of faithful ministers. He died on June 27, 1818, in the 46th year of his age.

21. **JOHN TOWNSEND.** He was brought to a knowledge of God in early life; and soon after his conversion began to preach the unsearchable riches of Christ. His piety was deep and unquestionable; his general behaviour was blameless and irreproachable, and his talents such as rendered him acceptable and useful wherever he laboured. He had a deep sense of the importance of a faithful discharge of the gospel-ministry, and entered into the most solemn engagements with God, that he might approve himself to him, and be found of him at last without spot and blameless. He once observed to a respectable colleague, that his aim was, "Not to be a great preacher, but a good man;" which, in the opinion of his friend, was the way to true greatness. The subsequent conduct of Brother Townsend shewed the sincerity of his ob-

servation, and the excellency of the sentiment. His heart was in his work to the last; and when he saw that his hopes of returning to his former labours were never to be realized, he said, with deep feeling, "The will of the Lord be done." His death was sudden. He rose from his bed early in the morning, and laying himself down again, in a few minutes breathed his last, in the 57th year of his age.

22. **JOSEPH KITCHEN.** He was a man of unaffected piety and strict integrity. He began his itinerancy in the year 1799, and laboured with approbation and success in the circuits to which he was appointed. During the last year of his life he was greatly debilitated, but did not remit his public labours till within a few weeks of his decease. For three days before his death he endured a great fight of affliction; he was, however, perfectly recollected, resigned to the will of God, and possessed of an unshaken confidence in the God of his salvation. He bore a noble testimony to the efficacy of Divine grace, to all who visited him. Some of his last sentences were, "I feel the power of religion; my confidence in God is firm; Jesus Christ is precious: I have no dependence on any thing I ever did, or now suffer: all my hope is in the blood of Christ." He exchanged the earthly house of his tabernacle for a house not made with hands, eternal in the heavens, on Monday the 27th of July, 1818, in the 48th year of his age, and the 19th of his itinerancy.

23. **JOHN WILTSHAW.** He was a native of the Leek circuit, and for many years laboured as an itinerant preacher. In the year 1809, he retired as a supernumerary. His manners were eccentric; but his talents as a preacher were generally acceptable; and in the course of his ministry he was instrumental in the conversion of sinners. He bore his last afflictions with patience and resignation; and in his dying moments was recollected and happy. "Glory be to God," were the last words he was heard to utter. He departed this life July 27th, 1818.

IN IRELAND. 24. **WILLIAM M'KEE,** who, when very young, was converted to God. He possessed a sound understanding, deep piety, and much holy ardent zeal. In July, 1815, he commenced his itinerant labours as a Missionary in Ireland. Those who knew him during the two years of his itinerancy, bear ample testimony of his piety, zeal, industry, courage, indefatigable labours, and success in his Master's work. He offered himself to go on a foreign mission, and

was accepted by the Conference in 1817; but ere the account of his appointment had arrived, he was seized with the typhus fever, which then prevailed in Ireland, and after ten days' illness he was called into the eternal world, on the 30th of July, 1817. He died in the full triumph of faith.

25. THOMAS JOHNSON, in whose character were united diligence and zeal in his ministerial duties; fidelity and affection in his domestic relations; benevolence and sympathy for the afflicted and wretched; and a pure and ardent devotedness to God, seldom equalled in society. He entered on the ministry in the year 1797, and died in August last, in the full assurance of hope.

26. JAMES RENNICK, aged 70 years. This venerable man, early in life, heard and believed the gospel; and having obtained mercy, through the blood of Christ, he soon began to preach the truths which he felt. In the year 1782, he became an Itinerant Preacher, and continued to travel, faithfully and acceptably, until the year 1803; sinking under a weight of various afflictions, he endured with patience the will of God. He was a man of good understanding, and great prudence; steady in his friendships, and of inviolable confidence; his labours were unceasing, and his knowledge of our doctrines, and attention to our discipline, rendered his ministry useful. He walked humbly with God, in all his commandments and ordinances blameless, and finished his course, praising and blessing God, who had given him to enjoy that full salvation which he had long preached to others.

Here we hoped to have concluded our narrative of those deaths of the preachers which had occurred since the Conference in 1817; but, alas! it is our mournful task to record the death of THREE more! The Conference concluded their sittings on Wednesday, August 12, at ten o'clock in the evening; and early the next morning our dear and highly respected brother, WILLIAM BRAMWELL, was suddenly, and unexpectedly, called to his reward. He had been apparently in perfect health during the whole time of the Conference; had regularly attended all its sittings, and was present on the day it concluded, till near eight in the evening, when he went to his lodgings, purposing to set out in the mail coach, for Manchester, early next morning. He, however, did not immediately retire to rest, but after he had prepared for his journey and taken some supper, conversed with Mr. Nelson, and some members of the family, about the

things of God, till near twelve o'clock. The kind friend, at whose house he lodged, desired the servant-maid to rise about two o'clock, and prepare him some breakfast, which was done accordingly; and when it was ready she was going up stairs to call him, but met him coming down. While he was taking his breakfast, he spoke seriously to her respecting the salvation of her soul, by which she was much affected. He then knelt down and prayed with her; and unwilling to have any noise made that might disturb any of the family, he would not permit her to open the front door, but went quietly out by a back door to go to the coach. He had only proceeded about 100 yards from the house when he was suddenly seized, it seems, by an apoplectic fit, which almost immediately put an end to his life. He was first observed by the patrol, whose testimony delivered upon oath, when the coroner's inquest sat upon his body, is as follows:

"A little before three o'clock we were coming up Woodhouse-Lane, and when we got to Mr. Bramwell, he was standing with his hands upon his knees; I (Ingham) said, 'My good man, what ails you?' he said, 'I am very ill indeed: take hold of me, Watch.' I immediately took hold of him, and told my comrade to take hold of the other side too. Then I asked him where he came from, and we would take him back again. He said, 'I came from Mr. Sigston's.' (They asked where Mr. S. lived, and he replied, 'A little above on the right hand.') Then I asked if we might take him back again, he said, 'Yes, do, if you please;' and he took only one step on the ground, when he said, he could go no further; then he stood in his former position, saying, he was easiest so. He then fell upon his knees: and my partner took hold of him, and said, 'Be quick to Mr. Sigston's, to acquaint them;' and Mr. Bramwell said, 'Yes, do, for I shall not be long here.' These were the last words he spoke.

"JAMES INGRAM, } Patrols."
JOSEPH GELDARD, }

Mr. Sigston's family being informed of what had happened, immediately sent proper persons to bring him back to the house, but it was soon found that the spirit had fled, and that nothing remained save the lifeless clay. The preachers going off that morning to Manchester, carried the melancholy tidings to his wife; and messengers were immediately sent to give information to his daughter and other relatives, residing at West-gate-hill, in the neighbourhood of

Leeds. To this place, when his friends came together, it was judged proper to remove his body in the evening of the next day, Friday; when all the preachers that remained in Leeds, with many thousands of the people, who in a few minutes joined the procession, partly preceded and partly followed the corpse through the town, and to some distance farther, on the road to the above-mentioned village. Concerning his interment, which took place the day following, Mr. Sargent writes as follows: "I attended Mr. Bramwell's funeral at West-gate-hill, where I believe *ten thousand* persons were collected from different parts. Mr. Highfield preached to that vast multitude, from Matt. xxiv. 44, 'Be ye also ready,' &c. at two o'clock; and several persons prayed afterwards. At four o'clock his widow, children, and numerous friends, attended his remains to the grave, provided at the back part of the chapel, and brother Nelson, his old friend, delivered a funeral oration in a very solemn and affecting manner. I hope that many received those good impressions which will not be lost, but be followed by their desired effects."

Mr. Bramwell, who at his death was 58 years of age, was called to the labours of itinerancy between the Conference of 1785 and 1786. For it had pleased God to revive his work in the Kent circuit, particularly at Sheerness; in consequence of which an additional labourer was required in that town and neighbourhood, and Mr. B. was judged to be a suitable person to be sent thither. Such he proved, for the Lord was with him, and crowned the first fruits of his labour, in this new sphere of action, with considerable success. His genuine piety was observed and acknowledged by that affectionate people, who felt an esteem for this holy man suitable to his character and worth. —At the following Conference he was regularly admitted on trial, and during the time of his probation gave full proof of his ministry. Deep humility, ardent love to God, and compassion for the souls of men, perishing in sin, appeared uniformly in his whole spirit and conduct. His soul thirsted intensely for God, and his life was one continued looking up to him. In every circuit where this holy man laboured, he had seals to his ministry; and many thousands of persons will mourn the loss of him to the Methodist Connection. To the above testimony, borne by Mr. James Wood, we shall add that of Dr. Henry Taft, who for many years was intimately acquainted with him. "It is not easy, (says he) to compress within

the proper limits of an obituary any tolerable description of a character so distinguished. The mingled rays of his piety and benevolence, his zeal and prudence, his unceasing prayer and joyful praise; his self-denial and confidence in his God; his faithfulness and compassion, shone with peculiar and increasing splendour throughout the whole of his Christian and ministerial course. He was eminent for the possession of every Christian grace, and the practice of every Christian duty; but he was peculiarly so for his recollected state of mind and his disinterested and unbounded benevolence. He maintained such a lively and habitual sense of the Divine presence as preserved him from every disposition, word, and action, which would have grieved the Holy Spirit; and he possessed an abiding assurance of God's favour. It was in answer to his importunate and persevering prayer that he was blessed with such a spirit of thankfulness. He was, on some occasions, as many hours out of the 24 on his knees as he was in his bed. His benevolence to others has not unfrequently emptied his pocket and robbed him of his clothes, when it was very inconvenient for him to spare them. Like his Lord, he actually impoverished himself that he might enrich others. He would neither hear nor speak evil of the absent. I have known him intimately for 20 years, have lived in the same house with him, have been with him, therefore, in his seasons of relaxation, but never saw him in a temper which I could reprove. It was in seasons of affliction that he appeared to the greatest advantage. When his wife was severely afflicted he felt exquisitely, but he was perfectly resigned. His language was, 'It is the cup my Father has given me: shall I not drink it?' When he was afflicted himself he rejoiced as one in the view of heaven. As a minister, his talents were respectable, and his usefulness seldom equalled, perhaps never surpassed. Thousands of his spiritual children have, no doubt, hailed him on the blissful shore; and thousands are left behind to deplore his loss. He looked upon the church and the world with similar emotions to those with which his Lord and Master beheld them. He thought no labours too great, therefore, no condescension too low; no sufferings too severe to be endured, if thereby he could be rendered instrumental in awakening the one and edifying the other. Nothing distressed him so much as when the people, among whom he laboured, were in a lukewarm, Laodicean state; on such occasions he prayed for them with strong cries and tears; and

frequently fasted and humbled himself before God on their account: nor would he cease to besiege the throne of God day and night till he revived his work among them. Nothing rejoiced his righteous soul so much as the prosperity of Zion. When the Lord revived his work in his circuit he triumphed as one that had gained great spoil. Like Enoch he *walked with God*: he is not, for God has taken him!"

The 2d instance of mortality which we have to record as occurring among the preachers, since the conclusion of the Conference, is that of our aged brother, Mr. SAMUEL BARDSLEY. He had been unusually weak during the latter part of the Conference, but recovering a little, he felt a strong desire to go to Manchester, the circuit to which he was appointed, and set out for this place on the morning of Wednesday the 19th of August, accompanied by his friend, Mr. Wrigley. They travelled in a chaise, on account of Mr. Bardsley's weak state of health, and he bore the journey well as far as Delph, in Saddleworth, where they arrived in the afternoon, but concluded to stay that night, and to proceed to Manchester in the morning. After having taken tea, Mr. Bardsley sat, for some time, at the door, and appeared much refreshed; but soon after wished to retire to bed. Mr. Wrigley walked with him up stairs, and, as they reached the top stair, he sat down upon it, and said, "My dear, I must die!" and, with his arm resting on Mr. Wrigley's neck, immediately expired!

The body was carried in a hearse to Manchester, accompanied by Mr. Wrigley and a few friends, in a mourning coach. On its arrival in Manchester on Saturday afternoon, the Manchester preachers, stewards, and many respectable friends joined in the mournful procession; and as they passed through the streets, other preachers, who happened to be in the town, and several more friends, joined the company. On the arrival of the corpse at Bridgewater-street chapel, the number of friends and spectators was considerable, and the body was committed to the tomb, in that town from whence, 50 years ago, Mr. Bardsley went forth as an ambassador for Jesus, to proclaim the glad tidings of salvation. On the following Sunday evening, Aug. 28, Mr. Wrigley preached a funeral sermon in the Oldham-street chapel, from Matt. xxiv. 44, "Be ye also ready," &c.

Mr. Bardsley was received on trial, as a preacher, at the Conference held at Bristol, in August 1768, and was admitted into full connexion at the Leeds Confe-

rence the year following. So that he had sustained the office of an Itinerant Preacher exactly 50 years when called to his reward, and was the oldest preacher in the Connexion. He maintained an unblemished character all these years; was truly devoted to God in heart and life; zealous in the cause of his Divine Master, and a useful and much respected minister of the gospel. He was a man of great natural simplicity, uniform piety, and strict integrity; sincere in his belief of, and firm in his adherence to, all the great truths and duties of the gospel taught among us, and faithful in inculcating them on the congregations to which he ministered. He was, of course, much beloved by his brethren, and the whole body of the people who had the advantage of knowing his private character, and of attending on his ministry.

The 3d Preacher, having his name in our annual minutes, of whose death we have received information since the Conference, (though the event took place before the conclusion of it,) is our invaluable friend, ROBERT CARR BRACKENBURY, Esq. of Raithby Hall, near Spilsby, Lincolnshire, who departed this life in that his family mansion, on Tuesday the 10th of August, at one o'clock p. m. As this revered and lamented friend of religion and virtue, and eminent servant of our Lord Jesus Christ, had adorned and preached the gospel among us with great approbation and success, for upwards of forty years, we exceedingly regret not being allowed to give a sketch of his exemplary life, and great usefulness, which we are prevented from doing by his own particular request, "that nothing should be said or written concerning him." We much question, however, whether such a request, dictated, doubtless, by his extreme, and, we think, mistaken modesty, ought to be so strictly observed as to deprive the church and the world for ever hereafter of the edification, encouragement, and comfort, which even an imperfect narrative of his life, and delineation of his character, would certainly have afforded them; and much more such a biographical account of him as we know his bereaved and mourning partner, when her sorrow has subsided, (should it please God to preserve for a season her valuable life,) would be well able to lay before the public. We hope she will calmly reconsider this matter, and see it to be her duty to endeavour to convert this her temporal loss into the spiritual and eternal gain of thousands and myriads, not only of the present generation, but of persons yet unborn.

THE following appointments, after the most mature and attentive consideration of the Conference, were agreed upon.

GREAT BRITAIN.

I. THE LONDON DISTRICT.—*Charles Atmore, Chairman.*

- 1 *London East*, CHARLES ATMORE, John Reynolds, sen. Joseph Sutcliffe, Samuel Taylor, Jabez Bunting; David Williams, Welsh Preacher; Thomas Vasey; Joseph Benson, Editor; Thomas Blanshard, Book Steward; Joseph Taylor, jun. Resident Secretary for our Missions; William West, James Creighton, supernumeraries.
- 2 *London West*, George Morley, John Riles, George Marsden, Richard Watson; William Jenkins, Supernumerary.
N. B. Brother Riles, though the senior Preacher, gives up the Superintendency.
- 3 *Waltham Abbey and St. Albans*, William Levell, James Jarratt.
- 4 *Deptford*, Thomas Kelk, John Knowles, John H. Rowe.
- 5 *Hammersmith*, Jacob Stanley, George H. Rowe, John Bicknell.
- 6 *Windsor*, John Scott.
- 7 *High Wycomb*, William Pearson, jun. Samuel Robinson; William Holmes, supernumerary.
- 8 *Leigh, Essex*, Joseph Prosser; who is to devote one half of his Sunday labours to the supply of the Chelmsford Circuit.
- 9 *Chelmsford*, George Deverell.
- 10 *Colchester*, John Anderson, John Nowell.
- 11 *Manningtree*, Joseph Britain, Arthur Jewitt.
- 12 *Ipswich*, Benjamin Millman, James Golding.
- 13 *Huntingdon*, John A. Lomas, Henry Powis.
- 14 *St. Neots*, John Griffin, Richard Eland.
- 15 *Biggleswade*, William Dixon, George Taylor.
- 16 *Bedford*, Richard Gower, James Rosser.
- 17 *Amphill*, William Theobald, William Langridge.
- 18 *Newport Pagnell*, James Gartrell, Francis Burgess.
- 19 *Leighton Buzzard*, John Sydeserff, Joseph Robinson.
- 20 *Luton*, William Towers, Henry Cheverton.
- 21 *Reading*, John Waterhouse, Thomas Robinson.
- 22 *Chichester*, Benjamin Hiley.
- 23 *Brighthelmstone*, Frederick Calder, John Smith, 4th.

II. THE CANTERBURY DISTRICT.—*John Gaulter, Chairman.*

- 24 *Canterbury*, James Mole, John Hawtrey.
- 25 *Rochester*, John Gaulter, Joseph Cusworth; William Palmer, supernumerary; Joseph Thomas, supernumerary at Gravesend.
- 26 *Sheerness*, William Moulton, John Fordred.
- 27 *Margate*, William Gilpin, James Bromley.
- 28 *Dover*, William Fish, Joseph Wilson.
- 29 *Deal*, John Bustard, who shall change once a month with the Dover Preachers.
- 30 *Rye*, John Hodgson, James Spink, James Methley.
- 31 *Sandhurst*, Joseph Walker, William Pollard.
- 32 *Maidstone*, John Newton, James Baker.
- 33 *Ashford*, Jonathan Roberts; who shall change occasionally with the Preachers of the Canterbury and Rye Circuits.
- 34 *Sevenoaks*, John Dean, Richard Cooper; John King, supernumerary.

III. THE NORWICH DISTRICT.—*Benjamin Leggatt, Chairman.*

- 35 *Norwich*, Barnard Siater, Thomas Newton.
- 36 *Bungay*, Thomas Morgan.
- 37 *North Walsham*, Samuel Ward, George Bacon.
- 38 *Yarmouth*, Philip Jameson, Thomas Pollard.
- 39 *Lowestoft*, Thomas Rought, James Lancaster.
- 40 *Framlingham*, Thomas Thompson, William Annett.
- 41 *Diss*, Benjamin Leggatt, William Sharp.

- 42 *Attleborough*, Ebenezer Stewart, John Stevens.
 43 *Bury St. Edmonds*, William Bacon, John Brown, jun.
 44 *Holt*, Marmaduke Revell, Robert Bryant.

IV. THE LYNN DISTRICT.—*Cuthbert Whiteside, Chairman.*

- 45 *Lynn*, Cuthbert Whiteside, William Waterhouse.
 46 *Walsingham*, Arthur Hutchison, Archibald M'Laughlin.
 47 *Wisbeach*, James Waller, Joseph Cheesewright.
 48 *Thetford*, Thomas Tattershall, James Jones, jun.
 49 *Swaffham*, Thomas Padman, Thomas Heywood.
 50 *Ely*, John Gill, Richard Ellidge.
 51 *Cambridge*, James Fussell.

V. THE OXFORD DISTRICT.—*William Fowler, Chairman.*

- 52 *Oxford*, Henry S. Hopwood, Edward B. Lloyd.
 53 *Whitchurch, near Aylesbury*, Matthew Mallinson, John Jackson.
 54 *Witney*, Joseph Gostick, Isaac Phenix.
 55 *Banbury*, John Cullin, Joseph Dunning.
 56 *Chipping Norton*, John Mason, sen. Thomas Slinger.
 57 *Brackley*, William Breedon, Solomon Whitworth.
 58 *Towcester*, John Ward, John Crowe.
 59 *Daventry*, James Etchells, James Sheriffe.
 60 *Northampton*, William Fowler, Thomas Ludlam.
 61 *Wellingborough*, Robert Mack.
 62 *Higham Ferrers*, George Wilson, William Hicks.

N. B. Brother Hicks shall change with the *Wellingborough* Preacher on the Lord's Day once a month.

- 63 *Kettering*, William Hinson, Samuel Trueman.
 64 *Market-Harborough*, James Burley, Joseph Pratton.

VI. THE PORTSMOUTH DISTRICT.—*Anthony Seckerson, Chairman.*

- 65 *Portsmouth*, Anthony Seckerson, Thomas Martin.
 [66] *Gosport*, Alexander Weir.

N. B. The Portsmouth and Gosport Preachers shall change regularly on the Lord's days.

- 66 *Salisbury*, John Smith, sen. Robert Garner.
 67 *Shaftesbury*, John Wright, Joshua Bryan.
 Sherborne, George Banwell.
 68 *Poole*, George Button, John Coates.
 69 *Isle of Wight*, Edward Battye, William Constable.
 70 *Southampton*, James Bumstead, Francis B. Potts.
 71 *Andover*, William Griffith.
 72 *Newbury*, Edward Millward, John Geden.
 73 *Hungerford*, David Deakins, James Ash.
 Swindon, Thomas Dod.

N. B. Brother Dod and Brother Ash shall change under the direction of the Superintendent.

VII. THE GUERNSEY DISTRICT.—*William Toase, Chairman.*

- 74 *Guernsey and Sark*, William Burgess, Joshua Coutanche; John De Quetville, supernumerary.
 75 *Alderney*, Daniel Jackson, jun.

N. B. The French Congregation in Alderney shall be supplied from Guernsey and Jersey.

- 76 *Jersey*, William Toase, Nicholas Mauge; Thomas Rowland; Henry Mahy, Robert James, supernumeraries.

N. B. Brother Toase is appointed to act as general Superintendent of all the Societies, French as well as English. The Preachers are to change between Guernsey and Jersey, under the direction of the Superintendent.

VIII. THE PLYMOUTH-DOCK DISTRICT.—*Jonathan Barker, Chairman.*

- 77 *Plymouth-Dock*, Jonathan Barker, James Heaton.
 78 *Plymouth*, Josiah Hill, John Willis.
 79 *Launceston*, James Jones, sen. Robert Sherwell.
 80 *Holdsworth*, William Jewitt.

- 81 *Liskeard*, John Sumner, Isaac Aldam, Edward Sumner.
 82 *Tavistock*, Richard Shepherd, Richard Mole.

N. B. The Single Preachers of the Launceston and Tavistock Circuits shall change occasionally.

- 83 *Camelford*, Joseph Burgess, Benjamin Carvosso.
 84 *Kingsbridge*, Richard Moody, Thomas Webb.

IX. THE CORNWALL DISTRICT.—*Richard Treffry, Chairman.*

- 85 *Redruth*, Mark Daniel, John Hodgson, Nicholas Sibly.
 86 *Falmouth*, Richard Treffry, Thomas Staton; William Jenkin, supernumerary.
 87 *Truro*, Francis Truscott, William Beale, Ralph Scurrah; James Evans, supernumerary.
 88 *St. Austle*, Thomas Bersey, Paul Orchard, Walter Croggin.
 89 *Bodmin*, John Woodrow, Charles Hawthorn, John Weville.
 90 *Penzance*, Richard Roberts, James Akerman, John Slater, Benjamin Frankland.
 91 *Scilly Islands*, Oliver Henwood.
 92 *Helstone*, Charles Haime, William Sleigh.
 93 *Hayle Copper-House*, William Hayman, William Flint.

X. THE EXETER DISTRICT.—*Francis Collier, Chairman.*

- 94 *Exeter*, Joseph Marsh, Thomas Prestage.
Salterton, James Odgers.
 95 *Tiverton*, Joseph Sanders; Thomas C. Rushforth, supernumerary.
 96 *Taunton*, Francis Collier, Henry V. Olver.
 97 *South Petherton*, John Simmons, William Harrison, jun.
 98 *Arminster*, John Worden, John Robinson, Thomas Shepherd.
 99 *Barnstaple*, William Baker, John Pigott.
 100 *Dunster*, William Radford, John Radford.
 101 *Ashburton*, John Bryant, William Hill, jun.
 102 *Sticklepath*, Joshua Wade, who shall change with Brother Hill, jun. for one month in every quarter.
 103 *Brixham*, Matthew Day, John Smith, 3d.

XI. THE BRISTOL DISTRICT.—*Walter Griffith, Chairman.*

- 104 *Bristol*, Walter Griffith, Thomas Wood, Robert Smith, Richard Waddy, William Henshaw; Jeremiah Brettell, George Mowatt, supernumeraries.
 105 *Kingswood*, George Dermott; Robert Johnson, Governor of Kingswood School.
 106 *Banwell*, Francis Wrigley, Joseph Bowes.
 107 *Bath*, James Buckley, Theophilus Lessey, jun.; John Watson, Thos. Roberts, supernumeraries.
 108 *Frome*, Thomas Rogers, Jonathan Williams; Simon Day, supernumerary.
Badcombe, Joshua Fielden.
 109 *Warminster*, James Sydserriff.
 N. B. Brother Sydserriff shall change with the Preachers at Frome, once a month, on the Lord's days.
 110 *Stroud*, William Shelmerdine, Richard Wintle, Philip Rawlins.
 111 *Dursley*, Caleb Simmonds, Elijah Morgan, Daniel Osborne; Thomas Talboys, supernumerary.
 112 *Downend*, William Horner, Jonas Jaggard.
 113 *Gloucester*, James M'Byron, Benjamin Andrews.
 114 *Cheltenham*, George Gellard, William H. L. Eden.
 115 *Weymouth*, William Worth, Thomas Eastwood.
 116 *Braeford, Wilts*, Daniel Campbell, Samuel Lear.
 117 *Melksham*, John Ogilvie, Joseph Lysk.
 118 *Shepton Mallett*, Charles Greenley, William Kaye.
 119 *Midsummer-Norton*, Thomas Ashton, Seth Morris.
 120 *Somerton*, Edward Chapman, Elias Thomas; John Appleyard, supernumerary.

THE FIRST WELSH DISTRICT: (*English Preaching.*)—*Joseph Collier,*
Chairman.

- 121 *Swansea*, George Russel, Charles Colwell.
 122 *Merthyr-Tydvil*, William Trampleasure.
 123 *Brecon*, William Timperley, John Rogers.
 124 *Monmouth and Abergavenny*, Joseph Hunt, John Overton.
 125 *Cardiff*, George Birley.
 126 *Newport*, William Brocklehurst, David Cornforth.
 127 *Caermarthen*, Joseph Collier; Joseph Cole, Thomas Warren, supernumeraries.
 128 *Haverford-West*, William Pearson, sen. Thomas Twiddy.

N. B. The Preachers of the two preceding Circuits are to change occasionally.

- 129 *Pembroke*, John Wood, William Ball.

XIII. THE SECOND WELSH DISTRICT: (*Welsh Preaching.*)—*D. Rogers,*
Chairman.

- 130 *Merthyr Tydvil*, Griffith Hughes, Morgan Griffith, Robert Owen.
 131 *Cardiff*, Hugh Hughes, David Jones, 1st.
 132 *Caermarthen, and Llandilo*, John Davies, John Williams, 1st, Lot Hughes.
 133 *Cardigan*, John Williams, 2d, Robert Jones, 1st.
 134 *Aberystwyth*, Humphrey Jones, John Jones, 2d.
 135 *Ruthin and Llangollen*, Thomas Thomas, Lewis Jones, Robert Jones, 2d.

N. B. Brother Robert Jones, 2d, shall divide his labours between the Ruthin and Denbigh Circuits.

- 136 *Denbigh and Llanrwst*, Edward Anwyl, David Evans.
 137 *Holywell*, Samuel Davies, Owen Jones.
 138 *Llanfyllin*, William Evans, Owen Thomas.
 139 *Machynlith and Dolgelly*, David Rogers, Evan Hughes, Evan Edwards.
 140 *Caernarvon and Pwllhelly*, Robert Humphreys, William Hughes, Richard Bonner.

N. B. Brother Bonner shall divide his labours between the Caernarvon and Holyhead Circuits.

- 141 *Holyhead and Beaumaris*, William Batten, David Jones, 2d.

XIV. THE BIRMINGHAM DISTRICT.—*The President, Jonathan Edmondson,*
Chairman.

- 142 *Birmingham*, Jonathan Edmondson, Robert Wheeler, Edward Oakes.
 143 *West Bromwich*, Samuel Crompton, who shall change with the preachers in the Birmingham circuit.
 144 *Wednesbury*, James Bridgnell, John W. Cloake.
 145 *Wolverhampton*, John Denton, James Allen.
 146 *Dudley*, John Walmsley, Thomas Dowty, Josiah Goodwin.
 147 *Stourport*, Richard Smetham, James Brooke.
 148 *Worcester*, James Gill, who is to change occasionally with the Stourport Preachers on the Lord's Days, at the expense of the Worcester Circuit.
 149 *Ledbury*, Evan Parry, Richard Allen.
 150 *Hereford*, John Adams.

N. B. Brother Adams shall be under the superintendency of Brother Parry, and shall change regularly with the Ledbury Preachers on the Lord's days.

- 151 *Evesham*, Hugh Ransom, Thomas Edwards.
 152 *Redditch*, Moses Dunn.
 153 *Brooms Grove*, James Alexander.
 154 *Coventry and Coleshill*, Edward Banks, William Rennison.
 155 *Hinckley*, Isaac Muff, John Wheelhouse, Robert Heys.

XV. THE SHREWSBURY DISTRICT.—*Marshall Claxton, Chairman.*

- 156 *Shrewsbury*, Marshall Claxton.
 157 *Wellington*, Abraham Watmouth.
 158 *Broseley*, John Squarebridge, William Edwards.
 159 *Ludlow*, John Jones, sen.; Humphrey Parsons, supernumerary.
 160 *Kington*, William Woodall, James Dixon.
 161 *Newtown*, Hugh Carter, Edward Jones, 4th, William Davies, 2d; James Scholefield, supernumerary.
 162 *Wrexham*, Hugh Beech.

163 *Whitchurch, Salop*, Edward Jones, 1st.

164 *Oswestry*, William Sleep.

N. B. The Preachers of the Oswestry and Wrexham Circuits shall change regularly.

XVI. THE MACCLESFIELD DISTRICT.—*John Stamp, Chairman.*

165 *Macclesfield*, John Stamp, John Chettle.

166 *Buxton*, William Lord, John Greeves.

167 *Congleton*, Thomas Hutton, Charles Hulme; George Lowe, supernumerary.

168 *Nantwich*, John Draper, John Hague.

169 *Northwich*, Jonathan Crowther, Thomas Arnett.

170 *Burslem*, William Radcliffe, Samuel Jackson.

171 *Newcastle-under-Lyme*, John Doncaster, John Hughes, William Jones.

172 *Stafford*, Michael Cousin, Quinton Reynolds.

173 *Leek*, Thomas Graham, William Taylor.

XVII. THE LIVERPOOL DISTRICT.—*Adam Clarke, LL. D. Chairman.*

74 *Liverpool*, Robert Newton, Adam Clarke, Philip Garrett, William France, John Bowers; Edward Jones, 3d, Welsh Preacher; Owen Davies, Michael Emmett, Edward Jones, 2d, supernumeraries.

75 *Chester*, Samuel Warren, John Taylor.

76 *Warrington*, Robert Miller, John Rigg; Timothy Crowther, supernumerary.

77 *Wigan*, Samuel Sugden.

78 *Leigh*, Robert Ramm.

79 *Ormskirk*, John Heap.

80 *Preston*, James Bogie, Benjamin Barrett.

81 *Garstang*, William Arnett, Joseph Jackson.

82 *Lancaster*, Myles C. Dixon, Thomas L. Hodgson.

XVIII. THE MANCHESTER DISTRICT.—*William Bramwell, Chairman.*

3 *Manchester*, John Stephens, Samuel Bardsley,* John S. Pipe, Wm. McKittrick, Thomas Jackson; Owen Rees, Welsh Preacher, William Warrener, supernumerary.

N. B. Brother Pipe, though the Senior Preacher, declines the Superintendency.

4 *Salford, Manchester*, William Bramwell,† James Townley, Henry Taft.

5 *Stockport*, George Highfield, Isaac Keeling; Daniel Jackson, supernumerary.

6 *New Mills, near Stockport*, Mark Dawes, James Fowler.

7 *Ashton-under-Lyne*, John Armitage, William Ash.

8 *Oldham*, James McDonald, John Morris.

9 *Rochdale*, Theophilus Lessey, sen. John Bryan.

10 *Bacup*, Joseph Meek.

11 *Haslingden*, James B. Holroyd, John Wilson; William Hainsworth, supernumerary.

N. B. Brother Wilson shall divide his labours equally between the Haslingden and Bacup Circuits.

Blackburn, Aaron Floyd, Thomas Walker.

Bury, John Simpson, sen. Robert Martin; Jonathan Brown, jun. supernumerary.

Bolton, Thomas Hill, Jonathan Turner.

* Mr. Bardsley died on the 19th, see page 703.

In consequence of the sudden death of Mr. BRAMWELL, which occurred early in morning of Thursday, August 13th, (a few hours after the close of the Conference,) the PRESIDENT called a meeting of such Preachers as remained in town, in order to consider of the best way of supplying the vacancy thus occasioned in the 3rd station: And, in conformity to their unanimous advice, he has directed that Mr. TOWNLEY shall undertake the office of Superintendent, and that Mr. GEO. BARKER, was appointed by the Conference second preacher for the *Cleckheaton* circuit, to be desired to assist Mr. TOWNLEY and Dr. TAFT, in the *Salford* circuit, during ensuing year.—The place of Mr. BARKER, thus removed from *Cleckheaton*, is to be filled by JOHN WILSON PIPE, of the *Manchester* circuit, whose name is on the List of Reserve, and whom the PRESIDENT will call out for that purpose.

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XIX. THE HALIFAX DISTRICT.—*Robert Hopkins, Chairman.*

- 195 *Halifax*, Robert Hopkins, Joseph Fowler; Zechariah Yewdall, supernumerary.
 196 *Sowerby-Bridge*, William Bird, George Mainwaring.
 197 *Todmorden*, Thomas Bartholomew, Joseph Worrell, William Veivers.
 198 *Burnley*, William Welborne, Joseph Roberts; Charles Tunncliffe, supernumerary.
 199 *Colne*, Maximilian Wilson, Daniel Walton.
 200 *Skipton*, John Fairborne, Edward Gibbons.
 201 *Clithero*, John White, Richard Heap.
 202 *Grassington*, William Todd.
 203 *Addingham*, Thomas Laycock, Thomas Moxon.
 204 *Keighley*, William Hill, sen. John Thompson.
 205 *Bingley*, James Blackett, Joseph E. Beaumont.
 206 *Woodhouse-Grove*, John Kershaw, James Mortimer; Miles Martindale, Governor of the school.

N. B. All Letters for Woodhouse-Grove should be sent by way of Bradford.

- 207 *Bradford*, Isaac Turton, Joseph Womersley.
 208 *Huddersfield*, Thomas Cooper, John Hanwell, David Stoner.
 209 *Holmfirth*, Mark Day, Abraham Crabtree.

XX. THE LEEDS DISTRICT.—*Richard Reece, Chairman.*

- 210 *Leeds*, Richard Reece, W. E. Miller, John Slack, John James.
 211 *Bramley*, Cleland Kirkpatrick, William Coultas.
 212 *Wakesfield*, James Wood, James Sykes.
 213 *Hirstal*, George Sargent, Thomas Pinder.
 214 *Dewsbury*, Joseph Brookhouse, Henry Ranson.
 215 *Cleckheaton*, Thomas Harris, George Barker.*
 216 *Otley*, Thomas Skelton, John Simpson, jun.
 217 *Pateley-Bridge*, William Nother, William Tranter; William Hunter, supernumerary.
 218 *Pontefract*, William Midgley, Joshua Fearnside; Jonathan Brown, sen. supernumerary.
 219 *Selby*, Philip Hardcastle, Samuel Sewell.
 220 *Knaresborough*, Matthew Lamb, James Hopewell; John Booth, supernumerary.

XXI. THE SHEFFIELD DISTRICT.—*Joseph Entwisle, Chairman.*

- 221 *Sheffield*, Joseph Entwisle, Thomas Stanley, William Martin, Robert Wood.
 222 *Chesterfield*, Richard Pattison, Thomas Slugg.
 223 *Bakewell*, William Homer, Thomas Ballingall.
 224 *Bradwell*, Thomas Gill, Joseph Brougham; James Ridall, supernumerary.
 225 *Rotherham*, William Aver, William Atherton; Jacob Newton, supernumerary.
 226 *Doncaster*, William Harrison, sen. James Johnson.
 227 *Barnsley*, Francis Derry, Robert Pickering.
 228 *Denby, near Wakefield*, Robert Crowther, Benjamin Pearse.
 229 *Derby*, William Leach, John Mason, jun.
 230 *Belper*, Joseph Taylor, sen. Donald Fraser.
 231 *Cromford*, John Reynolds, jun. Thomas Morton.
 232 *Retford*, Isaac Lilly, Thomas Heyes.
 233 *Worksop*, Joseph Armstrong.

XXII. THE NOTTINGHAM DISTRICT.—*John Brownell, Chairman.*

- 234 *Nottingham*, John Brownell, John Davies, Joseph Hollingworth.
 235 *Ilkestone*, Josiah H. Walker, who is to change regularly with the Nottingham Preachers on the Lord's Days.
 236 *Mansfield*, Lewis Andrews, Jervis Shaw.
 237 *Newark*, John Hickling, John Poole.
 238 *Grantham*, Benjamin Wood, Thomas Key.
 239 *Leicester*, John Aikenhead, Samuel Hope.
 240 *Mellon-Mowbray*, Thomas Fletcher, Leonard Possnett, John Hobson.
 241 *Ashby-de-la-Zouch*, John Rossell, John Roadhouse, John Raby.

* See the note under *Salford, Manchester*.

- 242 *Burton and Litchfield*, Thomas Ingham, Samuel Kellett.
 243 *Uttazeter*, Samuel Webb, John Smith, 2d.
 244 *Loughborough*, William Dalby, Benjamin Hudson.
 245 *Stamford and Peterborough*, James Penman, George Poole, William Mowatt.

XXIII. THE LINCOLN DISTRICT.—*John Furness, Chairman.*

- 246 *Lincoln*, John Jordan, John Hannah.
 247 *Sleaford*, Joseph Hutton, James Hyde.
 248 *Market-Raisin*, William Howarth, Thomas Eckersley.
 249 *Louth*, John Furness, Joseph Frank, Thomas Galland; Thomas Fearnley, John Keeling, supernumeraries.
 250 *Harncastle*, Joseph Griffith, James Bate.
 251 *Alford*, William Barr, Thomas Edman.
 252 *Spilsby*, Isaac Bradnack, Joseph Agar; Robert Carr Brackenbury, supernumerary.*
 253 *Boston*, Edward Towler, Robert Morton.
 254 *Spalding*, Robert Watkin, Richard Tabraham.

XXIV. THE HULL DISTRICT.—*William Myles, Chairman.*

- 255 *Hull*, William Myles, Samuel Woolmer, James Everett, Abraham E. Farrar.
 256 *Howdan*, Lawrence Kershaw, Joseph Whitehead.
 257 *Driffild*, Martin Vaughan, Peter Prescott.
 258 *Bridlington*, Thomas Preston, Joseph Pretty, George Tindale; Joseph Chapman, supernumerary.
 259 *Patrington*, John Pearson, Joseph Raynar.
 260 *Grimby*, John Aslin, Benjamin Gregory.
 261 *Gainsborough*, Charles Gloyne, William Stokes.
 262 *Epworth*, John Beaumont, Christopher Newton.
 263 *Snaith*, Samuel Wild, John Beechem.
 264 *Brigg*, George Douglass, Henry Tuck.
 265 *Barton*, Corbett, Cooke, Thomas Hall.

XXV. THE YORK DISTRICT.—*Henry Moore, Chairman.*

- 266 *York*, Henry Moore, Daniel Isaac, William Naylor, Partes Haswell.
 267 *Pocklington*, John Nelson, Henry Anderson.
 268 *Scarborough*, Thomas Gee, William Carleton; William Beswick, supernumerary.
 269 *Pickering*, Robert Melson, Charles Radcliffe.
 270 *Malton*, Stephen Wilson, Thomas Savage.
 271 *Easingwold*, John Sedgwick, Robert Bentham.
 272 *Thirsk*, John C. Leppington, John Nicholson; Samuel Gates, supernumerary.
 273 *Ripon*, Thomas Simmonite, Luke Heywood.

XXVI. THE WHITBY DISTRICT.—*George Smith, Chairman.*

- 274 *Whitby*, George Smith, William Stones; George Holder, supernumerary.
 275 *Gisborough*, Francis West, Robert Emmett.
 276 *Darlington*, Joshua Marsden, Thomas Stead.
 277 *Stockton*, John Bumstead, George Clarke; Thomas Dixon, supernumerary.
 278 *Barnard Castle and Weardale*, Thomas Rogerson, John Walton, Nathaniel Elliott.
 279 *Middleham*, John Phillips, Anthony Triffit.
 280 *Tanfield*, Thomas Harrison, Richard Hardacre.
 281 *Richmond*, Isaac Clayton, Thomas Yates, William Shackleton.

XXVII. THE NEWCASTLE DISTRICT.—*John Braithwaite, Chairman.*

- 282 *Newcastle-upon-Tyne*, Edmund Grindrod, John Storry, William Dowson; John Hudson, supernumerary.
 283 *Gateshead*, Thomas Garbutt, William Jackson.
 284 *North Shields*, Robert Pilter, Robert Jackson.
 285 *Sunderland*, John Braithwaite, John Farrar, David M'Nicoll, Joseph Mann.

* Since the close of the Conference, intelligence has been received of the death of Mr. BRACKENBURY.

- 286 *Durham*, Robert Nicholson, William Smith.
 287 *Alstone*, William Scolefield, Ambrose Freeman, who is to divide his labours between the Alstone and Hexham Circuits.
 288 *Hexham*, John Ingham.
 289 *Morpeth*, James Smetham.

N. B. Brother Smetham shall change occasionally with the Newcastle Preachers, and shall supply Blythe one Sunday in the month.

- 290 *Alnwick*, Zechariah Taft.
 291 *Berwick*, John Barrett, sen.

N. B. The Preachers of the two preceding Circuits shall change occasionally.

XXVIII. THE CARLISLE DISTRICT.—*George Thompson, Chairman.*

- 292 *Carlisle*, John Lee, Joseph Lewis.
 293 *Whitehaven*, Humphrey Stephenson, Luke Barlow; Robert Dall, Supernumerary.
 294 *Brough and Penrith*, Charles L. Adshead, James Miller, William Blundell.
 N. B. Brother Miller is to reside at Penrith.
 295 *Wigton*, Ralph Gibson.
 296 *Kendal*, George Thompson, Hodgson Casson.
 297 *Ulverstone*, Richard Greenwood, who shall change monthly with Brother Casson.
 298 *Dumfries*, Edward Wilson.

XXIX. THE ISLE OF MAN DISTRICT.—*John Mercer, Chairman.*

- 299 *Douglas*, Joseph Burgess, jun. Calvarley Riley.
 300 *Ramsay*, John Mercer, John Kemp, Enoch Broster.

N. B. Brother Kemp is to reside at Peel, and shall divide his labours between Peel and Castletown.

XXX. THE EDINBURGH DISTRICT.—*John Burdsall, Chairman.*

- 301 *Edinburgh*, John Lancaster, John Dredge, Thomas Moss; George Wiltoughby, supernumerary.
 302 *Dunbar and Haddington*, Duncan M'Allum, Daniel M'Allum.
 303 *Glasgow and Paisley*, John Burdsall, John Rawson, Alexander Bell, Robert Harrison, jun.
 304 *Greenock*, Thomas Hewitt, Timothy Ingle.
 305 *Ayr and Kilmarnock*, Thomas Hamer, Alexander Strachan.
 306 *Perth*, Thomas Bridgman.
 307 *Dunfermline*, James Beckwith.

N. B. Brother Beckwith shall change occasionally with the Edinburgh Preachers.

XXXI. THE ABERDEEN DISTRICT.—*Valentine Ward, Chairman.*

- 308 *Aberdeen*, Valentine Ward, John M'Owan, Peter M'Owan.
 309 *Peterhead*, Thomas Mollard.

N. B. Brother Mollard shall change occasionally with the slight Preachers of the Aberdeen Circuit.

- 310 *Dundee and Cupar*, William Clegg.
 N. B. Brother Clegg and Brother Bridgman shall change occasionally.

- 311 *Montrose, Arbroath, and Brechin*, James Anderson, Joseph Robbins.

- 312 *Banff*, Jonathan Porter, John Barrett, jun.

- 313 *Elgin*, James Shoar.

- 314 *Inverness*, James Sugden; Robert Harrison, sen. supernumerary.

N. B. Brother Sugden and Brother Shoar shall change occasionally.

FOREIGN MISSIONS.

1. EUROPE.

- 1 *Gibraltar*, Thomas Davies.

N. B. A successor shall be appointed by the Committee, on the arrival of whom at Gibraltar Brother Davies is to return.

- 2 *Brussels*, This station shall be occasionally visited by the preachers from France, and from the Norman Isles.

FRANCE.

- 3 *Bevilla, Pariers, and Conde*, Peter Le Sueur, Charles Cooke.
 4 *Mer*, Armand de Kerpezdron.—5 *Cherburg*, Amice Oliver.
 N. B. Brother William Toase is to be the General Superintendent of the French Mission, under the direction of the Committee.

II. ASIA.—*William B. Fox, Chairman of the District.*

CEYLON.

- 6 *Colombo*, William M. Harvard, (unless he go to Continental India, in which case a successor shall be appointed,) Benjamin Clough.
 7 *Caltura*, William B. Fox.—8 *Galle*, John M'Kenny.
 9 *Natura and Belligam*, John Callaway, W. A. Lalman.
 10 *Negombo*, Robert Newstead.—11 *Jaffna*, Thomas H. Squance.
 12 *Point Pedro*, Robert Carver.
 N. B. The single men of the *Jaffna* and *Point Pedro* Stations, are to change quarterly under the direction of the *Jaffna* Superintendent. Five more Missionaries to be sent to the North of the Island.
- 13 *Trincomalee and Batticaloe*, George Erskine, Thomas Osborne.

CONTINENTAL INDIA.

- 14 *Madras*, James Lynch.—15 *Bombay*, John Horner.
 N. B. Two more to be sent to Continental India.
 16 *New South Wales*, Samuel Leigh, Walter Lawry.

III. AFRICA.

- 17 *Sierra Leone*, Samuel Brown. Another to be sent.
 18 *Little Namaquas*, Barnabas Shaw, Edward Edwards.; Jacob Links, Assistant Missionary to the Bushmen. Another to be sent.
 19 *Cape of Good Hope*, One to be sent.
 20 *Mauritius and Madagascar*, Two to be sent.

IV. AMERICA.

WEST INDIES.—ARTIGUA DISTRICT.—*William Gillgrass, Chairman.*

- 21 *Antigua*, Samuel P. Woolley, William White, John Smedley, Joseph Chapman.
 22 *St. Christopher's*, William Gillgrass, Patrick French, Stephen Swinyard. Another to be sent.
 23 *St. Eustatius*, One to be sent.
 24 *Nevis*, John Dace. Another to be sent.
 25 *St. Bartholomew's*, Daniel Hillier.—26 *Dominica*, One to be sent.
 27 *Tortola, and the Virgin Islands*, James Whitworth, George Jackson, John Colmar.
 28 *Anguilla*, One to be sent.

THE ST. VINCENT'S DISTRICT.—*George Bellamy, Chairman.*

- 29 *St. Vincent's*, George Bellamy, John Maddocks, David Jones. Another shall be sent.
 30 *Grenada*, William Shrewsbury, William Goy.
 31 *Trinidad*, Abraham Whitehouse, John Mortier.
 32 *Barbadoes*, Moses Rayner.—33 *Tobago*, Jonathan Rayner.
 34 *Demarara*, Matthew M. Thackray. Another to be sent.

THE JAMAICA DISTRICT.—*George Johnstone, Chairman.*

- 35 *Kingston*, George Johnstone, James Horne.
 36 *Spanish Town*, James Underhill.
 37 *Morant Bay*, William Ratcliffe, John Hudson.
 38 *Grateful Hill*, One to be sent.
 39 *Falmouth and Montego Bay*, John Shipman, William Binning.

THE BAHAMA DISTRICT.—*William Wilson, Chairman.*

- 40 *New Providence*, Roger Moore.—41 *Eleuthera*, John Turtle.
 42 *Harbour Island*, William Wilson. Another shall be sent.
 43 *Abaco*, One to be sent.

BERMUDA.—*Edward Johnson, Chairman.*

- 44 *Bermuda*, William Sutchiffe.

HAYTI.

- 45 *Port au Prince*, John Brown, sen. James Catts. Another to be sent.
46 *Cape Henry*, Two to be sent.

THE CANADAS.—*Edward Johnson, Chairman.*

- 47 *Quebec*, John Hick.
48 *Montreal*, Robert L. Lusher.—49 *Kingston*, Edward Johnson.
50 *Fort Wellington*, Thomas Catterick, John De Patron. Another to be sent, if the Committee approve.
51 *Melburne*, Richard Williams.
52 *St. Armands*, Richard Pope. Another to be sent, if the Committee approve.
53 *Bay of Quinte*, James Booth.—54 *York*, Henry Pope.
N. B. Brother J. Booth and Brother Edward Johnston to change occasionally.

NOVA SCOTIA, NEW BRUNSWICK.—*William Bennett, Chairman.*

- 55 *Halifax*, James Dunbar, who shall change occasionally with Brother Robert Alder.
56 *Liverpool*, William Crosscomb.
57 *Shelbourne*, James Knowlan; James Mann, supernumerary.
58 *Yarmouth*, Thomas Payne.—59 *St. Stephens*, Duncan M'Coll.
60 *St. John's*, Stephen Bamford, who shall change occasionally with Brother Birt.
61 *Fredricton*, William Birt.—62 *Annapolis*, Sampson Busby.
63 *Cumberland*, James Priestley.—64 *Ramshay*, George Miller.
65 *Horton and Windsor*, William Bennett, Robert Alder.
66 *Newport*, Adam Clarke Avar.
67 *Lunenburg, and Petit Riviere*, George Orth, German Missionary.
68 *St. David's*, One may be sent.

PRINCE EDWARD'S ISLAND.

- 69 *Charlotte Town*, John Fishpool.—70 *Tryon and Bedeque*, John Strong.
71 *Murray Harbour*, One may be sent.

NEWFOUNDLAND.—*John Bell, Chairman.*

- 72 *St. John's*, John Bell; George Cubit, supernumerary.
73 *Carbonear*, John Pickavant.
74 *Black Head and Western Bay*, John Walsh.
75 *Island Cove, Perlican, and Hanl's Harbour*, Thomas Hickson. Another to be sent.
76 *Port-de-Grave*, Ninian Barr.—77 *Harbour Grace*, James Hickson.
78 *Bonavista and Catalina*, Richard Knight.—79 *Trinity*, William Ellis.
80 *Grand Bank and Fortune Bay*, John Haigh.—81 *Burin*, John Lewis.

N. B. William Davies is at the disposal of the Missionary Committee in London, and may be sent to a Foreign Station, when his health shall be restored.

☞ *A further extract from the Minutes shall be given in our next.*

MISSIONARY INTELLIGENCE.

A Letter from Mr. RUTLEDGE to Mr. BENSON, dated New Providence, March 18, 1818.

REV. AND VERY DEAR SIR,

As you are so much engaged in the blessed work of furnishing thousands of the religious public with pleasing and edifying matter; no doubt but you will give the following a place in your valuable Magazine. Mrs. Dean, a widow lady in our society, has a sister who resides at New Orleans. Early in 1817, Mrs. D. visited her sister, taking with her a number of religious books and tracts. The young lady, who wrote the following

account of her own conversion, Mrs. Dean met at her sister's, in New Orleans; living without God and without Christ in the world. This fruit of pious labour should encourage all the followers of the Lord Jesus to speak for their Divine Master, especially to make use of their influence among their friends and relations who may be living in ignorance, dead to God, and the things of God. A word in season how good it is! A book being put into the hands of a person with a friendly advice, how much good is often the result; as in the following instance. Here we see, though Messrs. Wesley and Fletcher are dead, yet their words and

works still speak for God. And who can tell how many shall have reason to bless God to all eternity for the various important writings of these men of God? The following is the account of the young lady herself:

"With joy do I write down my blessed experience, to shew what the Lord has done for my soul, how I have been brought to see my sinfulness and lost state, and the blessed hope I now enjoy through religion, which before I was a stranger to. The cause of my change, under God, was my reading Mr. Fletcher's Appeal, which was put into my hands by Mrs. Dean, a lady of the Methodist Society from New Providence, and which I read with care, and by it saw that I was a lost undone sinner, and had need of a Saviour; but these reflections, however, did not continue long. But the Lord afflicted me; and when Mrs. Dean used to come into my room to see me, she was wont to inform me that I ought to pray. My heart, however, was so hard that I paid little regard to the advice given, any longer than just at the time when it was given. I continued nearly in the same state of mind till the 26th of June, 1817; when, in the evening, I read Mr. Wesley's sermon on "Constant Communion," which condemned me for the neglect of that important command of my Saviour. I went to bed, but could not sleep; next morning I arose, but was sick. After breakfast I went to bed again, and had lain near an hour, when I saw as if the heavens were open over me, and the glory of the Lord and his holy angels was displayed to view, and I was brought to take my trial before the great Judge of the world; when I heard, as I thought, distinctly, the awful sentence pronounced against me, 'Depart from me you that work iniquity; and immediately I was shut up in utter darkness. This occasioned great anguish in my soul at the time, to think that the wrath of an offended God was hanging over my head. O how I cried for mercy, and pardon for my past sins! With what contempt did I look upon my past life! I could not but wonder that I had not been sunk into the lowest hell long before. But the Lord is merciful, and takes no pleasure in the death of the wicked, but would that all should come to repentance. I continued earnestly seeking the Lord Jesus, under deep convictions, till the beginning of July; when, one day, I felt that I had a hope in my Saviour, and the love of God arose in my heart. I doubted, indeed, much at first, whether it was possible that I could have obtained a hope so soon. But feeling the sense of condemnation all removed, and

enjoying great happiness, I was induced to believe that I had received the pardon of my sins.

"I cannot describe what I now feel. It is now such a delight to me to read the blessed word of God, and to meditate on his holy law; it is such pleasant food to my soul to hear the gospel, that I can only wonder at the goodness of God to poor sinners. I have enjoyed much of the love of God; and on the 27th of July, being the Lord's day, I was reading Mr. Fletcher's Letters on the Manifestation of the Son of God; when I received such humbling views of my own helplessness as made me cast my whole burden upon the Lord, and implore his grace to strengthen me, and now I find his grace sufficient for me. O what a blessed thing is it to have a Saviour, who is both willing and able to save, and to bear all our burdens for us. The Sunday following, being the 3d of August, in the evening, I was unwell, and felt a strong desire to pray; I did so, once and again, when these words were spoken to my heart, 'Be of good cheer, I have overcome the world.' The joy that followed these words unfitted me, for some time, for any employment but singing and praising God. Sleep fled from me, and love and peace filled my whole soul. My sickness increased greatly, and I thought the Lord was about to call me to himself. I felt, however, perfect resignation to his will, believing that life or death would be equally for my good. But it has pleased him to spare me a little longer, and I hope only to live to his glory all the days of my life."

So far this young person—by whose simple story you and your numerous readers will perceive God is working in barren lands as well as in England; the above being a clear and satisfactory account of the conversion of a soul that lay in the ruins of the fall, and in a state of great moral darkness. God is working here also gloriously in the midst of enemies. A Spanish gentleman sent to me on Sunday morning last, begging that I would speak in the congregation to the praise of his servant man, who died a member of our Society, saying that he was both a good and faithful servant, and a good Christian. This is the liberal testimony of a respectable Catholic. This servant was treated more like a son than a servant. Mr. Wilson and myself visited him in his sickness. I found him on a sofa in his master's hall, and he was buried by the Spanish gentleman, in as decent a manner as though he had been his own relation. So that "wisdom is justified of her children."

Your's, &c. JOHN ROTLEDGE.

*Another Letter from the same, to
Mr. BENSON.*

New Providence, May 13, 1818.

REV. AND DEAR SIR,

It again falls to my lot to inform yourself and the Committee, of the death of another of your faithful missionaries on the Bahamas. On Sunday last, the 10th of May, died Mr. W. Turton, after a severe and lingering illness. Brother Turton has been sinking since his return from America, under numerous infirmities, and nervous affections. Last year he took his appointment at Harbour Island, and for some time enjoyed a little better health than he had enjoyed, till brother Wilson left that circuit entirely to him, when his great exertions, in order to supply brother Wilson's lack of service, became more than his strength could bear. He paid a visit to a place on that circuit called the Highlands; after which he was taken ill, and from that illness never entirely recovered. Brother Wilson, hearing of his affliction, visited that circuit, fearing that the want of a preacher might be an injury to the work, as many of the members of Society were young, and weak in the things of God. When he arrived he found our dear departed brother very ill, and persuaded him and Mrs. Turton to come to town, where proper nourishment might be procured for him, which was what our aged brother stood so much in need of. The obtaining medical aid was another object he had in view in this voyage. On February 23d, he arrived in town, after a favourable passage; but so great was his weakness that he was obliged to be carried in a sitting chair from the boat to his bed. We now called in a friendly physician, who continued to pay him all possible attention, and he was greatly relieved by his prescriptions and advice. In the month of March he was again taken very ill, so that we thought him dying for two whole nights. From this affliction also, however, it pleased God in a measure to restore him, so that a little after he was able twice or thrice to ride in a chaise. Once I took him in a chaise to the eastward chapel, to hear preaching; he was not able, however, to stay in the chapel, but sat at the door of the dwelling house; where he had the opportunity of hearing the last sermon he was to hear, for which favour he expressed great thankfulness to God. After this he was able to walk a little in his room, and, for some days, conversed freely on Divine subjects; often observing that he could not discover what end the Lord had in view by recovering him;

but, at the same time, adding, "He is wise, he cannot err."

Early in May he again began to decline much; his digestion failed, and he was taken with a vomiting every night about three o'clock. The doctor seeing this change, wished him to be removed by water to one of the islands, judging that the confined air of the town would relax him still more. But when the time appointed for this remove came, it was found that our aged brother was too far gone to bear it. On the Friday morning before he died he was seized with a fit of trembling; which proved the forerunner of a speedy dissolution. From this time he never spoke articulately; which was a grief to the numerous friends that surrounded him, and wished to hear his dying testimony. The night, however, before he was taken so ill, a few friends being present, as he turned himself in his bed, he said in an audible voice, "Glory be to God," three times distinctly; which were some of the last words he spoke. He died in the 56th year of his age, and we think the 28th of his ministry.

As a preacher, brother Turton was plain, simple, and pointed, in the application of his subjects to the consciences of his hearers. As a Christian, intelligent, humble, and pious. As a member of society, affable, sociable, and much esteemed; as a colleague, I must say, after labouring nearly thirteen years of the vineyard with him, he was peaceable and loving, and treated his fellow-labourers with much tenderness and respect, always seeing their temporal wants supplied before his own. A further account shall be given of brother Turton from the journal which he kept regularly, as soon as we can have access to it. Mrs. Turton paid the tenderest attention to her dear partner, who, indeed, was to her a most affectionate husband.

Our state in the Bahamas now speaks for itself, and shews how greatly we want one or more missionaries. We have been visited with singular afflictions in the course of the last year. Five ministers have died in New Providence in eleven months, viz. Doctor Stivers, of the Church of England; Doctor McFarlane, of the Church of Scotland; and three of your missionaries. May God sanctify this afflictive dispensation to his people!

Hoping, dear Sir, that yourself, and family, with the church of God, all prosper in Divine attainments,

I remain, your's, affectionately,
JOHN RUTLAND.



MR. JOSTH. ROBINSON,
Preacher of the Gospel.

THE
METHODIST MAGAZINE,
FOR OCTOBER, 1818.

BIOGRAPHY.

MEMOIR OF THE LATE MR. WM. APPLETON.

Mr. APPLETON (the subject of this Memoir,) was born May the 17th, 1779, of respectable parents, who were members of the Methodist society. The short time they were permitted to continue with him in this world they taught his infant mind to adore and love that God who made him. But when he was only two years old his pious mother was removed from earth to heaven. She had lived near to God, had been an ornament to her profession, and at last died happy in her Saviour's love. He has often been heard to say, that through the mercy of God and the prayers of his excellent parents, he believed he was saved from sinning outwardly against God. He was blest with serious impressions from his childhood, and his heart was drawn out in prayer to God to preserve him from sin, when between seven and eight years old; and he was even then so serious, that he would read his Bible upon his knees several times a day. Soon after the death of his mother, his father married the eldest daughter of Mr. Rance, of Spitalfields, a very holy and useful man. This marriage union was but of short duration; for the Lord removed both his father and mother-in-law within a fortnight of each other, before he was nine years of age. He has often with gratitude acknowledged the kind hand of Providence in afterwards providing for himself, his brother, and sister. He was then sent to an aunt in Yorkshire, who loved him as her own child, and, while she lived, supplied all his little wants. She died triumphing over death and the grave. In his 15th year, God deeply convinced him of his sinful state by nature, and shewed him the necessity of true repentance, and faith in a blessed Redeemer; or, to use his own words, "to search his heart with the candle of God's Holy Word, and much prayer." His repentance was deep, and his sorrow for sin great, and he made up his mind to continue to seek the Lord till he should have the evidence in his heart that God had heard his cry, and delivered his soul from the terrible pit and miry clay. He did not continue long without

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relief: for God, who saw the inward breathings of his soul, after he wrestled like Jacob for three hours, spoke peace and joy to his troubled breast, and he felt assured that God, for the sake of Jesus Christ his Son, had justified him freely, regenerated his soul, and made him a new creature in Christ Jesus. He was filled with peace and joy in believing. For two years after this he continued happy in the favour and love of God; he enjoyed much of his presence, and had a nearness of access to a throne of grace. But about that time a particular friend of his, being, as he thought, falsely accused by some of his brethren, he took his part to the injury of himself; he yielded to the suggestions of satan, lost the image of God, forfeited his love, fell by little and little into sin, and at last gave up even the profession of religion. He never thought of this part of his life without being much affected and humbled before God, on account of his grieving the God of his youth; but the Lord did not leave him long in this state of captivity, but restored him, after deep repentance, to his favour, and filled his soul with love to him; he made his way exceedingly plain before him. In return for this great mercy manifested to him, he was determined to love God with all his heart, and serve him with all his might, which, through grace he was enabled to do. As he was convinced that he was not sent into the world to be merely an idle spectator of its concerns, and was persuaded that God had work for him to do, he determined to do whatever that work might be with all his might. He now began to think how he could serve and what he could do for that God who had done so much for him, and had brought him back to his fold.

The first step to his usefulness in the church of God, was his becoming, in his 19th year, a subscriber to, and visitor of, the Benevolent Society in London, which, at that time, was in its infancy, compared with its present state. He felt great joy in visiting the wretched abodes of misery, to which he was sent with a little relief; and his own soul was usually much blessed while conversing with his poor fellow-creatures about Jesus. Perhaps ere this he has met many of those souls in glory, who, when he visited them, had not a bed on which to rest their suffering bodies. In his 20th year he joined the brethren of what was called the Community, for the purpose of visiting the work-houses in and about London. This work he entered into with all his heart, and daily and diligently employed his time and talents in visiting the sick, and exhorting sinners to return to God. At this time he felt more than ever a desire to preach the word of life. This was attended with an outward call from his brethren; which, together with a remarkable dream, influenced him to enlarge his sphere of action. The dream was as follows:—He saw one of the local preachers (a friend of his) in a pit, digging and sepa-

rating the dirt and filth from a number of dead bodies that were lying at the bottom, and filling two buckets, which an angel, who stood at the top of the pit, drew up and emptied, and then let them down again. After he had looked on for some time, the angel said to him, you must go down and take that man's place; at which he trembled exceedingly, and said, he durst not venture. The angel then said, it is the command of God, and you must go, or be miserable for ever; at which, though fearing much, he was let down into the pit by the angel, and the other person gave up to him his spade, shovel, and other implements, and left him. He then set to work, and, to his great astonishment, what he before thought impossible, became perfectly easy and pleasant. The very next day, this same local preacher being obliged to leave town, he was directed by the preachers to give his plan to Mr. Appleton. He then saw it was the will of God that he should preach the unsearchable riches of Christ to poor perishing sinners; he, therefore, after much prayer, consented to fill the appointments that were given him, and threw himself at the feet of his gracious Master, to be directed to do whatever might most conduce to the glory of God. He never had a doubt after of his call to the work of the ministry, but continued on the local preachers' plan, acceptably and usefully, until the Lord called him to a greater sphere of usefulness as a travelling preacher. In 1800 he married Miss Humble, a sensible and amiable woman, but the Lord whom he served saw fit to remove her from this world of sin and sorrow, to more substantial joys, when he had not been blest with her society more than five years and a few months. This stroke of Providence affected him much for several years, but he bore it with Christian fortitude, and resignation to the will of his heavenly Father, feeling assured that it would work together for his good. In the close of the year 1809, the Rev. W. Griffith, who was then superintendant of the London East circuit, asked him if he would give up business, (which at that time was exceedingly flattering,) to take a circuit? To this important question he knew not what to answer, as at that time the Lord was not only prospering and increasing his temporal concerns daily, but he had a lovely little daughter who claimed his attention, and the leaving of her was a sacrifice that he did not seem able or think right to make. However, he said, "Sir, I would not choose for myself for a world, but I will give myself more than ever to prayer and reading of the Scriptures, and if the Lord make my way plain, well, and good shall come from it, but at present there are obstacles I cannot surmount of myself." The Lord, who knoweth the secrets of all hearts, knew that this dear girl was the tie; and while he entreated direction of Him, the Most High answered his petitions, (though in a way he did

not expect,) for in less than four months after Mr. G. awoke to him, the Lord removed his Mary-Ann from him by death. His all of earthly comfort was then gone, his affections weaned from every earthly object, and centred in his God. He then disposed of his business; and the following Conference, 1810, which was held in London, the Lord made him his willing and obedient servant, and he began his itinerant labours. Such was the happy, lively, and zealous state of his mind at this time, and so desirous was he to promote the glory of God, that he accounted all things as loss for the excellency of the knowledge of Christ Jesus his Lord, and was willing to go any where or to become any thing for his Divine Master; his soul overflowing with love to God and to the souls of men. He travelled his first year in the Brighton circuit, where, through the blessing of God, he was made useful to many. Here he established five o'clock prayer-meetings, and always attended them himself. These meetings were much blessed both to his own soul and to those who were present. His second year was Sheffield, where the chapels and congregations were very large; and often has he gone up to the house of prayer fearing and trembling, yet the Lord often stood by him in the trying hour, and even there owned and blessed his labours. His third and fourth years were spent in the Rochester circuit, where he was indefatigable in his Master's work, at all times approving himself as the minister of God. His fifth and sixth years were employed in the Dover circuit, where the Lord, who knew his faithfulness, his watchfulness, and his yearnings in secret for poor perishing souls, gave him in return, fruits of his labours; there also he established morning prayer-meetings, and would not omit attending them in the depth of winter, though sometimes he was very unfit, occasioned by long and wet walks the night before. So zealous was he in his Master's cause, that when his wife, (fearing the consequences of those great exertions,) mentioned her anxiety, he would reply, "My dear, I cannot shrink from the blessed cause, I am in the Lord's hands, and my life is immortal till my work is done." His last year was in the Luton circuit; here he past through much trial and affliction, but in and through all the Lord was visibly ripening his dear and faithful servant for eternal glory. He had no will of his own, but his will was sweetly lost in the will of God. Previously to the account of the few last days of his life, it may be suitable to introduce some extracts from his journal.

Feb. 19th, 1811, Brighton. The last few months that I have been engaged as a travelling preacher, I have been favoured with much of my Divine Master's presence; and, glory be to God! I have heard of many whom he hath comforted under my poor endeavours; but my heart groans when I think of not a soul brought to God through Jesus Christ. O, my God, have mercy

upon the sinners in this place, and suffer me not to remain without seals to my ministry.

‘Transporting moment—when wilt thou appear,
To crown my hopes, and banish all my fear.’

“May 17. O God, what is man, that thou shouldst be mindful of him? the dust is my place, and when raised to the summit of human praise, I am still a poor hell-deserving wretch, only saved by the power of Divine grace. O my soul, what has Jesus saved thee from?—a sink of misery and woe—a depth of horror and despair—a hell of apostates and infernal beings. Lord, make me humble; make me any thing, or nothing, so that I may but glorify thee.

“June 24, Eastbourne. This morning I found my soul happy in God, while meeting a few of the Sunday school children. O Lord, bless them! Many are seeking the salvation of their souls. It is not likely I shall meet them together again upon earth, but I trust to meet many of them in heaven. Glory be to my blessed Master, I have a blessed foretaste of this; I long for a good day. I am going to preach at the Decker this evening; O, my God, I pray thee go with thy helpless dust; and help me to bring a poor sinner to Jesus Christ.

“June 25, Lewes. This morning my soul was drawn out in prayer to God (being quarter-day) that he would preserve us from light and unprofitable conversation, bless our meeting together with his presence, and crown our souls with his love.—At nine our meeting began; and I thank thee, O Lord, that heard and answered prayer; we have had nothing but peace and love. Our friends have agreed to petition Conference for me to stay another year with them. I thank and love them too; but I told them that I had received an invitation to go to Sheffield, but that I left myself entirely in the hands of the Lord and the Conference. O my God, may I either remain where I am, or go to the utmost boundaries of the earth, so that I may but be useful, and bring poor perishing souls to thee; it is all I want.

“July 4th, Mountfield. Thy word has been precious to me this day. I could not read two verses without stopping and giving vent to my feelings, and pouring out my soul before thee my God;—the language of my heart is continually, Lord, revive thy work; give me power and wisdom to glorify thee. If I cannot glorify thee by bringing souls to thee, and by building up thy servants in their most holy faith, O may I glorify thee by dying as a witness of thy power to save a lost sinner.

“August 2. O my God, what have I that I cannot give up for thee; thou hast already favoured me with a gracious visit, but I feel more than ever athirst for the sanctifying influences of thy Holy Spirit; I long for them more than any other object;—Lord,

sanctify me throughout body, soul, and spirit; come, Lord Jesus, but come quickly.

“ August 12. In family prayer this morning I was much blessed, and while preaching this evening I was more than usually favoured. Glory be to God, he has answered the desire of my heart, and given me a few souls to my ministry in this place. God bless the people! it is hard to part with them! But O that Eastbourne! Lord have mercy upon the sinners at Eastbourne, and for thy name's sake enable me to clear my blood of them.

“ October 4th, Sheffield. I have not written any thing in my journal since August 12; not that I have been excluded from the enjoyment of God, or heart-felt religion; no, I am persuaded that I am more like Christ than when I wrote last; but coming into a new circuit, every thing has been new, and my time has been so taken up with renewing tickets, almost daily preaching and visiting the friends, that I have felt backward to enter upon this work. The last day or two that I was at Brighton, and during my stay in London, my time was much taken up with the things of this world; and I am afraid for eight or nine days I did not make much progress in the Divine life. I had frequent visits from God during that time, but I did not feel that perpetual growth I so frequently preach to others. Since I have been in this part of our Lord's vineyard my soul has been more dead to the world, and I find my gracious and merciful Father has planted me in a fruitful soil, and has blest me with affectionate and excellent men as fellow-labourers. He has also enabled me to preach with more power, and I find that my God is deepening his work of grace in my heart. I sensibly feel that it is as easy for the Lord to preserve me from sin, as it is for him to keep me in existence. This day my soul has been stayed upon God; I am now going to preach; I pray thee, O my God, to favour me with thy presence, and pour out the Holy Spirit upon me, and on the congregation, and enable thy dust to rest secure as under the shadow of thy wing.

“ October 18, Sheffield. I thirst for God; I long for the salvation of precious souls, and patiently wait the coming of our Lord Jesus Christ. Methinks my present happiness is such, that if even there were no futurity, it is ten thousand times more than an ample compensation for all the little difficulties that I am called to encounter. As for sacrifices made, or temporal emoluments given up, I shudder to harbour a thought of them.

“ Nov. 7, Sheffield. Glory be to God, I find it good to wait upon him, both in public and in private; my mind has been a little cast down to-day, but I think it is through indisposition of body, and by over exertion; but I am thine, and would not complain; can I not appeal to thee, O my God, and say, I long to spend and be spent in thy service. I have preached this evening

with less fatigue to myself, and with more power and enlargement than I expected. O may the flock of Christ be fed, and thou shalt have all the glory.

“ December 1. This day my mind has been very much impressed with these three particulars: 1st, What shall I do for God? 2d, What are the hinderances I meet with on my way to my Father’s kingdom? 3d, And what is their tendency? First, What shall I do for God? I will this moment give myself afresh to him and to his service, to think, act, and speak for him; and I again covenant with him, to give away to the poor, and the carrying on of his work, one pound a week. The remainder of my yearly income shall be appropriated to the purchase of necessary clothes, books, &c.; and if any thing remains it shall be given away as his wisdom may direct. Secondly, What are the hinderances I meet with? 1st, Lawful, but not expedient conversation: it is the work of God I have to do with; my time, my talents, my will, my affections, my all should be employed in the service of my God. 2dly, I do not sufficiently improve my conversation with my religious friends. 3dly, Nor am I at all times careful to furnish my mind with a subject for meditation. 4thly, I suffer myself sometimes to rise from my knees without a present blessing. 5thly, I do not always sufficiently study the subject on which I am about to preach, even when I have time for it. 6thly, I do not always rise early; I sometimes lie in bed after five o’clock. 7thly, I am not constantly careful to commit to memory what I hear or read that is worthy of remembrance, or do not commit my thoughts to paper. 8thly, I sometimes suffer my mind to wander from God; I am his servant, and I feel the necessity of considering his omniscience, omnipresence, and omnipotence. What is the tendency of these hinderances? By omitting one or more of these duties I feel barrenness of soul, and am unfitted for my ministerial functions; for praying, studying, preaching, &c. Hereby the church is robbed of that light I should have received from God; and when I am lukewarm the people too often imbibe the same disposition. O Lord, prepare me a strict account to give.

“ Feb. 1, 1812, Sheffield. I am this day waiting for a double baptism of the Holy Spirit. The Lord my God is with me—all is well within. My soul has been much watered while visiting the sick of the flock, but much more so while preaching this evening. I thank thee, O Lord, that I do feel a perpetual growth in the Divine life; my soul is more than ever dead to the world, and I am patiently waiting till my work is done.

“ March 19, Sheffield. I feel very weak and low, through indisposition of body; but I bless God he gives strength according to my day. Suffer, O my God, the imperfect accent of my heart to reach thy parental ear, and send a ray of thy melting influence

and dissolve me into love. I fall prostrate at the foot of the cross, and would lay open the secrets of my heart before thee; but before I can relate one-tenth part of my wants, or breathe out the impatient thirst I feel for thy love, thy glory, and thy kingdom, thou dost condescend, and with eyes of mercy thou dost behold a sinner weep; and with the feet of mercy thou dost move towards a helpless worm; with arms of compassion thou dost embrace my soul. Is this the language of heaven that I hear? Is this the voice of my Shepherd? Is this the voice that wakes the dead, and bids the sleeper rise? Yes, this is my Saviour's voice, these are the footsteps of my Beloved, with whom I have been acquainted for the last seventeen years. These arms supported my dying wife, and me her afflicted husband. It was this voice that whispered in my ears when following the breathless remains of my Mary-Ann to the silent tomb; all this is working together for thy good, and will terminate in my glory. It was this supporting hand that upheld my sinking soul two years since, when I was called to take a final farewell of my last remaining earthly comfort, the first child that was permitted to call me father, and whose piercing look, whose tender sighs, and inexpressible groans reached my disconsolate heart, and roused in my breast all parental affection; when with a voice from a shattered fabric she cried, 'Father, father, father, pray for me; I must die; I am afraid to die; but if you will pray for me, then I shall not be afraid to die.' I thought this voice was, if possible, more than human; whilst it vibrated in my ears, I brought her in the arms of faith and prayer, and cast myself, with my tender offspring, at the Saviour's feet: here thou didst require me to make a full surrender of my child, my lamb, my Isaac, my all; and here didst thou dart into my soul those heart-cheering rays which raised my sinking head above the boisterous waves, and bade my ruffled passions cease. It was the Lord—it was the Lord that taught the stripling how to die. I thank thee, Uncreated Light, for shining into her tender mind; I thank thee, O thou Inspiring Spirit, for teaching her tender lips to lisp thy praise, and that before she was six years old thou didst guide her to her closet, and instruct her how to pray and read thy word, and inquire after truth; but, my Jesus, thou blest Shepherd of the sheep, above all, I thank thee for giving her the victory, and for those broken accents on her dying lips, 'Father, I am not afraid to die.' O those cheering words, what a lasting balm they have been to my wounded soul; how have they cheered me when I have been ready to faint by the way, and banished from my mind those doubts which would have invaded my peaceful moments, and interrupted my hours of study.

(To be continued.)

To the Editor of the Methodist Magazine.

To restrain the vicious, instruct the ignorant, reclaim the backslider, quicken the formal, interest the intelligent, and edify the pious, is the professed object and grand design of both the pulpit and the press. And that which illustrates the truth and importance of the Scriptures, or casts a ray of light upon the attributes of God, will, no doubt, aid and forward these laudable purposes.—To say peremptorily what God is, and in what manner he exists and operates, is far beyond the reach and comprehension of finite minds. “Canst thou by searching find out God; canst thou find out the Almighty unto perfection?” Are not all men obliged to confess, that such knowledge is too wonderful for them, and that they cannot attain unto it. Light and immortality are, indeed, brought to light through the gospel, and “through the tender mercy of our God, the day-spring from on high hath visited us, to give light to them that sat in darkness and in the shadow of death.” And by this light we are assured, that God is a Spirit, infinitely glorious, powerful, and wise, whose presence filleth immensity, and whose all-seeing eye pierces the most impenetrable veils; so that should creatures soar to the utmost heights—fly to the remotest climes—sink into the deepest caverns—even there the eye of God would be upon them, for “His eyes are upon the ways of man, and he seeth all his goings.” He is, in such a sense, present every where, as not to be mixed with the creatures, nor divided among them so as to be partly in one place and partly in another. Nor is he multiplied or extended, but is essentially present every where. Notwithstanding the darkness of the Pagan world, some of the heathens formed sublime and correct ideas of the immensity of God, when they said, “God is a circle, the centre of which is every where, and the circumference no where.” But although such were the views and sentiments of some of them concerning the Divine Being; yet they had no express declaration on which to build their faith. This, however, is a privilege with which we are favoured, and hereby believers may be established in that truth, which is calculated to awaken their desires, elevate their hopes, and solace their minds under all the difficulties of life. And could only the conviction of the awful presence of God be deeply implanted in the hearts, and constantly impressed upon the minds of men, its blessed influence would soon appear in the circumspection of their walk, the regulation of their passions, the spirituality of their devotions, the firmness of their confidence and hope, and the triumph of their end.

Should the annexed article, by the masterly pen of Sir Isaac
VOL. XLI. OCTOBER, 1818.

Newton, be judged by you calculated to produce those happy effects, by correcting the judgment, assisting reflection, and exalting the meditations of your readers, it is very much at your service.—Your's, most respectfully,

Holmfirth.

W. BLANSHARD.

DEFINITION OF GOD—By SIR ISAAC NEWTON.

The sublime system of the sun, planets, and comets, include movements so regular that we cannot persuade ourselves they are the effects of causes purely mechanical. We are convinced they could proceed only from the wisdom and power of a Being omniscient and all-powerful. This Being governs all things, not as the soul of the world, but as Lord over all his creatures. And relative to his sovereignty he is called the Lord God—the Universal Master; for *God* is a relative term, having relation to his creatures; and the Divinity is this sovereignty of God over his subjects. God is a Being eternal, infinite, and absolutely perfect; but this Being, although perfect, would not name himself the Lord God if he had existed without supreme dominion. We say, my God—your God—the God of Israel—the Lord of lords; but we do not say, my Eternal—your Eternal—the Eternal of Israel; nor do we say, my Infinite, for these titles have no relation to the creature. The word *God* signifies generally the Lord, but every lord is not God; it is the sovereignty of a spiritual Being that constitutes a God; his being God results from his sovereignty. That he is a Being endued with life, intelligent and all-powerful, and from his other perfections, it follows that he is supreme and absolutely perfect. He is eternal, infinite, all-powerful, and omniscient; that is to say, his duration embraces all eternity—his presence all infinity; he governs all things, and knows all things which are or can happen; he is not duration and space, but he exists for ever and is every where present, and by existing always and every where he constitutes duration and space. God is present every where not merely virtually, but also substantially; in him all things are contained and move, but without mutually affecting each other; for God is not affected by the movement of bodies, nor do bodies experience any resistance from the universal presence of God. It is acknowledged, that the Supreme Being exists necessarily; and by the same necessity he must exist eternally and every where. Whence it follows, that he is every where the same—all eye, all ear, all arm, all power to comprehend and act, but in a manner that is not human or corporeal; in short, in a manner that is absolutely unknown to us. As a blind man can have no ideas of colours, so we cannot have any idea of the manner in which God sees and conceives things. There is not, in any manner, any thing material or corporeal in him; and for this reason it is that he can neither be

seen, touched, nor heard, and ought not to be worshipped under any corporeal form. We have ideas of his attributes, but we are ignorant not only of his substance, but of the substance of every other thing. In bodies we see only the surface, forms and colours, we hear only sound; we touch only the surface, we taste only the flavour, their real substance cannot be known either by the sense or reflection; still less can we have any idea of the substance of God; we have known him only by the excellent effects of his wisdom and power, by final causes. We revere him because of his perfections, and adore him because of his infinite power; for we adore him as being his creatures; and a God without sovereignty, providence, or final causes, would be no more than destiny and nature.

TO THE EDITOR.

DEAR SIR,

Having lately been reading some select works of Archbishop Leighton, who was not only a truly humble and pious Christian, but also a learned and laborious minister in the church of Christ; I have thought a short extract from his Exposition on the Creed, would now be seasonable and edifying to some of your readers,—I am, dear Sir, your's, respectfully,

Kingsland, 12th June, 1818.

D. WATSON.

He writes, page 258, “ We have discoursed of the attributes of God elsewhere, as also of the Trinity, which is here expressed in these words, *I believe in God the Father, the Son, and the Holy Ghost.* That sublime mystery is to be cautiously treated of, and rather humbly to be admired, than curiously dived into. The day will come (truly a day, for here we are beset with the gloomy nightly shades of ignorance,) wherein we shall see him as he is. In the mean time, let us devoutly worship him, as he has revealed himself to us; for this is the true way to that heavenly country, where we shall see him face to face. And it is our interest here to believe the trinity of persons in the unity of the Godhead, and to trust in them as such: for this is the spring of all our hope, that the middle person of the three became our Mediator, and the Holy Spirit our guide and teacher, and the Father reconciles us to himself by the Son, and renews us by the Spirit.”

Page 259 he writes, “ *His only Son.* Other sons he hath, angels and men, by creation and adoption; but this his only begotten Son as God, by an *eternal* and ineffable generation, and as man peculiarly the Son of God, both in regard to his singular unexampled conception by the Holy Ghost, and by that personal union with the Deity, which accompanied that conception, and by that fulness of grace which flowed from that union. The

unfolding of these would require a long time; and, after all, much would remain unsaid and unconceived by us; for *his generation who can declare?*"

Page 276 he writes, "He, the Lord Jesus, shall be judge in that great day; the Father, and Spirit, and his authority are all one, for they are all one God and one Judge; but the judgment will be particularly exercised, and the sentence pronounced by our Saviour God-Man, Jesus Christ. That *Eternal Word*, by whom all things were made, by whom all shall be judged, and so he shall be the *Word* in that last act of time, as in the first; he shall judicially pronounce that great and final sentence that shall stand unalterable in eternity. And not only as the *Eternal Son of God*, but withal the Son of Man; and so shall sit as King, invested with all power in heaven and earth.—See Acts xvii. 31.

Page 279 he writes, "*I believe in the Holy Ghost*: God is both a Spirit and holy; but this name, personally taken, is peculiarly that of the third person, proceeding from the Father and the Son, by a way that can neither be expressed nor conceived;—holy in himself, and the author and cause of all holiness in us."

I shall conclude my extracts from the pious author by his following observations; and happy would it have been for the church in former times, and happy will it be for us now, if we attend to them:—

"It is neither *useful* nor *safe* for us to entangle our thoughts in disputes concerning this mystery; but it is necessary that we know, and acknowledge, and believe in this *Holy Spirit*; it is he in whom and by whom we believe: we cannot know God, nor the things of God, but by the Spirit of God, 1 Cor. ii. 11; nor say that Jesus is Lord, but by the same Spirit, 1 Cor. xii. 5. We know that this Holy Trinity co-operates in the work of our salvation; the Father has given us his Son, and the Son has sent us his Spirit; and the Spirit gives us faith, which unites us to the Son, and through him to the Father;—the Father ordained our redemption, the Son wrought it, the Holy Spirit reveals and applies it."

THE TRUTH OF GOD DEFENDED.

Review of "Directions and Encouragements for Travellers to Zion: being an affectionate Address to professed Christians in general, on several important subjects." By JOSEPH FREESTON, Author of the Answer to the Question, "Why are you not a Socinian?" pp. x. 318. 8vo. price 5s. 6d. Sold by T. BLANSHARD, 14 City-Road, and 66, Paternoster-Row.

AMONG the multifarious theological productions with which the press has teemed, during the last century and a half, only a small

proportion have been on practical subjects, and written in a style adapted to the capacity of the great body of the people. Besides many publications of minor importance, there have been works in every department of Divinity which have done the greatest honour both to the heads and the hearts of their authors. Biblical criticism, philological research, chronological inquiry, and metaphysical disquisition, have, we think, been sufficiently regarded; while subjects *purely practical* have occupied, comparatively, a small share of public attention. The work which now lies on our table is, however, both practical and experimental. These "*directions*" being designed for popular use, are free from all controversial discussion; a circumstance which, we think, greatly enhances their value.

On a recent occasion* we adverted to the mode of attack on the Socinian heresy; and we stated, that if the learned authors of the various works on that controversy had given clear and exact statements of the essential doctrines of Christianity, proved them by unanswerable arguments, and then proceeded to trace those doctrines to their practical results, they would have contributed much more toward the spread of evangelical truth and vital godliness, than they have done by all their controversial writings. We think this remark is also applicable to many of our best writers on theological subjects.

Under the influence of this sentiment Mr. Freeston composed the present work. He says, "It is the design of this little piece to awaken" the careless part of his readers "from their indifference, and to excite them to that earnestness, watchfulness, and exertion, which true religion and their own salvation demand; by placing before them those alluring and persuasive considerations which the precious Word of God so abundantly suggests," pref. p. 4.—Mr. F. professes himself an admirer of the Puritans, as a "noble race of men, and zealous contenders for the truth in its purity;" and while he engages to "avoid their circumlocution, prolixity, and other imperfections of style and method, much the fashion in that day," he promises "to imitate their zeal, faithfulness, spirituality, and unction." pref. p. 4.

On *these* points we think our author could not have followed more fit examples. The work is divided into 18 chapters, bearing the following titles:—"The important change effected in the situation of real Christians—The invaluable privileges which Christians enjoy in the present life—The necessity of a close attention to inward personal religion—The importance of domestic and relative duties—On a proper attention to public duties—The necessity of maintaining a character of uprightness in the world—How to improve afflictions, and other adversities—How

* Vide our Review of Dr. Outram de Sacrif—for January, 1818.

to recover lost peace of mind—On walking with God—On heavenly-mindedness—On seeking the salvation of others—On death and the heavenly state—Address to unbelievers and backsliders—The true Christian, a spiritual person—On progressive holiness—Meditation on the death of a beloved child—On religious declension—and, The doubts and fears of Christians." To give a complete analysis of the work would greatly exceed the limits prescribed to this department of our Miscellany. But as we can cordially recommend the volume itself to our numerous readers, we shall give only a few extracts as a specimen of the whole.

Readers of real piety and candour, whether churchmen or dissenters, Calvinists or Arminians, will peruse these "directions" with pleasure and profit; a spirit of genuine piety breathes through every page. The author's views of the natural state of man may be collected from the following passage:—"There is none righteous, no not one; all have sinned, and come short of the glory of God,' &c. &c. The mind being depraved, and the principles corrupt, the actions must correspond therewith. If the fountain be corrupt, the streams must be impure; if the tree be bad the fruit cannot be good. To ascribe the universal spread of vice to example is absurd. Strange, that there should not be one exemption, had example alone been the cause. From whose example did Cain learn anger, revenge, and murder? Did the sons of Jacob learn incest, cruelty, and fratricide, from their parents? Many children, the offspring of pious parents, who have good instruction and example, have been remarkably un-ward, perverse, and ungodly. It is alleged, that the doctrine of human depravity is an excuse for man, and a reflection on his Creator; but it appears so to those only who would bend revelation to reason; and who take the same liberty with the sacred Scriptures, as they take with the writings of men." p. 149.

This totally depraved creature is, however, encouraged that if he come to Christ with a penitent and believing heart, he shall find mercy. "Take care, reader, that you do not indulge that dangerous mode of thinking, by which some flatter their indolence, and encourage themselves in unbelief. The work, say they, is of God; I can do nothing of myself; and unless God does the work for me, all my efforts will be in vain. It is true the work of conversion and salvation is of God, but has he done nothing already towards effecting it? and has he promised no further aid? He has given thee a Saviour; he has sent thee his gospel; he has endowed thee with a capacity to understand, reflect, consider, and believe, and opportunities to exercise that capacity on the word of his grace. In addition to these, he has promised his Holy Spirit to them that ask him. Now he requires a serious and diligent application to, and use of, those means he has already afforded you; and in the serious use of them to rely

on his promise, and desire and ask the assistance of the Holy Spirit. All means should be used, in humble and sincere dependence on God's promised aid. If this method be earnestly, devoutly, and perseveringly pursued, success will most assuredly attend it. The work is no less the work of God because he effects it by the use of means;—all those means are from him, and our opportunities and faculties are his gift, and his blessing must crown the whole. The gospel assures you that 'all things are now ready,' to which you are heartily welcome; they are free, 'without money and price.' The victim has been offered, the ransom has been paid; for the Lord of life and glory has descended from heaven, and bled and died, even for you. The sacred writers assure us, that he 'appeared to put away sin, by the sacrifice of himself;' and that he hath, 'by the grace of God, tasted death for every man;' and was made 'a propitiation for the sins of the whole world.' He calls, he invites you in his blessed word, 'Whosoever will, let him take of the water of life freely.'" p. 132, 3.

In this department of our Magazine we have had frequent occasion to observe the striking difference between mere barren orthodox opinions, which leave the heart and conduct under the dominion of sin, and that true religion, consisting in the fear and love of God, which is manifested by holy obedience to all his precepts. Genuine gospel faith is productive of good fruit; this fruit does not make man good, or procure for him remission of sin; that is done by faith. But as the excellency of a tree is known by its fruits, so the soundness of a Christian is known by his works. "There are many," says Mr. Flavel, "who hate doctrinal errors, yet perish by practical ones; who hate false doctrine, yet perish by false hearts." We are happy to find Mr. F. expressing himself with clearness and force on this momentous point: "Take heed that you do not confound that notional, lifeless faith, which many profess, with a genuine Scripture faith, which is much less common in the professing world. The former is attended with no solid fruit; the latter is inseparably attended with a new heart, the indwelling of the Holy Spirit, and the fruits of righteousness." p. 135.

It is a pleasing circumstance to find the judicious author does not lower the standard of Christian holiness: "The sincere love of God and the love of this world are so opposite in their nature, and so hostile to each other, that they cannot exist in the same mind together; the one must destroy the other. Pure religion, when it obtains possession of the soul, purifies and expands it. It refines the affections, and causes the desires to stream towards nobler objects." p. 101. "It is the nature and direct tendency of true religion to expand the heart of its possessor, and to produce all the sympathetic and benevolent affections. It has its

seat in the heart, and diffuses a vital influence over the whole conduct; and thus assimilates the soul to God, and forms the character to holiness and benignity; like leaven, which ferments until it has impregnated the whole mass, Matt. xiii. 33; so religion diffuses its influence over the whole man. The mould of the gospel gives him its own form or impress; it produces in him ardent love and piety towards God, and a diffusive disinterested benevolence and kindness towards mankind." page 113.

Nor is the author less scriptural in his remarks on *progressive holiness*. "Every attentive reader of God's word must have observed, that it is most clearly his will that his children should be constantly advancing in sanctification, or holiness. A Christian's life should never be stationary, but progressive. Indeed, it may be justly doubted whether, in religion, there be any medium between a progressive and a retrograde motion; at least, it may be safely affirmed, that a person will not remain stationary for any considerable length of time; not to advance will speedily be to recede. And 'if any man draw back,' God will have no pleasure in him. There can, therefore, be no safety but in constantly pressing forward." p. 167.

"Men are capable of improvement in every department of science and art, and some greatly distinguish themselves by the proficiency they make, and which is always considered reputable. Should not Christians also exert themselves to excel, and attain to the greatest possible proficiency in that which, in every point of view, is of ineffable importance? Their motives are not only as great, but vastly superior. Fame, or riches, or an insatiable thirst for knowledge, are the principal incentives to distinction in science and the arts; but what are these to the pleasures of a good conscience, the approbation of God, the prospect of growing usefulness, and the certainty of a correspondent and eternal reward? Which are most effective, if constantly regarded? and which ought to have the greatest weight on an immortal creature, and a probationer of eternity?" p. 173.

Mr. F. earnestly presses upon his readers the importance of *family religion*. "If a Christian be placed at the head of a family, he should consider every soul in that family committed by God to his care; it is a little society over which Providence has given him the oversight, and over which he should carefully watch and pray. It is much to be lamented, that some professors are eminently remiss, not only of the salvation of their servants and apprentices, but even of their children. By such neglect they become accessory to their ruin. A Christian parent or master is supposed to know something of the worth of souls, and the vast importance of salvation; the natural state of man, and his proneness to neglect eternal things; and also the excellency and suitableness of the gospel. He ought, therefore, to

feel so lively a concern for those placed under his care, and be ready and willing to take such methods with them, as may make him instrumental in directing and assisting them in the way to heaven." p. 36. "It was the constant practice of the patriarchs, when they moved to a new situation, immediately to erect an altar to God; where they pitched their tents there they builded an altar to the Lord. Abraham is thus commendably spoken of by the blessed God himself: 'I know him, that he will command his children, and his household after him, and they shall keep the way of the Lord, to do justice and judgment.' Joshua also expresses his holy resolution, in the presence of his brethren, 'As for me and my house, we will serve the Lord.' p. 38. And what encouragement is given to those who faithfully perform this duty! "If you should be instrumental in training up but one soul to heaven, it will be a rich recompence for all your labour. All souls should be dear to you, but especially those of your children, and all that Providence entrusteth to your care. Will you not labour hard to preserve them from eternal ruin; and lead, and guide, and go before them to mansions of eternal rest, while there are so many enemies who labour hard for thir undoing? In proportion to the magnitude of the object should be your exertion to secure it. May the God of all grace animate and succeed your endeavours." p. 44.

In urging an attendance on *public duties*, Mr. F. has the following important remarks: "The public worship of God should be regularly attended. A Christian should never be absent but when he has a just cause for it. If he begin to give way to trifling causes, neglect will imperceptibly grow upon him, and he will gradually lose his relish for the worship of God. A person who has lost his relish for devotional exercises, is seldom at loss for a pretext to keep away from the house of God. It is highly reputable to a Christian to be a punctual attendant on public worship, and no one ever attained to eminence in holiness or spirituality, or in reputation and usefulness, who was negligent and irregular. How much more beneficial is the example of that Christian likely to be, whose seat is never vacant unless from necessity, as well as more honourable to the truth and cause of Christ, than that of the person whose attendance is only occasional? But it is not only commendable to be regular in attending the house of God, the Christian should attend *early*, as one who has a delight in devotion, and would lose the benefit of no part of the service. And, if this be really the case, he will not leave the worship of God until the whole service be ended. How decorous it is to come in after the worship is begun, and interrupt the devotion of a congregation, or to rush out as soon as

the sermon is ended, as if they were weary, or came out of custom." p. 47, 48.

The author's address to *backsliders* is remarkably striking and forcible. We give the two following short extracts: "Consider the impression which your conduct is calculated to make on the unbelieving part of mankind, viz. I have made trial of the ways of God, and have found them unsatisfactory; I commenced a follower of Christ, but I was greatly disappointed, and found the cost and trouble preponderate against the advantage. I expected much comfort to result from the pursuit of religion, but am deceived; I would therefore advise you, my fellow-creatures, to pay no regard to it; it is all a delusion; I have tried it, and can speak from experience. If you have not boldness to express this in words, this is the language of your life. Now, can you wish your neighbours to take up such a persuasion as this? Can you endure to be instrumental in stealing their consciences against conviction, and hardening them in their unrighteous and destructive courses? O, pause, and consider what an injury your example may do to society, and what a slander you cast on the good ways of God, and the great undertaking of your Saviour." page 138.

"Anticipate the approaching day when you must stand before his tribunal whose cause you have deserted and betrayed. How will you endure to meet him, whom you have treated so contemptuously, so ungratefully, so basely; and whose truth and ways you have slandered? How will you meet those sincere friends and faithful Christians with whom you once associated, and whom you used to accompany to the house of God? How will you bear to meet even those who have been corrupted by your example, and whom your apostasy has contributed to harden in their sins, and who will, with yourself, be placed on the left hand of the Judge? When they, with you, will be fully convinced that religion is an important reality, an imperious duty, and man's highest felicity? Can you bear their reproaches, with those of your own conscience, and the righteous judgment of God? Pause—reflect—and repent, while life continues, and mercy is yet held out." p. 141.

In the chapter "On seeking the salvation of others," the author has the following observations: "Were every member of a church of Christ to influence but one, and prevail with him to sit regularly under the gospel, and thus become converted, such societies would be doubled. And does this appear so impracticable an undertaking that any one should be discouraged from making the attempt? O, try, my fellow-christians, and seek Divine help. Do not leave this important work to be performed by ministers alone; God has made it every Christian's duty, according to the measure of ability and grace he has bestowed.

No work in which you can possibly be engaged will be attended with so large a recompence. Exert yourselves, then, you know not how powerfully God may work by you and in you, and how much good you may be enabled to do. If you should be instrumental in saving only one soul, what a great good that will be! What an everlasting source of satisfaction it will be to you! Who can estimate the felicity which that soul will enjoy, and the glory it will bring to God in an endlessly happy existence in heaven? 'Let him know,' says the apostle James, 'that he which converteth a sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins.' James v. 20. Christian reader, let these considerations arouse you; arise and make the attempt; shake off that unchristian apathy, that cold insensibility, that inexcusable inertness, that mean selfishness, which makes you indifferent to the happiness of your fellow-men, and the glory of God your Saviour. Does such frigid indifference become the Christian? Is this the way to glorify Christ, to whom you have so solemnly pledged yourself by repeated promises and vows? Is it the way to advance your own happiness? Are you making a proper use of your talents? Are you doing the utmost you can for Christ, who has done and suffered so much for you?" p. 115.

In page 298 we meet with an anecdote of the eminent Bishop Butler, which we had seen before, and of the authenticity of which we cannot doubt. "When his lordship was on his dying bed he called for his chaplain, and said, 'Though I have endeavoured to avoid sin, and to please God, to the utmost of my power, yet, from the consciousness of perpetual infirmities, I am still afraid to die.' 'My Lord,' said the chaplain, 'you have forgotten that Christ is a Saviour.' 'True,' was the answer, 'but how shall I know that he is a Saviour for me?' 'My Lord, it is written, Him that cometh unto me, I will in no wise cast out.' 'True,' said the Bishop, 'and I am surprised, that though I have read that Scripture a thousand times over, I never felt its virtue till this moment, and now I die happy.'" Certainly very few persons possessed such a critical and discriminating mind as Bishop Butler; but, without the aid of God's Holy Spirit, the highest intellectual powers will not lead their possessors to the only source of true consolation. How different the scene exhibited at the death-bed of Dr. Conyers! Mr. Freeston quotes from Vaughan's Life of Robinson, the following account: "After having testified to his congregation in a sermon on Acts xx. 26, 27, that he was pure from the blood of all men, he felt himself on a sudden to be a dying man; called his servant to take him down from the pulpit, was led amidst his weeping hearers with this pathetic adieu, 'I am going to my master—I am going to

my master!" and became a corpse before the afternoon service was finished." p. 317.

What tends greatly to enhance the value of this volume is, the many interesting and valuable notes from our best practical writers. The author does not, indeed, always inform us whence his quotations are taken; but generally finding ourselves in excellent company we are the less solicitous about the names of the persons who contribute to our entertainment.

We shall close our review of this excellent volume with a quotation from the 16th chapter, entitled, "Meditations on the death of a beloved child;" observing, however, that these meditations had been printed in two periodical publications, previously to their appearance in this work.

"Some messenger of God my door has passed,
From earth returning, saw the beauteous flower,
Transported, gathered it, and in his hand
Bore it to heaven rejoicing."

"Lovely babe, how art thou changed! A little while ago I beheld thee healthy, sprightly, and active, affording thy parents a pleasing prospect of continuing with them, and that thou wouldst live to gladden their hearts, to employ their affectionate attention, to alleviate their sorrows, to sweeten their cares, and to attend them to their peaceful abode—the grave. Thou hast been but a transient sojourner in this vale of tears; thou didst taste, at an early period, the sorrows attendant on existence, and thou hast now felt the bitterness of death. Often have I seen thee seated on the knee, solacing thyself at the breast; have beheld thy smiles, heard thy engaging, though inarticulate, voice; have witnessed those artless and undissembled, yet sufficiently distinct and evident tokens of joy on my return after a short absence, with the liveliest emotions, and such as only a parent can feel. Thy early malady and thy occasional pains, excited my tenderest sympathy, and thy late improving health increased my satisfaction, and brightened my prospect; a prospect now, alas, completely blasted.

"But now thou liest a stiffened corpse! thine eye looketh upon me no longer; how cold are those lips I have so often kissed; how dim those eyes that used to sparkle, and have so often brightened mine. The rose on thy cheeks is exchanged for the lily; and the crimson fluid, which once circulated in thy veins, is now become stagnant; no more must I see thee smile, stretch out thine arms, and solace thyself with nature's fluid; behold thy playful gesticulations, or receive thine endearing embraces; all thy senses are closed, thy little life is gone; I sigh, but thou dost not hear, the tears start from mine eyes, and bedew my cheeks, but thou regardest them not; the yearnings of thy mother, at whose breast

I have seen thee so often cling with such affectionate endearment, do not move thee at all. O death, how ruthless, how relentless thou art, to tear, equally unmoved, the infant from the breasts, and the mother from helpless infancy.

"Intrusive ignorance exclaims, Good God, why this spoliation? why subject a machine so curiously wrought, and so nicely proportioned, to such mutilation and debasement? But it is enough that all his dispensations are directed by infinite and unerring reason, though impervious to short-sighted man. Submissively bowing, therefore, to the determination of Providence, we shut up the grave, and for a short time quit these receptacles of death. Farewell ye mouldering remains of a much-beloved child; it is the cold consolation of the hopeless to add, we shall shortly return, and be laid beside thee.

"But the decisions of heaven are as wise and benevolent as they are oftentimes inscrutable; and I would by no means indulge a querulous humour, nor suffer an irreverend or discontented thought of God, to harbour for a moment in my breast. If thou art taken away from life and its enjoyments, thou art also delivered from its pains, its sorrows, and its vices; thou art assuredly taken away from the evil to come; thy little bark has safely reached the harbour, where thou art secure from every tempest by which those whom thou hast left behind may be long and violently tossed, perhaps overwhelmed. If thy parents are deprived of the pleasure of beholding thy hopeful youth, and thy virtuous maturity, and have lost the satisfaction of bestowing their attentions, and the hope of receiving thine; they will no more see thy tender frame pained, agitated, and convulsed; they will no more hear thy moans, see the deadly film becloud thine eye, or anxiously watch thy departing breath. And what would be still more distressing to them, they will never behold thee the victim of folly or seduction; nor sorrow for any aberrations of conduct in thee; or fear respecting thy final destiny. If thou hast not lived to be an honour and a benefit to them, thou wilt bring on them no reproach, and they will never be reduced to the sad necessity, a necessity, alas, to which many hapless parents are brought, of wishing to own thy name, and to acknowledge thy consanguinity.

"What consolation remains for thy mourning parents, to solace them while bemoaning their loss? That thy early departure will, a way known to infinite intelligence and goodness, be thy everlasting gain; that thou art now 'past all storms, eased of all ills,' and freed from all dangers; that thou art secure from every tempest, whom no rude blast can ever reach, nor wayward passion irritate: That thou art transplanted into a more genial clime, and become an inhabitant of that world, where thy embryo powers will more rapidly evolve; that thy bereaved parents will never more feel pain by any thing thou wilt suffer; and the hope

that their disembodied spirits will, in a short time, go where thine is gone, and that when the resurrection morn arrives, they will see thee again, refashioned, improved, beautified, refined, and made immortal."

We take this opportunity of warmly recommending to our readers Mr. F.'s little work, entitled, "A Serious Inquiry into the Nature and Effects of Modern Socinianism," price 2s. The great works on the Socinian controversy are generally too voluminous for common readers; nor are they well calculated to encounter the cheap tracts, pregnant with the most poisonous effects, so assiduously dispersed by Socinians. This little work is admirably adapted to answer this purpose; the author accurately states the points in dispute, meets his opponents on fair ground, exposes the falacy of their pretensions, and unanswerably establishes the truth of the orthodox faith as opposed to Socinian error.

ON THE FOREKNOWLEDGE OF GOD.

To the Editor of the Methodist Magazine.

REV. AND DEAR SIR,

IN a company where Providence lately cast my lot, the following mode of reasoning was adopted, to prove the doctrine of *unconditional election*, and was quoted, it seems, from a popular publication, which has since fallen into my hands:—"Few, if any, among us, are disposed to deny that God did foreknow, from all eternity, who should be saved. He must then foreknow that the requisite qualification to salvation should be found in them; that they would *repent* and *believe*, and *obey the gospel*, for none can be saved without these. And since the Scripture is plain, that these are God's *gift*, of *his working*, wherever they are found, he cannot be said to have foreknown that these would repent and believe without an unalterable *determination* in his own mind to *bestow* these saving graces on them in particular." This the writer "takes to be a conclusive argument." But it appears to me a mere assumption. It takes the following propositions for granted:—

1. That the Divine decree *precedes* the Divine prescience.
2. That the Deity *cannot* foreknow what is *contingent* as well as what is *necessary*; or, in other words, that he can foreknow nothing which he has not before absolutely determined; which is the same as to say, that he could not foresee me writing these lines without having previously passed a decree, which I could not resist, that I should write them.
3. That *grace* to repent, believe, and obey, is *the same* as *repenting, believing, &c.*; or that a man cannot have *power* to repent of his sins, come to God for pardon through Christ, and live a

holy life, without *actually using* the power when given. This is saying that we cannot have *one* talent without gaining another.

4. *That man is entirely passive while repenting, believing, and obeying.* It is true, that in Scripture we are told, repentance, faith, and justification, are the "*gifts of God*;" but in the same sacred volume he commands us to repent, to believe, and to obey the gospel; and to these commands he annexes promises and threatenings. And what can he mean by giving us such commands, and at the same time informing us, that they are his gifts, but that he gives the power to obey, and that we must use it. And what can he mean by such promises and threatenings, but that we *may* or *may not* use the power.

5. *That the Deity is the cause of all the sin, and, consequently, of all the misery of men.* Why are men eternally lost? Because they had not the qualifications of the saved. But why have they not those qualifications? Because God has not bestowed them. But why has he not bestowed them? Because he did not pass an unalterable determination that they should have them. Thus we see that while the unalterable determination of God has been the *sole cause* of all the holiness and happiness of some, It *has*, according to the above reasoning, been the *sole cause* of all the sin and misery of others. For it is acknowledged, that he fore-saw sin and misery, and this "*conclusive argument*" affirms, that he could foresee or foreknow nothing which he had not unalterably determined.

6. *That man is not a responsible agent.* The above reasoning makes man a mere instrument, and pronounces God to be the *only agent* in the universe, by making *his will* the *sole cause* of all that he sees. It represents man as bound by irresistible fate or necessity to do all that he does. A pious and sensible Calvinist minister once candidly told me that he knew no difference between the doctrine of fate as held by the heathen, and the doctrine of the decrees held by the Calvinists, except in this, that the former believed the *gods themselves* were subject to fate, whereas the latter believe the *decree of God* ordains *whatsoever* comes to pass.

It is allowed, both by Calvinists and Arminians, that the terms foreknowing and foreseeing, when applied to God, mean the same as knowing and seeing, when applied to man; that is, that, strictly speaking, he does not *fore-know*, because the future time to him is as the present time to us. Now who does not see a difference between knowledge and determination? Who does not see that a father may see his sons virtuous and happy, without determining and constraining them to be so? And, on the other hand, who does not see that a father may see his sons vicious and miserable, without having passed a determination, which no power could resist, that such should be their state? Or, to make

the matter plainer, if possible, who does not see a difference between a father seeing his sons happy or miserable, and making them so by his own act and deed? God does all that he has determined, as there is no power whatever that can resist his determination. This is well expressed in the following lines from one of our hymns:—

“ When he will to work proceed,
His purpose firm none can withstand,
Frustrate his determin'd deed,
Or stay the Almighty hand.”

It is probable that these lines would be subscribed by every rational man in Europe, without the least mental reservation. But if they contain a truth, it is evident that God does all that he determines to be done. And if he pre-determines to be done all that he foresees, and if he foresees *every thing*, (which is acknowledged) then it must follow, that he is the *sole author of all that is*, whether of what is called vice or virtue, misery or happiness; and that, of course, neither *agency* nor *responsibility* attaches to man. Convince me of the truth of this doctrine, and I will—I will do what—I was going to say, I will close my Bible and preach no more—but I recollect, on the truth of the supposition before me, it is foolish to say, *I will*; for *I shall move just as I am moved*. If any one should say, “that we ought to leave secret things to God,” he should recollect that *unconditional election and reprobation* is treated as one that is *revealed*, as one that is a subject of *rational* investigation and defence; and the mode of reasoning, here opposed, is triumphantly represented as “a conclusive argument” in its favour. It is said to be the argument “on which the great Dr. Twiss mainly rests the cause, in his learned defence of Calvinism;” and which converted “the celebrated Dr. South” from the principles of Arminius to those of Calvin. I presume, however, enough has been said to shew that this boasted argument is a bare conjecture, which is equally incompatible with reason and Scripture, and which is at once repugnant to the glory of the Divine nature, and the happiness of the human race.—I am, Rev. and dear Sir, your's with respect and affection,

W. C.

Dundee, April, 1818.

To the Editor of the Methodist Magazine.

THE errors in judgment of even wise and good men, can only be honoured by using them as cautions, and under that view we may lawfully bring them under notice.

The late excellent and pious Dr. Doddridge, it is well known, from an intention, doubtless, of arming his pupils against the various theological errors which have perplexed the church, ad-

mitted into his academical instructions a *too early* statement of them; for certainly if they are on any account necessary to be known, they ought not to be introduced till the mind has learned to know the force of the commanding evidence of truth, and the heart has acquired a just taste for it. If the contrary conduct did not mark our systems of national education, on a *larger scale*, the error might be more easily rectified in religious studies; but whilst we introduce our children to an acquaintance with pagan writers, before we have taught them the beauty and truth of Christian morals, it is not to be wondered at that Christianity is impeded in its progress, and debased by mixtures which would never prevail if our general mode of education cultivated the intellect instead of the memory, and exercised the understanding more than the passions. That an early acquaintance with error is to be dreaded, the experience of Dr. Doddridge, as a tutor, painfully evinced. Not to mention some of his pupils, (amongst whom were, doubtless, valuable exceptions,) the following anecdote, relative to his own son, is an illustration:—

A friend of mine, (who himself related to me the circumstance,) was in early life preparing to act as a professional character, and obliged to pass some time in London, being one day in a coffee-house, where two young men were talking very freely against the Bible, he felt himself called upon, though, as he thought, very inadequate to the task, to enter the lists against them. Such was the force of truth, that they were somewhat puzzled to answer him. At length one said, "We are not very skillful in these things, but Phil Doddridge is coming, and *he* will soon silence you." The name struck my friend with deep concern, and still more when the young man made his appearance, and he heard the only son of such a father openly espouse the cause of infidelity with abilities worthy of a better cause! He could not conceal his feelings on this occasion, and he thought their expression produced some feeling also in his opponent. What was the end of this unhappy youth, I know not; he did not, I believe, reach mature age. I am aware he must have been very young when his valuable parent was removed by death, and I do not know the particulars of his education; but that the same plan of academical study was pursued by Dr. Doddridge's successors, I learned from a pious young gentleman who lamented to me the ill effects he had experienced from it. It is true, said he, the replies are excellent, but the mischief is done before they come; the mind has received the poison—too often the heart partakes of it, and its expulsion is not the work of simple argument.

E. M. B.

It was a frequent remark of a learned friend of mine, who

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was a profound thinker, that "*All falacies lie hid in generals.*" This renders it necessary sometimes to examine certain current sayings, which by long use have acquired an undisputed authority.

I beg leave, in this view, to examine the common assertion respecting the failure of pious resolutions, that "they were made in our own strength."

1. It is very certain, that all riches, wisdom, and strength, of every kind and degree, are, like all other good things, the gift of God, *not as a proper donation*, but as a deposit to be improved and accounted for; consequently, strictly speaking, they are not our own, but God's. Yet if the neighbour of a rich man should attempt to lay hold of his purse, or his estate, under the plea that they were not his own, the law would forcibly instruct him that they were, however, *not another man's*.

2. If a well meaning, but very ignorant person, who possessed twenty pounds, should resolve to build a church with that sum, it could be no wonder to any intelligent man, that the design proved abortive. To apply this to the subject in hand let us consider,

3. When the mind, affected with a view of its deviations, and alarmed on account of their probable consequences, resolves to quit the paths of vice and the seductions of evil company, such a resolution is, without doubt, a proper exercise of the light and power, however small their degree, then given. But the inquiry of such a person ought to be, how this small degree of light and power may be continued, and increased in proportion to the exigencies of the case; otherwise his resolution will prove like that of the man who thought to build a church with twenty pounds!

Our Saviour, on a certain occasion, (that of a man's admiring the happiness of such as should partake of the riches and honours of the Messiah's kingdom,) said, "Which of you, intending to build a tower, sitteth not down first and counteth the cost, whether he have sufficient to finish it; lest, haply, after he hath laid the foundation, and is not able to finish, all that behold mock him." Many at that time believing that he was indeed the Messiah, and that he would speedily assume the character and authority of King of Israel, imagined the privations they might suffer by following him in his present obscure circumstances, would be small, because speedily to be repaid by the first dignities and emoluments of his empire. *Such* laid their estimate of the loss to be sustained, or the expense to be borne, in consequence of such a step, much too low, and therefore our Lord concluded by saying, "Whosoever he be of you that forsaketh not *all* that he hath, (is not willing to suffer the loss of all temporal good,) he cannot be my disciple." And then closed his important cautions with the simile of salt, which, if exposed

for a long time, unsheltered, to the action of the rain, sun, and air, will inevitably *lose its savour*, and become a vapid substance of no value: thus the impressions made by worldly motives and pursuits, if admitted, would, in time, destroy all present good intentions.

My conclusion is this: That though no resolution can be made in any other strength than our own, in the modified sense above stated, i. e. in the strength derived from God, yet the error is entirely our own by which we conclude, that such a resolution of to-day will suffice for to-morrow; or that any series of resolutions, carried into execution, will suffice for our salvation. Our not *using* power may occasion the decay and withdrawment of that power, and hereby prove one cause of our failure of salvation. But though our Lord Jesus Christ is "the Saviour of all who obey him," the eternal life he bestows is *the gift of God*, in the fullest sense of the word, a gift bestowed in a state, (though promised in the present,) where it cannot be misimproved, where it will form no part of a probation, and is therefore emphatically termed "*our own*," in Luke xvi. 12, where it should be read, "If ye have not been faithful in that which is *another's*," namely, God's, (the word man not being in the Greek,) "who shall give you that which is, (which then shall be,) *your own*?" even that *inheritance* incorruptible and undefiled, which admits not, in its nature and appointment, of any loss or decay; and which, being the sole purchase of the Mediator's humiliation and death, is dispensed by him according to the laws of his own kingdom.

E. M. B.

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"Men may live fools, but fools they cannot die."

THIS is one of those sayings which, having a semblance of truth, has passed into an adage, and is repeated as if it was an undoubted axiom. Every day's experience manifests its futility, and proves, by many sad examples, that if men *will* live without wisdom, they are most likely to die without it. Indeed, if nothing more was meant than that if a man indulged through life in vain merriment and ruinous festivity, he must be sad and sober when he comes to die; no one could contradict such an assertion; but I fear it is understood by some, and perverted by others, to encourage the groundless hope that sickness and death will work that moral change which every man must know is a needful preparation for a world of purity and light.

It is to check this error that I notice it. As we live, so in general we die; if far from God, and thoughtless of him, the heart will not cherish the idea of his presence when that idea is suited to fill it with dread. The body sinking beneath the decay of nature, or the acuteness of disease, needs a cordial, and

shrinks from a laborious work, and the soul feels that what has been so long neglected, is now so little understood, that perplexity is added to latent guilt, and confusedness of ideas to ignorance. It is then most probable, that the mind will seek to lose its dim apprehensions of futurity in its sense of present bodily pain, and entrenching itself within the present hour, rather suffer all its burdens than look beyond it. This is so common a case that it would be needless to write it, if men were as willing to be warned of spiritual as of temporal danger. Yet, perhaps, some one may receive the caution; and to the young, especially, I would say, think not that age or sickness will make you wise; it will be happy, indeed, if they do not diminish and weaken the brightest of your views, and the best of your dispositions; *this is their natural tendency.* "Work, therefore, whilst it is called to-day, for the night cometh when no man can work." C. L.

To the Editor of the Methodist Magazine.

SIR,

I cannot think the phrase "A Friend of mine," requires the severity of stricture your correspondent, J. S. B. (in your number for February last) has bestowed upon it. In general a well-known, or long, known acquaintance, is only meant. "True friends," he observes, and it is an observation of long standing, "are scarcely to be found." I should reply, Not scarcer than real Christians; nay, I will go further, and say *not so scarce.* The meliorating influences of Divine grace, short of true conversion, has, in many persons, "laid the rough paths of peevish nature even," and communicated that degree of rectitude and philanthropy which is a moral sunshine in this fallen world.

The failure of friends in a day of trial and adversity has been in all ages a topic of complaint; and, without doubt, the complaints have been grounded in truth. Yet, still I am of opinion, that our disappointments in this respect originate as much in our own unreasonable expectations, as they do in the treachery of mankind.

Our habits of social intercourse strengthen our tendency to lean to *visible* supports, and we over-estimate their powers. In many cases, if we alone, in the circle of our friend's connections, needed special assistance, it might be true that he *could*, if he would, extricate us, and we look at his positive ability without considering his relative obligations; and forget that self-interest, quickened by the pungency of distress, is active in *us* as well as in *him*. We also overlook another thing: By Him who rules this world it is revealed, that *he* is the primary agent of all good, and though I allow men are unfaithful and disobedient when *he*, by his word and providence, bids them help their brother, yet none who look

to *him* for help, if that help is really needful, shall be disappointed; but if his wisdom or his justice deny deliverance, hand may join with hand, and it will be in vain.

I say not this to excuse the sloth or the apathy, or the deceit of the human heart, but I am persuaded that both this world and its inhabitants are often charged with failure and insufficiency, merely because we seek that from them which God never designed them to give. The ordinate and chastized use of the creature will enable us to taste the sweetness, (it may be but a drop,) which the Creator has put into it; but if we will crush and wring them to the dregs, no wonder if we extract bitters.

The caution of J. S. B. against "cant expressions," is, however reasonable and proper; they are particularly hurtful in religious persons, because they generate prejudice in others, and a Christian is bound in all things to seek the good of his neighbour. Hence the introduction of Scripture phrases in common conversation should be, at this day, *respectfully* avoided, that they may not be exposed to scorn. We must estimate the use of words by their effect on the minds of the hearers, and not always by their intrinsic value, or even their proper signification, when we speak to such who are habituated to misapply them.

July, 1817.

MODERATOR.

THE WORD OF GOD ILLUSTRATED.

To the Editor of the Methodist Magazine.

DEAR SIR,

As you have wisely appropriated a part of your valuable Magazine to the elucidation of the Sacred Oracles, I send you the following remarks, which may be new and acceptable to many of your readers. The first part I have translated from Picta's Christian Theology, in French, and the second part I have extracted from Encyclopædia Perthensis. By inserting them as soon as convenient, you will oblige your's, affectionately, J. CHETTLER.

REMARKS ON MATT. iii. 4.

"*His meat was locusts and wild honey,*" which the poor people in Palestine eat, and which the law permitted to the Jews; for there is no necessity of saying with St. Isidore of Seville, that these were the ends and extremities of herbs, and the branches of trees. Mr. Morrison, Duke and Knight of St. Sepulchre, in his historical relation of a journey made to Mount Sinai and Jerusalem, says, that locusts abound in the desert where the Holy Precursor was, that they are as large as a person's thumb, that the peasantry cut off their legs and dry them in the sun; that, when thus dried, they have a taste much like the hazle nut, or filbert.

In the Encyclopædia we read, the *Acridophagi*, in ancient

geography, were an Ethiopian people, represented as inhabiting near the deserts, and to have fed on locusts, as their name imports. Diodorus and Strabo give the following account of them:—"Their stature was lower than that of other men, and they were meagre and extremely black. In the spring, high west winds drove from the deserts to their quarters locusts of an extraordinary size, and remarkable for the squalid colour of their wings. So great was the number of these insects, that they were the only sustenance of the Barbarians, who took them in the following manner:—At the distance of some stadia from their habitations there was a wide and deep valley; they filled this valley with wood and wild herbs, with which their country abounded. When the cloud of locusts appeared, which were driven on by the wind, they set fire to the fuel which they had collected; the smoke which arose from this immense fire was so thick, that the locusts, in crossing the valley, were stifled by it, and fell in heaps on the ground. The passage of the locusts being thus intercepted for many days, they made a large provision of these insects. As their country produced great quantities of salt, they salted them to render them more palatable, and to make them keep till next season."

It is well known, that to this day the inhabitants of Ethiopia, Arabia, &c. frequently use locusts as food. Dr. Hasselquist, who travelled in Syria so late as 1752, with a view to improve natural history, informs us, that he asked Franks and many other people who had lived in their countries, if they had ever heard that the inhabitants of Arabia, Ethiopia, &c. used locusts as food; they answered they had. He likewise asked the question of Armenions Cophits, &c. who lived in Arabia, and had travelled in Syria, and near the Red Sea, and some of them said they had often seen the people eat these insects. He at last obtained complete satisfaction on this head from a learned sheik at Cairo, who had lived six years in Mecca. This gentleman told him, in the presence of M. Le Grand, (the principal French interpreter at Cairo,) and others, that a famine frequently raged at Mecca when there is a scarcity of corn in Egypt, which obliges the inhabitants to live upon coarser food than ordinary; that when corn is scarce, the Arabians grind the locusts in hand-mills, or bruise them in stone mortars, and bake them in cakes, and use these cakes instead of bread; that he has frequently seen locusts used by the Arabians even when there was no scarcity of corn; when they boil them, stew them with butter, and make them into a kind of fricassee, which, he says, is not disagreeably tasted, and that he had sometimes tasted these fricassees out of curiosity. A late traveller informs us, that locusts sometimes afford a high treat to the more unpolished and remote hordes of the Hottentots; when, as sometimes happens, after an interval of eight, ten,

fifteen, or twenty years, they make their appearance in incredible numbers. The Hottentots are highly rejoiced at the arrival of these locusts, though they are sure to devour every kind of verdure on the ground. But the Hottentots make themselves ample amends for their loss, by falling foul on the animals themselves, eating them in such quantities as in the space of a few days to get visibly fatter than they were before. The Abbot Pairet also informs us that the Moors make locusts a part of their food, that they go to hunt them, fry them in oil and butter, and sell them publicly at Tunis and Bonne. From all these accounts we see the folly of that dispute among interpreters, about the nature of John the Baptist's food, some making the original to signify the fruit of a certain tree, some a kind of bird, &c. But those who adhered to the literal meaning of the word undoubtedly were not only more orthodox, but adopted the true opinion, and their argument would have been much stronger had they had an opportunity of quoting such authors as the above.

THE WORKS OF GOD DISPLAYED.

To the Editor of the Methodist Magazine.

“ Not a tree,
A plant, a leaf a blossom, but contains
A folio volume. We may read and read,
And read again, and still find something new—
Something to please, and something to instruct.”

DEAR SIR,

THE above is the opinion (in which I thoroughly acquiesce) of one of our poets; and should you, Sir, be inclined to coincide with the same, you will probably admit the following article into your Miscellany.—Your's, &c.

December, 1817.

H. BADEN.

ACCOUNT OF PERUVIAN BARK.

“ It is not certain how the qualities and use of this remarkable bark came first to be known, but it is the common opinion, that, before the arrival of the Spaniards, it was used by the Indians in the cure of intermitting fevers and agues, which are frequent in the damp parts of Peru. According to Spanish accounts, however, the virtues of the Peruvian bark were discovered in the following manner:—

“ The tree which produces this noble specific grows in the inland parts of Peru on the mountains of Loxa. It is also called *Quinquina Cinchona*, i. e. fever wood. It is a pretty tall tree, and has a trunk rather thicker than a man's thigh, tapering from the root upwards, and free from branches till near the top. The bark is of a blackish colour on the outside, and sometimes

mixed with white spots, from whence commonly grows a kind of moss, which the Spaniards call *barbas*.

“Near the town of Loxa,” says a sensible writer, “was a lake surrounded with Cinchona trees, which, being blown down, or accidentally thrown into the lake, communicated a bitter taste to the water, so that the inhabitants, who used to drink it, could no longer use it; but a certain Indian, who had a violent fever upon him, and consequently an intense thirst, finding no other water, was forced to drink of this, by which he was perfectly cured. He related this circumstance to some of his neighbours, and several persons afflicted with fevers made the same experiment with the same success. Upon this they set themselves to discover what had given this febrifuge quality to the water of the lake; and found, in the first place, that a great number of trees had fallen into it; and secondly, that, as in a course of years, these trees being rotted in the water, it lost its bitter taste, and at the same time its virtue, they thence concluded that its quality was owing to the trees. They then infused all the parts of these trees in water, and found that their whole efficacy resided in the bark.

“This medicine, however, remained a secret to the Spaniards till the year 1640, when it was discovered by a soldier, who, by its means had the good fortune to cure the Vice-Queen of Peru of an intermitting fever, which had baffled the skill of her physicians. From this time, the Spaniards began to use it with wonderful success; and in the year 1649, father de Sugo, a Jesuit, then Procurator-General of his order, and afterwards Cardinal, brought it to Rome, upon which the society of Jesuits soon raised its reputation in Europe, and got a great deal of money in a short time, selling it for more than its weight in gold, and never parting with it but in powder, in order to disguise it the better. At this juncture the physicians were divided with respect to the Peruvian bark, some looking on it as a Divine medicine, whilst others believed it dangerous, and even fatal in many cases; but its reputation suffered only through ignorance in the manner of preparing and prescribing it. For, about the year 1679, Mr. Talbot, an English physician, brought it into vogue by the great number of cures he wrought about the court and city of Paris, with the powder prepared after his manner; the secret whereof was afterwards made public by the munificence of Louis IV. who rewarded Talbot for the communication with five thousand crowns. The reputation, indeed, which this medicine has universally obtained, has been chiefly owing to the judicious and successful experiments made by our English physicians.”

THE FLYING FISH

Is a genus of fishes belonging to the order of soft finned abdominal fish. The body, for shape and colour, much resembles that of a herring, though considerably thicker, and the eyes much larger; the head is scaly, and it has no teeth; it has ten radii in the branchiostege membrane. It has two pair of wings or fins, the greater pair a little behind the gills, and the lesser about the region of the abdomen: they are of a thin finny substance, variegated with dark dusky spots, on a light cinerous ground; near the tail it has a narrow fin on its back, and another on its under side, of an ash colour; the tail is ash-coloured and forked, the lower part of the fork much the longest. This fish is caught in the Mediterranean, and in some other seas; it is most common between the tropics. Vast numbers, at the regular seasons, are sold in the market at Barbadoes, in the West Indies. Their flesh is very delicious and nourishing, and answers a similar purpose to the herring and pilchard in this country; they afford a rich repast for the poor negroes, as they are generally sold very cheap. They have many formidable enemies to encounter in the water and the air. To escape the rapacity of the dolphin, shark, &c. they spring out of the water by hundreds, and fly about two or three hundred yards before their wings become dry, by which fort they are enabled to renew their strength for the watery chase. But the misfortune is, when they leave their native element for refuge, the tropic bird and the Albatross are for ever on the wing to seize them. Thus pursued, in either element, they frequently throw themselves on board the ships, to escape their aquatic and aerial enemies.

S. W.

THE PROVIDENCE OF GOD ASSERTED.

To the Editor of the Methodist Magazine.

DEAR SIR,

NEXT to the account of the exemplary lives and happy deaths of sinners saved by grace, the providential interposition of the Lord to save the distressed in times of imminent danger, has the most powerfully and usefully engaged my attention. And this merciful dealing of the Most High, is, I think, never more conspicuous than when he preserves the distressed and shipwrecked mariner from a watery grave. Oft has the tear of sympathy and gratitude gushed forth from my eyes, when perusing narrations of this kind. And while my heart has been glad, my tongue hath said, "O that men would praise the Lord for his goodness, and his wonderful works to the children of men." The following

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narrative is of this kind, on the truth of which you may depend, as I have seen the object of the deliverance, whose emaciated body and meagre appearance, were sufficient to convince me of the truth of what he related. In addition to this, the island on which he was found is but a small distance from this place, being in the same bay; and, further, having found the testimony of both the deliverer and the delivered to agree. Leaving you, Sir, to judge if it is worthy to be exhibited to public view, and calculated to make known the goodness of God, I subscribe myself
 your's, &c. R. KNIGHT.

THOMAS BROWN, the subject of this narration, originally from London, was a seaman on board the schooner *Garraion*, which sailed from Halifax, March 5, 1818, laden with rum, molasses, tar, and flour, bound to Burin, in the bay of Placentia, Newfoundland, Hugh Cleary, master. When first she left her port the wind was fair; but, after being at sea two days, she fell in with the ice, in which distressing situation she remained for three weeks; at the end of which time she bilged, which rendered their situation more distressing. However, after much exertion and fatigue at the pump, and finding out the leak, they stopped it with the rind of pork, and again pursued their voyage. But their prospects were again obscured. They soon fell in with the ice a second time, and after drifting among it for two days, discovered the land, which they found to be the island of St. Peter's, at the entrance of Fortune Bay, about thirty leagues from their destined port.

The wind now began to blow very strong, and, from the agitation of the sea, she beat against the ice, and became completely stove. In this situation the Captain ordered the boat to be hoisted out, and to be filled with provision, there being now no hope of saving the schooner or cargo. He also thought, as they were near the land, it would be best, as long as she would float, to remain in her, and make towards it. This he did for two hours, at which time she was filled, and fell on her beam ends. They then hauled to the boat, got safely in it, pushed off, and committed themselves to Providence.—But they soon found they were not exempt from danger; the ice was so thick that they could not get the boat a-head, though they attempted it with handspikes. Finding all their exertions ineffectual, and fearing the wind would blow off the shore, they took from the boat as much of their clothes as they could, and got on the ice, hoping to be able to escape to the land, being now at no great distance from it. But as they drew near they found the ice to separate, and with much difficulty stepped from one piece to another.

Before this, the subject of this narration had suffered in common with the rest of the crew, but now commenced his greater and

more particular calamity. The ice parted so fast that he was left on a detached piece, about fifteen feet square, and the wind, changing a little, blew him from his more fortunate companions, who, he thinks, got safe to land; of this, however, he is not certain. In this situation he was driven in different directions, according to the action and re-action of the wind. After a few hours were elapsed, he was driven to the main body of ice. He now hoped to find the boat, but night came on, and his expectation failed him. The weather being mild, and having an opportunity of walking on the ice, he kept himself in some degree warm; and, as the dawn of day approached, his hopes revived of finding the boat; but, alas! it was not to be found. He then walked towards the land, but found it impossible to get on shore. Being disappointed, he walked in the contrary direction, towards the island on which he was found, and getting on a small piece of ice he fortunately accomplished his design, having been on the ice, after he parted from his companions, thirty hours. But the island* (which I have seen,) is uninhabited, and affords no shelter, it being but little above the surface of the sea. His situation was now but little better than before; the coast being covered with ice, there was no hope of any vessel's arrival to take him off; there was not a human being beside himself to afford him any relief; no shelter to screen him from the wind's frigid blast; and in addition to this, no food to satisfy the demands of nature. But, even in this distressed case, Providence was favourable to him. The weather was very mild; had he been on it a fortnight before, the intense frost would have denied him existence. The snow had begun to decrease, so that he had an opportunity of gathering some withered grass and leaves, on which he subsisted for eight days. At last, the snow and ice began, though partially, to leave the coast, or the shore; he then found some muscles, of which he partook. The morning before his deliverance he found the remains of a large bird, which he ate. Hitherto did the Lord preserve him. But, the hour of his deliverance at last arrived. A boat from Ferryland to Fortune Bay, to catch herrings, very providentially came by, the owner of which discovered him. He at first thought it was some large bird, but having his mind very powerfully impressed with the possibility of its being a man, he resolved on bearing down towards it; and, to the surprise of the one and the joy of the other, found it to be so in reality. Thus did the Lord preserve and deliver him, after having been there, including the time he was on the ice, eleven days. When his deliverer came on the island to take him

* The island on which he was found is called *Green Island*, and is a few leagues from St Peter's, in the entrance of Fortune Bay. In the summer this island has a most delightful appearance, from the verdure with which it is clothed.

away, his remaining strength was employed in expressing his gratitude. But here the poor creature was at a loss to know which he ought to thank first, the primary or the instrumental cause of his deliverance. He alternately paid his offering of gratitude to the one and the other. He wept, he embraced; and, as far as he had strength, manifested every emotion of joy and thankfulness.

The man who was the honoured instrument in delivering his fellow-creature from so distressing a case, gave him some food sparingly, and brought him in safety to Jersey harbour, where he committed him to the care of Mr. R. Anthoine, agent for Mr. Nichol, Jersey, and is at present likely to do well. His legs are swollen, but his strength increases, and he will, it is hoped, return for Halifax in the course of a few days. May he never forget the God of his preservation and deliverance. And may all adore the name of him who is "good and doeth good." Amen.

THE GRACE OF GOD MANIFESTED.

To the Editor of the Methodist Magazine.

REV. SIR,

Lincoln, April 29th, 1818.

THE painful task of drawing up a memoir of my dear father, now no more, has devolved on me; and if you deem the following account worthy of a place in your Miscellany, by inserting it you will much oblige your's, &c.

ROBERT EMMET.

MEMOIR OF THE LATE MR. ROBERT EMMET. *Of Halifax.*

At an early period of life he was concerned about his eternal state, and, through the kind providence of God, was led to hear the Methodist Preachers. He was soon fully convinced of the truth of the doctrines which they taught, and of the advantages to be derived from becoming a member of the society; yet he had considerable struggles in his mind, before he fully determined to cast in his name with, at that period, (about 1773-4,) so much despised a body of Christians. At length, through the grace of God, he surmounted every obstacle, united himself to them, and from the time he espoused the cause of God, as carried on among this people, he never, for a single day, deserted it; but continued a warm friend and a consistent member of their society, to his death.

He was soon selected as a proper person to take charge of a class; but hesitated much in accepting the office, considering himself altogether insufficient for it, and it was not without considerable difficulty he was prevailed upon to become a leader. It

was by the following remark, made by one of the preachers, that all his objections were removed: "And so brother you have determined to do so much for God and no more." He instantly replied, "No, Sir, I have made no such determination; but if God will bless me and make me a blessing to his people as a leader, here I am." He faithfully fulfilled the important duties of his office, watching over the souls committed to his care, as one that was deeply sensible he must give an account; and had no greater joy than seeing the members of his classes walk in the truth. When any departed from the path of godliness, he mourned greatly before the Lord on their account, and laboured incessantly to restore them, and in several instances his efforts to reclaim those who had wandered from the fold were crowned with success, and many will call him blessed in the day of the Lord. The Lord put honour upon him in his office, by raising up from his classes some to be leaders of other classes, several to be local preachers, and others of them were soon wholly engaged in the work of the Lord, as itinerant preachers, which greatly gladdened his heart.

For many years he took a very active part in the establishment of prayer-meetings in the surrounding villages, some of which were almost devoid of the form, as well as of the power, of vital godliness; and, long before his death, he had the pleasure of witnessing the triumphs of the glorious gospel in each of them, where excellent chapels have been erected and large societies formed. This is not inserted with a design to produce the impression that he was the principal instrument of effecting so much good; several other persons actively assisted in the same glorious work, attended, on those days, with considerable obloquy and opposition; but certainly much is due to those individuals who thus act as pioneers to the gospel, and make the paths of the Lord straight.

As a Christian he adorned his profession. He was humble without affectation; generous without ostentation; free from hypocrisy—what he disapproved of he, in a manly way, avowed, neither fearing the frowns nor meanly courting the smiles of any. In his friendship he was sincere; nor did he ever desert his friends at the time of need. He was regular in his attendance upon the means of grace, public and private, and his confidence in general was strong in the Lord.—But some will be ready to inquire, Had he no faults? He certainly had his failings; but they were such as never operated to the injury of others. What was most obvious to those best acquainted with him, was a warmth of temper, which led him to express himself, on some occasions, in a manner which, to a person not thoroughly acquainted with his real character, would excite an unfavourable impression respecting him, but a very erroneous one; for though he sometimes mani-

fested the appearance of harshness, yet the law of kindness and affection reigned in his heart.

As a parent he was more solicitous to promote the spiritual than the temporal interests of his children, endeavouring, by every gentle method, to impress the truths of religion on their minds, and to train them up in the fear of the Lord; and the happy success of his endeavours he witnessed in each of them, who, like himself, were brought to know the Lord in their youth. As a master he gave unto his servants that which is just and equal, knowing that he himself also had a master in heaven. He considered himself as bound to promote, to the utmost of his power, their religious good; and, out of a considerable number who entered his service in an irreligious state, nearly every individual gave good proof before they left it, that a work of grace had been begun on their minds.—As a tradesman he was universally respected by his connections; and the property he gained in business is not the trophy of extortion and injustice, nor will the tears or imprecations of the poor and injured witness against him. Some may be ready to accuse him of paying greater attention to the concerns of the world than was consistent with the Christian character. To such persons might be quoted the words of an inspired apostle, “Diligent in business, fervent in spirit, serving the Lord.” But it was not his own concerns alone which engrossed his attention; he was ready, at all times, to assist his neighbours when in difficulties, and a very considerable portion of his time was employed in acts of disinterested benevolence.

He was a warm friend to and advocate for the poor; and in what he gave to them he attended to our Lord’s direction, “Let not thy left hand know what thy right hand doeth.” Yet much of his liberality could not be hid, and considerably more than was known to any during his life, has, since his death, been made known by the grateful acknowledgments of those who had been in the habit of receiving his bounty. And as he was mindful of them in life, he did not forget them in death. He left a considerable number of small legacies to many of the poor in the society, and to almost all the servants who had lived with him. A poor man, when receiving his legacy, remarked, “Well, this is the last I shall ever receive from him, but it is not the first.” Several others made similar observations, and I believe every one of them who needed it, had been frequently relieved by him during his life.

He was ready to every good work, and contributed to the various public charities which have been established in the town for many years, and was second to none in heartily supporting, by his unwearied exertions, the Benevolent Society for the relief of the indigent sick; he watched over the interests of this

stitution, from the first moment of its formation, (which was in 1795,) and never remitted his attention till his eyes were closed in death. It deserves to be mentioned as a proof, among hundreds more which might be given, of his attachment to this institution, that, after his physician pronounced his case hopeless, and was just about to quit his room, having bid him his last farewell, my father, with peculiar earnestness and energy of voice, solicited his usual subscription, (the Doctor had, a few months before, removed to Leeds,) saying, "You know, Doctor, I have always been much interested in the cause of the Benevolent Society, will you let us have your usual subscription;" and being assured that either that person himself, or his successor would give it, he expressed himself highly gratified.

For several months previous to his death, it was observed by his friends that his health was gradually declining; and in the beginning of January last his disorder assumed a most alarming appearance; it was of a very painful nature; but as his sufferings abounded, his consolations abounded also. It being remarked to him what mercy was intermixed with his severe pain, he quickly replied, "Mercy mixed with it? it is all mercy, it is all mercy!" Frequently, when asked in the morning how he was, he answered, "I have had a night of most severe pain, but it has been a night of great mercy."

As he drew nearer to the eternal world, his prospects gradually brightened, and his mind was much supported; many passages of scripture and verses of hymns that were particularly suited to his state, occurring to his mind. One morning he said, "I am just alive and praying,

"Give me quietly to tarry,
Till for all thy glory meet;
Waiting, like attentive Mary,
Happy at the Saviour's feet."

On the Wednesday evening before he died, he spake much of his unworthiness, and also of the love of Jesus in laying down his life for sinners, and then cried out, "What, for me! O yes! for me! for me!" and then repeated, very feelingly, the following verses:—

"My soul, through my Redeemer's care,
Sav'd from the second death I feel,
My eyes from tears of dark despair,
My feet from falling into hell.

Wherefore to him my feet shall run,
My eyes on his perfections gaze,
My soul shall live to God alone,
And all within me shout his praise."

He often repeated the following passage of Scripture, "Lord, now lettest thou thy servant depart in peace, according to thy

word, for mine eyes have seen thy salvation;" and also the following verse:

"Then when the work is done,
The work of faith with power;
Receive thy favour'd son,
In death's triumphant hour,
Like Moses to thyself convey,
And kiss my raptur'd soul away."

He continued most feelingly to repeat the last word "away, away," very many times.

One evening, when I was standing by him, he said to me, "Robert, I see thou wishest to know the state of my mind: I have nothing of my own to depend upon, my only plea is, God be merciful to me a sinner, for

'I the chief of sinners am,
But Jesus died for me.'

Jesus is the believer's all and in all. How astonishing that God can be just, and the justifier of the ungodly. What could I do now without Jesus, I could not live without him, I could not die comfortably without him!"—He frequently repeated the following verse:

"Till glad I lay this body down,
Thy servant, Lord, attend,
And O my life of mercy crown
With a triumphant end!"

A few nights before he died he requested one of his family to read to him the 15th chapter of the 1st epistle to the Corinthians, during the reading of which he often exclaimed, in a most animated manner, "Glory be to God! Glory be to God!" The next morning he said,

"O cut short my days of mourning,
Swiftly to my rescue come."

On Wednesday, February 11th, the day on which he died, he said little, being in a very languid state. About a quarter of an hour before one o'clock he fell asleep in the arms of Jesus, and entered into the joy of his Lord.

As my father loved Methodism in his life, he also loved it in his death. Its funds, to each of which he was many years a regular subscriber, he took care should not suffer any thing by his decease.

The above account, given of Mr. Emmet by his son, I believe to be perfectly just. The excellencies manifest in the character of that good man, whom I knew well, are not at all exaggerated. I was also well acquainted with his first wife from her early days, a most pious, sensible, and amiable woman, though for many years much afflicted. The reader, that desires it, may see a short account of her in our Magazine for 1805, page 78.

J. BENTON.

SOME ACCOUNT OF MRS. BEVAN,
Of Bridgend, Glamorgan.

Mrs. BEVAN was born in the year 1756. She never appears to have had any strong propensity to follow the pleasures of the world, being rather of a thoughtful turn of mind from her childhood, and favoured with early impressions of Divine things. The strivings of God's Spirit with her were not in vain, for she was thereby brought under the yoke of Christ, to remember her Creator in the days of her youth. In order to preserve her early piety she resolved to join the people of God, and therefore became a member of our Society, in the year 1772. A few years after this she was married to Mr. William Bevan, an union which was crowned with great domestic happiness.

Many things tended to obstruct the prosperity of our cause at Bridgend; and, at one time, Mrs. Bevan gave way to those discouragements so far as to decline meeting in class. She continued, notwithstanding this, clear in her views of the Methodist doctrine, and a firm friend to the preachers, many of whom can, no doubt, recollect the pleasure with which she always entertained them, in her neat and hospitable manner; and herein she always had the hearty concurrence of her worthy husband. When I travelled in the Swansea circuit, in the year 1797, the kindness of the families, who alternately entertained the preachers at Bridgend, made us feel perfectly at home.

Mrs. Bevan was highly exemplary in the discharge of the important duties of a wife and a mother. She was truly a virtuous woman, and a crown to her husband, who always appeared sensible of her worth. As a mother, she was tender and affectionate to her children; but her love was not a foolish fondness, for her tenderness was mingled with discretion; and her resignation to the Divine disposal was tried by the loss of several of her children, two only of whom survive her. She was blessed with great serenity of temper, blended with sensibility; and there was nothing of stoical apathy in her composition.

In conjunction with the sober-mindedness of the Christian matron, she manifested a cheerfulness indicative of the pure happiness she possessed. Her gentleness of manners, and the propriety of her conduct, recommended her to the general esteem of her acquaintance.

When the missionaries, from North Wales, came to Glamorganshire, the house of Mr. and Mrs. Bevan was open to them, as well as to the English preachers, whom they had been in the habit of entertaining for so many years; but it was to their grief that, at Bridgend, so little fruit of their labours was seen,

among so many discordant sects and parties. I can recollect her observing to me, that she feared there was something in the people of that country very averse to our discipline; and that we never should be able to subdue that aversion. This was too true a prediction, and we have found a lamentable want of docility in the people of that part of Wales: very few cordially embrace our doctrine, or submit to our discipline: the one is too pure and sublime, and the other is too narrow a path for spirits so irritable, and so long accustomed to think of going to heaven on easy terms.

Mrs. Bevan had in general enjoyed pretty good health, but the last years of her life were beclouded with heavy affliction. The visitation was of that kind which not unfrequently falls to the lot of persons long favoured with general health—a severe paralytic affection. By this awful complaint she was reduced to a state of extreme debility, so that when brought down to sit in her chair, the least noise affected her to that degree that she could scarcely bear to be spoken to. To see my old friend in such a state was very distressing; the energies of her frame were now reduced to a second childhood, and I had to contrast her present afflicted state with what she was in the days of former years; no longer now the busy housewife, the active matron, exercising the pleasing duties of hospitality, or attending at the house of God to hear his word from the mouth of his servants. Her mental vigour, however, was not yet departed, her powers of thought remained; and she had communion with God in her sore affliction. The God of her youth did not forsake her, and she submitted to his unerring will with patient resignation, in the midst of that debility which would inevitably excite the most irritating sensations. She acknowledged that God had wise and good designs in view in thus afflicting her, and she held fast her confidence in him. Miss Bevan had treated her with the greatest tenderness, of which she was deeply sensible, and she prayed that God would reward her for her great care and tenderness towards her mother; and then expressed her confidence that it would be so. She found it a hard conflict to give up her dear husband and her daughters; but she prayed for Divine aid to assist her infirmity. For some months previous to her departure she manifested the greatest indifference for the world, and was increasing in fitness to meet her approaching dissolution. Throughout her long and tedious illness she was not observed, at any time, to murmur or repine, but to bow humbly to the stroke which deprived her of health and strength.

To Mr. Griffith Hughes, who had frequent opportunities of seeing her in her last days, she testified that the Lord was her portion and her Saviour; and that to her to die was gain. While she felt that her earthly house was now fast dissolving, Mrs.

Bevan felt that she had a clear title to that eternal house above. Thus her happy soul was preserved in peace at the approach of death. On Sunday night, December 10, being the night previous to her departure, Mr. Hughes was called up to her room to pray with her, for which she thanked him. She was at that time supposed to be very near her end, while her spirit was calm and peaceable, trusting in the God of her salvation; in this state the thread of life spun out until five o'clock the following evening, when she exchanged this world for a better, in the sixtieth year of her age.

Mr. Griffith Hughes preached the funeral sermon of the deceased, on the morning of her interment, to an attentive congregation, from Rev. xiv. 13.

Many things in the above account I have taken from that given in the Welsh Magazine for May last; and being desired to draw up a memoir, for insertion in the Methodist Magazine, I was willing to shew my sincere regard for the memory of a pious and worthy friend.

J. HUGHES.

Dec. 27, 1816.

To the Editor of the Methodist Magazine.

DEAR SIR,

THE following memoir my wife received from a pious young woman in the Plymouth-Dock circuit. It contains a short account of the life and death of her amiable, beloved, and most affectionate father, who was many years a respectable class-leader, in Plymouth-Dock, and well known to myself. If you deem it worthy a place in your Magazine, an early insertion of it will greatly oblige,

Your affectionate friend and brother,

Manchester, March 25, 1817.

W. HENSHAW.

MEMOIR OF MR. JOHN BARNETT.

The subject of this memoir, Mr. John Barnett, my much-lamented father, was born at Broughton-Hall, a village in Oxfordshire. His parents were members of the Established Church, very moral in their conduct, but strangers to that change of heart which the gospel requires. When eleven years of age it pleased God to take from him his father. This opened the way for his going to sea. For soon after my grandfather's death, a captain, who resided near the place, prevailed on his mother to allow him to go the next voyage with him. The captain was exceedingly fond of him, and treated him with great kindness and affection. They sailed to several places, such as Lisbon, the West Indies, America, &c. &c. and he had many narrow escapes from death; which, at that time, he unhappily attributed to chance. The captain, being of a moral and serious turn, pre-

vented him from running to those lengths in sin that many do, who are engaged in the same line of life. Leaving the sea in 1781, he married, and entered himself in his Majesty's Dock-yard at Plymouth. He then began to attend, with his wife, at different places of worship in the town. The Lord in infinite mercy wrought powerfully on his mind and on that of his wife at the same time; though in a different way. My mother was afraid to sleep lest she should not awake within the reach of mercy. My father was drawn by the sweet cords of love. To use his own words, "The Lord breathed into his soul a desire to flee from the wrath to come, and to love him with his whole heart." He saw the sinfulness of sin as committed against a holy God, the necessity of pardon and persevering grace, but was not terrified with the fear of hell as some are. In 1782 he joined the Methodist Society, his heart being drawn to an union with that people. His knowledge and enjoyment of true religion were as yet very imperfect, but the Lord did not despise the day of small things, but led him onward as he was able to bear, in the path of piety, and continued to carry on the good work he had begun. Before he knew God as his reconciled Father he had several remarkable dreams, which greatly tended to increase his faith and encourage his hope. It may not be improper to mention one, as it stands in his journal. He says, "I dreamed the day of judgment was come; ships, houses, trees, the heavens, and the earth, all appeared to be on fire; and I was not ready to meet the Judge. I saw a heavy cloud of wrath approaching, destroying every thing before it; I cried aloud for mercy, when in a moment the cloud went over me, and I found myself in a region of glorious light and happiness. When I awoke, I believed the cloud of Divine wrath would be removed, and I should enjoy the glorious liberty of the children of God. A short time after this he went to his class, longing for redemption through the blood of Christ; and, having now some power to plead with God in prayer, he was much in earnest, and received an answer of peace, by the application of the following words: "Fear not, I have redeemed thee, I have called thee by thy name; thou art mine." Isai. xliii. 1. He had now such a view of the Lord Jesus Christ extended on the cross, bleeding and dying for his transgressions, that his soul exulted with a joy unspeakable and full of glory. His feet being thus set upon the Rock, he walked in the light of God's countenance, and his life appeared to be hid with Christ in God. The adversary of his soul, however, assiduously endeavoured to rob him of his peace, by suggesting that his comfort could not be of the right kind, unless some words from the New Testament were applied to his mind. This caused his faith to stagger, and was a source of perplexity to him for some time. But, in consequence of his seeking help from God by prayer and supplication, the snare was

broken, and the temptation vanished. He now entered into a solemn covenant with God, resolving to be his entirely and for ever. And though he had cause to lament his unfaithfulness, yet he enjoyed large communications of Divine grace, and his union with God was close and delightful. The graces of the Holy Spirit were bestowed on him in rich abundance, and were fully manifested in his life and conversation. His trials indeed were numerous, but he did not fill his fellow-creatures' ears with the sad tale of all his care. He rarely mentioned his troubles, but of whatever nature they might be he took them to the mercy-seat, firmly believing they would ultimately work for his good, and was enabled to stand unmoved amidst them all. He was appointed by Mr. Warwick, to the office of class-leader, and the Lord blessed his labour abundantly. As a leader he was faithful, affectionate, plain, and judicious. Many were benefited by his advice, comforted by his prayers, and several of the members of his class died happy in the Lord, which gave him great encouragement. In his family circle he shone with peculiar brightness. As a husband, he was the most affectionate, always willing to oblige in every thing he thought not inconsistent with his duty to God, for the comfort and happiness of his wife. As a father, he was tender indeed. When we were little he used to take great delight in telling us of God and heaven; always setting religion before our view in its most pleasing forms. His petitions to the throne of grace on our behalf were very earnest, and our salvation lay near his heart. When we came to years of maturity he set before us, in his earnest exhortations, life and death; yet he never used coercive methods, but endeavoured to reason with us on the propriety of remembering our Creator in the days of our youth, never failing to expatiate largely on the blessings that attend early piety. His method of governing was such that it could not but ensure to him our obedience and love, which increased the more the longer we knew him. He was always cheerful and contented: never do I recollect seeing him low or sad. He had learned such an acquiescence in the will of God, that, however unfavourable circumstances might appear, he used to say, "Behind a frowning Providence he hides a smiling face:" And said, "We should accustom ourselves to look more at the bright side of things."

He was afflicted many years previous to his death, with a severe asthmatic disorder, which often drew the sympathetic tear from those that saw him. When the violence of the fit had subsided, he has often said, "This is trying to nature, my whole frame trembles; yet if it were not for this exertion I could not survive long: I do not wish it removed, but I want patience, that I may be enabled to glorify God by this affliction. I am not called to do much; suffering is appointed unto me. O Lord, help me to bear the chastisement of thy fatherly hand without complaint." These,

and such like expressions, were the language of his lips, after having been exercised with a fit of the cough. It was his constant practice to rise at four in the morning, for the purpose of searching the Word of truth, and to supplicate a throne of grace before the hour of daily labour arrived. It was well said by one, "That in prayer we speak unto God; in reading the Scriptures God speaks unto us:" No wonder, then, that by such solemn, holy converse, he should grow in the knowledge and love of Christ. His strict observance of the Sabbath-day is well worthy of notice. Nothing relative to worldly concerns would he permit to become a subject of discourse in his family; sweetly, yet forcibly, reproofing us with—"Children, you have forgotten the day." He was liberal according to, and, some would say, above his ability, doing all that lay in his power for the furtherance of the gospel; and was rejoiced to see or hear of the prosperity of Zion. Another trait in his character was his humility; his language was, "Less than the least of all thy mercies." Gratefully praising God was his highest delight and constant employ, under the most painful exercises of body or mind. I do not recollect that I ever heard him speak a sharp or angry word, or saw him in what is commonly called a bad temper. On the contrary, his disposition, which was naturally good, being improved by grace, was now truly amiable.

About the middle of September, 1815, he had a very severe attack of his asthmatic complaint; but as this was frequently the case, we were not particularly alarmed; medical aid was procured as usual, and, after suffering much, he obtained a little relief; but the medicine being unusually strong, a greater degree of debility followed than he had ever before experienced. One day, being tolerably easy, he said, "Do not flatter yourselves that I shall get better; my nature has received such a shock by this late attack, that I judge it impossible for me to recover. I do not wish to die in order to be free from pain, my soul pants to be given up to God; pray for me, that I may be quite fit for glory." He then said all he wished to say respecting his temporal affairs, which was but a few words, and took his leave of all below. Some time after this, feeling the symptoms of approaching dissolution, he sent for a friend, and gave him orders respecting his funeral, particularly requesting the grave to be dug deep enough for him and his wife. He now considered his work on earth as almost done, and his soul was animated with the prospect of future glory. As he daily grew worse, it was proposed to him to have further advice; but he replied, "I am sorry to see you take so much pains to keep up this frame that is going so fast to its native dust; I rather wish you would endeavour to give me up, and do not sorrow as those without hope; we shall meet again, where pain and sickness will be no more. But, I have no objection, if you desire further advice; send for any one you think proper." When the physician

come, he said to him, "I am not afraid to die, don't flatter me. If you can prescribe what will give a little ease, which to nature is still desirable, that will be the utmost you can do, as I am sensible I am near my journey's end." After some hesitation it was pronounced, "There is little hope of recovery." This was indeed a time of deep sorrow for us. His sufferings were extreme; and the suffocation he laboured under was very distressing; yet, I never heard him say his sufferings were great, but, "Lord, give me patience, (and,) thy will be done," was his invariable language. When asked by any one the state of his mind, his general reply was, "I have no raptures, but constant peace and a firm confidence in God." He was very fond of that fine ode of Pope, "Vital spark," &c. and dwelt with peculiar delight on, "Cease fond nature, cease thy strife," &c. &c. Almost every Sabbath morning, during his illness, he would say, "This may be a Sabbath of eternal rest to me; and oh! how sweet will it be after this toil. I long to depart; Lord, give me patience to wait till my change come." He was too weak to be left alone for a moment, night or day; and to me, who was so highly favoured as to be his most constant attendant, and who, with no common feeling, "Wiped the cold dew, and stayed the sinking head," he would say, "Maria, my dear child, you look much fatigued, and want rest; I shall get no more in time, but in eternity. It will be glorious, it will be everlasting rest." At another time he said to me, "It is almost over. Oh, my sinking, sinking nature. Leave me as little as possible. Be very kind to your mother. Cleave to the Lord with full purpose of heart, so shall you want no good thing. I have given you all up, and, glory be to God, I am going to die in peace." Seeing this affected me, he immediately added, "I shall soon be where I shall hunger no more, nor thirst any more, and where all tears will be for ever wiped from mine eyes. Can you not give me up for all this?" Alas! I felt I could not. He expressed, in the strongest terms, his thankfulness to those kind friends that sat by him during the night, often saying, "Their labour of love will not be forgotten by the Lord." Every succeeding day he had more to bear than the day preceding; and we were apprehensive he would be suffocated with phlegm. This led us to cry to God, who alone could help; and, in mercy, he granted our request. Several days before the awful period arrived, his restlessness increased; but the difficulty of breathing was not so great. At length his hands and feet became cold. Then, and not till then, were we enabled to give him up, and endeavoured to fortify our minds with some degree of Christian courage. His eyes close shut, and his hands clasped together, were all the evidence we had for some time that the spark of life was not extinguished. We could not ascertain the moment he drew his last breath. His departure was so remarkably easy that the spirit might have taken

its flight some time before we knew it. Not even a sigh acquainted us of its exit. "And the glad soul dismissed, sought her kindred skies." Thus closed the life of my valuable parent, after being a steady, uniform member of the Methodist Society, thirty-three years.

MISCELLANEOUS.

To the Editor of the Methodist Magazine.

THE following Particulars respecting the Rev. ROBERT BRUCE, an eminent Scotch minister, are recorded by the Rev. Robert Fleming, in his book called "The Fulfilling of the Scriptures," (pages 411, 424, and 434,) and, I believe, if they be inserted in your Miscellany, they will be edifying to many of your readers.

I am, your's, respectfully,
D. WATSON.

PARTICULARS RESPECTING THE REV. ROBERT BRUCE.

Whilst Mr. Bruce was in the ministry, at Edinburgh, he shone as a great light through the whole land; the power and efficacy of the Spirit most sensibly accompanying the word he preached; so that he was a terror to evil-doers. And the authority of God did so appear upon him, and in his carriage, and such majesty was in his countenance, as forced fear and respect from the greatest in the land, even those who were most avowed haters of godliness; yea, it was known with what great reverence King James regarded him, and once said, before many, that he judged Mr. Bruce was worthy of the half of his kingdom.

The great success of his ministry, at Edinburgh, Inverness, and other places, whither Providence called him, is abundantly known. Whilst he was confined at Inverness, that poor dark country was marvellously enlightened; many were brought to Christ by his ministry, and a seed sown in those places which even to this day is not wholly lost. I shall here set down one passage concerning the famous Mr. Henderson, who was brought into the ministry by those high in power, and against the parish's consent, so that on the day of his admission, the church doors being shut by the people, they were forced to break in by a window to get him entrance; but, little after this, upon the report that Mr. Bruce was to assist at a sacramental occasion, Mr. Henderson wished to hear and see him, and therefore went secretly to the church, and placed himself in a dark part of it, where he might not be known. When Mr. Bruce was come to the pulpit, he, for a considerable time kept silence, as his manner was, which astonished Mr. Henderson; but much more when he heard the first words wherewith he began, which were "He that cometh not in by the door, but climbeth up another way, the same is a thief and a robber;" which, by the Lord's blessing, so greatly affected Mr. H. and left such an impression on his heart, that it was made the means of his conversion.

He was one that had a spirit of prophecy in a great measure, and spoke of many things which afterwards came to pass, as hath been attested to me by sober and grave Christians, who were familiar with him. And divers persons afflicted with lunacy and other disorders, and who were past all hopes of recovery, being brought to Mr. Bruce, and after prayer by him in their behalf, were fully recovered.

He endeavoured, when he was to appear in public as an ambassador of Jesus Christ; to have his spirit deeply impressed with the majesty of that God of whom he was to speak, and with a sense of what high import it was to the souls of men to have the mysteries of salvation unfolded unto them; not with the enticing words of man's wisdom, but in demonstration of the Spirit and power; without which he believed the gospel, though in itself the word of life, would never be the power of God to men's salvation. And, therefore, though he was known to take much pains in searching the Scriptures, that he might know the mind of God, by comparing spiritual things with spiritual, and in preparing suitable matter for the edification of his hearers, which he durst not neglect; yet this was the least part of his preparation-work. His principal concern was to have his soul wrought up to a suitable frame for preaching the unsearchable riches of Christ, and making manifest the mystery of the gospel as he ought; that so his Master, by his service, might see the fruit of the travail of his soul, and be satisfied. And knowing that the success of preaching depended wholly upon the presence of God accompanying the dispensation of the Word, and the administration of the ordinances, his manner was to be much in prayer and supplication in private before he officiated in public; pouring forth his heart before God, and wrestling with him, not so much for assistance to the messenger as the message. One instance was as follows: Being to preach on a solemn occasion, he was late in coming to the congregation. Some of the people beginning to be weary, and others wondering at his stay, the bells having been rung long, and the time far spent, the beadle was desired to go and see the reasons, who, coming to his house, and finding his chamber door shut, and hearing a sound, drew near, and listening, over heard Mr. Bruce often, with much seriousness, say, "I protest I will not go except thou go with me." Whereupon the man, supposing that some person was in company with him, withdrew without knocking at the door; and being asked at his return the cause of Mr. Bruce's delay, he answered he could not tell, but supposed that some person was with him, who was unwilling to come to church, and he was engaged in pressing him to come, peremptorily declaring he would not go without him. Mr. Bruce soon after came, accompanied with no man, but he came in the fulness of the blessing of the gospel of Christ; and his speech and his preaching were in such evidence and demonstration of the Spirit, that it was easy for the hearers to perceive he had been in the mount with God. Indeed, he preached ordinarily with so much life and power, and the word spoken by him was accompanied so manifestly with the presence of God, that it was evident to the hearers that he endeavoured, to the utmost of his power, to *present every man perfect in Christ Jesus*. For though he was no Boanerges as to his

voice, using a slow and grave delivery, yet he spoke with so much authority and weight, that some of the most stout-hearted of his hearers were often made to tremble, by having the secrets of their hearts made manifest, and went from hearing him under a deep conviction that God was with him of a truth.

The Rev. Robert Blair, another eminent minister, says upon his first going to preach, he had, by a remarkable providence, Mr. Bruce for his hearer, and as he was desirous of having the judgment of so great a man concerning his discourse, he inquired what it was, and should never forget his words, they had been so much blessed to him. They were, "I found your sermon very polished and well digested, (which was very easy for one of his parts,) but one thing I missed in it, to wit, the Spirit of God, I found not that." This, Mr. Blair often mentioned to others, and said, it helped him to see it was something else to be a minister of Jesus Christ than to be a knowing and eloquent preacher.

A little before his death, when he was at Edinburgh, and through weakness kept his chamber, there was a meeting of several godly ministers there, upon some important concerns of the church; who hearing he was in town, waited upon him, and gave him information of those things which caused them considerable uneasiness. After which Mr. Bruce prayed, and in his prayer mentioned to the Lord the substance of what they had said, being a sad representation of the state of the church; at which time there was such an extraordinary influence on all present—so sensible an out-powering of the Spirit of God, that they could scarcely contain themselves; yea, and which was most strange, even an unusual influence on those that were in other parts of the house, and were unacquainted with the cause thereof at the very instant; one Mr. Weems, being then occasionally present, when he went away, said, "O how strange a man is this! for he knocked down the Spirit of God on us all;" expressing himself thus because, in praying, Mr. Bruce divers times knocked with his fingers on the table. What follows respects his death:

Being now aged, and through infirmity of body confined to his chamber, where he was frequently visited by his friends, to whom the abundant grace of God in him had endeared him, and being asked by one of them how matters now stood betwixt God and his soul, he, with holy confidence and joy, made this answer, "When I was a young man, I was diligent, and lived by faith in the Son of God; but now I am old, and am not able to do so much, yet he condescends to feed me with lumps of sense," meaning by the expression, sensible influences of the Holy Spirit, and abundant consolation.

The morning before the Lord removed him, he came to breakfast, and having, as usual, eat one egg, he said to his daughter, "I think I am yet hungry, you may bring me another egg;" but, instantly, after falling into deep meditation, he said, "Hold! daughter! hold! my Master calls me!" With these words his sight failed him; whereupon he called for the Bible, but finding his sight gone, he said, "Cast up to me the eighth chapter to the Romans, and set my finger on these words, 'I am persuaded that neither death nor life,' &c. 'shall be able to separate me from the love of God, which is in Christ Jesus

my Lord.' Now," said he, "is my finger upon them?" When they told him it was, without any more, he said, "Now God be with you, my children, I have breakfasted with you, and shall sup with my Lord Jesus Christ this night;" and afterwards died; death shutting his eyes that he might see God.

Thus that valiant champion for the truth, who, in his appearing to plead for the honour and interest of Jesus Christ, knew not what it was to be daunted by the face and frowns of the highest and most incensed adversaries, was, by his Master, taken off the field as more than a conqueror; and as the reward of much faithful diligence about the souls of others, and much pains and seriousness about making his own calling and election sure, he had an entrance ministered unto him, abundantly, into the everlasting kingdom of his Lord and Saviour, Jesus Christ.

LETTERS OF LADY MAXWELL.

To the Editor of the Methodist Magazine.

REV. AND DEAR SIR,

HEREWITH I send you two letters, written by that pious and excellent Christian, the late *Darcy, Lady Maxwell*, of Pollocks. The former was addressed to the late Dr. Gillies, of Glasgow; the latter to a person unknown. The one leads us to a pleasing contemplation of the pure and substantial enjoyments of the believer; the other, in striking contrast, depicts the fearful condition and appalling prospects of the infidel. Could you favour them with an early insertion, I hope to be able to send you more by the same masterly pen.

I remain, dear Sir, your's, with great esteem,

Edinburgh, Jan. 22, 1818.

J. LANCASTER.

1st Letter.

REV. SIR,

YOU know that GOD IS LOVE, and I pant to prove him so, to the uttermost degree humanity will admit of. What I have felt and experienced of the goodness of God, compared with what I yet expect to experience, appears very small; even as the morning-star compared with the sun in his full meridian. Yet I dare not doubt of the loving-kindness of the Lord. Since I wrote last, unspeakable peace has filled my soul, and heavenly serenity possessed my mind: my fellowship with God has been deepened, and my intercourse with Jesus has proved inexpressibly sweet. I have more than ever experienced that God is the hearer of prayer, both for myself and others. I am never so much at a loss, as when I attempt to describe the loving-kindness of the Lord; indeed, at times, it baffles all expression. Yet I often find a flood of inward temptation, which causes great distress, and requires an exertion of the Divine power to support the soul: indeed, she seems stripped of all but faith, and is left to struggle alone with the king of terrors. I sometimes regret my too great sensibility of temper, fearing it may preclude that degree of happiness in religion I might otherwise enjoy; but this, sovereign grace is surely sufficient to rectify.

That the Lord may fill you with all his fulness, and give you yet thousands for your crown of rejoicing, in the great day of decision, is the prayer of,

Your affectionate Friend,

DARCY MAXWELL.

2d Letter.

MADAM,

THIS comes from one who has your best interest at heart; who, though not personally acquainted, is grieved to think you are still walking in that broad road that leadeth to everlasting destruction. Your situation for some time past has employed my thoughts, and now produced this letter, which you are at liberty to treat as you will. It is well meant, and, if you give it a serious perusal, may be of service; and, therefore, I should be glad you would, for your own sake, endeavour, for a little, to divest yourself of that strong prejudice, which has so long blinded your eyes to the beauties of Christianity, and shut your ears to the strongest proofs of its reality. Do be candid enough to let what follows have a fair hearing.

The kind author of your being hath blessed you with a long life, and favoured you with many advantages in this lower world, of person, fortune, friends, &c. &c. And now the scene is drawing to a conclusion. You hourly feel the infirmities of old age: you must be sensible the shadows of the evening are coming quickly on: nay, you cannot be ignorant that the sable cloud of night itself is now in view: a few more beating pulses, and your sun must set. Oh! that it may not be in everlasting darkness. Yet, this, as sure as you now exist, must be the case, unless in time you forsake, and from your heart renounce, these detestable principles which have so long poisoned your mind, and cordially embrace the doctrines of Christ. For, believe it, (and if you do not now, you will one day feel the truth of it,) "there is no name given under heaven, whereby men can be saved but the name of Jesus." Though you now deride him, and scorn his proffered grace, and long have done so; yet to you, *even to you*, "is the word of this salvation sent." The golden sceptre of mercy is still held out: you may yet touch it and live. Oh! then, Madam, be wise before it be too late, before the things that make for your peace be for ever hid from your eyes.

You believe, I presume, in *natural*, though you disown *revealed* religion. Well then, however unequal to the task, I cannot help reasoning a little with you upon your own principles. Had I the eloquence of Cicero. I would now employ it; or the tongue of an angel, to bring conviction to your inmost soul, how gladly would I use it; but having neither, I would pray, that he, in whose hands are the hearts of all flesh, may touch your's; then what is said shall prove effectual, however weak in itself.

You believe there is a God, it is well; if so, you must allow he is infinitely perfect: when this is granted it follows, as a natural consequence, his works must also be perfect. How then shall we account for the universal imperfection we meet with here below, in every person, place, and thing? Came they thus from the hands of an infinitely perfect Being? Surely not. The force of example we allow

may affect rational, but cannot irrational creatures; neither can it be supposed to have any influence upon the inanimate part of the creation. Agreeably, then, to your own system, either there is no God; and, "then all are the abandoned orphans of wild chance;" or if there be, he is an imperfect Deity, which is a contradiction in terms. But now embrace the Christian scheme, all these contradictions vanish; every difficulty is removed, and a beautiful harmony runs through the whole. God made man upright, with a power to stand; with freedom to fall: he chose the latter, and as the representative of the whole of mankind, all fell in him. His sin of necessity was transmitted to his posterity, and has too visibly contaminated the whole human race. But, see the goodness of God! As man suffers by his first parents, a Saviour is provided. The eternal Son of God, equal with the Father; born of a virgin; (he could easily produce the effect without the cause) who lived—who died—who rose, and ascended up to heaven. By so doing he has purchased salvation for all that will believe, and obey his gospel: while to those that deny him, there remaineth nothing "but a certain fearful looking for of judgment and fiery indignation." Misery, pure, unmixed misery, must be their portion; because they have nothing in themselves, neither are able to do any thing that can stand the narrow scrutiny of strict justice. And though man has lost the power of yielding perfect obedience, God still retains his right of demanding it.

That you may then, in time, be determined to flee to that refuge set before you, is the sincere desire of one who, though unknown, is,

Madam,

YOUR FRIEND.

To the Editor of the Methodist Magazine.

THE following is a Letter of LADY MAXWELL's, to the late pious Miss E. JOHNSON, of Bristol, written in the year 1790.—If you think it worthy a place in your valuable Repository, the inserting it will oblige

Your's, respectfully,

Shepton Mallet, May 23, 1817.

M. GREENLY.

YOUR letter, my dear friend, proved a blessing to me; I join in praising God, who is enlarging your sphere of usefulness; may a little one become a thousand, and a small one a strong nation; the zeal of the Lord of hosts will, I trust, perform this; I pray he may put his words in your mouth, and hide you in the hollow of his hand. My humble petitions ascend with more frequency and fervour for you since your last. I find the deeper I sink into God the more lonely my path grows; sometimes, I say, "Lord, carest thou not that I am left to serve and stand alone?" But when to heaven I send the soul-dissolving sigh, I quickly catch the answer of returning grace, and am kept from desponding, because I believe God is faithful who has promised. Since I last wrote, I have had an uncommon severe conflict with the combined powers of darkness, who, for wise ends, have been permitted to try me to the uttermost; and I found all the grace I had hitherto received, would have been by far too little to bring me off victorious, without the remarkable interposition of *him*, who is stronger

than men, devils, and sin. While wrestling, not with flesh and blood, but principalities and powers, &c. I attempted to assert my privileges, and by simple faith to hold fast, what had been freely bestowed, sensibly received, and long and comfortably enjoyed; a temporary cessation of arms seemed to take place; but the instant this exercise was intermitted, they renewed their attack with redoubled fury, which more than ever convinced me of the sterling value of faith, as being almost the only successful weapon with which we can fight the battles of the Lord. But to pass over many circumstances of this painful engagement, after near two days of distress, in the course of which I was not suffered to yield an *hair's breadth* to my enemies, I obtained a complete victory; a heavenly calm succeeded, and I had peace in all my borders; for which I was very thankful, and did not at the time look for more; but he who is rich in mercy, had prepared greater things for me; *Jehovah came down in solemn Majesty; all within me confessed a present God; my inmost soul felt pierced with a sense of the Divine presence; and I enjoyed deep communion with him who fills heaven and earth.* A few minutes' enjoyment of such an interview, where was a heaven of love, and all that silent awe that dares not move, would have been a great privilege; but what praise is due, for having it continued till now, six days! *Be astonished, O heavens!* The day after this extraordinary visit, I had an opportunity of partaking of the ordinance of the Lord's supper. Here my allowance was much larger, I seemed not only joined in spirit to the general assembly and church of the first-born; but by faith *one of them!* Heaven seemed, as it were, open to give me a view of its blessed inhabitants! and, for a few minutes, the music of the glorious place sounded in my ears; immediately after, Father, Son, and Holy Ghost, as it were, encamped about me! I felt surrounded with Deity in all its plenitude of love and power, lost in wonder, love, and praise! swallowed up in the inexpressible enjoyment of the beatific vision! The day after I had a fresh manifestation of the sacred Three. How good is God! I think I can now use De Renty's language, and say, I generally carry about with me an experimental verity, and plenitude of the Holy Trinity; and feel a greater spirit of prayer than formerly, for the church and people of God. Do assist me in pleading that every end may be answered by this gracious visitation, designed by a God of love.—The work here increases; several are upon the verge of the promised land; pray that they may enter fully in.

I am, with Christian regard,

Your fellow-pilgrim, &c.

D. MAXWELL.

OF AMUSEMENTS.

To the Editor of the Methodist Magazine.

REV. AND DEAR SIR,

WE live at a time when much is said in favour of what are denominated, "Innocent Amusements," or "Harmless Recreations;" but those in whose mouths these expressions are the most frequent,

very seldom condescend to define their terms; and thus we are left by such men to select and classify just as we please; and, therefore, while there are "Amusements," not innocent, and "Recreations," not harmless, there is great danger of making very serious mistakes; especially when we consider, that human depravity is very much inclined to stamp "Innocency" and "Harmlessness" on pursuits which are abominable in the sight of God, and destructive to the souls of men. This being the case, it must be a matter of considerable importance that a criterion be furnished, by which we may prove what is *harmless*, and what is not: and such a test having been provided some years ago, by a celebrated living author, I beg leave, through the medium of your valuable Miscellany, to recommend it to the notice and use of those persons who are inclined to sanction the "Amusements" and "Recreations" of the age.

"Some amusements there are, (says our author,) which fly in the face of religion; and these ought to be treated as her enemies. Others are only equivocal. They have little in their nature which piety condemns; but, then, their consequences are more or less formidable. Now, shall I be thought presumptuous in attempting to supply a sort of rule by which such amusements may be tried? so that while other legislators are hanging and quartering the vices of mankind, I may endeavour to convict those pleasures from which half these vices have sprung. Nothing paints so forcibly as contrast. Let me, therefore, to condemn guilty amusements, point out such as it would be impossible to condemn.

"If there be something in them which, in a great degree, refuses corruption; if the advantages which they produce balance the mischief when corrupted; if, by scattering their oils around, they contribute to smooth, without poisoning the waves of life; if their direct, or chance expense, does not break in upon the treasure which every man ought to keep for his neighbour; if they are not so closely allied to the amusements of the ungodly as to break down the wall of partition between the righteous and the wicked; if they have no tendency to wean society from more profitable employments; if, lastly, they do not encroach upon that handful of time bestowed upon man for the purposes of eternity; if all this be true of any of the amusements of the age, I will say of him who uses them, he may be a Christian, and a very good Christian; but I shall still think that he is the most distinguished Christian who wants and uses them the least."

Now, let us ask, will the amusements of the theatre, the ball-room, the card-table, the race-course, or the cock-pit, bear our author's test? or, will Sunday-parties and Sunday-visits, (which frequently cause both man and beast to violate the command of God,) bear a trial by this standard? the unbiassed decision of common sense negatives the inquiry; and sweet charity, with all the allowances she can make, declares, "The end of these things is death."

Hoping that the above observations will benefit some of your numerous readers,

I am your's, very affectionately,

Cardiff, July, 1818.

G. BIRLEY.

ON THE FALSE MAXIMS OF THE WORLD.

[THE kind friend who favoured us with the last article, has added the following :]

IN reading the works of a celebrated divine, of the last century, I met with the following observations on the dangerous influence of the false maxims of the world upon the truly Christian character. Thinking that they may be of benefit to many of your readers, but especially to that class which is of the Laodicean stamp, I submit them to your inspection; if your thoughts should be in unison with mine, giving them a place in your valuable Miscellany will oblige,

Your's, most affectionately,

Cardiff, 1818.

G. B.

“THE following are some of the false maxims of the world, with which satan attacks religious persons. Christians are not obliged to practise a rigid morality. In times of persecution, it is allowable to palliate our sentiments; and, if the heart be right with God, there is no harm in a conformity to the world. The God of religion, is the God of nature; and, it is not conceivable that religion should condemn the feelings of nature; or that the punishments threatened in the Scriptures should have any other aim than to prevent men from carrying vice to extremes; they cannot mean to restrain every act of sin. The time of youth is a season of pleasure. We ought not to aspire at saintship. We must do as other people do. It is beneath a man of honour to put up with an affront; a gentleman ought to require satisfaction. No reproof is due to him who hurts no body but himself. To pretend to be perfect in virtue, is to subvert the order of things, and to metamorphose man into a pure disembodied intelligence.”

How easy it is so make proselytes to a religion so exactly fitted to the depraved propensities of the human heart! These maxims have a singular character; they seem to unite that which is most irregular, with that which is most regular in the heart; and they are the more likely to subvert our faith, because they seem to be consistent with it. However, all that they aim at is to unite heaven and hell; and by a monstrous assemblage of heterogeneous objects, they propose to make us enjoy the pleasures of sin and the joys of heaven.

If satan were openly to declare to us that we must proclaim war with God; that we must make an alliance with him against the Divine power; that we must oppose his Majesty; reason and conscience would reject propositions so detestable and gross. But, when he attacks us by such motives as we have related; when he tells us not that we must renounce the hopes of heaven, but that a few steps, in an easy path, will conduct us thither; when he invites us not to deny religion, but to content ourselves with observing a few particulars of it; when he does not strive to render us insensible to the necessities of a poor neighbour, but to convince us that we should first take care of ourselves, for charity, as they say, begins at home; we easily conceive that there is, in this morality, a secret poison, which glides insensibly into the heart, and corrodes all the powers of

The true Christian is not vulnerable by any of these maxims. He derives help from the religion which he professeth, against all the efforts that are employed to divert him from it; and he conquers by resisting satan as Jesus Christ resisted him; and like him, opposeth maxim against maxim; the maxim of Christ against the maxims of the world. Would satan persuade us that we follow a morality too rigid? It is written, "We must enter in at the straight gate," Matt. vii. 13. "Pluck out the right eye, cut off the right hand," Matt. v. 29, 30. "Deny ourselves, take up our cross and follow Christ," Matt. xvi. 24.

Doth satan say it is allowable to conceal our religion in time of persecution? It is written, "We must confess Jesus Christ; and that whosoever shall deny him before men, him will he also deny before his Father, who is in heaven." "He who loveth father or mother more than him is not worthy of him," Matt. x. 32, 33, 37. Would satan inspire us with revenge? It is written, "Dearly beloved, revenge not yourselves," Rom. xii. 19. Doth satan require us to devote our youthful days to sin? It is written, "Remember thy Creator in the days of thy youth," Eccl. xii. 1. Would satan teach us to waste our time? It is written, "We must redeem time," Eph. v. 16. We must "number our days, (in order) to apply our hearts unto wisdom," Ps. xc. xii. Would satan encourage us to slander our neighbour? It is written, "Revilers shall not inherit the kingdom of God," 1 Cor. vi. 10. Doth satan tell us we deserve no reproof when we do no harm to others? It is written, we are to practise "Whatsoever things are pure; whatsoever" constitutes "virtue;" whatsoever things are worthy of "Praise," Phil. iv. 8. Would satan invite heaven and earth? It is written, "There is no concord between Christ and belial; no communion between light and darkness," 2 Cor. vi. 14, 15. "No man can serve two masters," Matt. vi. 24. Doth satan urge the impossibility of perfection? It is written, "Be ye perfect, as your Father who is in heaven is perfect," Matt. v. 48. "Go on to perfection," Heb. vi. 1.

ON INJUSTICE IN LITTLE THINGS.

To the Editor of the Methodist Magazine.

REV. SIR,

I HAVE, for several years, thought a few observations on *injustice in little things* might do good. If you be of the same judgment and approve of the following, I hope you will insert them in your widely-extended Magazine. The Christian character, you know, Sir, comprises many things. Among these, uprightness between man and man stands distinguished; and we do not hesitate to call an unjust man an unchristian man. This is speaking against injustice in general terms, in which all professing Christians agree. But, Sir, when we descend to particulars, and especially the practical part of justice, many professing Christians are found very deficient. I shall pass over injustice in larger things, as where pounds are concerned. In these cases conscience cannot well be bribed, neither will the sufferer be silent if he knows of the injustice done him. But the less acts of

injustice, as in shillings and pence, some persons pass over without much concern; conscience, in these cases, is more easily silenced, and the loser is not disposed to expose the injustice. From these considerations many persons professing religion impose on themselves, and impose on others by their injustice in little things. Men in trade could furnish you with a sufficient number of instances of these petty acts of injustice; but there is one source which lies open to the observation of persons of all trades and professions, namely, charging our friends or acquaintance with the postage of letters, when the letters are solely about our own business. This is so notorious, that it is complained of by many. A man who knows you, or who knows you by means of a second person, sends you a letter, requesting you to do him the favour to transact such and such business for him, and by so doing you will much oblige him. This may be all very well, but why does he charge you with the postage? why does he not pay it when the letter was sent by post? Some may answer, the letter will go safer if not paid for: but is there not another reason? will it not go lighter to him who sends it? How often have persons received letters from their acquaintance, paid the postage, and, on reading them, found that they were about other people's business, not about their own. Then they have exclaimed, I wish they would not trouble us with their letters, why do not they pay the postage? Sir, I am this day uttering the complaint of thousands. Postage now comes heavy; every man should be at the expense of transacting his own business; this is to be upright in that particular. I have instanced only in one thing, but this reproves many offenders; and, it is hoped, if conscience become awake to this evil, the work of reform will be extended to all acts of injustice, whether in great or little things.

To conclude this epistle: The Christian character, Sir, you know, should be pure. Little spots defile it, and greatly discredit religion itself in the eyes of observers. This is not all; injustice, though in little things, creates dissatisfaction among Christians; it loosens, if not breaks, the bonds of love, which should unite and preserve us one.—Hoping that these observations will catch the eye of many who will not read in vain,

I remain, Rev. Sir,

Your's, very respectfully and affectionately, J.W.

A REMARKABLE INSTANCE OF HONOUR AND GENEROSITY.

A POOR man, who was door-keeper to a house in Milan, found a purse which contained two hundred crowns. The man who had lost it, informed by a public advertisement, came to the house, and giving sufficient proof that the purse belonged to him, the door-keeper restored it. Full of joy and gratitude, the owner offered his benefactor twenty crowns, which he absolutely refused. Ten were then proposed, and afterwards five; but the door-keeper still continued inexorable; the man threw his purse upon the ground, and, in an angry tone, cried, "I have lost nothing, nothing at all, if you thus refuse to accept of my gratuity." The door-keeper then consented to receive five crowns, which he immediately distributed amongst the poor.

H. B.

EXTRACTS FROM REFLECTIONS ON MEN AND THINGS.

To the Editor of the Methodist Magazine.

REV. AND DEAR SIR,

THE following extracts I have taken from "Reflections on Men and Things," translated from a French manuscript of the late J. G. Zimmerman, author of "Solitude," &c. The internal evidence of these Reflections is in their favour, and there is a pointed shrewdness in most of the observations. They display a knowledge of the human heart; and, upon the whole, shew that they are the result of thought and attention. If you deem them eligible for the Magazine, your giving them insertion will oblige,

Rev. Sir,

Your's, sincerely,

HENRY BAsDEN.

Deal, October 16, 1817.

"To enjoy a despicable superiority, the dignity of a rationalist is often, and wantonly, sacrificed: seldom can it be redeemed.

"Be brief in conversations; be spirited likewise. Sir Richard Steele recommends the use of a mathematical sieve, to sift all superfluities from discourse and writing.

"Industry is often imitated. Doing what ought not to be done, or doing what ought to be done, precipitately, cannot be called industry; it is only the active state of sloth.

"In Fame's temple there is always a niche to be found for rich dunces, importunate scoundrels, or successful butchers of the human race.

"What address, or prepossession, bespeaks, knowledge secures. Lord Bacon has declared, 'that a pleasing figure is a perpetual letter of recommendation;' many are content to *see*, not to *weigh* objects!

"If industry is no more than habit, it is, at least, an excellent one. 'If you ask me (says Lavatar,) which is the real hereditary sin of human nature, do you imagine I shall answer *pride*, or *luxury*, or *ambition*, or *egotism*? No; I shall say indolence. Who conquers indolence will conquer all the rest.' Indeed all good principles must stagnate without mental activity.

"*The badness of the times*, (as the vulgar phrase expresses a scene of distress,) frequently depends more on those who govern the ship, than on the weather.

"What cruelty there is in accusing the soft sex of loquacity! 'tis but little they say:—nor should this little be objected to: much more is oftentimes comprehended in their little, than is apprehended.

"On as slight a pivot as opinion, the political, and the moral universe move round; yet, what is this *opinion*?"

"Those who weep after guilty conduct, send forth their showers at the conclusion of a dry harvest.

"The puerile ambition of doing things quickly is the parent of impropriety and error; nothing is then well done, and many things are neglected.

"Think not of *doing as you like*; the expression characterizes the

* 'Opinion is, when the assent of the understanding is so far gained by evidence of probability, that it rather inclines to one persuasion than to another, yet not altogether without a mixture of uncertainty and doubting.'—HALE.

headstrong, the unjust. Do as you ought to do!—'tis a golden precept; Pythagoras has not a richer.

“Reason is the best leader for all sects: it would ultimately lead to the closest union, and sects would be no more.

“To die, or to live, requires little courage; the inhabitants of the forest can do both. To die, or to live, *becomingly*, requires much fortitude. *Great let me call the human being who can do either!* Let it be remembered, that the one is the consequence of the other.

“Put this restriction on your pleasures, be cautious that they hurt no creature that has life.”

REMARK WORTHY OF ATTENTION.

“Amidst all the vices and all the enormities of the Algerine Turks, (a people distinguished for violence and rapacity, and almost every species of cruelty,) some good qualities are observable. The most abandoned wretch never presumes to utter the name of God in vain, or add it, by way of decoration, to his ribaldry.—Vide *History of Algiers*, p. 169.

When will this be said, even of men who glory in their superior light and information? H. BARDEN.

To the Editor.

DEAR SIR,

Loughton, Feb. 2, 1818.

IN Skelton's *Senilia* (Reflections on several religious subjects, which he published in his 80th year,) there is one on being a *gentleman*, which, it has often appeared to me, would form a suitable commentary on Mr. Wesley's advice to his Preachers, in the 8th of the *Rules of an Helper*. I have accordingly sent you a few extracts from it, to be inserted (with your approbation,) in the *Magazine*.

And remain, your's in the gospel,

CHARLES COOK.

“Do not affect the gentleman. You have no more to do with this character, than with that of a dancing-master. A Preacher of the gospel is the servant of all.”—J. WESLEY'S *Rules of an Helper*.

It never went well with Religion, since the Clergy set up for gentlemen. The haughty title is of this world, and can never suit the character of a Christian, whether lay or clerical, because Christ's kingdom is not of this world. But as Christ “took upon him the form of a servant,” was born in a stable, and cradled in a manger,—how can the servant of this servant become a gentleman? How can he, as from himself in a sermon, or as from Christ in a psalm or lesson, inculcate humility, if he makes it evident to his people that, after all, he is but a gentleman; that is, hath taken from this world, or rather from the devil, whom, even as a Christian, he had solemnly renounced, a title, on which he wishes for respect? The son of a king, or a lord, the moment he becomes a clergyman, becomes a servant; as Christ—Son to the King of kings, and Lord of lords—did, when he took our nature upon him. It was in this nature that he, exhibiting a proof of

humility infinitely exceeding all possibility of equal condescension in other men, said, "Blessed are the poor in spirit, for their's is the kingdom of heaven." What! a kingdom for the reward of humility! How can a minister of the gospel read this to others, over and over again, and never to himself? He can, it seems, without understanding one tittle of its meaning, for he is still a gentleman. A sorry gentleman indeed! above the duties of his office—unfaithful to his Master—and now exposed to an account inevitably terminating in everlasting infamy. Too proud to bear such behaviour in his servant, as he hath rendered to his God and Master. How shall he stand the trial he is to undergo? will he plead, he was a gentleman? What! an ungrateful, unfaithful, and treacherous gentleman? If at any time, in obedience to a statute, he went through a formal performance, he did it with such a cold indifference to the success, with such a disregard to religion and its Author, and with so much of the air of a gentleman about him, that the office proved useless and disgusting in his hands to the plain Christian, who could not forbear comparing his with the behaviour of Christ, when he washed the feet of his disciples.

Howsoever other clergymen and their wives may think of this matter, I declare it utterly impossible for me ever to have been a gentleman. My father had ten children, and so scanty means for their support, that, had it been left to one only, it could have but barely raised him above indigence. And now that I am undeservedly beneficed, it never enters into my head to consider myself in any light but that of a parish charge; and now and then, in a hard year, as an illiberal treasurer of my parishioners' money for the relief of their poor. I shall readily own, there is a species of ambition which is so far from being culpable, that the Spirit of God applies to it as an instrument of the noblest virtues, namely, by the promise of "eternal life to them who by patient continuance in well doing, seek for glory, honour, and immortality." Here it is that the true clergyman, laying his low foundation in humility, and working like a real labourer in Christ's vineyard, by bringing down the contumacious, by comforting the disconsolate, by instructing the ignorant; now by "the terrors of the Lord persuading men," and then again by his promises animating them in their pilgrimage to a better life; and in all these by his charities, temporal and spiritual, as by so many miracles, wrought in the face of a selfish and hardened world, proves his mission from the fountain of all good. Here he soars far above the character of a gentleman, treads on his own and the pride of others, and rises so high above this world, that its paltry gentlemen, nay, its lords and kings, had they the right sort of eyes, might, from their vale of misery, see his crown sparkling with stars, and a higher order of beings crowding around him, who, though encompassed with flesh and blood, "hath fought the good fight of faith," and is soon to hear the triumphant approbation of his Master, "Well done, thou good and faithful servant, enter thou into the joy of thy Lord." Now what can the herald or the mob give, that does not become despicable in comparison with this? Why then should a minister of the gospel stupidly wish to be a gentleman?

As to the censure and report of mankind in general, it will ever be of

a piece with that which our blessed Saviour found it in the midst of his speaking "as never man spoke," and doing as never man could do. Hear him on the subject of humility: "He that humbleth himself shall be exalted; and he that exalteth himself shall be abased. If I, your Lord and Master, have washed your feet, ye ought to wash one another's feet." He understands little or nothing of the work Christ came to do, who does not know that he set himself to convert a wicked and miserable world; for our conviction, miraculously to change or suspend the nature he had impressed on things here below; for our conversion, to change that sinful nature which the enemy, by the infusion of lust and pride, had given us; to turn the good things of the world, as we call them, when we make them temptations to sin, into evil things; and the evil things, poverty and affliction, into good things; to bring about in us the happy miracle of reformation; and in a word, that "the first might be last, and the last first; that is, that pride might be brought low, and humility raised; that old things might pass away, and "all things become new." For this purpose he was here "as one that serveth." For this purpose he chose out the meanest of mankind to teach the world; "the foolish things to confound the wise; the weak things to confound the mighty, that no flesh might glory in his presence."

I know it is pleaded by many among us that to attract respect from the upper orders of men, and veneration from the vulgar, the clergy ought to be gentlemen; and that the cause of religion, now miracles are ceased, cannot be well supported without this veneration, and that respect. What then? cannot God maintain his own cause, but by borrowing aid from a wicked world, and even from the devil? Those who are actuated by this monstrous opinion, mean the gratification of their own pride, and by no means the cause of religion, which never was, never can be supported by aids so foreign to itself; nay, so directly opposite to its very nature and principles. If the love of God and piety, if humility, sequestration from the world, charity and diligence in the discharge of duty in its preachers, cannot effect the blessed work we have in hand, how idle, how impious is it, to depend on pride and secularization, which it is the business of God's Word, and of all our Sermons to beat down and eradicate from our own and the minds of all our hearers: Is not this sawing down the branch on which we sit, to rest our feet on the weeds below? After all, if the character of a gentleman, as now held up to the world, carried in it any thing of religion and sanctity, which it certainly does not, but the very reverse, somewhat from thence, I mean affability and beneficence, might be adopted into that of a clergyman, of no little use to the sacred ends of our calling. As matters are at present, nothing good is to be hoped from a mixture so heterogeneous.

RELIGIOUS INTELLIGENCE.

Extract from the Minutes of the Conference.

Of the number of Members in the Methodist Societies the account is as follows:

The total number of members in Great Britain this year is	195,101
Last year the number was	193,670
Increase in Great Britain	1,431
The number of members in Ireland this year is	19,052
The number last year was	21,031
Decrease in Ireland	1,979

N. B. It is stated in the Minutes of the Irish Conference that, "the decrease in the members this year has been occasioned partly by the divisions in some of the circuits since the last Conference, partly by emigrations to the Canadas and other places, and partly by the afflicting ravages of the typhus fever. In one circuit alone, 120 emigrated, and about 100 died."

The number of Members in the stations occupied by our Foreign Missionaries, is as follows: viz.

At Gibraltar, Brussels, and in different parts of France	164
In the British army on the Continent	120
In New South Wales, (being an increase since last year of 40)	70
In Ceylon and Madrass, (being an increase of 46)	100
In Sierra Leone, (being an increase of 35)	150
At the Cape of Good Hope, and in Little Namaqua Land	45
In the different Islands of the West Indies, (being a decrease of 192)	20,096
Nova Scotia, New Brunswick, and Prince Edward's Island, (being an increase of 150)	1,689
Quebec, Montreal, and the Canadas, (being an increase of 203)	369
In Newfoundland, (being an increase of 22)	670

The total number of members under the care of our Foreign Missionaries this year is	23,473
Total number under the care of the British and Irish Conferences	237,626
The number of members under the care of the several Conferences in the United States of America as stated in the Minutes for 1817	
Whites	181,442
Coloured and Blacks	43,411
The total number of members in the Wesleyan Methodist Societies throughout the world, exclusively of Travelling Preachers who are statedly employed in the work of the ministry	462,479

Copy of a letter from the REV. J. G. ROSZEL, to the EDITOR of the Methodist Magazine, dated Baltimore, February 16, 1818.

I THINK it a duty I owe to God, the church, and the world, to forward to you an account of the late revival of the work of God in this city. In the month of December, brother DAVIES, who was stationed on Files Point, and who had for some time religiously observed each Friday, as a day of fasting and prayer, proposed, in one of his love-feasts, that all who would keep each Friday as a day of fasting and prayer, should meet together in the church, and spend an hour or more in solemn worship. A number of the members at once came into the measure, and sacredly regarded the day as an occasion of dedicating themselves more fully to God. The happy effects of this were soon realized in those who assembled together. They were instructed, by their pastor in particular, to pray for a revival of religion in their own souls, in their fa-

families, classes, and congregations. With encouraging appearances among themselves, they went on in this good work until about the commencement of the new year, when it pleased Almighty God to shew them that their prayers were heard, and that they should not eat their morsel alone; but that their neighbours should be brought in to share with them the rich repast, and taste the wonders of redeeming love. On new year's eve, we held a watch-night, in all our houses of worship, which was owned of God. Several were awakened and converted to God. Our prospects became encouraging. The congregations began to increase, and the work of God powerfully commenced in all our houses. Penitents began to press through the crowd to the altar, crying for mercy, and in earnest prayer seeking the Lord.

Thus encouraged, and still longing to see greater displays of the power of God in the conversion of sinners, and sanctification of believers, we appointed that all who would religiously observe Friday as a day of fasting and prayer, should meet in the churches alternately, and join in humiliation, confession, and earnest supplication to God, to revive his work still more gloriously. Hundreds gladly joined; and we have regularly met each Friday in one of our churches, and our gracious Lord has been with us. The members are of one heart and soul, praying for the religion of Jesus to revive in their own souls, in their families, congregations, and throughout the world. The work continues to go on, and I think is increasing. Our congregations are crowded, so as to exceed any thing I ever saw, except on some special occasion. I have seen more than one hundred in distress at a meeting; our altars crowded, and all through the churches, above and below, crying for mercy. We were soon blessed in seeing the work spread as fire through dry stubble. Our prayer-meetings were so visited of God that the private houses, (in which they used to be kept,) would not contain the number that assembled; and we were under the necessity of opening the churches for them. The church on the Point has been opened, and generally filled, almost every night for five or six weeks; and the church in Old Town has, for the last two weeks, been opened almost every night, and I believe there has been but few meetings, if any, but souls have been converted to God. Our class-meetings exceed any thing I have ever known. In some cases the members, after the leader has concluded with prayer, continued for a considerable time on their knees, praying for a present and full salvation from sin. In one case a class that meets at three o'clock, p. m. did not close until ten. Some, who had come to the meeting in distress, were crying for mercy; some giving glory to God for pardoning grace, and others earnestly seeking to be filled with all the fulness of God. Private families are also graciously visited of God. In one, between midnight and day-break, a cry for mercy was heard in the garret, which soon brought the family together; they joined in humble address to the throne of grace, and before the material sun arose to chase away the darkness of the night, the Sun of Righteousness arose with healing in his wings, and brought salvation to the sin-sick soul.

The abodes of human degradation and woe have been visited by an all-gracious Saviour. The heavenly fire has been kindled up in the Penitentiary. A number of the criminals profess to know God in his pardoning mercy; more than fifty came forward on Sunday the 8th inst. after preaching at the Institution, professing a determination to seek true religion; and expressing a desire for religious instruction. I have thought it improper to admit them into Society; but have requested our local brethren, who preach to them, to give them all the religious instruction in their power, by speaking to them individually, and by this means to search them to the bottom, and to desire the keeper to have, at all times, a watchful eye over them. I rejoice that the ministry of the Methodists is owned of God in the redemption of these sons and daughters of human wretchedness.

I have never before known such a general inquiry about spiritual and eternal things waked up among the people. Such have been the displays of Divine power, that from the commencement of the work to the present time, five hundred whites, and one hundred people of colour, have been added to the church on the Point, and about 350 to the churches in Town; and still the work is going on. It is thought indeed that the last Sabbath exceeded every one we have seen since the beginning of this good work among us. The subjects of this work are persons from 12 to 90 years of age; many heads of families, of respectable standing, and a great number of young men and young women of good family and promising in their appearance, are of the number; and in some instances, sinners of the deepest die have witnessed that Christ could save the chief of sinners. Grace is as much displayed in the redemption of the vilest of the vile, as in the salvation of those who have walked in the more retired and honourable paths of life.

In the commencement of this great and blessed work the plain truths of the gospel have been declared and enforced. The corruptions of human nature have been exposed; the universal atonement has been exhibited; the infinite sufficiency and willingness of Jesus Christ to save every child of man have been shewn; and on this ground *all* have been invited to take of the water of life freely. The nature and necessity of repentance, justification by faith, regeneration, and all the branches of experimental and practical godliness, and especially that holiness of heart without which no man can see the Lord, have been set forth in all our public and private ministrations. And, blessed be God, the labour has not been in vain. Zion has shaken herself from the dust, and travails mightily in spirit. The wicked themselves notice the great change that has taken place on Files Point; where our ears used to be assailed with oaths and horrid imprecations, you would scarcely now hear an improper word. And the Sabbath, instead of being spent, as in many instances it formerly was, in revelling, is regarded generally as a day of religious solemnity, and thousands flock to the house of God to join in the holy worship. In some cases the work has been gradually progressive, in others instantaneous. Some have drunk the wormwood and the gall for weeks before they found peace; others have, in a few hours, found redemption in Jesus. God works in his own way, and to him be all the glory!

Your's, affectionately,

J. G. R.

MISSIONARY INTELLIGENCE.

Extract of a Letter from Mr. SAMPSON RUSBY to the COMMITTEE, dated Annapolis Royal, Nova Scotia, Feb. 25, 1818.

DEAR FATHERS IN CHRIST, AND BRETHREN BELOVED,

I AGAIN solicit your patience in hearing me a little upon the enlargement of the Redeemer's kingdom, in this corner of the English domains. Although it is not in my power to relate what some of the first Christian Missionaries reported to the mother church in Jerusalem, that a great number have believed, and turned unto the Lord: yet I am happy that I have the honour, as a Methodist Missionary, to send joyful tidings to the ears of the mother church in London, of a happy few in this land who have embraced the offers of salvation by grace, and are now enabled to "worship God in the spirit, and rejoice in Christ Jesus."

At Broad Cove, a small settlement of farmers on the shore of the Bay of Fundi, sin and wickedness, in various forms, for many years reigned predominant:—But oh! how is the scene altered,

"The people that in darkness lay,
In sin and error's deadly shade,
Have seen a glorious gospel day,
In Jesu's lovely face display'd."

Two or three of my predecessors had visited the settlement, and preached to them, and though no visible marks of good appeared; yet this opened the way to their hearts, and produced a consideration of their lost estate. On my appointment to this circuit, hearing of this wicked place, I embraced the first oppor-

tunity of paying it a visit, and endeavoured to water the seed which my predecessors had sown. The gracious Lord gave his blessing, and it grew, and has multiplied, so that a pious class of ten souls has been formed, most of whom can witness their having received a sense of the remission of sins.

It is worth mentioning, to the honour of God, that, although previous to religion's happy influence, this place was so notorious for ignorance and immorality, the above persons, with their neighbours, have erected a large commodious school-house, designed to answer the purpose of a chapel also; in which a native of Scotland now teaches a school, consisting of 40 scholars, who, with their parents, a few days ago, humbly listened to the word of life.

Pure and undefiled religion has also gained a glorious triumph over the town of Digby, (so called after the late Admiral Digby.) The servants of God, a few years ago, on entering this town, with a design to preach the gospel, exposed their lives; but now, blessed be the Lord, one of our most respectable friends, Colonel Baynard, being judge of the Commissioners' Court, we have liberty to preach in the court-house, and are now engaged in the erection of a chapel in a central part of the town.

We much want an increase of labourers in this vineyard; for new places are almost daily opening for preaching, and the people are earnest in their applications for a part of our labours; and O, how painful it is to refuse complying

with such a request. And, I must, in justice to them, say, that they are willing and ready to do, to the extent of their ability towards the support of the gospel; but the seasons, of late, having been very unfavourable for farmers, they cannot do so much as they would, which is a source of pain to many.

Last Saturday we had our Quarter-day, and, the leaders and stewards attending, we considered the state of the circuit, and were unanimously of opinion that, being 75 miles in length, it ought to be divided; and, finding, from recent and former accounts, a debt upon the circuit of upwards of 50*l.* a subscription was immediately opened in order to defray it. I am your obedient son

in the gospel,

SAMPSON BUBY.

Extract of a Letter from Mr. LUSHER to his friend, Mr. J. SLADE.

Montreal, May 4, 1818.

MY DEAR FRIEND,

I AM afraid you will think me forgetful and unkind, in not writing to you before. The delay has been occasioned first, by a persuasion that you would hear of our safe arrival by letters to my father; secondly, and more particularly, from a desire to give you all the information I could respecting Canada, &c. We landed at New York, Sunday Nov. 9, and on the Saturday following, embarked on board the steam-boat, for Albany, distant about 160 miles. The steam-boat is a machine that, for expedition and convenience, I consider as affording an incomparable mode of travelling. We had on board 150 passengers, and the refreshments provided were served up in the first-hotel style. We reached Albany on Sunday, at two p. m. As the principal part of our voyage up the Hudson river was performed during the night, I had but little opportunity of viewing the adjacent country. About midnight we passed those stupendous cliffs, the highlands, which Mr. Joshua Marsden describes in his narrative, as "rising in awful grandeur more than a thousand feet above the level of the river, and compelling this noble stream to take a serpentine course through this vast chain of mountains, of whose summits the rattling thunder and forked lightning hold indisputable possession."

Having letters of recommendation to some English families at Albany, we were kindly received, and hospitably entertained. I preached in the Methodist Episcopal church the evening of our arrival,

to a large and attentive congregation; and Mr. Johnston preached the next evening. Here we parted with our fellow travellers, Mr. Johnston and family, he taking the road for Lake Ontario to Kingston; at which place, however, he did not arrive for more than two months after, being detained at Utica, in the United States. On the Friday following we left Albany ourselves, for Whitehall, distant 77 miles, in a vehicle they call a *stage*; but which I cannot better describe than by comparing it with one of those machines which carry pigs and calves to Smithfield market; into this they crowded 16 of us, and after jolting us over a dreadful bad road for 24 hours, we reached Whitehall, without broken bones, which I consider almost a miracle, though much jaded and bruised. Whitehall is situated at the head of Lake Champlain, whence the steam-boats sail for Fort St. John. We embarked the next day, at two p. m. and after 22 hours' sail we reached that place. As a considerable part of our voyage was performed again in the night, of course I was unable to see much of the country. The waters of the Lake, however, appeared to wash the feet of mountains of considerable height, which frowned upon us on either side. The lake is about 150 miles in length; and in some places 10 miles, and in others not more than half a mile in breadth. And here I desire to raise a monument of gratitude to God for his goodness to us. During the night it began to freeze very hard, and a great deal of snow fell. In consequence of which the captain informed us that he should be unable to return to Whitehall as he expected, because the lake would immediately freeze over. And there being no other boat, had we not reached the lake the very day we did, we must have proceeded by land through a dreary and almost trackless country, in open waggons, for more than 200 miles, and have then embarked in an open canoe, or batesa; and judge, my dear friend, what would have been our situation at such an inclement season of the year, and traveling over such dreadful unformed roads, in such miserable vehicles, with our little family. But he who had so graciously preserved us while traversing the stormy, wide Atlantic, continued to guide and help us. "O that men would praise the Lord for his goodness," &c.

From St. John's we had 18 miles to travel to a village called La Prieta, situated on the banks of the river St. Lawrence. This we accomplished the same evening. I thought the roads in the

States were so bad that I could not find worse. This piece, however, of Canadian road, undeceived me; it was indescribably bad; for the wheels of the caravan would sink frequently into holes, 12 and 18 inches deep. The cold increasing every hour, made us wish for the end of our journey. When I reached the St. Lawrence, and saw its noble stream gliding before me, I seemed to feel something of what Mungo Park felt when, after traversing for some months the wilds of Africa, he reached the banks of the Niger. We crossed the river, (nine miles over,) the next morning to Montreal, and were kindly received by our brethren and friends. Being so much occupied looking after my little family, baggage, &c. I was hindered from making those geographical observations which my observant friend, J. S. would have done, travelling through a tract of country so romantic as that which lies between New York, and Montreal. With reference to New York, I suppose it may be compared, for size, to Bath or Bristol, though I have never seen those places. It has an excellent harbour, which is well defended by batteries. There are a great number of churches for the size of the place; Episcopal-Methodist, Episcopal-Presbyterian, Independent, Quaker, &c. There are few elegant buildings, and uniformity is very much wanting. Albany has very much the appearance of a Dutch or Flemish town, and is a place of considerable extent and commerce, though much inferior to New York. Montreal, including its suburbs, is about two miles in length, and is pleasantly situated on the river St. Lawrence. The houses and churches, though built of stone, are, in general, greatly wanting in architectural beauty and uniformity. There are four Roman Catholic churches; three Nunneries, and a Catholic Seminary, which is the residence of the priests. Beside these there is an English-Episcopal, and two Scotch Presbyterian churches; our own British Methodist chapel; and a School-room, occupied as a preaching place, by the American Episcopal Methodists. But amidst this, I fear there is but little gospel or true religion.

The winter has been tedious and severe, I believe unusually so; but we have been brought through much better than I expected, and have enjoyed good health. The climate appears to be well suited to Northern Europeans, particularly in the winter season. The air is salubrious, and certainly very dry, as appears from the tin with which the roofs of the houses and churches are covered, be-

ing as free from rust after having been exposed to the weather ten years, as the moment it was laid on. With respect to the Canadians, who are the descendants of settlers from France, the only good trait that I have been able to discover in their character is hospitality. They are almost to a man bigotted papists; idle, superstitious, and deplorably ignorant. I had a striking proof of this a few days since. I went out with two friends, who spoke the French language, into the suburbs, for the purpose of distributing some French tracts among the cottagers; *two only*, however, of all we spoke to, were able to read themselves, or knew any of their neighbours or friends that could. Some of them shunned us, as though we had been monsters, being afraid to have any thing to say to us, lest our little books, which they suspected would be denounced by their priests, should bewitch them. It appears that the few, among the country people, who receive any education, are females, the priests not allowing the boys to be taught even to read. And why? "They love darkness rather than light, because their deeds are evil."

About nine miles up the river there is an Indian village, called Caughuawungna, inhabited by a tribe of Indians, who may be considered as the aborigines of the country. They appear to be inoffensive, ingenious, and industrious people; of dark complexion, and long black hair: they are Catholics; have a church, and a French priest among them. Wrapped up in blankets, they paddle over to our market in their canoes, almost every day, to sell their manufactures, worsted girdles, shoes, &c. &c. and to purchase cloth, &c. Provisions in general are cheap and plentiful; and as taxation is unknown, Canada may be called the land of liberty, as much as any part of the United States. It certainly is the poor man's country, labour of every kind being so well paid for.

We have a neat little chapel here, which holds about four hundred people. Our Society is not large, but is increasing in numbers, and I rejoice to believe that God is carrying on his work among us. I am fixed for the present at this place. And as our hearers are, in general, intelligent, and some of them critical, I find preparing for them three sermons every week, besides marriages, baptisms, visiting the sick, &c. makes my labour among them arduous. But I find the Lord is my helper; he blesses me in my work, and I have reason to believe he makes me useful. I have not yet heard from my dear parents or any of my friends.

Extract of a Letter from Mr. RICHARD POPE, to the COMMITTEE, dated St. Armands, Lower Canada, April 8, 1818.

DEAR FATHERS AND BRETHREN,

It is with a great degree of pleasure that I attempt the performance of a duty which devolves on me, of transmitting to you such information as I have to communicate, relative to the prosperity of the work of God in this part of his vineyard, where, in the order of his unerring providence, my lot is cast this year.

In March, 1817, I was removed from St. Francois circuit, where I had been labouring, for three months, with some degree of pleasure and profit; and was appointed to labour, with my much esteemed brother Booth, in the Montreal circuit; which circuit was extensive and laborious. We had to travel, at least, 232 miles, and preach twelve times, once a fortnight; and on the other, to preach three times each Lord's day, and ride eighteen miles, besides the labours of the week, which were many. This we did with unremitting diligence, and I bless God it was not altogether in vain in the Lord. Some were brought to God, both in town and country, such, we trust, as shall be saved. We had the happiness, also, of forming a Sunday School in Montreal, which prospers far above our most sanguine expectations. We continued to labour together, in love and unity, until the arrival of our highly respected brother Lusher and family, which was, if I mistake not, on November, 24, 1817. As soon as I heard of the alteration you had made in my appointment, I felt very desirous of going to my new circuit, St. Francois, as soon as possible, but found it quite impracticable; as the season was far advanced, and the road indescribably bad. As the time of our District-meeting drew near, at which time some alterations in the stations of the preachers were likely to take place, my brethren advised me to relinquish every idea of going before the meeting, advising me, at the same time, to take the country part of Montreal circuit, with brother De Putron, who had left Quebec a few weeks before, in order that he might labour with us, for the benefit of his health, until the District-meeting. Accordingly, on the 27th of November, I left Montreal, for my destined place. On my arrival, I found my worthy brother De Putron extremely ill. Indeed, when first I saw him, I thought the weary wheels of life were about to stand still, and that death was going to make an inroad among us. However, his sickness was not unto death, it pleased the Great Head of the Church, whose ways, although sometimes inscru-

table to us, are not, by any means, contingent, to spare his useful life a little longer. His afflictions lasted about six weeks, during which time he enjoyed peace and composure of mind—was patient under his extreme pain, and perfectly resigned to the will of his heavenly Father; well remembering that Infinite Wisdom could not err. After his recovery we laboured together to our mutual edification and comfort, until the District-meeting, endeavouring to save immortal souls from eternal misery. At the District-meeting we found it necessary, after much discussion, to detach St. Armands from Montreal, and to make it a separate circuit, to which circuit, as you may have seen before the arrival of this, I am appointed. St. Armands is about 50 miles from Montreal, and is very contiguous to the United States of America. I preach at St. Armands, one half of my time, and in the township of Dunham the other. At St. Armands we have 24 members in society, as you may see by our provincial Minutes; the most of whom are alive to God. I intend forming a society at Dunham, the next time I go thither. Many, I believe, will embrace the opportunity and join us. Our congregations are large and attentive, and I believe the Lord, by his Spirit, is working in many of their hearts. Last Sunday, through indisposition of body, I could preach but once; it was a good time, the Lord was with us indeed. Three persons stayed in class, one of whom is deeply convinced of sin, and is earnestly seeking an interest in the Lord Jesus Christ. I hope she will soon experience the pardoning love of God. Religion once prospered in this neighbourhood; but the late unnatural, and destructive war between Great Britain and the United States of America, gave it a dreadful blow.

Our circuit affords a pleasing prospect of good being done. We intend, by the help of God, to build a little meeting-house at St. Armands, as we have, at present, no place large enough to contain all those who are willing to hear the Word of life and salvation. If the Lord prosper our undertaking, I intend giving you every particular in my next. You will see by our Minutes that another preacher is wanted for this circuit: this appears essentially necessary. There are many hundreds of our fellow-mortals in the woods of British North America, and in this vicinity, who are destitute of the means of salvation. Surely it is charity of the noblest kind to send to those perishing souls the glorious gospel of the blessed God.

The labour of this circuit is too much for one man; by endeavouring to attend to every call, I have greatly impaired my health. I have been advised by some of my friends to give up some of my places, until I can obtain help; this I cannot do; I cannot resist the cry of "Come and help us." I intend, by the help of God, to do all I can until I have some one to help me. I have been for two days confined to my room, having taken a severe cold; and, although at present, I am scarcely capable of writing, I expect in a day or two to be able to pursue my usual labours. I can truly say, my soul is engaged in this noble employment of preaching "the unsearchable riches of Christ;" a work for which none is too great, or too high. I delight in the sacred employments of the sanctuary; I feel a sacred pleasure in dispensing the truths of the gospel; and I humbly hope and pray that the Lord will make me useful. This is the only end worth living for: my time and talents are his, and by his permission I intend devoting them all to him. My soul has been much blessed in reading the very happy death of that truly great and good man, the late Rev. Mr. Fletcher. I think if a few extracts were made, and printed in tracts, they would be made abundantly useful. I read it last Sunday to a number of persons, and it drew tears from every eye. Brother Lusher is doing well at Montreal; he is a worthy brother. I think he will do honour to our cause in Canada. Our District-meeting was a time of much good, every brother went to his appointment, determined to be useful in the cause of God. We expect a good year this year. I implore an interest in your prayers, and hope soon to hear from you.

Extract of a Letter from Mr. RICHARD KNIGHT to Mr. BENSON.

*Grand Bank, Newfoundland,
April 14, 1818.*

REV. AND DEAR SIR,

I HAVE an opportunity of writing you a few lines, which affords me no small degree of pleasure, and am happy to inform you I am, through the Divine blessing, in good health. I send you this by way of Halifax, by a schooner, which has been detained on the north side of this bay during the late winter, not being able to pursue her voyage, for ice; but as I had no knowledge of it, but just before she was ready for sail, I shall not be able to write at large. Our winter has been, I think, more severe than the last, but

not so long; the frost has been very intense indeed, inasmuch that our bay, which is nine leagues across, has been frozen over sufficiently firm to admit of a passage on foot; this has not, however, been attempted, as the undertaking would have been hazardous, on account of the aptness of the wind to change. The sufferings of some of the inhabitants of this island have been very great, from the scarcity of provisions in some parts, and in others the poverty of the times has prevented them from procuring an adequate supply; but, I trust, "Behind a frowning providence is hid a smiling face;" that resources will soon begin to open, and that temporal blessings will begin to be more profusely imported.

I need not mention the sad and disastrous fate of St. John's; of this, without doubt, you have been fully informed. I shall only, therefore, inform you, that a kind Providence has opened an unexpected door. A large vessel has been sent from Boston, with provisions to that unfortunate place, to feed its distressed inhabitants; another with lumber, and a third having on board some thousands of dollars, with other necessaries from some of the States; but the latter, I am informed, has been unfortunately wrecked, but the hands and money saved. Of these particulars I have been informed by the master of a fishing-boat, from Ferryland. Should this be true, as I doubt not but it is, their wants have been in some measure supplied, their sorrows soothed, and their loss, in some degree, repaired.

This is undoubtedly an act of national kindness; may it be so far productive of good, as to cement the parties concerned together in the most endearing ties of affection. I hope, however, as we have had an unusually fine spring, that the inhabitants will soon be able to fish. The ice at present prevents them, and upon the whole the prospects of this island are rather gloomy.

As I write you these detached sentences in haste, and cannot in consequence enter into particulars, I will briefly state my prospects and experience, relative to things spiritual. I bless God, I, in some degree at least, love him, and I trust I shall not be thought presumptuous, if I say it proves its genuineness, by exciting to obedience; that it is the result of that faith for which St. James contends; and that it purifies the heart. My soul's depression arises principally from the slow progress of the gospel in this bay. I have laboured, but have to inquire, "Who hath believed my report; and to whom hath the arm of the Lord been revealed?" though I find but

few, I thank God some have. I have not laboured altogether in vain; a few have tasted that the Lord is gracious among the scanty inhabitants and multiplied impediments of this part of the island. I gave a note of admittance to a papist a few days since, who, I hope, is in earnest for the knowledge and enjoyment of the truth. I have five here who adorn their profession, and three have left this for England. These, Rev. Father, are few, I acknowledge; would to God they were as many thousands as individuals; but even these are worthy of consideration, since he who knows the worth of souls declares, that the world is not worthy to be put into competition with one of them.

We have a chapel here, which is attended by most of the few this place contains, many of whom, I trust, attend it from good motives. I have also established a Sunday school here, and this is well attended likewise, having in general from 50 to 60. Some of these learn to read very fast, which proves a source of satisfaction to my mind. These, I hope, will, as they grow to maturity, evidence that they have been blessed with superior advantages to their parents.

I hope, in the course of a few weeks, to leave this for the District-meeting, at which I expect to be appointed to some other part of the island: may the Lord go with me where I go, and direct me where I dwell; be my God, and reward, and succeed my weak endeavours, in discharging the office he has assigned me, to the good of precious souls, and the glory of his name. To this I am confident you add your sincere, Amen.

Brother Lewis, when I last saw him, was in good health, which was about three months ago. He, also, complains of the prejudice, bigotry, and prepossession, which appears to be in more than a common way peculiar to this part of the island. May the Lord appear on his behalf, and remove out of the way all obstructions! I flatter myself I have laid, as an instrument in the hand of God, the foundation for good in this place; for I am happy to find that the greater part of the people manifest a desire for a successor; who, I am persuaded, will be exempt from many disadvantages, which to me have been unavoidable. The prejudices of the people begin to disappear, which enables me to hope; for as long as these exist, they render the heart as an impregnable garrison; in vain do we then reason—urge—persuade, and remonstrate; all is fruitless, and ineffectual. I am happy to say that I am contented in

my station, and my desire is to be spent in the service of my covenant God. It is my highest ambition to possess an abiding evidence of his love and favour, and to advance in them as I advance in days, till being cleansed from all filthiness of flesh and spirit I am perfected in love.

I anticipate glorious accounts from the land I love, the land of my nativity: may my expectations be realized; may I find her inhabitants are more than ever evangelized, and savingly brought to God! When I look around me, and see how ignorant, wicked, and unconcerned, the most part of the people are, my soul is grieved; and, added to this, the prevailing superstition of the Church of Rome. Never was our Lord's cause more necessary than at the present, in this place, "Be wise as serpents, and harmless as doves." Whatever may be the notions of some, relative to Popery on this island, of this I am certain, as far as I have seen it, Popery prevails; and in it I see the words which Christ spoke to the Pharisees exactly fulfilled: "Ye compass sea and land to make a proselyte; and after ye have made one, ye make him two-fold more the child of hell than yourselves;" and, strange to tell! not a few believe and receive those abominable absurdities. First, they endeavour to make them believe that their children will be damned if they are not baptized; and then will not baptize them without their consent to profess their religion. A strange way this of convincing and converting souls to God!

I must, for this time, lay down my pen, hoping you will excuse my brevity and imperfection, intending the first opportunity to write more fully. Do pray for me, that my faith fail not! And may the God whom you serve in your spirit, abide by you, and bless you, that, full of days and of grace, you may, in his own good time and manner, sleep with the just; and with them awake to immortality and eternal life. So prays your son in the gospel,
R. KNIGHT.

*Extract of a letter from Mr. J. MORRIS,
Missionary, to Mr. GEO. MANSDEN,
Demarara, March 31, 1818.*

REV. AND DEAR SIR,

We have abundant cause to praise the Great Head of the Church for the glorious work which, through the instrumentality of Methodism, he has wrought in this land; of which I shall now give you some account. The first Sunday in the year was a peculiarly solemn and

profitable season. The power of the Lord was indeed felt among us. Under the sermon in the forenoon the minds of many appeared to be deeply affected; but, afterwards, while we were engaged in renewing our covenant with God, a scene took place such as I never witnessed before; there were several strangers present, and several of our constant hearers, who earnestly requested permission to remain, which I granted, in hope that they might obtain good, and be induced to join us, which has since been the case. I particularly requested that all those who were determined to give up themselves to God, would rise up; and that those who were not so resolved would retire; or if they dared to remain, not dare to act the part of the hypocrite before God, and rise up before his people in token of self-dedication to him, when, at the same time, they were resolved to go on in sin; for if they did they might fall down dead in their pews. I then requested all who were resolved for heaven to rise up; (the chapel was thronged) and immediately they rose up, as one body, stretching forth both hands towards heaven; penitents crying aloud for mercy, acknowledging their sins; believers shouting the praises of Jesus, acknowledging their defects, and resolving to give themselves up to him more fully; while two or three, who, as I feared, were not resolved to leave all sin, appeared to be rivetted to their seats, as if they did not dare to rise for fear of falling down dead; while, at the same time, floods of tears gushed from their eyes; and, I really believe, did wish to pursue a better life. Who knows but they may yet turn to God. Through that meeting several respectable coloured persons have lately joined us, and bid fair for heaven: many others, I hear, are also coming. Our chapel is thronged; and our borders are too circumscribed; we are crying out every Sunday for more room. We worship God undisturbed, blessed be his name. With regard to our members, who are slaves, we cannot see many of them, no not once in a quarter; for they are not allowed to come to town. Yet what must we do? We cannot expel them for this, while we hear nothing against their conduct, though we fear the adversary will make a prey of some of them. Nearly two hundred of them have not been at class the last quarter; they sometimes send for tickets, while the solicitations of their brethren for them are accompanied with tears at their hard lot, in being prevented from hearing that gospel which has been made such a

source of instruction and consolation to them. "Massa, ve vood come: but dey no let ve come; Massa ve pray at ve own houses; ve fine it good to ve hart to pray." Such is their language, calculated to melt any heart. However, we hope for better days. May the right hand of the Lord be stretched out in their behalf, and work out salvation for them! The slaves in this country are much addicted to polygamy, and a number of other vices, which they will not relinquish, of course, without being taught the evil of them: and by what means are they to be shewn the evil of them, but by the gospel? It has already made many of them wise unto salvation. O when will the arm of the Lord awake, and put on strength? O pray for these precious souls; let the friends of missions at home, remember that these souls need not only their money, but also their most fervent prayers to the throne of beneficence, that the Father of their spirits may open a way for them to come and hear that gospel which they so liberally and generously contribute towards sending them.

Glory be to God, our cause amidst the tide of prejudice that runs against it, continues to prosper, and if we had another chapel, at a different part of the town, beside the one we now have, I believe it would be filled: As observed above, our present one, which I think will contain a thousand persons, is generally full of as serious and attentive hearers as any I ever saw in London; but our circumstances at present are difficult. Our whole building is going to ruin, and the carpenter tells me it is of no use whatever to repair it; one half of it is completely decayed; and if we do not immediately adopt some plan, we shall have no place to worship God in. We have seriously weighed the matter, and it is the opinion of all our friends, that a new chapel must be erected, if possible. I have already drawn a plan, and submitted it to a builder, who thinks it an eligible one. Its proposed dimensions are 40 ft. in front, and 60 ft. deep, with three galleries; i. e. one on each side and one in front: it will cost at least £2000 sterling, to go the most economical way to work; I am going to see what can be done by subscription; I hope to get £1500 of it that way, as many of our friends have promised to do all in their power; but it must be recollected that if I commence this work it will confine me to this colony, if the Lord should spare me, the next year. My hopes are still sanguine, perhaps too much so, relative to this land. There are many precious, praying souls

here, whose earnest supplications daily besiege the throne of grace. May heaven hear their cries, and rain down righteousness upon us! I am going up the coast, about 30 miles from town, on Friday next, if all be well, to endeavour to introduce the word of life to a village called *Mahaica*, a place where vice and immorality abound. May he, who has the hearts of all in his hands, open the hearts of the inhabitants to receive his word. If we obtain an opening at that place we shall be under the necessity of purchasing a house for worship. If this should be the case, and we should be obliged to call on the Committee for a little help, I trust they will not deny it us. If we can possibly do without it, we will. If we succeed it will be necessary for a preacher to reside there. After things are properly arranged, as the distance is too far from town to be changing every week, and in the rainy seasons there would be no possibility of travelling so far without very serious consequences, we think, therefore, of brother Thackrah's taking up his residence there; and that I should once in a quarter spend a month among them myself, which would afford brother Thackrah an opportunity of spending the same time in town. I hope we shall be enabled to accomplish our object. I know the source from whence my help must come. In him I trust, to him I direct my prayer and look up; I wish to be his altogether. Blessed be his name I feel happy in his work, he does not leave nor forsake me. I bless him that ever I was a Methodist missionary, and believe that the Lord has already given me several souls for my hire in Demarara. I am striving to do his will, and my souls thirst for more of his image, that he may more than ever "make my soul his blest abode, the temple of indwelling God!"

Last Sunday we held our quarterly love-feast, when the presence of the Lord was felt by most. Many rose up and gave such an account of the dealings of the Lord with them as proved indeed that they had not followed a "cunningly devised fable." Glorious testimonies were borne "that the Son of man hath power on earth to forgive sins." One young woman, (a white,) who has lately joined our Society, was constrained to bear a public testimony to the faithfulness of God to his promises; and of the happiness she felt in her union with the Lord's people, and in serving him. Indeed the Lord seemed peculiarly present the whole of the day. We hope to "see greater things than these."

I received by brother Thackrah a box of Bibles and Testaments; we have distributed nearly all of them, and have endeavoured to use discretion in so doing. I mean to write to the Society to acknowledge the receipt of them, and request them to send us a few more. Our Auxiliary Missionary Society goes on well. By the next mail I shall transmit a copy of the resolutions, and a list of the subscribers' names, &c. and likewise write to our chairman to draw upon our Treasurer for the year's subscriptions which will be due on the 23d of June, that he may transmit the same to the general Treasurers in London.

Brother Thackrah has been rather poorly, though not confined to his bed; indeed he has not been prevented from preaching during my absence; but he is now much better. I believe this climate will agree with him very well. Thank God, I continue to enjoy good health, as also does my dear wife, who is endeavouring to be useful in the church. With regard to the questions proposed in your letter, dated 29th of September last, I shall, as soon as possible, gather all the information I can obtain upon the subjects they contain.

I am sorry to hear of the death of brother Joseph Ward; he promised great usefulness in the church; but who dare say to the Lord, "What doest thou?" Three of my brethren who sailed with me from my native land are gone to the rest of God's people: viz. Burgar, Lewis, and Ward. "Who next shall be summoned away, my merciful God is it I?" O what calls are these, "to work while it is called to-day!" May the Head of the Church furnish these parts with men after his own heart! For my own part I see it peculiarly necessary to attend to all the advice contained in the circular letter addressed to us as missionaries, and trust the Lord will enable me to do so. I return my thanks to the Committee for the Magazines and Notices; though they are still at Antigua with my other books which were sent out.

I shall take it as a favour if you will give me a few lines, as soon as possible, by way of instruction, how I am to proceed relative to the subject mentioned above, viz. building, &c. at the same time I request an interest in your fervent addresses to the throne of grace, that the Lord may continue his loving kindness to me, and make me a successful labourer in his vineyard, wise to win souls.

I remain your's, in Christian affection,

JOHN MORTIER.

Extract of a Letter from Mr. SAMUEL BROWN to Mr. BENSON.

Sierra Leone, May 20, 1818.

MY DEAR AND HONOURED FATHER,

You have, I doubt not, of late received information, through various means, relative to this Mission. But, being desirous of adding some further particulars to it, I venture with some reluctance, again to present the subject before you.

At our last quarter's visitation of the classes, we had 150 persons in society, and 41 on trial, against whose moral character I found no material objection. About 90 are Nova Scotian settlers or their children; 20 Maroons; 40 recaptured Negroes; and the probationers are chiefly of the last description. That the piety of African believers is equally bright, vigorous, and stable, with that of Europeans in general, is what I cannot think or say; as a religion but partially enlightened is always weak and precarious. But, though they have not the advantage of taking in all those rays of Gospel truth by which they might have been exalted in their experience and practice; yet the Day-star from on high hath visited them, and given many the light of the knowledge of the glory of God in the person of Jesus Christ. It is true that many have but an imperfect view of divine things, yet I may with confidence assert that they are receiving an increase of light, growing in grace, and in the knowledge of Jesus Christ.

That we have brighter prospects of usefulness, and more pleasing scenes of labour opening before us than we have had, I am pretty confident. Our congregation in Free Town on Sundays is generally greater than our chapel there can well contain. And the congregations at Soldier's Town and Portuguese Town are encouraging; usually at the former from fifty to a hundred attend, and at the latter from thirty to eighty. Our little congregation at the West end of Free Town, in the old school-house, is broken up, as the temporary place has fallen into ruins: but the Maroons are building a stone chapel at this end of the town; which, in the space of twelve months, will, I doubt not, be finished; and will add strength to our Mission, as well as increase our labours. They are a vigorous and persevering people; and their erection and settlement of their chapel on the Conference plan, (which, I trust, will be done,) will provoke to holy jealousy the Nova Scotians in carrying on with spirit the building they have begun at the East

end of Free Town. The dimensions of the former are 60 by 30; and of the latter 65 by 40; each of them are raised about two or three feet above the surface of the ground.

I verily think the school we have had here would be a great blessing, were it re-established. The Colonial school is situated at the extremity of the East end of Free Town. While, at the West end scores of children are brought up in ignorance, and attend no school.

But my hands are full, and more than full; so that my honoured Fathers will see, I hope, a necessity of sending a married Missionary to take the Superintendency, and bear the burthen of domestic affairs. You will excuse me when I say that it is by no means proper that an individual Missionary should be on any station, especially a young man. I think, Rev. Sir, when you have weighed the statements that are given, you will see with me that the season is arrived for the permanent establishment of our Mission; that the present is a critical period, and that the work should be in the hands of an experienced, holy, and prudent minister. I might further urge this subject by telling you *I alone* have had all the weight of our Mission here upon me ever since my arrival in Africa; that the circumstances in which it is now placed call aloud for men of piety, prudence, and talent, to come over and help us.

As regards my own experience, by the divine mercy I can say, I am raised above an inordinate love of life, and a slavish fear of death; my desires are expressed in one of our hymns.

If in this feeble flesh I may
A while shew forth thy praise,
Jesus, support the tottering clay,
And lengthen out my days.

Though all God's waves and billows have gone over me; though I have none with whom to communicate; yet I have converse with my heavenly Father, and happiness in the exercise of my ministry; so that my time does not hang heavy upon my hands; my wound also is bound up, closed, mollified with ointment, and healed.

I shall not soon forget your great kindness to us while in London, and the suitableness of the address delivered to our dear brethren Fox, Osborne, Newstead, and myself, in Lambeth chapel. Your kindness in presenting me with a volume of your sermons, one of which No. XI. proved a cordial to my drooping spirits a few weeks after the death of Mrs. Brown, and my own severe sickness.

I have got only your valuable commentary on the Old Testament, and by the first opportunity want, that on the New, to complete it. A gentleman has also given me an order for a copy on the common paper quarto. I will credit the Mission with the amount as soon as they arrive.

The bearers, the Rev. Messrs. Mills and Burgess* are two ministers from the United States, who have been making a survey of the coast about an hundred miles to leeward of us. I have had the pleasure and profit of their society a short time. They have made particular observations, and are capable of giving considerable information.

I am, Rev. and dear Sir,
Your grateful son in the Gospel,
SAMUEL BROWN.

* Alas! the former of these gentlemen died on his voyage to this country, soon after the ship left the African coast.

*Extract of a Letter from Mr. S. BROWN,
to MR. BLANSHARD.*

Sierra Leone, June 17, 1818.

REV. AND DEAR SIR,

I just write to say that on June 5th, I was taken ill with a fever, attended with violent retchings, which continued, with very short intermissions, till the evening of the 11th. I am now slowly gaining strength. My mind, through divine mercy, has been kept in perfect peace. But that passage has been fulfilled with respect to me, "Wo to him that is alone when he falleth, for he hath not another to help him up." I could wish to live a little longer, that, under God, I may fulfill my mission, and be extensively useful. I have more pleasure in my closet and study than ever I have had, and meet with some little encouragement. My public duties are pleasant to me; and our congregation in the town is usually crowded. My European brethren are more kind than usual. On the 14th instant, the Governor called to see me, and urged me to send to his house for any thing that I might want: he said many kind things.

20. These two last days have brought a return of my fever; but in a more gentle manner than before. All my bones look upon me; and my strength is so small, that, with great difficulty, I sometimes walk across my room. I trust I am free from the old leaven; and patiently resigned, believing that the issues of life and death are in the hands of *Him* who ordereth all things well; and who has given, by covenant, all things to true

believers, "life and death, things present and things to come," &c.

Satan sometimes tells me, that I am forsaken by my dear fathers; which, next to being forsaken of God, would wound my heart. Indeed when ships arrive without letters, this temptation assails me; but I go and tell the Lord he must make up for their lack of service, and be my *only* joy and strength.

To-morrow will be the third Sunday that I have been laid aside; and unfortunately our quarter-day is in a few days, and I am in no capacity for renewing the tickets. If my sickness should be unto death, and I should never write you more, I pray that the God of all grace would fill your hearts, and the hearts of all the members of our societies, with all joy in believing. I am

Your's, in the bonds of Christian love,
SAMUEL BROWN.

*Extract of a Letter from Mr. Wm. GOR,
Missionary, to Mr. FLEMING, in London.*

Kingstown, St. Vincent's, June 30, 1818.

As the mail-boat is going off this afternoon, I think it my duty to acquaint my friends in England that I arrived safe on this Island yesterday morning, after a pleasant passage of five weeks from Gravesend. As respects the particulars of my passage, I have but little to say; we had preaching on the quarter deck every Sunday; we had no storms, but frequently light airs and calms; and on approaching the islands, had a few squalls.

On my arrival here, I was affectionately received by Messrs. Bellamy and Swinyard; but dear Mrs. Bellamy is no longer an inhabitant of this world: not seeing her for several minutes after I got into the house, and thinking her to be in the upper room, I inquired, I hope Mrs. Bellamy is well; "Yes," said Mr. Bellamy, with a countenance and words expressive of genuine Christian resignation, "she is well, and gone to heaven." You may judge how powerfully my feelings were affected, as I had much anticipated the pleasure of Mrs. Bellamy's company, being both from the same part of England. She died in child-bearing about three weeks since. Mr. and Mrs. B. had been much indisposed for nearly seven weeks previous to the awful circumstance, with a kind of bilious fever; but that, I am informed, was not the occasion of her death, as she had nearly recovered therefrom, when the fatal event took place. Her last end was not only peaceful, but triumphant. At the con-

commencement of her afflictions, she thought much of her friends in England, and felt not so resigned as she afterwards did; but was soon delivered from every anxiety, and enabled to triumph over all. Very frequently did she speak in rapturous strains of the preciousness of Jesus, and the glories of heaven: and her last words were, "Glory, glory be to the Father, Son, and Holy Ghost, for ever, Amen!" Mr. Bellamy is much dejected, but manifests much submission to the divine will.

*Extract of a letter from Mr. RUTLEDGE,
to the COMMITTEE.*

New Providence, June 4, 1818.

"The arrival of brother John Turtle is likely to raise our cause considerably, and be productive of much good to the Bahamas. It so happened that he came out in the same vessel with two respectable gentlemen who have long resided in this colony; and from the steady behaviour and pious conduct of our brother, together with the frequent displays of his abilities, as a preacher of the gospel, the gentlemen spoke much in his favour when they landed. This respect was evidenced, by this circumstance, that one of the gentlemen was so kind as to come himself with brother Turtle to my house, though the hour was as late as between seven and eight at night. His licence was obtained with great facility, from our *President*. Yesterday, being the sabbath, a multitude of hearers attended his preaching: satisfaction and approbation appeared in every countenance, while they were hearing the word. And when the congregation was dismissed, the people were united in little groups on every hand, declaring, as if influenced by the same impulse, their entire approbation of the doctrine delivered, and their sense of the great ability with which it had been delivered. So that we hope the Lord is about to revive his work on the Bahamas; since, after a scene of affliction, oppression, and sorrow, the morning of prosperity already begins to dawn upon us, and the sinking minds of God's people to be lifted up and cheered. We trust, therefore, in our God, that the whole face of things will be changed for the better. May it be so in reality! May the Lord get himself the victory, remove prejudice from the minds of men, revive his work, and manifest his power in the salvation of many on these distant *isles*! How pleasing to the friends and supporters of the missionary cause at home, must this report be, that the ambassador, whom they have sent, for Christ, has been re-

ceived as the messenger of God. I wish I could suitably signify the feelings and expressions of this grateful society, together with those of many disinterested persons, for the coming of our dear brother Turtle. 'What has England done?' is their language. 'What have our dear brethren at home done for us, in sending so many faithful ministers to shew us the way to heaven! to help us to save our souls.' These, with many other expressions of a similar nature, have I heard frequently on the present occasion. Brother Turtle will sail in a few weeks for Rock-Sound, to a people who are hungering and thirsting for the bread and water of life—whose prayers have been earnestly and constantly offered up to indulgent Heaven for this same blessing, which, by our brother's coming, they will now most amply enjoy, after experiencing the want of a minister for near nine months; a circuit containing four little chapels, having no one to preach in any of them nearly the whole of that time! But his coming among them will now gladden their hearts, and surely the wilderness, we trust, will blossom as the rose."

*Extract of a Letter from Mr. J. BROWN,
to the COMMITTEE, dated Port au Prince,
June 8, 1818.*

DEAR FATHERS AND BRETHREN,

AFTER the election of President Boyer, we took an early opportunity of waiting upon him to pay him our devoirs, &c. He received us with the utmost politeness, and promised, with the greatest readiness, to continue to us that protection in our religious services that we had enjoyed under his predecessor, intimating at the same time, his wish that we should still carry on the school. Wednesday, June 3, we took the liberty of representing to his Excellency, how long the school had been kept in our house, and requested him to allow us one half of the rent: in less than an hour we received a letter in his own handwriting, accompanied with an order on the treasury for 126 dollars.

Our congregation is still good. The monthly collection hitherto covers the rent and candles, and we have received 20 dollars class money. The Society meet well, and I hope, in general are making progress. We have added three or four more names to our list, since our last letter.

We mentioned in former letters that numbers of country people visited us. This has opened our way into the mountains. Thursday, April 23, in company with my guides, I left Port au Prince,

long before day. We followed the foot of the mountains for about two leagues, when we began to ascend by a zig zag road, shaded with tall trees, through which the moon was still shedding a chequered light. Arrived at the summit of *Grand Fond*, the sun was up, and the perspective is delightful, from an elevation that seems to kiss the clouds; the eye takes in at once, the plain of *Cul de Sac*, a part of the road of *Port au Prince*, and of the large lake towards the Spanish dominions; whilst to the North are seen *Grand Bois*, *Mirbalais*, &c. as far as the *Artibonite*. In the evening about eighty people assembled, to whom I preached that evening, and the following morning at five o'clock; after which I returned to *Port au Prince*. An old negro woman whom I baptized a few weeks ago, and whose soul, I believe, the Lord has truly converted, went all the way on foot the day before, to make arrangements for my accommodation. Monday, May 4, I set out a second time for the mountains; I preached at *Grand Fond* that evening, and the next morning at five; after which I proceeded to *Morne la Salle*, the highest mountain in all the Western department. The sun had just risen, the air was serene, and the woods were vocal. I was surprised and delighted to meet with many of the productions of Europe, great quantities of spear-mint and balm growing wild, common grass, clover, dandelions, docks, bracken; a hill side covered with brambles interspersed with rasp, orchards of peaches, and gardens cultivated with turnips, carrots, potatoes, cabbages, onions, pease, artichokes, ornamented with roses. So that here, under a climate such as paradise might enjoy, seem united the productions of almost every region.

The estate where I preached is called, from its situation, *La Grande Riviere*, because here, several streams which thunder in cascades down the mountain, unite to form the Great River, which after winding its way through rocks and hills which seem at first sight to obstruct its passage, pours its riches on the plain of *Cul de Sac*. I can give you but a very faint idea of the scenery here. It far surpasses every thing I have seen in *Craven*, *Westmorland*, *Durham*, *Northumberland*, or even in *Cumberland*; what adds much to its grandeur is, that every particle of earth teems with vegetative life. The top of *La Salle* was hid in clouds all the time I was there, but as far as the eye could reach, it is covered with vast forests. Whether it is, that wild romantic scenery produces conge-

nial ideas in the minds of those who inhabit its neighbourhood, I know not, yet we generally find that every situation left by the hand of nature more rude than ordinary, has its tale of mystery. So 'tis said, far up this mountain, where human foot, 'tis true, has seldom had audacity to tread, are heard strange and unaccountable sounds, voices, knockings, &c. and a certain *Monsieur* once saw something formed like a church with candles lighted round the altar, and *Pere* chanting mass, but durst not stay to examine!

Our road in many places ran close along the edges of gulphs and precipices, which made me shudder to look down; but my gentle surefooted beast conveyed me without one single false step. I was delighted in passing along the ridges to see the poor people, burst from their little huts, dart down one steep, and scramble up another, to intercept our path, and welcome us.

It was about two o'clock, Tuesday afternoon, when we reached our destination; about four I preached to as many as filled the house; after which I eat a hasty morsel, continued reading and talking till seven, when I preached again to a larger congregation, and retired for the night. Wednesday morning, five o'clock, preached; at noon, to a large company just arrived from a distant estate, preached again; three o'clock in the afternoon preached, and after preaching catechised, present 190; seven o'clock, preached again, and catechised, present 220 or upwards, after which I retired, and a young man, the only person there that could read, read a tract, sung two or three hymns; then those who were near went to their houses, and the rest took shelter till the next morning. Thursday morning, five o'clock, preached, catechised, afterwards took horse for *Port au Prince*, which we reached about sun-set. Mr. Catts has been three times in other directions, but he must be his own historian. The opening to the mountains appears providential; the inhabitants press to hear with the greatest eagerness; great stir is produced amongst their morsels of superstition, many of which, I believe, are already thrown to the moles and the bats. Yet when amongst them at *Morne la Salle*, I confess my heart was ready to sink within me, observing their awfully degraded, demoralised condition. Lord, increase my faith! thy hand alone can make this people Christians.

The weather is again very hot; about a fortnight ago, when I had an opportunity of observing, the thermometer rose at

noon to 92 or 93 in the shade, Fahrenheit's scale. In the city it is almost always suffocating, but in the mountains there is quite another climate. Whether it is owing to the increase of our labour, or the revolution the system actually undergoes at this season of the year, yet since April came in we have both of us declined a little in health; however, we ought still to give thanks unto God, for we have neither of us been so as to render it necessary to relax our duties, a single half day, and our heavenly Father can soon revive us.

I forgot to tell you, since the rainy season came in, we catechise at five o'clock in the morning: a fine company comes every Wednesday and Saturday morning, who learn with great eagerness. Some of them committed all the ten commandments to memory between Wednesday and Saturday morning.



From Mr. Squance, Missionary in Ceylon.

The following Extract from Mr. Squance's journal was sent by him to his sister at Plymouth, in a letter, dated *Point Pedro, March 23, 1818*; and, at his request has been transmitted by her to Mr. Benson.

Jan. 1, 1818. The past has been a year of mercies; and while I have been calling them to remembrance all the powers of my soul have been brought into exercise to praise God for his goodness. Many have been my afflictions, but the Lord has delivered me out of them all. Often have I been painfully exercised, but his grace has been sufficient for me, and having "obtained help of him, I continue to this day." At present my only desire is to spend and be spent in glorifying the Author of all my mercies. I know that I no longer answer life's great end than while I am thus employed. We, to-day, re-opened our little chapel, which has lately undergone some repairs. I preached in the morning from Psalm cxviii. 25. Our souls were watered from on high, and we seemed, while praying, to have a blessed anticipation of great prosperity. In the evening brother Osborne preached in Portuguese. Very good collections were made at each time towards defraying the expenses.

Lord's-day, Jan. 4. Brother Osborne preached a plain and profitable sermon this morning from "The word of God is not bound." In the afternoon I was much pleased at the Sunday school to see the apparent seriousness of several young men. Some of them were much affected and wept while I was speaking to them.

5th. We held our Missionary prayer-meeting this evening in English and Tamul. We had a very profitable time, and it is particularly interesting to see so many natives attend on these occasions.

6th. I do not remember ever to have been at a more profitable Class-meeting than we had this evening. One old man, just dropping into eternity, was too full of comfort to contain himself. His words were lost, and he could only express the joy of his soul by streaming eyes; many caught the same spirit, and all were constrained to say, "It is good for us to be here." 8th. This evening brother Osborne preached in Portuguese; and considering that it was his first attempt to preach extempore, he performed remarkably well. 9th. I preached (or rather read a sermon) in Tamul, to a pretty large congregation. I felt much of the divine presence, and trust my labour was not in vain. 11th. This day has brought with it much good to my soul. I preached in the morning from 2 Cor. v. 1. God gave me a word, and his blessing with it. I felt unusual liberty, so that I continued to address the people for more than an hour. The word seemed to be applied with power. Most appeared deeply affected. Brother Osborne preached in the evening from John iii. 8. And God crowned the day with his loving kindness.

12th. This morning before breakfast, I received a note from our kind friend, Mr. Mooyaart, giving the pleasing account of Mrs. Mooyaart being set at liberty. She had long been labouring under deep convictions for sin; and, last night, went home overwhelmed with distress; but, while praying for deliverance, God spoke peace to her soul. I went and breakfasted with them, and found them both very happy in God. My soul was much refreshed while praying with them. The world may call us wretched and unblest; but

"If all the world our Jesus knew,

Then all the world would love him too."

13th. To-day I returned from Point Pedro with a heavy heart; but, in the evening, my burden was in some degree removed at the class. It was the best time I had ever had with our little society. Some were so overpowered with the love of God that they could not speak. O! what a mercy that God so gloriously manifests himself to us in the trying hour. "As thy day is, so shall thy strength be."

On the 16th, Christian David preached in our chapel, to a very large and attentive congregation in Malabar. Brother Carver and I, accompanied by Christian David, went next morning a little way into the country to take measures for the

erection of a small school-house. The neighbourhood is populous, but the people so universally prefer their own heathen teachers, that I do not flatter myself with hopes of seeing much success. The powerful preaching of the gospel may do much; and when the parents are converted, they will cheerfully send their children for instruction. Till then I do not expect to see schools on a very extensive scale on this side of the island. Here our first efforts at doing good must be by preaching the gospel, and we have every encouragement to follow this plan, for it is God's: "Go ye into all the world," &c. By the time we had marked out the ground for the school, many people were gathered round. We gave out a hymn, addressed a few words of exhortation to them, and then dismissed them with prayer. Some were attentive, and seemed pleased. On our return home, we found brother Erskine, who had arrived from Triacomalee.

18th. Brother Erskine preached twice to-day. In the morning his sermon was attended with peculiar power. Scarcely one in the congregation was unaffected. After the sermon I went to speak with one who has lately begun to meet in class. Seeing her weep much, I began to encourage her to look to Jesus for a present salvation. But her tears were tears of joy. "O," (said she) "Mr. Squance, God has pardoned my sins. I now feel that Jesus is my Saviour!"

20th. This evening we had a most glorious time at our class-meeting. Every soul felt the divine presence, and my dear partner, who had long been exercised with doubts relative to the reality of her change, had every cloud dispersed, and was enabled to cast her whole soul on Jesus. After the meeting had concluded, she continued praying and longing for all the liberty of the gospel. Brother Erskine gave out a hymn, and brother Carver and Mooyart prayed. While they were praying, her soul burst forth in praise to God. It was truly a solemn time. Some who were mourning had their convictions deepened, and went home with strong resolutions not to rest till Christ had revealed himself to their souls.

21st. To-day I received the following note from a lady who lately begun to meet in class.

"My dear Sir,

"Praise God with me for the blessings he has bestowed on me. I retired last night to prayer, and was determined not to arise until I had obtained the blessing. I felt an assurance that it was near; and O! my dear friend, what a heaven on

earth did I feel, and do still. I do now praise God as my Father, and can rejoice in Christ as my Saviour. He is my all, and in all. The language of my heart is, 'Whom have I in heaven but thee, and there is none upon earth that I deem in comparison of thee.' I can do nothing but pray, and praise my God for his mercies to me, a vile sinner! Give my love to your dear partner, and tell all my friends to praise God with me. My mother is waiting for the blessing. Pray that she may now experience what I feel.

"I remain,

"Your affectionate sister in Christ,

"B. B—e."

22d. I received the following note from our friend, J. N. M—t, Esq.

"My dear friend,

"God has shewn us another mercy. Young Mrs. Driberg, I have reason to believe, has found peace with God. She called here with Mrs. D. sen. and Mrs. T. and after a happy hour spent together, we went to prayer; and while I was earnestly supplicating for a present blessing, she was overpowered, felt the love of Jesus in her heart, and though she says she has not a clear sense of pardon, yet she is sure that Jesus died for her. I wish you would call there in about an hour, and endeavour to fix her well firmly on the Saviour's love. What is the Lord doing! Praise and blessing and adoration be addressed to God and the Lamb for ever.

"Your's, affectionately,

"J. N. M—t."

At Mr. M's request, I called soon after on Mrs. D—g, and found her labouring under a temptation that she had deceived herself; but after a little conversation and prayer, she seemed built upon the Rock of Ages.

(To be concluded in the next.)

Letter from MR. JOHN M'KENNY, to the COMMITTEE, dated Point de Galle, April 15, 1818.

REV. AND DEAR SIR,

As I have just this moment heard that a ship has called at this port on her way to Europe, I hasten to write you a few lines. The circumstance of my dear Fathers and Brethren of the Committee receiving so few direct communications from me, would give me much concern, were it not for the quarterly correspondence which is now established between the brethren on the island, which I know is regularly forwarded to you in a printed form, and through which you

have a particular account of the state of the work on this circuit. Our last is now in the press, and no doubt it will soon be forwarded to you; and if I could, I should gladly give it wings, that it might outstrip the wind in flying to gladden your hearts, and the hearts of the pious and zealous supporters of our Mission. The Lord has been wonderfully with us since our last little Conference, so as to open our way to the most extensive scenes of usefulness. The kind and generous encouragement of our Committee was just in time to strengthen our hands in the blessed work in which we had, I may say, just engaged; that is, the establishment of schools among the natives on a more extensive plan than had been before thought of. Our success in this labour of love has far exceeded our most sanguine hopes. As to the state of the other circuits, I must beg leave to refer you to the quarterly letters of the brethren, since our last meeting. I have commenced *nineteen schools*; six of which are opened, and contain upwards of *five hundred children*. The most of them are doing well, and afford the most pleasing prospect of good. The other Schools are all in a state of forwardness, so that I hope, by the divine blessing, to have them all opened in about three months more. Those schools form a regular line from Cagle to Amblangoddy. At the village next to Cagle called Hunsam, I meet brother Callaway, who has a school there, or at least is purposing one; about two miles further than Amblangoddy, I meet brother Fox, so that my circuit includes about thirty English miles. I expect our schools on this station will contain about *fifteen hundred children*, when they are all opened, and regularly set a-going. And who can tell the importance of these schools? I believe, if the religion of Jesus Christ is to be established in this dark country, it will be through the medium of Christian schools; pages might be written to set forth their importance, simply as schools, calculated vastly to improve the moral and religious state of the natives: however, this is a subject too well understood in England to require it; but, my dear Sirs, our schools derive great importance from other considerations. They are our little chapels, in which we regularly preach to children and parents, and without which, we could have no convenient place to do so. They are the medium through which alone we can have access to the natives; generally speaking, they are anxious to promote the welfare of their offspring, and gladly embrace

our offers to instruct them, (though it must be admitted that this admits of too many exceptions, nor do I mean to say that even those who send their children to our schools, all act from right principles,) and not only send them to our schools, but many of them come with them, to attend divine worship; so that as I have already observed in my last quarterly letter, they are to us the *key to the natives*; and promise to give our mission permanence and stability. But our schools (as they promise to be so very extensive on this side the island) will be *an expense*. However, our work is a *great one*, and we know that England will support this *great work*; this is our confidence; therefore we go on. But is England only willing to send to help us? Are there not many who are willing to *come* to our help? Many young men whose souls rejoice in the extension of the kingdom of Christ. "The harvest is great, but the labourers are few." I do not mean to dictate to our Committee on this head, but my own opinion I may state, that a few more active missionaries would be as well disposed of here as in any other part of the world. The facts will speak for themselves, and you will but have to reflect, to be persuaded of this. For instance, at Galle there will be about twenty regular congregations to instruct, and it is only necessary to know that here there is only one missionary, to be convinced of the insufficiency of the means, which is to secure their improvement; and, indeed, what our Lord's disciples said about the five barley loaves and the two fishes, may be said of the Wesleyan missionaries in Ceylon, "What are they among so many." I could enlarge on this subject, only that I think it belongs to us more as a body than otherwise; that is, any communication on the subject of more missionaries coming out, should come from all, and not from individuals; but I believe that it is the universal sentiment of the brethren, that none of us should be at any station alone.

The brethren in general are well, with the exception of brothers Erskine and Clough; the former is ill at Trincomalee, and is ordered round to Galle; and the latter is gone to Madras, in hopes that a short sea voyage may restore him.

I must now close my little epistle, as the ship will sail in an hour. You will have the goodness to remember me, affectionately, to all the members of our excellent Committee, and believe me to be,

Your's,

With much respect and esteem,
JOHN M'KENNY.

To the Editor.

VERY DEAR BROTHER,

THE insertion in the Methodist Magazine of this small token of respect to the memory of our late pious and very excellent brother BRAMWELL, will gratify many in our Societies in the Birstal circuit, particularly Mrs. B. and their daughter, Mrs. Hargraves; and also

Your's, most respectfully,
Birstal, Sept. 5, 1818 G. SARGENT.

LINES,

On the Death of the late
MR. WILLIAM BRAMWELL.

AND is he gone! the man of ceaseless pray'r?
Has Bramwell left this world of pain and care?
Has the glad spirit burst its cumbrous clay?
And soar'd triumphant to the realms of day?
Has our Elijah pass'd the bounds of time!
To live for ever in a happier clime?
Yes, God, well pleas'd, beheld his work was done,
And call'd to his reward his fav'rite son.
At a still hour, th' angelic convoy came,
And Israel's chariot deck'd in lambent flame;
The glowing wheels with living sapphires burn,
And eyes, distinct, appear at ev'ry turn.
His conquering spirit mounts the fiery car,
And heavenly legions guard it from afar;
A trembling radiance beams celestial day,
And glory streams along the liquid way.
Where falls thy mantle? shall another rise,
A young Elisha panting for the skies?
Shall some sweet prophet catch the sacred fire,
And to thy noble deeds of love aspire?
Burn with thy zeal, and weep like thee, and cry,
Why, sinners, why affront your God and die?
Oft have the pious felt the touch divine,
When knelt with thee at pure devotion's shrine;
When, with a pathos, that was all thy own,
Thou would'st to God their numerous wants make known;
Plead with such faith, the blood of Jesus spilt,
That God would say, "So be it as thou wilt!"
And instant would descend the heav'nly show'r,
And streams of blessing the full soul o'erpow'r.
But could thy closet speak, it would declare,
Thou'st left few equals in the work of pray'r;
At early morn thy ardent vows would rise,
Like grateful incense tow'ring to the skies.
Whilst many, wrapt in sleep forgot their charge,
Before Jehovah's throne, thou would'st at large
Display the church's wants, thy friend's, thy own;
And for a fallen world, in spirit groan.

O could I view those records plac'd on high!
What mighty volumes! what a rich display
Of thy pure converse with the God of day!
How would my ravish'd soul astonish'd see,
The force of prayer upon the Deity!
But pray'r is praise, in that blest world above
And loud thy song, near the bright throne
of love.

To find thy equal, I the task decline;
Who cares for sinners with a care like thine!
There are who boast that they instruct the
wise,

And train the great and noble for the skies.
They teach the "rational and thinking part."
Alas! they store the head, neglect the heart!
Philosophy they fetch, from Plato's hearth,
And spread cold heathen morals on the hearth.
But the rich viands of the gospel feast,
These, would-be rationals, refuse the taste.
Thou wast indeed the pastor of the poor,
And open'd'st to the wretch hope's welcome
door;

Gather'dst the outcasts on life's miry road,
And brought'st the wand'ers to a safe abode.
Numbers, once sunk in sin, and lost to heaven,
Through all eternity shall bless thy name:
Thou took'st them by the hand, this wretched
race,

And led'st them to the pool of sweet
grace;

There, in Bethesda wash'd, they rose to meet
Pure in his sight, who only can renew.
Pass'd a few circling years to others blest,
Till the glad passport sign'd, they fled to meet
There they have hail'd thee on that peaceful
shore,

Where envious death shall part the good no
more.

Numbers still press to gain the bright abode,
And meet thee in the city of our God.
Let heroes wade through crimson blood to
fame,

And barter ease and conscience for a name:
Thine was a nobler warfare, and a strife
More glorious far than to extinguish life!
More glorious too is thy distinguisht name,
Than princes give, or kings have e'er decreed.

But can I draw a character so great,
The outlines' sketch of virtue so complete?
I fail, and leave to genius, more sublime,
To waft his merit down the stream of time.

Benevolence was he, a soul of love,
Though plac'd on earth, his mind was
above;

On heav'n's calm verge he dwelt, breath'd
pure air;
And when death call'd—a step—and he was
there.

Academy, Carlingham,
near Birstal, Yorkshire

WILLIAM





Blod. fe.

*Mr. Duncan M. Allison,
Preacher of the Gospel.*

THE
METHODIST MAGAZINE,
FOR NOVEMBER, 1818.

BIOGRAPHY.

MEMOIR OF THE LATE MR. WM. APPLETON.

(Concluded from page 728.)

“MAY 17, Sheffield. This morning, when I rose, I found my soul very barren and lifeless, for which I could not account, as when I retired to rest last night my soul was happy in God. I humbled myself before the Lord, and he has graciously visited me. O how good is God to me! I never felt my own weakness as at the present. I receive my momentary salvation with fear and trembling. I long for a revival of the work of God in this place. May I not labour in vain, and spend my strength for nought!

“June 19, Sheffield. This morning, when I awoke, I was overwhelmed with the presence of God; and glory be to his holy name, he has made use of me, as an instrument in his hands of preaching liberty to the captives in this populous town. I feel the delight of my heart is to be employed in my blessed Master's work, and as it is very likely I shall be removed from this circuit, I long for that preparation of soul which will send me up to the people, with whom I shall be called to labour the ensuing year, in all the fulness of the gospel of peace, and the full enjoyment of his love.

“Sept. 25, Rochester. This morning my soul was much drawn out after God in behalf of a good Sabbath; but I have not felt quite at home while preaching this morning. But I thank thee, blessed Jesus, thou hast been better unto me than all my boding fears; thou hast, this night, expanded my views, enlarged my desires, and filled my soul with thy communicable fulness. O that thou wouldest bless the word delivered by thy unworthy dust, and thou shalt have all the glory.

“October 4, Gravesend. Lord! what a worm! and yet thou deignest to visit me; I have the love of God in my heart, but my

soul 'for all thy fulness cries, for all thou hast, and art.' I have visited seven sick families this morning, and while praying and conversing with them, I had a gracious visit from my heavenly Father:

"O that all the world my Saviour knew,
Then all the world would love him too."

"November 12, Rochester. I have nothing to boast of, though all is well within at the present. God is with me; but many times lately I have had cause for jealousy over myself. Thou knowest, O my God, that I would not give place to any thing that would grieve thy Spirit. I leave myself with thee, praying thee to guide and direct me in all my ways. I desire to live as I would wish to die; therefore, O my most merciful Father, if thou wilt allow me to know thy will concerning me, I will suffer any thing thou chooseth to inflict.

"December 18, Sheerness, seven in the morning. O blessed Jesus, do thou enable me to bring some poor sinner to thee this day; I long for the salvation of precious immortal souls. I thirst and pant for a revival of thy work in this place. I never felt my own nothingness as at the present. My mind is deeply affected with the importance of the work that lies before me; but I feel thy consoling power already, the witness of thy Holy Spirit, that thou wilt stand by me in the trying hour; enough, Lord, this is all I want.—Eleven o'clock on Sunday night. I bless God, this has been one of the best days of my life; and my soul is now so full of his Divine love that I can scarcely write. O what a heavenly, glorious, melting power! O what a view of the crucified Redeemer do I enjoy! all is peace; Christ is my all and in all.

"January 1, 1813, Rochester. 'God is love.' I have this morning called to mind the first time I entered into covenant with God; and I have found him faithful, and would this moment engage myself again in his service, desiring only bread to eat and raiment to put on, his power to save me, his presence to go with me, his Spirit to comfort me, his word to sanctify me, and a place in his kingdom, that I may be for ever with the Lord. Now, O most merciful Father, I do engage on my part, thy grace helping me, to live in thy fear, to be faithful to the strivings and drawings of thy Holy Spirit, to preach thy Word in season and out of season, neither to know nor serve any other god but thee; to love thee with all my heart, to watch over thy poor, and love and feed them, as thou shalt give me ability, to do thy will in all things, and at all times, sleeping or waking, in public and in private, at home as in the circuit, in life and in death, and for ever, Amen.—God has accepted me.—WILLIAM APPLETON.

February 3, Sheerness. This morning has been employed in reading the Magazine for the present month, and my mind has

been deeply affected while reading the letters from the missionaries. O! what have I been doing all the last year! what efforts have I made to bring souls to Jesus when compared with the labours of those blessed men? But, O my God, thou knowest how I long for souls to be brought to the knowledge of the truth; nothing however but Divine grace can accomplish this work. Lord, make me useful. Send me to any part of thy vineyard, only give me immortal souls for my hire.

“ March 1, Gravesend. This day I have been very unwell, and particularly this evening, my poor body was quite out of order with a sick head ache; but as it was my duty to preach, if I could stand or speak, I went, trusting in the Lord, and found him, as I have many times before, a present help in the time of need. My body was healed, and my soul much blessed. I rejoice in his love, and delight in his work. O my God, do thou fully prepare me for thy work on the approaching Sabbath. Help me to bring a poor sinner to Jesus, and for thy name's sake bless the people, and revive thy work in this place.

“ April 20, Rochester. When I rose this morning my soul was happy in its God; but I have had many inward conflicts to day. I long to know and do the will of God in all things. I pray that thou wilt go before me, and direct me in all my ways. I would not take a single step towards any thing, if I knew it, without a conscious sense of thine approbation; but I am very jealous of myself, for I have long proved that I cannot keep myself a moment without thy grace assisting me. Lord, keep thy dust, and save and direct thy servant.

“ May 2. I find the want of a closer walk with God. I, at this time, enjoy much peace within, and a solemn sense of the presence of God; but I long to be fully conformed to his image; to think, to act, to speak continually as in the presence of him whom I serve. I am determined, the Lord being my helper, to improve my time, my talents, and my all, more to him than ever. O do thou guide my will, preserve my affections, and direct me in all thy ways, and may I glorify thy name in all things.

“ June 6, Sheerness. This morning my soul returns to its centre, God is ready to meet me; and I feel a desire to give myself afresh to him. The Lord was with me while visiting the sick, and in preaching this evening; but I feel a constant fear lest I should do any thing to displease God. O Lord, I beseech thee to keep thy unworthy dust in the path thou wouldest have me to walk in.

“ July 4, Rochester. This morning I found it good to wait upon the Lord. I have walked 18 miles this day, and the Lord has been with me, and brought me up to this place again. I feel athirst for the fulness of the gospel of peace. O, my God, make me a blessing to this people. I am thine, do with me just as

seemeth good and right in thy sight, only enable me to glorify thee, give me grace to suffer as well as to do thy will.

“September 9. O, my God, pardon my importunity, seeing I make bold to call thee my Father, and subscribe myself thy son, thy servant, thy messenger. Thou knowest what I feel; I need not lay my heart open to thee; thou seest the inmost recesses thereof. I can appeal to thee, my God, that I keep nothing back from thee, therefore hear my cry. If it be thy will make my way plain before me in this business; and which ever way it terminates, it shall be for thy glory and my everlasting good. The Lord is with me, I would not take a thousand worlds for what I now feel,

“September 27, Sheerness. This day has been a day of many mercies; and glory be to God, I find my soul happy and humbled before him for all his goodness towards me, the most unworthy of his servants. In private my heart has been melted with his Divine presence, and in preaching this evening I was more than usually favoured. I felt, and understand the people felt also. O may my soul remain at the feet of Jesus!

“October 4. This morning, when I rose, I found all was well within. Mr. Toase, Mr. King, and myself, took a sail to Sheerness, to see Mr. Griffith, it being his birth-day. We spent a profitable time together; I feel I love him with all the affection of a son, and I pray God to spare him yet, many years, to his church, his people, and his family.

“October 19, Sheerness. I have been much blessed in my studies this day, having a nearness of access to a throne of grace, and finding the Lord with me in my work. Truly, goodness and mercy shall follow me all the days of my life, and I shall dwell in the house of the Lord for ever; but this afternoon I was affected with a sudden depression of spirits, or rather a loss of a consciousness of the presence of God, occasioned by the following circumstance; I had it impressed upon my mind to visit a poor widow, but when I went out in order to go to the place, I was met by a little boy, who informed me that his mother was better, and able to sit up; I therefore went to take tea with a friend, but not being able to account for what I then felt, I determined to call upon the poor widow before I went to Queenborough. When I entered her room and saw her situation, it made my heart ache; but the Lord soon broke in upon my soul, and I found it to be one of the happiest seasons of my life that I could in any measure supply her wants. I always feel as though I had found a great treasure when I find a poor deserving person. I then went to Queenborough, preached with liberty, and formed a class. May the Lord himself crown the formation of that class with his blessing!

“November 2, Gravesend. I find my soul very happy in the

love of God, and I desire to give myself, with all I have and am, once more to him, who has so graciously preserved me this day. While riding to Gravesend, my horse fell under me, and threw me over his head. At the time I was perfectly collected, and I called upon God, and he delivered me, so that I received no injury. I could not but suppose that angels then ministered to my necessity in an extraordinary manner, as I was thrown with great force on the ground. My horse galloped from me and was stopped near Gravesend. I want a more grateful heart for all thy goodness and mercy towards me, O my God.

“December 6. I find that I am in Christ, and that he is with me, and that I can sit under the shadow of his wing, and confide in his faithfulness. I never needed confidence in thee, O God, more than at the present. I dare not trust myself for one moment. I know that I am exposed to danger this day. Lord, prepare thy servant to bear a faithful testimony for thee, and prepare me for whatever lieth before me. I can appeal to thee, I long to be kept by thy power, directed by thy unerring wisdom, guided by thy Spirit, filled with thy love, supported by thy arm, and blessed with thy approbation. Lord, I am thine, save me.

“December 18, Sheerness. I never felt my own nothingness as at the present. My mind is deeply affected with the importance of the work that is before me. O blessed Jesus, do thou enable me to bring some poor sinner to thee this day. I feel athirst and a longing desire to save precious souls. I have a blessed foretaste: may this only be a prelude to what I may experience this day. Now, Lord Jesus, my blessed Master, go with thy dust into the assembled congregation, and water them as with dew from heaven. May thy presence be felt universally. I leave myself in thy hands; stand by me in the time of need.

“January 1, 1814, Rochester. O, my God, why is it thus with me, that the most unworthy of all thy creatures should be thus favoured. I think I never received a greater baptism than this. This is the presence of my Jesus, my Master, and my God. I stand before thee, divested of the world, and ask thy love for my inheritance, thy glory to be my delight, and souls, immortal souls, for my companions, to the mansions thou art gone to prepare for us; and all other blessings I will receive as from thee, and enjoy them in and through thee. Now, O most merciful Father, I do solemnly give myself, with all I have and am, to thee, covenanting to go any where, to become any thing or nothing, to suffer when called to it, as well as to do thy will. Lord, it is in thy name I trust; upon thy arm do I depend; O save me unto the end.

“January 7, Rochester. My mind is happy in God; but much tried by some unkind friends. I hope the Lord will give me strength to stand in the suffering hour. I find all the grace I have in full

exercise; the Lord is with me, and I know he approves, though they oppose. Yes, Lord, thou art my stay and my rock.

“January 8. This has been a happy day. What have my eyes beheld, and what have my ears heard, and what has my heart felt! O Lord, thou knowest. The storm has blown over, and my soul has taken harbour under the shadow of the cross. I find that God is still my stay, and truly he is love. I must now prepare for Sheerness; but first, O my God, suffer me not to leave this place without an assurance of a good day to-morrow; I leave myself in thy hands.

“February 5, Rochester. This day my soul has been exceedingly happy in the Lord; I have a good hope that my blessed Master will favour me with a good day. My language is, Lord, help thy feeble dust, and give me power and wisdom to glorify thee. O may I bring poor sinners to thee in the arms of faith and prayer; do thou soften, melt, and break their stony hearts, and then do thou heal and make them pure.

“March 8, Gravesend. I am more than ever blessed in my own soul; I found the presence of the Lord to be with me while visiting the sick of this place. O for more gratitude to God, for all his mercies. May I be humbled at the feet of Jesus. I hope to spend and be spent in his service. I find increasing pleasure in the work of the Lord.

“April 5, Sheerness. Come, Lord, and take full possession of my heart, and own and bless me abundantly; I give myself again to thee. Prepare me, O my God, more than ever for thy work. May I bring sinners to Jesus Christ; but who is sufficient for these things? Nothing but Divine assistance can accomplish this; the work is thine, Almighty God, and may I live and die in it.”

Of his Sufferings and Death.

On Sunday, June 1, Mr. Appleton preached at Luton three times, and administered the sacrament, which services closed his valuable labours in the church below. He left home on Monday morning, June 2, in a one-horse chaise, and in passing through St. Albans, on his way to London, the horse, by a sudden motion of his head, drew the reins out of his hands. Mr. A. apprehending danger, leaped out to recover them, and by so doing broke his leg, and dislocated his ankle bone. He was immediately conveyed to the house of one of our friends, where every thing that was possible was done for his accommodation. Mr. Lusher, who went out last September, on a mission to Canada, and who was at St. Albans when the accident happened, writes to a friend as follows:

“Dear Sir,

“In compliance with your request, I here transmit to you a few particulars of the painful, though not unprofitable, interview

which I had with our respected brother Appleton, a few minutes after the accident occurred which caused his death. Having spent the Sabbath at St. Albans, I was preparing the next morning to come to Town, when intelligence was brought to the house where I was of the melancholy event. I immediately hastened to our dear friend, in order that I might render him any assistance that I was able. On entering the room, to which he had been conveyed, I found him stretched upon the bed, attended by some of our friends and the surgeon, who was preparing to perform the agonizing operation of setting his dreadfully fractured leg. The scene of suffering which presented itself; the probable consequences which I anticipated, and other considerations, concurred to overpower my mind, that for a few moments I was unable to speak. I went, however, to his bedside, and said to him, I am sorry, Sir, to find you in such circumstances. He seized my hand, and with a smiling countenance, and in a manner which I shall never forget, replied, 'The Lord he is God! The Lord he is God.' His mind appeared to be perfectly tranquil and happy; indeed such strong faith, such patient resignation and fortitude, as he manifested during the whole of the painful operation, which lasted full two hours, I had never before witnessed. Contemplating the superlative excellency of our holy religion, as exemplified in the faith and patience of our friend, I could not help saying within myself, 'What hath the world to equal *this*?' The religion of Jesus is indeed the 'one thing needful.' Such was the agony that he endured through the violence that was obliged to be used in order to replace the bone, that, for some minutes he could neither speak nor be spoken to: moments, however, of comparative ease he employed in conversation with me, on the state of his mind, his future prospects, &c. &c. I observed to him, this is one of those mysterious dispensations of Providence to which you have, no doubt, frequently adverted in your public ministrations; one of the 'all things' which you have represented as working together for good to the Christian. He acquiesced, and declared his firm persuasion, whatever might be the *issue* of his present afflictions, whether life or death, it was intended and calculated to promote his best interests: some wise and gracious purpose was to be accomplished. This he repeated several times, and concluded by saying, with pious exultation, 'These light afflictions which are but for a moment, work out for us a far more exceeding and eternal weight of glory.' Among a variety of other cheering observations which he made, relative to the state of his mind and his Christian experience, he told me that for some time past his soul had been unusually happy in God; that he had enjoyed much of the Divine presence, both in private and in his public labours. During the last week he said he walked 50 miles to his different appointments; but his plea-

asures were more abundant than his labours. 'Last night (said he) I was favoured with a most delightful and ravishing view of heaven.' The recollection of this seemed to inspire his soul anew. 'Surely (said he) God has thus been preparing me for this trial. Lord, sanctify it: thy will be done.' During those paroxysms of pain, which prevented conversation, he appeared to be engaged in prayer; he felt its necessity, which led him to repeat those lines, with much fervency,

'The praying spirit breathe,
The watching pow'r impart;
From all entanglements beneath,
Call off my wand'ring heart.'

Among his audible ejaculations were the following: 'Jesus, Master, help me. Lord be with me. Grant me patience.' To the surgeon he observed, 'There are no broken bones in heaven, Doctor; there is no pain, no suffering, no sin, no death there.'

'There we shall see his face,
And never, never sin;
There from the rivers of his grace
Drink endless pleasures in.'

The surgeon having succeeded, after repeated efforts, in replacing the bone, and having bound up his leg, said to him, 'Every thing that *art* can do for you is done, all now depends upon yourself, that is, upon your constitution, and upon keeping yourself still and quiet;' but, he observed, that it was a very dangerous case, it was as bad a fracture as could take place. Mr. A. thanked him for his attentions and frankness, and observed, 'I suppose you apprehend inflammation, Doctor? Perhaps the loss of my leg, *perhaps heaven.*' 'I hope, Sir, (replied the surgeon,) your life will be spared.' The cautious, doubtful language of the surgeon excited no alarm in his mind; his own anticipations were in unison with the fears of his medical attendant; although he was persuaded nothing is too hard for God to effect; yet he seemed to think that his work on earth was done, and that his affliction would be unto death. It was while these impressions were on his mind that he repeated with indescribable energy and confidence those lines,

* My soul, through my Redeemer's care,
Sav'd from the second death *I feel.*'

His confidence, I have no doubt, he maintained steadfast to the end. My knowledge of Mr. A. previously to my meeting him at St. Albans, was very slight. To him, I believe, I was altogether a stranger; but the two hours I spent with him were sufficient to convince me that he was a man of God—that the church has lost a pious and useful member and minister, and his family an affectionate husband and father. May we follow him as he followed Christ!—Your's, affectionately, R. L. LUSHES.*

Mr. Thompson, one of his colleagues, whose attention and kindness was without limit from the time he first saw him till his spirit took its everlasting flight, observes, "About four hours after the accident took place, I was with him myself; when I entered his room he said, 'Brother Thompson, I am pleased to see you;' upon my saying so should I have been pleased to see you, my brother, had it not been under such painful circumstances; he said, 'But you know, brother Thompson, a sparrow cannot fall to the ground without my heavenly Father; I believe my gracious God has permitted this to prevent a much greater evil;' and then with tears, which I thought expressive of the grateful sense he had of the Divine goodness, he said, 'Father, I thank thee, for thou doest all things well.' I sat up with him the following night, and about ten o'clock he was seized with a violent sickness, which, with very short intermissions, continued till five the next morning. This, with the pain of his limb, and his great wish to see Mrs. Appleton, rendered the scene one of the most distressing I ever witnessed: but brother Appleton seemed to view it in a different light; he told me that the night before he had been administering the Lord's supper, at Luton, and had made use of these words in his prayer, 'One drop of thy sad cup afford:*' then with an elevation of voice he said, 'and this is but one drop.' Wednesday morning, about nine o'clock, being informed Mrs. Appleton was come, he appeared quite overcome, and said, 'Let me pray that the Lord, my God, may support her; I am afraid it will be too much for her.' After which, on Mrs. Appleton going to him, as soon as he could speak, he said, 'My precious dear wife, it is all *well*, our heavenly Father knows what is best for us; never mind, we shall know all about it by and by.' He was soon after visited by the Rev. Mr. Marshall, a respectable Socinian minister, (of whose kindness we had many proofs afterwards,) who, as he entered the room, said, 'My dear Sir, I sympathize with you in your affliction.' Mr. A. replied, 'I thank you, Sir, but this bed is not so uneasy as you may suppose, my heavenly Father has made it for me, and that makes it feel so pleasant: yes, Sir, I have made God my refuge, and under his wings will I remain till this calamity be overpassed.' The doctor, after dressing the wound, said, 'The wound looks more favourable, there is no cause for alarm, Sir.' He replied, with energy, 'Alarm, Sir, there is nothing in death, or in any thing which may go before, or follow after death, that alarms me; my Lord Jesus Christ has disarmed death of its sting, Sir, so that for me to die would be gain."

June 5. Many of his friends from London came to see him, all of whom he exhorted to be serious, saying, "Serious-

* If this was a petition for suffering it was very improper.

ness becomes us who are hastening to the grave." June 8. Mr. Thompson observes, "The doctor having discovered symptoms of an alarming nature, I stayed with my dear brother through the night; about midnight, when I, with several of his friends, stood around his bed, he requested me to go to prayer, which I did; and then, with uncommon fervour, he prayed himself; after which he seemed overwhelmed with a sense of the Divine presence; and, with a voice that might have been heard, at a great distance, cried out, 'Praise him, ye angels—praise him, ye spirits of the just made perfect—praise him, all his works, in all places of his dominion—praise the Lord, O my soul.' 'O brother Thompson (said he) how good the Lord is, to favour me, one of the most unworthy of all his servants, with so pleasant a journey home:' then, as though he had the heavenly world in full view, he began singing,

' What are all my conflicts here,
If, Lord, thou count me meet
With that enraptur'd host t' appear,
And worship at thy feet.' "

June 10. A friend says, "Being called to the room of my much respected brother, he looked steadfastly at me, and being informed that I, with another friend, was going to be with him that night, he took me affectionately by the hand, and casting his eyes upwards, said, 'May the Lord Jesus reward you for your kindness.' During the night he expressed himself as being as happy as he could be out of heaven, frequently desiring us to pray, and most heartily and fervently engaging himself. When the sun began to show its lustre in the morning, he began to ascribe glory to God, and to the Sun of Righteousness, and earnestly intreated him to manifest his blessed presence to us again before we parted. I have much reason to bless God for the season I enjoyed with him."

June 12. Mr. Thompson says, "When I entered his room this morning, he said, 'O brother Thompson, I have had a blessed night, my dear wife, who has been with me through the whole of it, has been praying with me, and God has blessed us together, and filled me with his love.' 'Oh! (said he,) my cup overflows! How I love my God! How I love his church! How I love my dear wife and family! How I love the whole world!' Then he repeated,

' Thee will I love, my joy, my crown,
Thee will I love, my Lord, my God;
Thee will I love beneath thy frown,
Or smile, thy sceptre, or thy rod:
What, though my heart and flesh decay,
Thee will I love in endless day.' "

June 14. He was exceedingly happy. On his receiving a letter from his friend, the Rev. Walter Griffith, he appeared much pleased; he said to his wife, after she had read it to him, "Bles-

the Lord, there you see, my dear, Christ does not leave or forsake us, nor our friends forget us. Oh how kind of my dear brother to write to me; read it again, my love, and you must answer it yourself to-day." In the afternoon Mrs. A. said, "My dear, I am going to write to Mr. Griffith, what shall I say to him?" With tears he replied, "Tell him I love him, and that Jesus is very, very precious; and though I am lying on a bed of straw, he makes it as a bed of roses; and if I never see him again on earth," here he wept much, saying, "Oh I long to see him just now, to tell him how good the Lord is:" and then with a countenance expressive of his resignation, said, "Well, a little patience, and I shall meet him in heaven, where all our trials are o'er, our suffering and our pain."

June 15. A friend who sat up with him last night, says, "Such was the extasy and joy of our dear brother Appleton, through the whole of the night, that while I felt, I could not but wonder; I can say, I never spent such a night of prayer and praise in my life; nor ever did I hear one person speak so much of the glory of God; and in such exalted language as is impossible for me to repeat. We had a most blessed season indeed, a time much to be remembered by me; and I believe to our dear brother it was glory begun below. As this was the appointed day for him to be moved into another bed, every one appeared to dread the time; he was asked by his anxious wife whether he met it with fear? He replied, 'Oh no, my dear love;' and with great calmness, said, 'I am in my heavenly Father's arms;' and added, 'but I wish you to be with me.' On her observing she was afraid her feelings would not allow her, he replied, 'The Lord, my God, support you, my dearest wife; and I have his promise, and I know he will, only continue to look to Jesus. Now my dear, promise me that you will not leave me, when the doctors and friends come to move me.' It was a trying time, but he bore it as he had every other pang, with great patience and fortitude."

June 16, 17. He was very faint and low; he frequently said, "Bless the Lord; when I am weak then am I strong: Glory be to God: praise him, praise him. O pray and praise him for ever and ever." At another time, feeling very weak, he said, "When I cannot talk of my Jesus, I shall still look to him and praise him."

June 18. Very dangerous symptoms appeared, and the doctors gave no hope whatever. Mr. Thompson says, "This night I believe I shall *never forget*." He requested the Lord's supper might be administered to all in the house; to this I objected, believing him incapable of enduring the fatigue it would occasion; we however engaged in prayer; after which he took a most affectionate leave of his almost broken-hearted wife, saying at the close, "Look to Jesus, *now*, my dear, and when I am gone, still look to and praise my Jesus; and though we shall be separated a

little while, it is our heavenly Father's will." He then requested his youngest child to be brought to him, the other being from home, which was done a little before three in the morning. The father took the child in his arms, and in a most affecting, solemn manner dedicated him to God, praying if it was the will of God to spare him, that he might carry the gospel to the heathen, and be a Methodist missionary. He then requested me to pray again, which I did; after which he evidently longed to be gone. His hope bloomed with immortality. To give you a description of his rapturous joy is impossible. He sung, "Vital spark of heavenly flame;" and when he came to those words, "Sister spirit, come away," he seemed to have the heavenly world in full view. He repeated that verse in our hymn book, "By faith we already behold." After this it pleased the Almighty God, who is represented by the prophet as a refiner and purifier of silver, to increase the heat of the furnace, into which he had thrown his faithful servant; but this only tended to make his end the more glorious:

" Like Moses' bush he mounted higher,
And flourish'd unconsum'd in fire."

He endured the trial, and came forth as gold well purified, and is now where the wicked cease from troubling, and the weary are at rest. His strong and lively faith, his invincible patience, his entire resignation to the Divine will, his love to God and his fellow-creatures, his gratitude for the least assistance, and his deep humility, made him appear to me what I think David meant by a perfect man. He came out of the trial singing, "Glory, glory, glory."

Mr. Jameson, his excellent and worthy superintendant, writes the following short account: "Our late dear brother Appleton preached three times on the 1st of June, at Luton, and administered the sacrament to the Society; which services closed his valuable and pious labours in the church. On the above day his labours were particularly owned and blessed to numbers. Our dear brother was very happy himself, and was evidently much assisted, so as to rise considerably superior in power and zeal above his ordinary labours, which were always sound and good. The circumstances connected with the painful providence I forbear to mention, as you are acquainted with every particular. During our late dear brother's affliction a general spirit of sympathy was felt by the inhabitants; the most lively concern was manifested for his welfare, both by the people and ministers, in St. Albans: several of our own members expressed themselves as receiving such views of religion and the power of Divine grace, as they never had before, from the solemn exhortations and exemplary patience of our dear brother. During his painful affliction, through the whole of which, with the exception of short intervals of sleep, our

dear, pious, suffering brother was praying, praising, exhorting, or speaking of the goodness of God. His uniform language was 'My Father has done all things well;' and in the most affectionate and affecting way he endeavoured to encourage Mrs. Appleton to look to Jesus, and to cast her care and burden upon the Lord; and wished to draw her distressed mind from the afflictive scene, and direct her to future glory, where he expected to meet her again. On Friday night, the 20th of June, I was with my dear brother; he slept much, but it soon appeared that it was not a refreshing sleep. About two o'clock in the morning he awoke from one of his short sleeps, and with a voice I think twice as loud as I ever heard him speak in the pulpit, he, in a most solemn manner, praised God in nearly the following language; 'Glory be to God the Father, for his mercy manifested to us. Glory be to God the Son, who hath redeemed us by his most precious blood. Glory be to God the Holy Ghost, the Sanctifier. O ye angels of light, assist me to praise him. O what glory! What glory! What glory is this!' As the morning approached, my dear brother became more restless. A little before three in the morning, dear sister Appleton came into the room; the scene now became truly affecting, life appeared to be ebbing out very fast; but Christ was precious—all was peace. Our dear brother, even in these circumstances, endeavoured to comfort his dear weeping partner, and to direct her view to future glory, saying, 'In a little time you shall follow me; look to Jesus; and if he will allow I will be your guardian angel and ministering spirit, and by and by will welcome you on those blissful shores, where you shall weep no more.' In the most solemn and triumphant manner he repeated the following passage of Scripture: 'I am the resurrection and the life, he that believeth in me, though he were dead yet shall he live,' &c. to the end of the passage. From my first acquaintance with the late Mr. Appleton, I considered him as one of the best of men, an Israelite indeed, without guile: and his Christian patience and entire resignation, his gratitude for the smallest assistance, his blooming hope, and ardent love to God and his fellow-creatures, made him what I think David meant by a perfect man; and his end was glorious and triumphant, as we might expect the end of such a man to be. PHILIP JAMESON."

He exchanged this life for a better, about two o'clock on the afternoon of Saturday, June 21, 1817.—"For him to live was Christ: to die was gain."

"His God sustain'd him in the final hour;
His final hour brought glory to his God."

DIVINITY.

THE KNOWLEDGE OF DIVINE THINGS IS FROM REVELATION, NOT FROM REASON.

To the Editor of the Methodist Magazine.

DEAR SIR,

THE very sensible and important Essay, by *Mr. Peter Haslam*, "On the Importance of Religious Knowledge," in the Appendix to your valuable Miscellany, for the year 1806, could not but be highly pleasing to every lover of truth, and advocate for rational piety; *i. e.* piety founded on knowledge. He therein most admirably exemplified, what he so eloquently recommended to others, the advantages resulting from *reading and reflection*. It was with great pleasure I always attended his ministry, when he laboured in these parts, many years ago. He, even then, when he was but young in years, and in the ministry of the gospel, manifested a strong understanding, and a mind well stored with important knowledge. His discourses were not made up of mere common place, trite, or systematical matter, nor of mere empty declamation; but he dug deep into the mines of divine truth, and brought forth the most important and the most precious things, which could contribute to make men wise and happy.

May all who have minds capable of improvement and knowledge, into whose hands that Essay may fall, be stimulated thereby to the pursuit of that knowledge which is so calculated to exalt, refine, and make them truly great, good, and happy!

"The perfection of our rational nature, (says a late eminent writer,) is true wisdom; and the perfection of wisdom is religion; which consists in the knowledge of God and of ourselves; in virtue and obedience; in a well-grounded peace of mind; and the comfortable hopes of a blessed immortality: and that such wisdom can only proceed from the author of our being, is a fundamental article, both in divinity and philosophy. But as God has in divers manners spoken to us; an inquiry arises, by what method he has vouchsafed to communicate to mankind the knowledge of Divine things, or those which concern his existence, nature, perfections, and will; and direct us to the attainment of our final end and ultimate happiness? Therefore, by Divine things, I understand the great principles of all religion, which may be comprised under the following heads: The existence of a Deity and his essential attributes; that worship which is becoming, and due to such an infinite Being; the immortality of the soul; and a state of rewards and punishments after this life."

The proper answer to this inquiry, *Mr. Haslam* has, in a great measure, given. But if there be but one primary way in which

this Divine knowledge can be attained by man, and that only way, revelation, it can be of no small importance that this fact be ascertained; because it is denied, and the contrary maintained, by many, even to the entire rejection of revelation. Some contend that we come at this knowledge (at least that the heathen did) by *innate ideas*; or having the *law or rule of life*, (of course including the knowledge of the Lawgiver,) written, or engraven on the heart, (Rom. ii. 15,) in such plain, visible characters, that whoever looks into himself will clearly discern the great principles and duties of religion, and the several obligations he thereby lies under to obedience. Others maintain that man, by a due use of reason and contemplation of the visible works of creation and providence, (Rom. i. 20,) may come at the knowledge of God, his duty, &c. without any external aid or instruction: *i. e.* *without revelation*. Let us consider these two points: First, as to the doctrine of *innate ideas*; it is now pretty generally exploded: but some, even good men, (and probably not a few,) maintain it as a Scripture doctrine, at least in reference to the heathen, which they infer from Rom. ii. 14, 15; "When the gentiles, which have not the law, do by nature the things contained in the law, these having not the law, are a law unto themselves; which shew the works of the law *written on their hearts*, &c." Now, if the heathen had these *innate ideas*, or such innate knowledge, or primary notions, or general principles, call them what you please, whereby the Deity, and our duties and obligations to him, could be known; they must be common to human nature, inherent in all; the poor and the rich; the illiterate and the learned alike. And one would expect that their operation should be uniform and universal; and that we should, consequently, have some consciousness of their operation in our own minds, antecedent to our having learnt them by revelation; or by instruction from those who had originally derived them from that source. But, is this the fact? Who is conscious of any such thing? Or, how is it apparent that it was so among the heathen? Had they any clear, rational, and altogether worthy idea of the Deity, that was universal, or general? Nothing like it; rather, was not the contrary, according to all history, the notorious fact? "They were vain in their imaginations, and their foolish heart was darkened." That they had some notion of God, yea, of "God's mercy," is readily admitted; but this was, undoubtedly, if properly considered, *originally derived from revelation*. A revelation, or law, was given to Adam even before the fall, when his mental and moral powers were in their full perfection. How much more must he need it after he had transgressed, and thereby lost the Divine favour and image? Without a revelation, what had he to expect, but that the righteous sentence of the law he had transgressed should be instantly executed upon him? Accordingly,

we find God had compassion on him and on his posterity, and revealed, sufficiently clear to be understood, his covenant, or dispensation of grace, in the Seed of the woman, which he promised. This promise, with its attendant blessings, and the duties arising out of it, were promulgated from time to time, with increasing clearness, through the Patriarchal ages, down to Moses; and from Moses to David and the prophets, till "the Desire of all Nations" came in the flesh. From the wonders wrought in Egypt; from the scattering of the Jews among the heathen; they could not but receive some light from this revelation; some knowledge of the true God. But when they knew him, "they glorified him not as God, neither were thankful; professing themselves to be wise they became fools, and changed the glory of the incorruptible God into an image made like to corruptible man," &c.

But, Secondly, others maintain that man, by a due use of reason, and by contemplating the visible works of creation and providence, may come at the knowledge of God, his duties, &c. without any external aid or instruction; *i. e.* without revelation. To such, it may be replied, 1st, that in order to the acquirement of this knowledge, reason must be commensurate to the reason and nature of things; their essences, causes, qualities, and operations: their relations and fitnesses; and consequently the duties and obligations of all rational creatures to the Supreme Being, thus apprehended; to fellow-creatures and to themselves. But who ever discovered *these* by the mere power of reason? Who, by searching, hath found the Almighty to perfection?

2dly. Nothing can be admitted as a principle in any science much less in religion, but what carries the highest marks of self-evidence with it, what the mind immediately apprehends and understands; or by seeing its connection with other undoubted truths, assents to it, as soon as proposed. That the heathen had no such clear principles, or fixed rules, is generally confessed, and what all history of antiquity fully confirms.

3dly. If there be any such clear and universal principles, the doctrines deducible from them will be equally perspicuous and clear; for when reason finds out truth, its procedure is by establishing the evidence of one proposition, and then another, which depends upon it; and so, by proper gradations, and the use of intermediate proofs, it arrives at others. Whoever, therefore, discovers truth in this manner, are able to prove it, and assign reasons for it, because they can trace it backwards, and shew its dependence upon some first, clear and universal principles. But there was not one spiritual subject that the heathens could prove, or give any tolerable account of; therefore, whatever knowledge they had of such truths, they did not discover or come at it by any operations of their own reason, independent of revelation, at some time given.

4thly. No principles can be allowed as universal but what are proved to be so by fact and experience. Causes must be known by their effects, and natural powers by their productions: and to affirm that a man, or spirit, or angel, is capable of acts which the most piercing judgment never discovered, is highly unwarrantable. If there were then any such universal principles, they must be shewn from their effects: the religion of distant ages and nations would have been correspondent, because its principles were natural and universal. If it was various and contradictory, there could be no universal rule or principle to go by; yet the religions of the world were different and opposite; that which was most sacred with one, was an abomination to another. Nor is a tolerable system of natural religion to be collected out of any or all their writings and practice: therefore, no universal principles could subsist in the minds of men. And to say that reason could, but did not, or would not do it, is only begging, not proving, the question.

Lastly, both law and religion must suppose not only abilities in them who are required to obey, but must offer proper motives to induce them to it. Now the great motives to the observation of moral duties confessedly are the immortality of the soul, and a future state of rewards and punishments. But not one of a million believed these things; and the few wise men who did collect some of the scattered rays which had been diffused abroad, were but too doubtful and uncertain about them to let them have any due influence upon their practice; and, therefore, the law of nature was highly deficient in this most essential point, if that can be called a law which has not this sanction of rewards or punishments. Nor would rewards and punishments be effectual sanctions of law if they were not distributed by a righteous and omnipotent Judge: for law, without the authority and power of the Lawgiver, to punish transgressors and reward the observers of it, would be of no force, would be no law, only advice. The Judge, or Lawgiver, therefore, must be known, his will or law clearly understood, and the certainty of its execution fully admitted or believed, before the one could influence, or the other oblige men to pay obedience. But how was one or the other to be known or understood without revelation? Not by the mere powers of human reason; because there were no data to reason from. They could not reason from matter to spirit; that was the thing to be known: nor from visible effects to their invisible First Cause; because there could be no regular procedure, for an uninformed mind, in ascending from visible material effects to the knowledge of immaterial perfections and truths. There is no scale, or ladder of identity and perfection, one above another; no order of rational and intellectual beings to lead them step by

step up to the unmade intellectual Creator. There is such an infinite disproportion between the things that are made and the Creator, that there is nothing to which he can be compared to give any resemblance of him. And where there is no proportion between ideas, there can be no transition, or connexion: and of subjects whereof there is no resemblance, we cannot think or speak further than they are declared to us.

A mind that has no knowledge but of *sensible* things, sees or hears no other objects, can abstract no ideas from matter but what are material. And had he mountains of them, his attempt would be as fruitless as the effort of the giants to attack Jupiter. To heap matter upon matter, will never amount to immateriality, nor open to view the new scene of invisibles; without an instructor to open a man's eyes, it would not be possible to conceive an angelic being; because it can have no resemblance to what is material; yet, infinitely more remote from matter is the Omnipotent Jehovah, comprehending in himself all the possibilities of things. The effect can never exceed its cause, nor reason discover supernatural objects without a communication of them from the fountain of wisdom and knowledge.

There are limits given to every created being, and bounds set which they cannot pass; beyond which all things are dark and impenetrable. This is the condition of man; he has faculties to receive what God vouchsafes to reveal of himself; this is the limit of human understanding; it can add nothing thereto. To receive larger emanations is the privilege of the blessed; to know all of himself, the incommunicable prerogative of God. There remains then no other way to come at the knowledge of the First Cause, but by its own manifestations; what nature could not do, grace has supplied.

If it be asked, "What, then, does the apostle mean in Rom. i. 20?" It may be replied, he meant to shew that the ungodly and the unrighteous, who hold the truth in unrighteousness, whether Jew or Gentile, are without excuse; because *that which may be known of God is manifest in (or to) them; for God hath shewed (or revealed) it unto them; the invisible things of him from the creation of the world, are clearly seen, being understood (or manifested) by the things that are made, even his eternal power and Godhead: that is, God having first revealed himself to mankind, the things that are made—the sun, moon and stars—the earth and all its furniture, loudly proclaim, "The hand that made us is Divine."* They are proofs and illustrations of his wisdom, power, and goodness. They confirm the truth of his existence, and of his glorious attributes, though they were not sufficient of themselves to discover this.

In the second chapter, the apostle goes on to prove the impartial distributive justice of God; that he will "render to every man

according to his deeds: "To them who, by patient continuance in well-doing, seek for glory and honour, and immortality, eternal life; but to them who are contentious, and obey not the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil, to the Jew first, and also to the Gentile; but glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile, for there is no respect of persons with God." The only distinction between the Jews and the Gentiles was, (or rather will be at the day of judgment,) that one had a written law, the other not. Notwithstanding, if those who had not the written law, practised those virtues required by the law, they should be justified and rewarded; while those who boasted of the law, but did things contrary to it, should be condemned and punished. *For not the hearers (or possessors) of the law are just before God, but the doers of the law shall be justified: whether it be written in the book of Revelation, or made known by tradition from their fathers, to their minds; reflecting on which, and comparing their conduct therewith, their consciences also bearing witness, and their thoughts the mean while accusing or else excusing one another: that is, this will be the case in the day when God shall judge the secrets of men by Jesus Christ, according to the gospel.*

Whoever would see this subject fully discussed, and obtain clear ideas, and perfect satisfaction on it, must read the work from which the foregoing is principally extracted, namely,

"The Knowledge of Divine Things from Revelation, not from Reason or Nature. By the late John Ellis, D. D. Vicar of St. Catherine's, Dublin." Second edit. 1771.

A work for extensive learning, solid judgment, and close reasoning, perhaps seldom exceeded. The original object of which was, to confute those *boasters of reason*, the advocates for *heathenism* and *natural religion*; who, having got some loose ideas of a Supreme Being, and of moral virtue, which, in fact, they derived from revelation; but which they fancied their own sagacity discovered; therefore rejected the Source from which they received it, like an unnatural and ungrateful son, who, when he thinks he can shift for himself, forsakes and rejects his parents who gave him being, denying his having any dependance on, or obligation to them! Did ever infidelity grow to a greater height, or spread its baneful influence wider than in the present day? Or ever call more urgently upon the believers in revelation, and friends of virtue, to exert themselves in every possible way to arrest its progress? To cut up this wide-spreading tree (to use another metaphor) of *boasted knowledge*, with all its noxious produce, perhaps nothing that has been done, has so effectually laid the axe to the root, as this work. For if it prove (as it is presumed it does,) that *reason*, with all her boasted powers, can reach no

higher than the *perceptive* faculty can carry her, and that cannot go beyond the objects of sense, including their various circumstances, modifications, combinations, relations, &c. *unless instructed by Divine communication*; it follows that the only way in which the Deity—his nature—attributes, and will, &c. and our relations and obligations to him, can be known, is by a revelation of himself, &c. If this feeble sketch, or brief extract, should excite the lover of truth and revelation to the impartial reading and examination of the original, the writer of this will think his labour amply paid, being fully persuaded that whoever does so, will find equal satisfaction; and will be led thereby to fix an additional, yea, an infinite, value upon revelation, as that which alone brings "life and immortality to light." For here *alone* we have the knowledge of the great First Cause of all things, the self-existent, independent, omnipotent, omnipresent, omniscient, just, all-wise, and all-gracious Jehovah, revealed, with all his glorious designs concerning man, from his *first thought*, (so to speak,) of giving him existence, to his final end!

If, then, revelation be such a rich and inexhaustible mine, wherein are hid all the treasures of Divine wisdom and knowledge, from whence, alone, as the source, they can be drawn, let every one that would be wise unto salvation carefully explore its sacred contents; dig deep, and trace the golden veins of truth, as for the most precious jewels; not to increase a stock of *speculative* knowledge, but to enrich the soul with that knowledge, accompanied with zeal, chastened and animated by Divine love, which points out the way, and stimulates to the pursuit of it, that leads to glory, honour, immortality, and eternal life! For, "this is life eternal, to know thee, the only true God, and Jesus Christ whom thou hast sent."

T. F.

Maidstone.

THE TRUTH OF GOD DEFENDED.

REVIEW of "THE CHURCH HER OWN ENEMY, *Letters to a Friend, &c. By a Member of the Church of England.*"

THE author of this pamphlet, from whatever quarter he may have received his information, seems confident that there exists "a conspiracy against the friends of vital religion, on the part of certain of its professed supporters," in the Church of England. In proof of this, he urges the systematic attacks frequently made, in episcopal charges, upon the Bible Society; the difficulties, in a variety of cases, opposed to the ordination of pious and orthodox students; the encouragement held out to those clergymen who represent such of their clerical brethren as inculcate the distinguishing doctrines of the Reformation, as guilty of forming a

sect in the Church; and, especially, the haughty and intemperate Protest, read by the Archdeacon of Bath, against "The Church Missionary Society." These circumstances, in addition to others with which they are intimately connected, prove, at least, that the clergy of the Establishment are so unhappily divided, and that on points of vital importance, as materially to injure their usefulness. A considerable portion of the time which evangelical ministers would gladly devote to the duties of their sacred profession, they are forced to expend in repelling attacks made upon their motives and principles, by a number of their clerical brethren.

That their principles are scriptural, and in conformity with those of that Church, of which they are the best ornaments, they have repeatedly demonstrated; and that they are influenced by no motives inimical to either Church or State, they afford the fullest evidence. It is well for them, and for the interests of true religion, that the doctrines of the Church of England neither *are*, nor *can* be submitted to the correction of such prelates as confound baptism with regeneration; and maintain, in direct opposition to the letter of one of our articles, and to the general tenor of them all, that we are *not* "justified by faith only." These two egregious errors are of so destructive a nature, that they render any system into which they enter, with whatever scriptural truths it may otherwise abound, not only defective, but destructive, in its effects. By the first of them, all who have been *duly* baptized, are assured, that, however immoral in their lives, they are still regenerated, and that *fanatics* and *enthusiasts* alone plead for any other than baptismal regeneration; and by the second they are taught, that justification is to be obtained, partly by faith, and partly by works. These deadly errors have a direct and powerful tendency to perpetuate the reign of sin in men's hearts and lives, by persuading them that, if *duly* baptized, they are born again, and by directing them to establish their own righteousness as the ground of their acceptance with God. Is it to be supposed that profligate characters, on being assured, by clerical authority, in which they repose implicit confidence, that they are regenerate, will be anxious to obtain "a death unto sin, and a new birth unto righteousness?" Do the partisans of *baptismal regeneration* seriously believe that the many thousands who have been *duly* baptized, and who, notwithstanding, are enemies to God by wicked works, are justified as well as regenerated? Surely, to be consistent, they must believe they are; and, consequently, that many of the most infamous characters are both justified and sanctified, and, of course, that they possess both a title to, and a qualification for, heaven. All this, however replete with absurdity and irreligion, they must maintain, or admit that the regeneration for

which they contend, leaves its possessors unholy and unjustified. But if so, what valuable end does it answer for time or eternity? Without justification or pardon, none can escape the penalty due to their transgressions; and, "without holiness no man shall see the Lord." How destructive, then, must be that dogma, which, confounding the "outward and visible sign" with "the inward and spiritual grace" signified by it, encourages thousands, whose impious lives proclaim their enmity to God, to conclude that they are actually regenerate!

That the maintainers of the dogma in question insist on the necessity of good works, as essential to the Christian character, will be readily admitted; but by neglecting to inculcate the absolute necessity of being "created anew in Christ Jesus," in order to their performance, they attempt to build the fabric, without laying the foundation, of true religion. Not viewing their unconverted hearers as in imminent danger of perishing everlastingly, but as regenerate persons; instead of informing them that they are enemies to God, and under the curse of the law, by the deeds of which no man can be justified; they exhort them to be diligent in the performance of works of piety, and works of mercy, without insisting on that change of heart which is essential to their "feeling in themselves the working of the Spirit of Christ, mortifying the works of the flesh, and drawing up their mind to high and heavenly things." (Article xvii.)

To "*evangelical ministers, and serious Christians,*" (as they sneeringly designate them,) they leave the task of insisting on the necessity of experiencing such feeling. They have hammered out a regeneration compatible with a daring course of impiety; a justification, the honour of which is to be divided betwixt the justified sinner, and the justifying Saviour; and an inspiration, of the existence of which in himself, no man can be conscious! The effects of a system, of which these are constituent parts, are, opposition to the spread of the gospel, by means of Bibles and Missions; worldly mindedness; a cordial dislike to the truly pious, by whatever names distinguished; immorality, and a disregard to the best interests of mankind. Is it strange, that in this age of gospel light, the Churches in which such a system is inculcated, should be nearly deserted? Or that those in which the good old doctrines of the Church are faithfully inculcated, should be crowded?

Many who, in common with ourselves, love and venerate the Church of England, smile at the weakness of high-church bigots, who, by a stretch of charity, are disposed to leave to God's uncovenanted mercy all the Dissenters and Methodists in the British Empire. The Papists, of whom they are humble imitators, profess no such charity for these *unchurching* Protestants,

but place them in the first rank of heretics and schismatics, against whom, they assert, with all the confidence of *infallibility*, the gates of heaven shall be eternally closed.

The principles maintained by, what the Archdeacon of Bath terms "a NEW SECT in the Church," are laid down in this pamphlet with sufficient accuracy. The author, who is a very intelligent and orthodox layman, says, "I deny *in limine* that these persons themselves form, or are connected with any sect in the Church of England; and hope to shew, on the contrary, that they are the only proper and legitimate representatives of that Church, and are the salt, which having long preserved it from corruption, are, at this moment, under the Great Head of the Church, the instruments who are saving it from destruction.

"First. The characters in question maintain, that the actual conversion of every man from a death in sin to a new life of holiness, is essentially necessary to his individual salvation, independently of any external forms of Church Communion, or any system of mere orthodoxy; and that this regeneration of heart and life is not necessarily conveyed by baptism, however rightly and duly administered; while, on the other hand, multitudes of preachers and laymen assert that baptism is regeneration; and that there needs no other; a doctrine which is equally the fallacy of the Church of Rome, and one of the most fatal delusions into which any visible church can fall.

"Secondly. These characters maintain, in conformity with the Articles and Homilies of the Church, that conversion is, from first to last, the work of the Holy Spirit of God, irrespectively of man's capacity or merit, which have (has) no place whatever in a sinner's justification before God; that such justification is of faith alone, and not of works, in any degree or particular, although it be equally certain, that real faith must ever be accompanied by the fruits of holiness, without which evidence no man's faith can be genuine or sincere, and in default of which no man shall see the Lord; while, on the other hand, a great variety of persons in the Church of England both teach and believe, in direct contradiction to the Scriptures and the Articles, that we are saved in part by Christ, and in part by ourselves—that the Saviour does something, and man does the rest; an error which stands at the head of the doctrinal corruptions of the Church of Rome, and is most opposed to the vital doctrine of the Reformation—Justification by Faith only—the *articulus vel stantis cadentis Ecclesiae*.

"Thirdly. The persons so denominated serious and evangelical, are those who, upon principles of conscience, renounce and abstain from the vain amusements and sinful pleasures of the world, as opposed to the plain commands of the word of God, and as having a direct tendency to extinguish the life of Christ in the

soul of man, and irreparably to injure others by the pernicious influence of an evil example; while, on the contrary, a vast majority of nominal professors, within the pale of the visible Church, are so far from discerning any evil in these things, that they can pass without repugnance from the theatre to the Church, live in a round of vain and frivolous company, see no harm in consuming whole evenings at the card table, and yet expect, with confidence, to be saved by their works! at the same time that they brand with the reproach of 'Methodism' and 'preciseness' those persons who resolve to 'live godly in Christ Jesus,' designate as 'saints,' or as 'sectarians,' and consider every approach in others to evangelical piety and seriousness as so much 'fanaticism' or 'enthusiasm:' above all, if it should appear that these deluded characters add to their other errors the unpardonable sin of subscribing to the Church Missionary Society, or the Bible Society.

"Fourthly. Of the persons designated by the Archdeacon as a sect, it is well known, that such as belong to the clergy of the Establishment, although constituting a decided minority of that clergy, are constantly urging in their sermons the great and vital doctrines of the Bible and the Reformation, such, more especially, as the following: 1st. The complete apostasy of man from his Maker, and the entire depravity of the human heart. 2d. The utter inability of every man living to turn to God by any inherent strength of his own, or to do works meet for repentance, without the previous influence and subsequent co-operation of the Holy Spirit. 3d. The absolute necessity of individual conversion, and that 'except a man be born again, he cannot enter into the kingdom of heaven;' as also, that baptism is so far from being necessarily regeneration, to the invalidating of all others, (as maintained by Dr. Mant and the *soi-disant* orthodox divines in Bartlett's Buildings,) that a vast majority of professors in the external Churches, both of Rome and of England, are no more regenerated by baptism than Simon Magus himself was, and evidently prove by their conduct that they need the regenerating grace of the Holy Spirit of God quite as much after their baptism as Voltaire and Condorcet, or Gibbon and Hume did after their's. 4th. The indispensable importance of faith in Christ, throughout the whole of the Christian system, as the appointed medium of a sinner's justification before God, and the impossibility of salvation without it; a faith, not of an historical, but of an influential nature; a faith which is saving in its operation, and evidenced by its fruits; a faith, which (according to Hooker and all the oldest and best divines of the Church of England) apprehends the Saviour in all his offices; accepts his blood as cleansing from all sin, and his righteousness, as imputed to every believer, and rendering him complete in Christ," say rather, "the end

of the law for righteousness to every true believer. "5th. The absolute necessity of a change of life, as well as a change of heart; in other words, of that practical 'holiness, without which no man shall see the Lord;' the importance of 'crucifying the flesh with its affections and lusts;' because, 'if any man be in Christ, he is a new creature;' whence the evil of Sunday travelling and visiting; of Sunday newspapers and parties; of the theatre, occasionally, and the card-table, frequently; as well as the danger of conformity to the world, in points still less equivocal in their nature, and still more awful in their tendency. Themselves are men of prayer; of mortified spirits and deep humility; they preach and live as on the verge and confines of the eternal world, addressing their hearers as those who have souls to be saved or lost, and mainly anxious for their best interests, as becomes those who must give account of their stewardship, and make full proof of their ministry: they evince an earnestness in their work which entitles them to the character of 'Serious Christians;' and they manifest such an acquaintance with the nature of their commission, and such an overwhelming sense of its importance, as acquires for them the title of 'Evangelical Ministers.' Let us briefly examine the reverse of this picture: the divines of another school publicly maintain that men are by no means so radically and incurably bad as not to be influenced by the force of moral suasion; by the attractions of virtue, and a sense of the fitness of things; that many have good hearts at bottom; and that all men possess by nature the power of repenting, of forsaking sin, and of obeying God, if they only determine to do so; that the necessity of individual conversion is an enthusiastic notion, and the dream of the enemies of the Church; that a baptized man is necessarily born again of water, and of the Spirit, and that there is no other regeneration than that which is supplied in baptism, when duly administered; that justification is not by faith only, but by faith and works together; and that the latter perform a necessary and essential part in the office of justifying a sinner in the sight of God; that all such seriousness and preciseness as the majority of regular clergymen disapprove and discountenance by their own practice, is to be avoided as savouring of unnecessary strictness, and being either Calvinism or Methodism, or both; and that therefore to object to an innocent game at cards, frequent absence from Church, a Sunday ride in the park, occasional attendance at the theatre, the ball-room, and the rout; or, in short, to any other evidences of a worldly life, short of flagitious and notorious sins, would be the height of uncharitableness, since there is not half so much danger to the Church, in all the above evils put together, as in belonging to the Church Missionary Society, or the Bible Society. The decent moralists of

the Church of England, who espouse such lax and erroneous notions of doctrine and practice, and who happen, at the same time, to be the accredited guides of the people in dispensing the sacred myteries of religion, studiously keep out of their sermons every topic which may lead men to entertain any doubts about their spiritual welfare, or their eternal safety; 'they never mention hell to ears polite,' but discant on the decencies and proprieties of virtue, the blessings of a well-spent life, and the reward of upright conduct: the barren ethics of ancient heathens, or the lifeless speculations of a 'philosophy, falsely so called,' are too frequently the only comment which is furnished upon the sublime texts which are selected from the Word of God; and not only is there an entire want of spirituality and piety, of feeling and affection, in most of the addresses which issue from our pulpits, but the matter which is substituted in the place of sound doctrine, is really of too meagre and worthless a character to be expected to interest the attention of rational creatures, or even as a question of literary composition, to furnish out the poor repast of an intellectual entertainment; one necessary consequence of which is, that many persons of good sense, who are not impressed by a sense of the duty of attending public worship, silently absent themselves from it, although they still retain too great a respect for the institutions of their country, and too great a regard for many of the ministers of religion, to avow, publicly, the motives which influence their conduct in neglecting the public services of the Sabbath. With regard to the higher and more important doctrines of the gospel of Christ, it is not too much to assert, that such a gospel is NOT PREACHED: in vain do we look for the awakening appeal to the conscience of a sinner, the earnest exhortation to 'flee from the wrath to come,' the plain declaration that 'except a man be born again, he cannot enter into the kingdom of heaven,' the exhibition of the evil of sin, or the terrors of the law; not only does no feeling exist of the practical necessity of such solemn appeals to the consciences of unrenewed men, but the very necessity itself is more than doubted; it is plainly denied, and openly branded with the title of enthusiasm, so that those very truths which might alarm the guilty, and awaken the careless, are suppressed by the great majority of the regular clergy, as the dreams of a perverted imagination, which can shew no warrant from the Word of God. Men are virtually treated by the bulk of the Established Clergy, as either good enough already, or else as needing only a partial and superficial reformation, which is quite within their own reach; and thus the ignorant and the sensual, finding little or nothing in such statements opposed to their own corruptions, and hearing still less of that spiritual change of heart and life which the Holy Spirit alone can effect, continue indeed to frequent the Church, with all the

external decency with which, under another form of religion, the benighted devotee attends his mass; but, like him, without exhibiting any evidences whatever of a renewed heart, or an altered life, and still remaining in a state of nature, destitute of the first elements and principles of a state of grace. In either case, persons under such a course of instruction can only be expected to live as they list, and die as they live; the peculiar character of that dispensation, which was intended for the conviction and salvation of sinners, is not displayed; and so far from its being thought necessary that anguish of heart should ever be felt under a sense of sin, the very supposition of such a state is considered to be rank enthusiasm, and they who would administer to its relief, are proscribed as a sect." (p. 5—10.)

From this long quotation, the reader may form a tolerably correct idea of the principles and practices of both the "Evangelical Ministers" in the Church, and of their clerical opponents. The doctrines in dispute betwixt them are of abundantly more importance than those which were decided upon at the Synod of Dort. There, neither the doctrine of justification by faith alone, nor the necessity of the Holy Spirit's agency, in order to the renewal of men after the Divine image, nor that baptism is not regeneration, formed any subject of debate. On these points of vital importance, there was no dispute betwixt even the Supralapsarians and the highest Arminians. On the celebrated Five Points, the decision of which caused so much confusion and persecution in Holland, the clergy of England may differ, without incurring any civil penalty; and, what is better, without affecting their piety or usefulness. But such of them as oppose the doctrines of the Church, or even neglect to inculcate them, do so at the risk of their own salvation, and that of those committed to their care. Such as act thus are the Church's greatest enemies. On the piety and orthodoxy of her ministers, and not on any coercive measures, (the time for them has happily passed away!) the Church of England must, under God, depend for her respectability and usefulness, and even for her very existence, as a national church, to any very remote period. If she ever fall, (an event which we heartily deprecate,) she will owe her ruin to *unconverted, worldly-minded, and intolerant* ministers within her own pale.

In his second letter, the author notices, at some length, the violent opposition carried on by many of the clergy, against the Bible Society, and the Church Missionary Society; nor does he fail to describe, in strong terms, the baneful effects of that opposition.

The injury sustained by the Church, in consequence of pluralities, non-residence, Simony, and other causes, as little defensible, is described with strength and clearness in the third letter.

The following passage, taken from that letter, cannot fail to make a deep impression on every reader who joins to true piety any considerable share of information.

"I would earnestly suggest the importance of timely consideration on the part of ecclesiastical patrons, as to the necessity of selecting men for the cure of souls, who are really in earnest in their work, and who entertain a proper sense of its nature and importance, as well as of the deep responsibility which attaches to the ministerial character.—I would earnestly conjure them not to measure the usefulness of candidates for favour, by their abhorrence of the Bible Society; nor consider them only deserving of patronage in proportion as they can rail at those whom they are pleased to term sectarians and schismatics, but whom they might find some difficulty in proving either one or the other. I would more especially entreat the Government and the Parliament, not to consider that all is done when new Churches are built—we want *congregations* rather than Churches. It is found at present, in every case where a decided prominence is given to the vital truths of Christianity, and where ministers are faithful to their charge, that they are not long left to preach to empty benches or naked walls; there is that in a message of mercy, when delivered with seriousness and fidelity, which presents too powerful an attraction to be neglected or despised; it is an adaptation to the necessities of our common nature, and is invariably accompanied by the blessing of God. I know the ready answer to this will be, that popularity is not a certain test of truth; I admit that it is not an infallible one; but it must at least be admitted, in return, that the popular opinion *may* be the correct one, and that it is not, therefore, erroneous, because it is popular. I think also (to take the lowest ground) that it will at least be wise in the national clergy, to consider that it is worth their while to endeavour to become popular, if it were only because, in this free country, no system can long be permanent which is once completely unpopular. The national clergy of England, during two remarkable periods of her history, lost the affections and support of the people, and the consequence was their ruin; the popish clergy, at the Reformation, by opposing what the people knew to be right, and the episcopal clergy in King Charles the First's time, by upholding what the nation knew to be wrong. Let the clergy of the present day take care that they do not, themselves, contrive to run the vessel of the State upon a rock by their bad pilotage." [p. 30, 31.]

The ominous sentiments with which this quotation concludes, can only be justified by the facts contained in the following passage:

"In Ireland, as in England, there has of late been a strong movement against the Bible Society, by the *soi-disant* orthodox divines, and the controversy still rages. In the Irish branch of

the business, there is nothing new, except the personalities which have been introduced against the supporters of the Society, the Irish being naturally warmer, and when excited, less nice in the expression of their feelings. For the rest, the uproar is merely a reverberating echo of the thunders, that, having rolled over our heads, died harmlessly away, and have now arisen in another quarter. The great object of the enemies of truth in Ireland is, to fasten the charge of disaffection against Church and State upon the Society, and to call on government to suppress it. They wish to identify the Society with those whom they call, sarcastically, 'Gospel Preachers;' and the next step is to identify them with all descriptions of Dissenters; and then, to complete the picture, every intemperate movement or hostile disposition, which has been evinced since the long Parliament, is ostentatiously displayed; and it is asked, if the country can submit to have the whole nation organized into clubs by such men as these." (p. 31, 32.)

Could Ireland, at this day, boast of one bishop possessed of the piety, learning, zeal, prudence, and courage, of the ever to be revered Bishop BEDELL, single, he would be more than a match for all the Church dignitaries, who, to the scandal of their Protestant profession, are avowed enemies to the Bible Society. At the rebuke of so apostolic a man, they would shrink like school boys. Blessed be God, a few of our bishops patronise that Divine Institution; but we are not afraid of giving the least offence to their little venerable band, by saying, that there is not a BEDELL amongst them! If in the pure mansions of the blessed, the soul of that extraordinary man can be touched with anger, how indignantly must it frown on the disgrace brought upon the Church of Ireland, by the avowed opposition given by several of her prelates to the spread of the Holy Scriptures! With what zeal that true Protestant bishop would have supported a Bible Society, had such been formed in his day, will appear from the following facts recorded in his Life.

"The Bishop set himself to learn the Irish language, and though it was too late for a man of his years to learn to speak it, yet he came to understand it to such a degree, as to compose a complete grammar of it, and be a critic in it. He resolved to have the whole Bible, the Old Testament as well as the New, put into the hands of the Irish." Having, by the advice of Bishop Usher, and several other eminent persons, chosen one *King*, as a fit person, "he set him to work in translating the Bible; which he was to do from the English translation, since there were none of the nation to be found that knew any thing of the originals. The Bishop set himself so much to the revising of this work, that always, after dinner or supper, he read over a chapter; and as he compared the Irish translation with the English, so he compared the English

with the Hebrew, and seventy Interpreters; and he corrected the Irish where he found English translators had failed. He thought the use of the Scriptures was the only way to let the knowledge of religion in among the Irish, as it had first let the Reformation into the other parts of Europe: and he used to tell a passage of a sermon he heard Fulgentio preach at Venice. It was on these words, *Have you not read*; and so he took occasion to tell the auditory, That if Christ were now to ask this question, *Have you not read?* all the answer they could make to it was, No: for they were not suffered to do it. This was not unlike what the same person delivered in another sermon, preaching upon Pilate's question, *What is truth?* He told them, that at last, after many searches, he had found it out, and held out a New Testament in his hand, and said, 'There it is in my hand,' but then put it into his pocket, and said, coldly, 'But the book is prohibited.'"

Long, indeed, has the Book of God been prohibited among the Papists; but it seems, the infamy of its circulation being opposed by Protestants, was reserved for many ministers of a Church, which has been long and justly styled the bulwark of the Reformation! By those ministers, whom we should be sorry to confound with that Church, to the interests of which their conduct, in this instance, is directly opposed, their pious, orthodox, and laborious clerical brethren, are termed "a NEW SECT." It is a pleasing circumstance, which augurs well for the Church, that the number of faithful ministers thus reproached, is rapidly increasing. Strong in the goodness of their cause, they have nothing to fear from the reproaches of their opponents. Let us indulge the pleasing hope, that their calumniators will discover their worth, and the truth of the doctrines they inculcate, and not continue to gratify the eternal enemies of our Church, by their attacks upon the distinguishing tenets of the Reformation. This hope we are unwilling to relinquish, notwithstanding the unpromising appearances noticed in the following passage:

"Already are the pulpits of the Establishment too generally closed, as by common consent, against those who are termed Evangelical Ministers. Already has episcopal ordination been expressly refused to many of this class, some of whom, however, have been distinguished for the strength of their talents, the extent of their acquirements, and the holiness of their lives.

"Already has episcopal persecution, in a mitigated form, vexed and harrassed, suspended and silenced, many of the established clergy, whose only fault has been, that they have boldly maintained the distinguishing doctrines of the gospel, and determined (with the apostles) to know nothing save Jesus Christ, and him crucified. More than this could not have been plausibly attempted, until some public movement on the part of those in au-

thority (the archdeacon and his patrons, for instance) should have more or less driven the Church and the world into distinct parties, and sounded the alarm of war through their respective ranks. We have lived to see the arrival of that period, and neutrality appears no longer practicable, even if it could be shewn to be desirable; what may be the issue of these events, is only known to him who knoweth all things. Of this, however, we may be assured, that his own Church is founded on a rock, and that the gates of hell shall not prevail against it. If they who read and love their Bibles should ever, by any fatal errors on the part of their ecclesiastical rulers, be put to choose between adherence to the visible, and the invisible church, they cannot hesitate for an instant which to prefer. May no such alternative be unwisely forced upon their choice." (p. 72, 73).

In concluding this article, we would observe, that, without admitting (for to us it is not proved) "the existence of a confederacy against the friends of vital religion," to the extent maintained by the author; we think his work equally calculated to promote the spiritual prosperity of the Church of England in particular, and that of other denominations in general.

THE WORD OF GOD ILLUSTRATED.

REV. SIR,

As the subjoined account of the Eastern Lamentations, tends to elucidate some passages of Scripture, I shall be glad to see it inserted in the *Methodist Magazine*.—I am, Sir, your's, &c.

Bransdale, July 8, 1818.

J. MOON.

ILLUSTRATION OF MARK V. 39.

Why make ye this ado, and weep? the damsel is not dead, but sleepeth.

"THE assembling together of multitudes," Mr. Harmer observes,—"at the place where persons have lately expired, and bewailing them in a noisy manner, is a custom still retained in the East, and seems to be considered as an honour done to the deceased.

"The most distinct account of the eastern lamentations that Sir J. Chardin has given, is in the sixth volume of his MS.; by which we learn that their emotions of joy, as well as of sorrow, are expressed by loud cries. The passage is extremely curious, and the purport of it is as follows: 'And he wept aloud, and the Egyptians, and the house of Pharaoh heard.' This is exactly the genius of the people of Asia, especially of the women. Their sentiments of joy or of grief are, properly, transports: and their transports are ungoverned, excessive, and truly outrageous.

When any one returns from a long journey, or dies, his family burst into cries, that may be heard twenty doors off; and this is renewed at different times, and continues many days, according to the vigour of the passion. Especially are these cries long in the case of death, and frightful; for their mourning is right down despair, and an image of hell. I was lodged, in the year 1676, at Ispahan, near the Royal Square; the mistress of the next house to mine died at that time. The moment she expired, all the family, to the number of twenty-five, or thirty people, set up such a furious cry, that I was quite started, and was above two hours before I could recover myself. These cries continue a long time, then cease all at once: they begin again, as suddenly, at day-break, and in concert. It is this suddenness which is so terrifying, together with a greater shrillness and loudness than one would easily imagine. This enraged kind of mourning, if I may call it so, continued forty days; and equally violent, but with diminution from day to day. The longest and most violent acts were, when they washed the body, when they perfumed it, when they carried it out to be interred, at making the inventory, and when they divided the effects. You are not to suppose that those who were ready to split their throats with crying out, wept as much; as the greater part of them did not shed a single tear through the whole tragedy."

DEAR SIR,

SHOULD you judge the following Thoughts proper to fill a place in your Magazine, they are at your service.

Abergavenny, 1818.

JOHN OVERTON.

THOUGHTS ON 1 JOHN iii. 21.

Beloved, if our heart condemn us not, then have we confidence toward God.

MEMORY is a kind of restoration of the past; when we feel, or foresee, as certain, effects of a distant cause, which no longer exists; this gives in some measure a new existence to that cause, and places it again before us. When this relates to an action which we have performed, and which it was in our power to have avoided, the idea or recollection of that action is a present source of pleasing or painful sentiments, according to the consequences of that conduct which we recal to our remembrance. No situation can be more dreadful than a state of misery towards which we have voluntarily directed our steps for a long time; and into which we have, at length, plunged ourselves. Whatever may be the torment which we may endure, our greatest suffering consists in the reproaches of our consciences. And, in the same manner, in a happy situation, at which we have arrived by attentions and

exertions, full of circumspection, prudence, and assiduity, some of our most agreeable reflections arise from self-approbation. The more difficulties we have surmounted, and the more dangers we have avoided, the more perfectly we enjoy the happiness acquired.

Such is our sensibility to what is proper and reasonable, that independently of the success of our actions, we feel pleasure or sorrow according to the conduct we have pursued. If we have done what ought naturally to bring upon us great misfortunes, as the loss of reputation, fortune, or health; and if, contrary to the common course of things, these misfortunes have not befallen us, yet there still remains a severe punishment in our own breasts; we are secretly ashamed of the esteem which the world express for us, we cannot help inwardly confessing that we have not deserved it; our possessions appear to us, to be, in some measure, unjustly acquired; our health, a blessing we ought not to enjoy, at least we certainly do not experience the comfort and satisfaction which we should feel without these humiliating reflections. And if, instead of losing any thing, though we deserve to be deprived of all, we have, on the contrary, obtained rewards which were due only to qualities of which we have been entirely destitute, or to efforts which we have not exerted, we then profit with regret from the ignorance of our superiors, who, by exalting us, have perhaps been guilty of injustice towards a more worthy object. That reward, however great it may be, can afford us only inconsiderable pleasure, in comparison of what those, who had deserved it, would enjoy.

On the contrary, such is the power and influence of self-approbation, that it alleviates the greatest calamities. To be able to say with truth, "This is not my fault; I have acted with all possible prudence to avoid this misfortune; I have not departed from my integrity; this disarms our sorrows of their sting, and almost converts them into comforts. So delightful is the pleasure of self-approbation, that when our misfortunes are the effects of our virtues, which sometimes happens amidst the disorders of the present world, then they change their natures, and cease to be evils. Are we poor? Perhaps it is so because we have restored to the right owners, though not compelled by law, that wealth our predecessors had gained by rapine and extortion; our poverty then becomes a treasure of more value "than thousands of gold and silver." If in the cause of religion or virtue we should lose friends or reputation, yet, "if our heart condemn us not, and we have confidence towards God," we may console ourselves for the loss of esteem and regard, with the soothing reflections arising from a good conscience; trusting that he, to whom all hearts are open, will, in a future world, when the mists of error shall be dispelled, bring forth our "righteousness as the light, and our just dealing as the noon day."

J. O.

THE WORKS OF GOD DISPLAYED.

To the Editor of the Methodist Magazine.

DEAR SIR,

THE subjoined has been transcribed from an obsolete publication for the year 1762. Conceiving that your readers can never be wearied in contemplating "The works of an Almighty hand," I request insertion for these

REFLECTIONS ON THE STORK.

"THE STORK'S the emblem of true piety:
Because when age has seiz'd, and made his dam
Unfit for flight, the grateful young one takes
His mother on his back, provides her food;
Repaying thus her tender care of him
Ere he was fit to fly, by bearing her."—BEAUMONT.

THE social affections are found to be stronger in their descent than in their ascent; the love of parents to their children, for instance, is commonly more ardent than that of children for their parents; though, from the state of things, and from the obligations which children owe their parents, one might reasonably expect it to be otherwise. However, there is a visible good design in this wise distinction; we see in it, as in every object we seriously contemplate, the determination of wisdom. The offspring both of the human and the animal race, come into the world feeble and helpless; and if the parental affection were not exceedingly forcible, they must perish in their weak and forlorn condition; and the creation would thus be speedily brought to an end. There is not the same reason for the return of affection in the offspring; and, therefore, we rarely find it in the animal world: soon as the young is able to provide for itself, a mutual forgetfulness generally ensues, and the parent grows as regardless of its offspring, as the offspring of its parent.

There is, however, one creature, which contradicts this almost general rule in the animal world; and which is as remarkable for its love to its parents, as other creatures are for their love to their young. This is the stork, whose very name in the Hebrew language (*Chesidah*) signifies *mercy*, or *pity*, and whose name in the English seems to be taken from the Greek word *Storge*, which is often used in our language for *natural affection*.

The stork is a bird of passage, and is spoken of as such in Scripture; see Jerem. viii. 7, "The stork knoweth her appointed time," &c. Some say, that when they go away, the stork, which comes last to the place of rendezvous, is killed on the spot. They go away in the night to the southern countries.

The stork has a very long beak, and long red legs. It feeds upon serpents, frogs, and insects; as it seeks for these in waters.

places, nature has provided it with long legs, and as it flies away, as well as the *crane* and *heron*, to its nest with its prey, therefore, the bill is strong and jagged, the sharp hooks of which enable it to detain its prey, which it might otherwise be difficult to hold. A friend of the writer, who has an estate bounded by a river, plentifully stored with eels, saw a heron one day carry off one of the largest of those creatures into his heronery, in spite of the efforts and undulations of the eel to oppose his flight. Thus we see the wise Provider has not given those creatures such bills for slaughter: the storks dig with their bills into the earth for serpents and adders, which, however large, they convey to their young, to whom the poison of those reptiles is perfectly inoffensive. The plumage of the stork would be quite white, if it was not that the extremity of its wings are black, and also some small parts of its head and thighs. It lays but four eggs, and sits for the space of thirty days.

But that which renders it the most remarkable is, its love to its parents, whom it never forsakes, but tenderly feeds and defends, even to death. The learned and judicious *Bochart* has collected a variety of passages from the ancients, wherein they testify this curious particular, that the stork is eminent for its performance of what St. Paul enjoins, "Children's requiting their parents," Tim. v. 4. This caused one of the seven wise men to reply to *Cræsus*, when he asked, "which of the animals was the most happy?" "The stork, because it performs what is just and right by nature, without any compelling law."

How amiable is filial piety! Observe, oh ye children, and imitate; and let not the example of a bird upbraid and condemn you; but, on the contrary, stimulate your souls to the discharge of this most pleasing duty! Could you be sensible of the anxious thoughts, the sleepless nights, the watchful days, your parents have passed for you; of the bleeding fears, the affectionate hopes, and all the unutterable concern which throbs in their bosoms for you; sympathetic gratitude would fill your souls, and you would think it your highest happiness, as it is your indispensable duty, by every possible means, to make them some amends; and to soothe the decline of their days with all the lenient assuasives of filial piety and love. And oh! how exquisitely comfortable, how divinely pleasing "to rock the cradle of declining age," and to return the unspeakable obligations of parental care!

Parents, who take that care, who are diligent to improve the minds of their children in true religion and virtue, will but rarely be disappointed of that return. Indeed, *love* alone, mere natural affection, may not be depended on, being regarded as a thing of course which a child is not much concerned to return; and which loses much of its force, when the child meets with other objects to divert its affections. But a mind trained up in wisdom and virtue

can never be ungrateful to its best benefactors: the early impressions of a well-managed authority are never wholly effaced. And, considering the advantages which nature gives parents, it is easy to establish a lasting dominion over the supple spirits, if they are not intoxicated into a shameful neglect of their children and themselves. For children are easily taught to stand in awe of their parents, to regard their persons as sacred, and their commands as indisputable.

Happy parents, who thus secure the best love of their children!
Happy children, who love and obey their parents!

H. BASDEN.

THE PROVIDENCE OF GOD ASSERTED.

To the Editor of the Methodist Magazine.

REV. SIR,

READING, the other day, a volume of the European Magazine for the year 1802, I met with the subsequent piece on the Providence of God. I could not help forming a wish to see it inserted in your illuminating Miscellany. You will oblige me, Sir, by presenting it to the Methodist world. H. B.

Deal, March, 1818.

ON THE PROVIDENCE OF GOD.

“Eternal Providence, exceeding thought,
Where none appears, can make herself a way.”—SPENCER.

“NEVER despair” was the motto which the religious and benevolent Jonas Hanway caused to be engraven on his seal; he having, in numerous instances of his life, experienced the most signal and uncommon interferences of Providence.

The existence of what is called a special or particular Providence, has been attempted to be denied, on the ground of its being contrary to the impartial character and universal love of the Deity; but whoever carefully examines the subject, will find it congenial with, and growing out of, those principles of the Creator's goodness; since the great business of Providence is the preserving, regulating, and restoring the harmonies of nature, reason, and religion, whenever they become disturbed, or shaken by the effects of moral or physical evil; and, therefore, it acts at times in a more peculiar and especial manner, as circumstances may require, making the most trifling incidents subservient to its designs, keeping the hidden balance, by which all things are weighed, from the mortal eye, and giving men prosperity or adversity, success or disappointment, as may be most conducive individually to their future good in this life, and the ultimate happiness of the whole.

Whoever contemplates the vast scale of the universe, its beautiful symmetry and perfection, and the great movements of nature, in the order of things, must admit the existence of a general Providence; and whoever believes that a sparrow cannot fall to the ground without Divine permission, only spreads wider the glory of the Creator; and by a just and natural analogy unites in the same grand scheme an universal and a particular Providence.

The sacred volume beautifully unfolds the mysteries of a particular Providence in the lives of Joseph, David, and many others; and numerous proofs of its existence are to be found in every page of biographical history; while the best and greatest men, of every country, have owned its influence in their affairs, producing success and prosperity from circumstances apparently full of disappointment and misfortune, making them bend with gratitude to the Great Disposer of Events, and acknowledge that no human prudence could have governed and directed, as the hand of Providence had governed and directed for them; and which ought to teach us the delightful truths, that there is no evil which may not be removed; no danger, however imminent, from which we may not be preserved; and no difficulty, however great, which may not be overcome. And, yet, such is the perverse disposition of man, that he frequently refuses to entertain so rational and desirable an opinion. Ignorantly proud, he falsely imagines that he owes his deliverance from danger to his own management, or what is commonly called good luck; though there are innumerable instances every day, too strongly marked with Divine interpositions, to be set down either to skill or chance. One would think that a doctrine so flattering to the human nature as Divine aid, would find an easy access to the mind of so weak and imperfect a being as man. The ancients felt the impression, and the savage embraces the idea with ecstasy; it is lost only in a busy world, where every thing is familiarized by custom, and where the sun is viewed only as bringing day. Here a few selfish and contracted ideas constitute the mind of man, who becomes a species of clock-work, a machine, or automaton of the particular occupation which he fills. Business and money form his providence; he cannot conceive that the race may not be to the swift, or the battle to the strong: and, yet, one would think, that a belief in Divine assistance would aid and animate the pursuits of every honest man; and that prudence, joined with religion, would be worth more than prudence without; the resources of the one may fail, but the resources of the other are plenteous and eternal. Happy is the man who does his best in the situation in which he is placed, and trusts to Providence for the rest.

A striking example of the insufficiency of prudence and moral conduct in life, may be produced in the character of Eusebius.

who had obtained a fortune by his industry, and enjoyed domestic happiness with his family; for Eusonius had a favourite daughter. His fortune he placed to the account of his good management; and the health of his child, and the accomplishments she possessed, to the regimen he had established for her, and the education he had bestowed; Providence was not acknowledged through the course of such happy events. But in the midst of prosperity and joy, the daughter of Eusonius suddenly sickened and died. "Ah!" cried the disconsolate father, "although I have never acknowledged the power of the Almighty to bless and preserve his creatures, I am compelled to acknowledge his power to destroy." But though every man, even in the common occurrences of life, may easily trace the hand of a Divine Providence, yet none are so capable of its wonders and effects, as he who has seen it displayed in the hour of imminent danger or distress, and who has, perhaps, been himself the object of preservation, when no visible relief was at hand, and when every hope was gone by. But Providence can find herself a way.

The following remarkable fact, which happened about nine or ten years ago, in North America, will display the power of Providence to preserve, even under circumstances the most desperate and forlorn, and possesses all the character of a miracle: it is the narrative of

THE BOAT WRECK.

It was in the year 1783, in the inhospitable clime of Nova Scotia, that a party was sent one day from a frigate, then lying in Halifax harbour, to a small spot situated at its entrance, called Partridge Island, for the purpose of obtaining wood and water for the ship. It was the morning of Christmas-day; and though the cold was extremely severe, yet the sun illumined the icy shores with its enlivening rays.

Alcander was one of the party sent in the cutter on this service; which having completed, they set off, with the long-boat in tow. For a while they rowed cheerfully for the ship; but a quarter of an hour had scarcely elapsed, before the scud, the sure prognostic of a storm, was seen at a distance; the clouds began to gather; the gale blew from the basin above the harbour, and the sea began to run high; while the snow was swept in icy currents before the wind. The crew continued, however, to row with increasing perseverance; till at last, seeing the impossibility of reaching the ship with the long-boat, they cut it adrift, and pulled away in the cutter with fresh spirits. But the gale had now increased considerably, and the tide had set against them. The whole day was spent in strenuous endeavours to gain the ship; till incessant labour began to be succeeded by the stupor of despair. The cutting cold had now benumbed every faculty:

such of the crew as wore their long hair tied, found it frozen to their jackets; their eye-lashes became incrustated with frost and snow; and their feet were without any sense of feeling. It was now that the accumulating waves came rolling on, till large mountains of sea raised the boat on their fearful heights, and then, breaking at once, discharged it, as it were with scorn, into the valley of waters beneath. On each of these seas, death appeared to ride in his triumphant chariot with the dæmon of the storm. Happily, the officer who was with Alcander, a veteran seaman, watched their approach with calmness, judgment, and fortitude; and, when he beheld the tremendous sea rolling on its foaming waves, dexterously presented the boat's head to meet their fury, while in their retirings and absence he encouraged the almost exhausted crew to pull with all their strength for the nearest shore. A marine, who rowed the bow oar, laid it down in the agony of despair, but was made to renew his exertions by the intrepid helmsman. A fresh danger now presented itself as they approached the land; the breakers appeared under their lee, and they found themselves close to the most rocky part of the shore: the wreck of the boat was inevitable; the awful moment arrived; she struck: and another sea carried her forward with such rapidity upon the rocks, that her frame was immediately shook to pieces, and the planks separated, which, with the masts and oars, drifted upon the tops of the billows.

The exhausted crew, frozen in every limb, wounded by the sharp points of the rocks, and up to their necks in water, were scarcely able to reach the shore. The youth, Alcander, who was the last of the number, lay for a time senseless, and only awakened from his stupor to meet the horrors of a more dreadful situation.

The crew who had first reached the beach, after having turned round a point formed by some trees, had the good fortune to discover a path, and called to the unhappy Alcander to follow them; but he heard not the friendly summons. Exquisite was the distress of Alcander when he found himself alone. In vain did he halloo to his companions; the loud wind swallowed up the sound, and it was lost. He, however, kept along the beach, hoping that was the way the people had taken. Nothing, surely, could be conceived more dreary and forlorn: the rocks marbled with frost; the tall pines and firs bending their branches, incrustated with snow, over his head; the sea beating the shore with all the violence of the storm; the moon visible in a full glance at one moment, and hid the next by the black clouds scudding before its disk. At last, the weary and comfortless Alcander came to a hoop lying on its beam ends upon the beach, and, overjoyed at the sight, sought to find some shelter from the cold, and rest from his fatigue within its deck; but great was his disappointment, when he found it completely filled with ice. Disheartened at this

attempt, he pursued the beach for another mile, dejected and broken-hearted. At last a drowsiness, a sure symptom of the cold having almost reached the heart, came over him; he sunk down upon the snow, and, uttering an imperfect prayer, resigned himself to death. The sound of guns firing at a distance, in the harbour, from the ships celebrating the festival, recalled his senses. The love of life and its enjoyments now rushed upon his mind; he thought of his family and friends, and that they were, perhaps, at that moment, drinking the cheerful glass to his prosperity. Roused at the thought, he made an effort to rise, and hallooed as loud as he could, hopeless of being heard: but Providence, *where none appears, can find herself a way*. Two figures presented themselves at this moment before him, dressed in fur caps and great coats. They started, and Alcander started in his turn; he could scarcely believe them human: it appeared a miracle, that two men should be with him, as it were in a moment, on the dreary shore at that hour; for it was now late at night. They spoke English to him; and he answered them with astonishment. They were two natives, who were employed in clearing some land that belonged to them, and for that purpose constantly kept a fire in the woods, in a temporary log-house, on the spot where they worked. To this spot they carried Alcander, who reviewed the circumstances of his delivery with amazement; he could scarcely believe it real. To add to his happiness, he discerned the kind features of humanity in the rude faces of his deliverers. They immediately used every expedient to restore the circulation of the blood, but found the frost had seized the extremities, and had made a rapid progress to the heart: they revived his drooping spirits with some liquor, which they prudently mixed with water, and presented him some biscuit and dried fish: the American settler was kind and courteous. The next morning, these friendly natives conveyed Alcander on a hurdle between them the nearest road to their own house, where they placed him under the care of Arina, the daughter of the eldest of them. Arina was tall, her features soft and complacent, and her manners engaging. She immediately procured some rich milk from the cow, and presented it to him with that natural grace which outvies the most studied politeness. Her native simple manners pleased Alcander; and she listened with astonishment to the stories he related of a more polished world. Thus did Alcander pass his hours with a kind and sensible American, until he was able to join his ship, whose brave commander rewarded the generous natives with six months' provisions, and a new set of rigging for their schooner, named after Arina; for almost every American settler is possessed of a small vessel. Thus did the immediate interposition of Providence snatch Alcander from the arms of death, to prove, that where none appears, she can make herself a way, and **THAT EVERY DAY WE LIVE IS A DAY OF MERCY.**

THE GRACE OF GOD MANIFESTED.

MEMOIR OF MR. WILLIAM YOLLAND, OF LONDON.

DEAR SIR,

PERHAPS nothing contributes more to edify, strengthen, and encourage the children of God, than those biographical records of Christian piety, which form so valuable a part of your useful Miscellany. The following account is of a man whom you knew; and whose praise, as far as he was known, is in all the churches. If you can reserve for him a niche in the temple of your Christian worthies, you will doubtless oblige many, as well as,

Sir, your's, very truly, W. B.

MR. WILLIAM YOLLAND, the subject of the following memoir, was born in Devonshire, on June the 30th, 1774, of respectable parents, who were remarkable for nothing more eminently than for the most rigid morality and uprightness of character. It is just therefore to suppose, that they instructed their children, of whom there were four, all sons, according to rules by which they themselves had been governed. Of this family, William was the second son. The writer knows of nothing, respecting the morning of his life, so remarkable as to interest the pious reader; and if there were any papers to record the occurrences of his juvenile years, it should seem that their author, prior to his decease, had carefully destroyed them, as he certainly did some papers relating to his experience after his conversion to God; and, as it is supposed, not long before he died. However, there are some preserved, which, in their proper place, will serve to shew the general state of mind in which he had lived before God.

The discipline to which Mr. Y. was subjected by his father, in his childhood and youth, having been most strictly attended to, may be supposed to have had no ordinary influence in giving him a decided character for integrity of mind in more advanced life; which, I think, was fully exemplified by the event. Mr. Yolland has often observed to me, that amidst all his temptations through bad example, and unavoidable intercourse with persons of ill character, his father's example and advice, together with his own manner of life while under his father's eye, ever prevented, through the blessing of Providence, that total disregard of moral duties into which he might otherwise have been betrayed; as his business led him often to mix with persons of the worst character and habits, as will be more fully shewn hereafter.

If I mistake not, Moreton Hamstead is the place in which my friend drew his first breath; and at the proper age he was apprenticed to a carrier at Crediton. About the same time, his

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father and family, removing thither also, had a fair opportunity to exercise that vigilance over their son, for which they were by their prudence and economy peculiarly fitted. This is an age, when too much care, jealousy, and caution, are seldom indulged; and often have I heard my deceased friend express his obligations to his parents for their solicitude on his account, in terms the most warm and affectionate. His sabbath evenings were generally spent in his father's family; and to render his house the more agreeable, it was not uncommon for him to invite one, or more young men to a cup of tea; but the most scrupulous regard was paid to the *characters* of the persons so invited. Youths of this age are generally very forward to be rid of all parental restraints: flushed with animal spirits, and youthful vivacity, they anticipate no danger unrestrained; though, in truth, no period of human life is perhaps so important to the establishment of sound principles and future good morals. Notwithstanding the exemplary care and watchfulness of his father, I have heard my deceased friend speak of instances, where the providential eye of a better Father was necessary to prevent his being precipitated into irretrievable ruin.

At an early period of life, Mr. Y. discovered a predilection for reading; and, though I remember he used to complain of a bad memory, (which was by no means apparent,) even in this case, it seldom fails to improve the judgment, and, if the reading be of the proper kind, to mend the heart. As to the former, I think I am warranted in assuming, that few possessed better: in regard to the latter, I believe he stood without impeachment. The writer thinks it probable, that Mr. Yolland had some measure of the true fear of God at this early period of his life. This, however, he disclaimed altogether, after his conversion to God. But we need not wonder at this, when we consider how prone we are to think, upon the accession of greater light, that we had none before.

Be this as it may, in the case of Mr. Y. he was, I have no doubt, a most upright and conscientious young man. He has observed himself, that he was a rigid pharisee; nor had the least idea, that a further change was necessary to constitute him a Christian in the sight of God. The writer remembers a conversation with him, when about the age of sixteen or seventeen. His thoughts of the Methodists in those days, were manifestly unfavourable to them. His mind was then peculiarly susceptible of prejudice; and hence was swayed to those popular, but now antiquated notions, that they were the "False prophets" spoken of in the Scriptures; and he expressed a degree of surprise, that the writer should be of a contrary opinion. It is not extraordinary, however, that those prejudices were so deeply rooted, when it is considered that his ancestors from age to age had been

so strongly attached to the church establishment, and that the Methodists at that time were but little known in Devonshire; and where known, the stream of prejudice, in most places, was turned against them.

During the period of his apprenticeship, little can be gathered that would interest the reader. At the expiration of which, it was deemed expedient he should travel for a few years, to improve him in his business: here we approach to the most eventful epocha of this short history. Parents little think to what perils and dangers they expose their children, by thus committing the reins of self-government to injudicious hands. They may daily pray, with formal lips, "And lead us not into temptation;" whilst, with regard to their heedless offspring, at the critical age of twenty-one, they are thrust forth into the world to be the victims of temptation and unrestrained desire. "But it is to learn experience!" Yes; and verily a sad experience is often gathered, by such imprudent means to obtain it: an experience, which, if it answer the end for which it is designed, seldom fails to connect with it, on the part of *judicious* parents, the most painful apprehensions for the consequences of their indiscretion, in the utter ruin of the health and morals of thousands for whom the brightest hopes were entertained. If, however, any circumstances may be allowed to justify a reasonable exception, they are emphatically in favour of my deceased friend, whose steadiness, even at this time, formed a remarkable contrast to the conduct of most of the young men of his age; which doubtless enlivened the confidence of his friends, that, amidst all his dangers, he at least would be preserved uncontaminated.

He set off for London, I think, in August, 1796. The first year after his departure from home, he was employed at several shops for the advantage of improvement. Afterward, he obtained a favourable situation for this purpose in a large manufactory, where he continued for many years. For the first twelve months, he was assailed by almost every possible temptation; and nothing was wanting, surely, of bad example, of blasphemous conversation, and every species of sin in perpetual succession, to shake his integrity of mind. About this time was introduced into this country, the most alarming and demoralizing system; which, for some years, by its gigantic strides through the more populous parts of the British empire, and especially in the metropolis, threatened destruction both to church and state. The reader will readily conceive here are meant, French *politics* and *religion*, so called. The mind of man, destitute of true religion, is prepared to embrace any system that will help it to rid itself of the doctrine of man's accountableness to his Maker; we need not wonder, therefore, at the avidity with which these pernicious principles were laid hold on amongst all orders. "Death is an

eternal sleep," was posted through the city as an incontrovertible axiom; and, consequently, the religion of Jesus was taught to be priestcraft, or an imposition of the state; while the votaries of infidelity had really ascribed to Bonaparte the attributes of Deity. In this state, so alarming to publick morals, there were not wanting a number of men of talents, who, with a zeal that would have done honour to a better cause, laboured to effect, by publick harangues, what they thought could not be accomplished by the *Age of Reason* and other deistical publications. At least half of the men in the manufactory above alluded to, were avowed deists; and hence, the general topics of conversation were of a tendency to confirm them in their notions, to rivet the chains in which they boasted of freedom from the shackles of religion, that, without remorse, they might give the reins to their lusts. In this nest of depravity, it would have been a miracle if our friend should entirely escape pollution. "Evil communications corrupt good manners." The moral atmosphere was corrupted, and the contagion had spread its deadly poison beyond the sphere of positive depravity; it had extended its influence to comparative innocence; nor did religion herself wholly escape. Many young men, whom I well knew, with prospects inspired by a better hope, were drawn aside to behold the gilded bait:—they swallowed it, and were subdued. "Liberty and equality," was the charming note employed by these philanthropists to introduce their votaries to still deeper mysteries. Many there were who had no idea, when they inclined to sanction this new doctrine, that they should meet with any thing to affect the interests of religion and morality. They thought the question was wholly of a political nature, but the initiated found it otherwise. By the good Providence of God, Mr. Y. was not permitted to go so far as to suffer essentially in his morals; but as to his principles, my knowledge of them leaves me little room to doubt that they were radically affected. The alteration in his mind, begat a correspondent laxity in his duty; this was manifested first by the manner in which he spent his sabbaths, so totally different from what it had been before his views were thus altered.

The reader is now brought to a more interesting part of the detail; when circumstances led to a revolution in his mind, and a complete overthrow of principles. So great was the change, as to be seen and acknowledged by every one who had been previously acquainted with him. Mr. Y. had living near London a near relative, who possessed true religion, and who, for some time, evinced a most laudable zeal in the cause of God, and especially for his friend, whom he had long seen in a state of darkness and danger. This led him to the most charitable endeavours to reclaim him. Hence he would frequently call on him for the purpose of religious conversation. And in order to facilitate his worthy pur-

rose, he chose to call when he was most likely to be in the company of such as would only promote his ruin. The ingenuity of Mr. Yolland's mind, greatly assisted him in his kind endeavours. He pressed upon him again and again to attend, regularly, a faithful and heart-searching ministry. Mr. Y. promised him he would do so if his friend could point out such a thing in London, with "consistency in the lives of the parsons; but most or all that he had been acquainted with, he conceived to advance the cause of infidelity by their example." Whereupon his friend advised him to attend the ministry at the New Chapel, City-Road. "And who are they?" said he; the reply was, "They are the Wesleyan Methodists." Here, as may be supposed, much hesitation ensued. With the term, Methodist, were instantly associated every thing dangerous, mean, and contemptible. However, Mr. Y. did go to this chapel two or three times, and, I am pretty sure, with no very favourable impression at first. But the last of these several times, under a sermon preached with peculiar pathos, by Mr. Atmore, the fabric of his self-righteousness, and all those pre-conceived notions of moral excellence, gave way. He now saw, for the first time, that nothing could sustain him but an interest in that Saviour whom he had contemned! The change was so great, that if I had never seen another instance of the power and efficacy of the grace of God, I could not have doubted of it in this case.

This point of time gives a new era in our friend's life; as every line of his future deportment shewed that he had taken a new character. He now left the chapel with a thoughtful, serious mind; and the first words he uttered to the person who accompanied him, were, "I have been thinking, if God has any people in the world, these are they after all. What have we been doing all our life long!" From this time he attended all the publick means of grace for two or three weeks, but derived little sensible comfort during this season of darkness and sorrow, and no one took him by the hand. He was anxiously desirous to cast in his lot with this people, but who should he speak to for this purpose? One Sabbath morning, after preaching, seeing Mr. Pawson retire into the vestry, and being greatly oppressed with a sense of his wretched state, he followed him thither, for his advice; when Mr. P. gave him a note of admittance, and such comfort and advice as suited his case. From this time, his growth in grace and humble devotedness to God, were obvious to all his friends. He was ever ready in plans of usefulness in the church, and in his intercourse with the world, it may be truly said of him that he bore the fore end of the cross of Christ. His manner of life was so totally different from what it had been; his habitual seriousness and self-denial, the testimony which he bore to the truth, and his boldness in reproving sin, exposed him to no small share of obloquy

and persecution, from those whose friendship and good opinion he had formerly possessed. Not many weeks after he had joined the Society, and was made partaker of the external privileges of the church, it pleased the Lord to increase his faith, and to put him in possession of the great and distinguished pledges of his love, "the sense of sins forgiven," and its sensible fruits, "righteousness, and peace, and joy in the Holy Ghost;" and its correspondent and external fruit fully justified him in the sight of men: "Let your light so shine," &c. was applicable to my deceased friend in this early state of his Christian progress. And many of those who were the most forward to persecute and blaspheme, did afterward thus glorify their Father, for many of them were converted to God; and their employer seeing the advantage persons of this character were likely to be to him, gave instructions to employ them in preference to others. Our friend, therefore, was the instrumental cause of much of that piety which has more or less subsisted ever since in that manufactory.

Mr. Yolland now entered more extensively into that field of usefulness for which the qualities of his mind and heart, by the grace of God, had fitted him. He joined the brethren, planted for conducting prayer-meetings in private houses in the most depraved parts of the Metropolis; and assisted with unwearied zeal at the Sunday Schools. Whatever he took in hand, which in his view contributed to advance the glory of God, I fear no contradiction in saying, was prosecuted with unremitted constancy. The consistency and stability of his character had now procured him the good opinion of all who knew him. But, however well established the mind may be in Christian principles, this cannot supersede the necessity of watchfulness and caution, even in adult Christians. If so, it should be no matter of surprise if those who are young in the ways of religion, are sometimes misled. When this is the case, a faithful and watchful friend is of great value. Mr. Y. though of a prudent mind, yet had little of reserve, and was formed for social intercourse. He was led, in the way of his duties, to mix with certain persons of religious profession indeed, but who were, I think, justly suspected to be not very sound in their faith; and some doubt was entertained of their attachment to the constitution of their country. As soon as this intimacy was perceived, or thought to endanger his piety, the late Mr. Pawson, who always had a high opinion of him, took an opportunity one day after he had done preaching, to step out of the pulpit quicker than usual, and came half way down the chapel, and desired him to walk into the vestry with him; where he gave him such advice, as to this matter, and in such a holy and amiable manner, as the writer will not soon forget. This well-timed caution, from its result, may be regarded as a particular Providence. Mr. Yolland's closet duties bore testimony to the

intenseness of his mind after God. One or two hours were spent in the morning, in reading, meditation, and prayer. Thus the vessel would be charged each day with a treasure to fortify him against the attacks of wicked men and wicked spirits.

An interval of many years elapsed before the writer had an opportunity to see his friend again; and he saw him but once, until a little before his death. A correspondence had been occasionally renewed at distant periods, which seldom failed to revive the cheering hope that he was still "pressing towards the mark, for the prize of his high calling of God in Christ Jesus." In the latter part of the year 1816, I had occasion to revisit London, and remained at his house for many weeks. I had understood before that his health was in a declining state; but his dear wife and friends hoped he would ultimately recover. For some months the crisis of his disorder was suspended, and it was thought he was getting better; and as the spring advanced, his medical attendants advised his removal to the country; but whether he had taken a fresh cold, or from whatever cause, he evidently relapsed, and grew worse, which rendered his removal at any time impossible. During this severe and protracted illness, I do not remember an expression that indicated impatience or fretfulness. His greatest solicitude was that his dear wife, by her extraordinary attention to, and care for him, added to the other duties of her family and business, would injure her health, or that he might himself be betrayed by his extreme weakness, and long affliction, into an impatient temper.

In the former part of this memoir, the reader was informed that some papers were very probably destroyed, which might have afforded assistance in writing these pages. Some, however, were preserved, which shew the general fervour of his mind with regard to the best things. In one of them Mr. Yolland writes, "I desire, most sincerely, to give myself to God, to be taught by his Spirit, and led into all truth. In the week that is past, I have often felt my soul comforted and refreshed by waiting upon the Lord." "Yesterday was a good day to my soul; I retained a sense of God's presence throughout the day, and was kept from trifling." "This morning my soul was deeply humbled before the Lord. I feel my mind affected with a concern for the prosperity of Zion. Lord, revive thy work amongst us, and help the preachers to revive discipline in the Society."

"In the beginning of last week my soul was happy in the enjoyment of God's love. Every thing went well with me. I loved every person and every thing, (sin only excepted;) for dwelling in love, I dwelt in God." "For the last ten days my soul has been variously exercised; sometimes humble and happy, and at other times under a cloud. I long for more conformity to God,

and pray for a full deliverance from all sin. The Lord in his mercy make me a witness of this great salvation."

"The last week has been a week to be remembered for good. On Monday evening, at my band, my soul was wonderfully comforted. I often wonder at myself, that I am not more athirst for the constant enjoyment of the Holy Spirit's influences. Lord, make me steadfast, unmoveable, always abounding in thy work."

These short extracts will serve to shew the general state of Mr. Y.'s experience in his Christian profession, with which his upright walk corresponded. For some years previous to his death, he suffered much, at various times, from bodily affliction. Yet this neither damped his zeal nor rendered him less concerned for the eternal welfare of others. He continued actively engaged in promoting the education of the rising generation, and took a lively interest in the Hoxton Sunday School. He would often call the scholars his "poor dear children," and express the most lively concern for their present and eternal welfare. But the scene of his active life was now about to close, and the church and mankind to be deprived of one of their best ornaments.

I visited him constantly in his sickness, and was with him when he died. He was never, I believe, favoured with that degree of ecstasy with which some have expressed themselves at the approach of death, and in the prospect of heaven. But his experience was no less characteristic of one who was called of God, justified and sanctified by the blood and Spirit of Christ—an unshaken confidence in the faithfulness of his heavenly Father, to whom he was reconciled by faith in the blood of Christ, which cleanseth from *all sin*.

Thus lived and died, a man who had been an ornament to his profession—a benefactor to the Christian cause in general, and a warm and steady friend of the doctrine and discipline of the Methodists in particular. He lived a life of heaven below, and died to join the church of the first born in heaven above, on May 28, 1817.

MEMOIR OF MR. WILLIAM MURTON,

Late of North Shields.

To the Editor of the Methodist Magazine.

SIR,

It is the opinion of many, who were acquainted with the subject of the following memoir, that some notice should be taken of his exemplary character, in your useful Publication. If this account meet with your approbation, its speedy insertion will gratify many in this neighbourhood, and

Sir, your humble servant,

T. H.

Mr. WILLIAM MURTON was born in the year 1773, and was a native of Leith, in Scotland, where his father was, for some time, settled: as his circumstances were then flourishing, he had it in contemplation to educate his son for the ministry, in the Church of Scotland; but he had scarcely received his first rudiments before a melancholy reverse took place in his father's affairs, and the original design of educating him for the ministry, was relinquished. When he was about fifteen years of age his father removed, with his family, to Howdon, near North Shields. The subject of this memoir, in his youth, like too many, was not sufficiently cautious in the choice of his companions, and was influenced by the pernicious conversation and example of others. He lived in a careless, trifling way, without a proper regard for the salvation of his soul. But in the midst of sin and folly, he had his serious moments, and trembled under the apprehensions of the Divine displeasure. His convictions for sin were sometimes so deep and poignant, and his resolutions to lead a new life were so well formed and strenuously persevered in, that they issued in a striking reformation. But as this reformation, at that time, was not accompanied by a change of heart, and as he continued a stranger to the renewing influence of Divine grace, it was only temporary. There is, perhaps, nothing which more plainly shews the high estimation in which the Methodists are held by the public, than the almost universal request for them to instruct the thoughtless and inconsiderate, and to pray for them when death stares them in the face. We have an instance of this in William's father; when languishing under a mortal disease, he was visited by some members of our Society, and we believe that in his last moments he was cheered with the consolations of religion. No scene can be more solemn and impressive than the death-bed of a beloved parent. When a child, whose heart is susceptible of tender feelings, and who reverences his parent, is compelled to become the spectacle of so sad a scene, the tenderest passions of his breast are sensibly touched, and the last admonitions he hears sink deep into his mind. The affliction, last advice, and death of Mr. Murton's father, wrought powerfully upon his heart, and induced him to set out in good earnest to seek the Lord. Previous to his father's affliction, his views of the Methodists were unfavourable; but their pious conduct, together with his father's advice, materially changed his mind, and he entered into the Society. With the manner in which his soul was set at liberty, we can only say that it was by a powerful application of Jer. xxxi. 19, 20, to his mind. The passage runs thus: "Surely, after that I was turned I repented; and after that I was instructed, I smote upon my thigh. I was ashamed, yea, even confounded,

because I did bear the reproach of my youth. Is Ephraim d &c. Brother Murton was far from being a visionary: his mind was well informed, and the anxiety he manifested, during life, to avoid being deceived by enthusiastic feelings, would not suffer him to rest satisfied without a sound and scriptural conversion. In early life he had been impressed with the persuasion that he should, at a future period, be employed in the work of the ministry.

After his conversion, this impression, which had nearly worn off, was revived, and he felt himself impelled to preach the gospel. Happily, he was in a religious body, where this impression was no sooner known, than it was cherished. His first attempts met with approbation and success. His zeal for God's cause, and his love for souls, led him to embrace every opportunity of making known the unsearchable riches of Christ. Although his occupation was laborious, it did not prevent him from labouring hard for God. He frequently preached three times, and walked some miles on the Sabbath-day, and was often engaged in a similar way on the week nights. Nor did he cease to act in this manner, unless he was compelled by bodily pains, or domestic cares and duties. Whenever his assistance was required, either by his travelling or local brethren, it was cheerfully rendered. His talents as a preacher, were generally allowed to be of a superior kind. His mind was inquisitive, and had a metaphysical turn; nor would he consider any thing in religious matters as true and important without suitable proof. His voice was sonorous and deep-toned; and when he was in the pulpit, he expressed himself with a peculiar energy, which plainly manifested the lively interest he took in the welfare of precious souls. It pleased the Great Head of the Church to crown his labours with considerable success.

Many may be met with in the towns, villages, and collieries, upon the banks of the Tyne, who will long remember him, with gratitude to heaven, as the instrument of their conversion; who in temptation and adversity were cheered with the sounds of consolation and peace, which flowed from his lips.

In the domestic circle he shone with peculiar lustre, and may be safely held up as a pattern for the imitation of others. He walked within his house with a perfect heart. Regularly was the voice of prayer heard in his dwelling; in the morning, for God to grant every needful supply, and to command his blessing on the labours of the day; in the evening, for the Great Shepherd of Israel to exercise his watchful care over his family, and to become his guardian and protector. When he returned from his labours, at the close of the day, it might be truly said that it was to bless his household. His presence was not that of a morose cynic, which is shunned and dreaded, but of one who diffused peace and happiness around him. Malignant passions did not dare to

profane his dwelling; it was neither the seat of noisy contention nor of sullen reserve. The welfare of his family, both temporal and spiritual, was the object to which his zealous attention was directed, and for which he earnestly prayed. If he met with a book which he thought instructive and interesting, he usually read it aloud to his family; and it greatly heightened and improved his pleasures to let his wife and children participate with him. Truly, in this respect, he did not eat his morsel alone.

“ He watch’d and wept, he pray’d and felt for all :
 And as a bird, each fond endearment tries
 To tempt its new-fledg’d offspring to the skies,
 He tried each art, reprov’d each dull delay,
 Allur’d to brighter worlds, and led the way.”

For many years the path of the deceased, through life, was very rough and thorny. His unremitted toil was rewarded with but a scanty portion of the bread which perisheth. But a little before his death, his circumstances became more favourable, and a brighter day began to dawn upon him. But this is not our rest; here we have no continuing city; for man is born to trouble as the sparks fly upward. However, though the world no longer frowned upon him, trouble assailed him from another quarter. This pleasing scene was quickly overcast. No sooner was he in a condition to provide for his children, than some of them were taken away by death. And as he was tenderly attached to them, he felt this to be a severe exercise of his mind.

He was subject to a violent pain in the head and various parts of the body; it now became deeply seated in the viscera, baffled medical skill, and obstinately resisted all efforts to remove it. As his constitution was naturally vigorous, his sufferings were extreme, and it was long before it yielded to the assaults of sickness and death. On some occasions he suffered the severest agonies for many days and nights, without intermission. He was enabled to contemplate death with a steady eye. His reluctance to meet it was removed for some time before it took place, and he beheld his frame wasting away, and the last enemy approaching, with a degree of complacency. His confidence in God was strong. During the last six weeks of his long-protracted affliction it was peculiarly so; and he was enabled to rejoice continually in the enjoyment of the love of God, and in the anticipation of future glory. Often, while every nerve was distorted by exquisite suffering, tears of joy have trickled down his cheeks, and with a smile on his countenance he would exclaim, “ Oh! the feeble faculties of this body are not adequate to contain such a measure of redeeming love!” His whole deportment was truly characteristic of the extraordinary power and influence of Divine grace; and his heavenly conversation was productive of the most happy effects on those who witnessed his approaching dissolution. On

the morning preceding his death, he awoke from a peaceful slumber, and calling his family around him, consoled their sorrow by speaking of the bright prospects of heavenly glory, and of the love, and happiness, and joy which he then felt; and with faltering accents he exclaimed, "Jesus is my constant friend."

At length he sunk into the arms of death, like an infant falling into a peaceful slumber, with the greatest serenity and composure, so that his friends, who hung over him, were scarcely able to determine the precise moment of dissolution.—He died on Tuesday, the 27th of May, 1817.

MISCELLANEOUS.

OBSERVATIONS ON PREACHERS.

To the Editor of the Methodist Magazine.

MUCH has been written on the best mode of preaching. "Our method," says Mr. Cecil, in his 'Remains,' (a volume well worth the attention of ministers,) "is not that by which Christianity was propagated: yet, the genius of Christianity is not changed. There was nothing in the primitive method set or formal. The primitive bishop stood up and read the gospel, or some other portion of Scripture, and pressed on the hearers, with great earnestness and affection, a few plain and forcible truths, evidently resulting from that portion of the Divine Word: we take a text, and make an oration. Edification was then the object of both speaker and hearers; and while this continues to be the object, no better method can be found. A parable, or history, or passage of Scripture, thus illustrated and enforced, is the best method of introducing truth to any people who are ignorant of it; and of setting it home with power on those who know it; and not formal, doctrinal, argumentative discourses. TRUTH and SYMPATHY are the soul of an efficacious ministry.

"A primitive bishop would have been shocked with one of our sermons; and such is our taste, we should be shocked with his. They brought forward scripture; we bring forward our statements. They directed all their observations to throw light upon scripture; we quote scripture to throw light on our observations."

Mr. Hall, in his sermon "On the Discouragements and Supports of a Christian Minister," has an excellent passage to the same effect. "I cannot but imagine," says that eloquent writer, "the first preachers of the gospel appeared before their audience, with a more free and unfettered air, than is consistent with those narrow trammels, to which in these latter ages, discourses from the pulpit are confined. The sublime emotions with which they were fraught, would have rendered them impatient of such restrictions; nor could they suffer the impetuous stream of argument, exhortation, and pathos, to be weakened by diverting it into the artificial reservoirs, prepared in the heads and particulars of a modern sermon. Method, we are aware, is an essential ingredient in every discourse designed for the instruction

of mankind; but it ought never to force itself upon the attention as an object apart; never appear to be an end, instead of an instrument; or beget a suspicion of the sentiments being introduced for the sake of the method, not the method for the sake of the sentiments. Let the experiment be tried on some of the best specimens of ancient eloquence; let an oration of Cicero or Demosthenes, be stretched upon a Procrustes' bed of this sort, and, if I am not mistaken, the flame and enthusiasm, which have excited admiration in all ages, will instantly evaporate: yet no one perceives a want of method in these immortal compositions, nor can any thing be conceived more remote from incoherent rhapsody."

While we appeal to these writers as critics, every intelligent hearer of sermons knows what pleases and edifies a plain man of common sense. Regularity of plan, as calculated to assist the recollection, and enable the hearer to take a distinct view of what has been advanced, appears desirable in every sermon: were a person about to travel through a strange country, the previous inspection of a map would unquestionably contribute to render his journey more agreeable; yet, nothing can compensate for the want of ease in the pulpit. Though I have no patience with a fine Essayist, who harangues me at large, I am grieved to the full extent of endurance with the man all heads and particulars, his style and delivery as stiff as his well constructed skeleton. I know a preacher of this cast, in many other respects excellent, of whom a judicious hearer secretly said, 'he would not step out of his way to save a soul.'

One of the most popular and useful ministers I was ever favoured with hearing, was formed upon the mode of the writers I have quoted. Though his plans and compositions were often loose and defective, he possessed incomparable sense. This enabled him to improve the thought of the moment, and say, often, what few other men could have done. On one occasion, he held in a sermon, a conversation upon the benefits of affliction with the patriarch Job, whom he had personified for the purpose, which produced an electrifying effect. On another occasion, addressing backsliders, and directing his hand and countenance, in a manner peculiarly his own, to the poor people under one of the galleries, he exclaimed with indescribable pathos, "Ah! Ephraim! poor Ephraim! *there* thou art." A few weeks afterwards, at a love-feast, a soldier stood up, and said, "I once enjoyed religion, but have awfully fallen from God. To run from my misery, I enlisted under a *fictitious name*, into the army. A short time ago, I came to this chapel to hear Mr. ———, and God in mercy by him, found me out under the gallery: the preacher said, Ah! Ephraim! poor Ephraim! and pointed at *me*. My *real name* is Ephraim; yes, I am poor backsliding Ephraim: and now stand forward to entreat your prayers." This fact speaks a volume.

But, Mr. Editor, when I took up my pen, it was with a design to make a few strictures upon some errors in preachers of our connexion, which it were desirable to see corrected; and in the hope, that a few remarks might be instrumental in removing so small reductions from the excellency of a ministry, which after many opportunities of form.

ing a correct judgment, I hesitate not to pronounce the most primitive and useful, not to say able, extant.

Early instruction, and the formation of a good taste, are of so much importance to a preacher, that when their opportunities have not been afforded, the severity of criticism upon existing defects, is disarmed. It is however, only due, to the young preachers of your body, to state, that what has been wanting in education, they assiduously supply by application; and in an age of progressive improvement, it is gratifying to find many of them outstripping the times, and becoming the brightest ornaments of their profession. Great attention is paid by individuals, especially to the cultivation of style and address: but here, Mr. Editor, I am sorry, that there is some ground for censure: some of them, without design, or I believe suspicion, adopt a mode of thinking and expression, unintelligible to the mass of their hearers. Very recently, I heard a young preacher, in a populous town in the country, and though generally both striking and plain, a friend of mine detected him in the use of such words as 'farina,' 'opaque,' 'commensurate,' 'deteriorating.' Others by taking for models, the Oriental and French Schools, have become inflated, pompous, and unnatural. I do not equally object to the method of the modern Dissenters, yet with a few honourable exceptions, it is so academically stiff, as to render it very unfit for a man who aspires to the free and manly elocution required in a Methodist pulpit.

While upon this point, Mr. Editor, allow me to object to the occasional quotation of the learned languages in the pulpit. I know several of the preachers, whose classical attainments would do honour to either University, but they seldom exhibit them in their sermons. They think with the wise, and speak with the vulgar. When, therefore, a preacher interlards a scrap of Latin or Greek, or ventures a criticism to disturb the received translation of Scripture, I, who profess very little acquaintance with languages, am tempted to think him a pedant.

Some young men spoil themselves by affectation. A favourite preacher has attracted their regard; and they copy even his faults: not considering, that a man had better be the roughest original, than the fairest copy in nature. Were I to advise a young minister, I would say, from whatever sources you derive the materials of your sermon, throw them into your own mould, and deliver them in your own way. "Study nature; keep in your eye her tones, her manner, only heightened and raised, so as to be proportioned to the place where you speak, and suited to your subject." This affectation sometimes originates in an over-anxiety to please; a very dangerous snare, which besets many preachers, particularly at their first entrance upon the ministry. Hence, when they are straitened in the pulpit, they must apologize; or if they succeed, cannot perhaps rest satisfied without an attempt to elicit approbation. "Be content with saying," said a good Clergyman, "it matters not what men think of me; am I doing what I can."

But others, when saved from this, have fallen into an opposite extreme, and seemed regardless whether they pleased their hearers at all; and by not having their authority suitably tempered with meekness

and love, their grand design has been in a great measure frustrated. I would not check the holy courage so necessary to be a Christian minister; but I have heard a congregation addressed in a way so dictatorial and imperious, as would have suited the school-room better than the pulpit. This was not copied from St. Paul: "I have told you often, and now tell you even weeping." To the same cause, in part, may be attributed a listlessness of manner, into which some fall, highly unbecoming the serious import of their great work. Who could help being affected, (I could not) at seeing lately, in one of our chapels, a young man of consummate talents, roll into the pulpit, preach with marked indifference, a jejune sermon, and pass out of the sacred spot, with the same disregard of the solemnity and importance of the business in which he was engaged! I love to find a man interesting my *heart*: speaking as "a dying man to dying men:"—then he will be likely to deliver himself with *unction*, and "it is this," to use Mr. Fletcher's language, "that makes the preacher." One of the most useful men of the connexion excels in this: go to hear him ever so disposed to criticise, he disarms—melts you. A Lutheran minister was once asked, after hearing him in H——, "What do you think of Mr. ——? does he not wander from his subject?" The good minister replied, "He do wander from de subject to de heart." A reply, possessing reproof for more than the inquirer.

An early and mature preparation for the pulpit, has often been inculcated upon young preachers: yet occasionally, we hearers are grieved, to find a preacher, after having been buried in his study, or visiting a whole day, among the people, enter the pulpit in a state of complete absence: turn over the Bible from Genesis to Revelations; and while he should be conducting the devotions of others, evidently at a loss upon what subject to preach; and at length, after hymns unusually long, delivering a raw and undigested sermon. For the benefit of any such, who may cast an eye over these pages, I make another extract from Cecil; his own account of his habit of preparation for the pulpit: "I generally," says he, "look into the portions of Scripture appointed by the church to be read in the service of the day. I watch too for any light that may be thrown on passages in the course of reading, conversation, or prayer. I seize the occasions furnished by my own experience; my state of mind; my family occurrences. Subjects taken up in this way, are always likely to meet the cases and wants of some persons in the congregation. Sometimes, however, I have no text prepared; and I have found this to arise generally from both: I go to work: this is the secret: make it a business: something will arise when least expected. It is important to begin preparation early. If it be driven off late, accidents may occur which may prevent due attention to the subject. I like to ask myself, what are you doing? what is your aim? I will not forestall my own views by first going to commentators. I talk over the subject to myself: I write down all that strikes me: and then I arrange what is written. After my plan is settled, and my mind has exhausted its stores, I then turn to some of my good doctors to see if I am in no error."

A word more, Mr. Editor, and I have for the present done and adverted. It respects a pernicious habit, which some preachers almost insensibly slide into, of depreciating the talents of others. There are diversities of operations; and one hath his gift in this way, another in that—but none ought to be despised. The blushing flower of the desert has its appointed use in the works of its Creator, as well as the forest oak, the production of ages. If preachers must suffer detraction, it should never proceed from the tongue or pen of a brother. How admirable is the language of Peter—“Our beloved brother Paul hath written to you according to the wisdom given to him.” He must be sensible of carrying a feeble blaze, who cannot expect to be seen except during the eclipse of others. But a word to the wise is sufficient.

I cannot conclude this article, without recommending to the junior Preachers, from whom is expected, under God, the extension and perpetuity of the great work carrying on amongst us, a close attention to the writers and preachers of their own community, than whom, on many accounts, few are more deserving of their regard.

The elegant simplicity, and the clear and Scriptural display of Divine truths, which characterize the writings of the venerable founder of Methodism, place him first and foremost as a pattern for his successors in the ministry. His works are very properly made part of every preachers' library, and his sermons ought to be read annually.

The style of the admirable Fletcher, approaches nearer to the best parts of Voltaire's than that of any other writer; but his clear illustration and triumphant vindication of the truths of the gospel, and the heavenly spirit breathed through all his works, places him above all praise. It is impossible to read even his polemical writings, without being a better, as well as wiser man.

A METHODIST.

REMARKS ON PUBLIC SINGING.

To the Editor of the Methodist Magazine.

SIR,

In the number of your Miscellany for September last, is a paper on public singing. I entirely agree with the writer on this subject; and think it deserves the most serious attention, on account of its importance to religion in general, and to the cause of Methodism in particular. And I trust you, Sir, as an Editor, will lend your aid, by giving publicity to any sober reflections upon the topic; and sound an alarm throughout God's holy mountain.

Surely they who attempt to worship the Deity, or address him in any manner, should reflect that it is a very solemn matter; and study how they may do it most acceptably to him, and most profitably to themselves. When they sing, let their affections be engaged,—

“And let the heart, the hand, the tongue,
Move only to his praise.”

Let those who compose tunes for Divine worship, be sure that their own hearts have been first warmed with a Divine flame; at least that

they understand and have *felt* something of that sensation, before they put down notes to regulate the hearts and voices of others. However well they may have studied the rules of music, and understand *counter*, *tenor*, and *bass*; I doubt whether they are qualified for composing tunes properly adapted for Divine worship, except they have tasted something of the love of God in their own hearts. Observe, I am not now speaking of what belongs to the orchestra in a theatre or a ball-room, (I leave that to those who are concerned there,) but I allude to the worship that becometh *the house of God, the place where his honour dwelleth*. Variety, indeed, is pleasing, and may be innocently attended to; but, through a love of novelty, there is danger in running too far, and forgetting the chief point, to keep the heart in unison with the tune. I believe hymns, composed of anapæstic feet, may be introduced occasionally with very good effect. For, if the poetry be correct, and the words well chosen, the music will then move in rather quick time, and will be both pleasing to the ear, and gratifying to the heart.

Mr. Wesley was often grieved, and endeavoured to check the prurient desire of those in his day, who were fond of repeating the same words six or eight times over, whilst different words were sung by different persons at the same time; which he justly observes, “is contrary to common sense; and is a direct mockery of God.”—He did not like any thing flat or dull, but he could not endure what he believed to be inconsistent with common sense. (See the 4th vol. of his Magazine, p. 103.) As only a few persons have that volume of the Magazine in their hands, it would be well to reprint his thoughts on music, for the use of your numerous readers. I have heard him say, that no music was equal to that of the human voice.

In July, 1793, I took the opportunity to declare my sentiments, and bear my testimony in the City-Road Chapel, against what I conceived to be a growing evil. Some of the singers indeed were offended, and they will probably reject also what is here written. But whether they will hear, or whether they will forbear, we must honestly oppose what we may think will be offensive to God.

I shall here beg leave to add another remark, though it does not immediately belong to the primary object of this paper, but as it has some reference to what is termed “Sacred Music:” namely, the going to hear Oratorios in the play-house. Some will be ready to say—“Surely there can be no harm in this, as the words are good, and the music excellent and solemn.”—This is very plausible, and a most subtle device of Satan, who is always most dangerous when he assumes the character of an angel of light. If he can allure you to his own premises, he knows you will gradually become familiar with the place; and after having heard some Divine music there, you will, in time, without reluctance, listen to obscene songs. Methinks, whilst Satan sits in the orchestra, and presides as master of the ceremonies, he looks down on the noodles below,

“And grins horribly with a ghastly smile.”

I will only add on this head, that I would not go to such places even to hear the Bible read.

But, with respect to the worship of God in his own house, let me entreat, yea, let me adjure those who have taste and judgment, and have likewise experienced the religion of the heart; to lend their aid in restoring (if possible,) Divine music to its original design. I grant that piety alone is not sufficient in this case; for persons may be pious and truly sincere; and yet, respecting a taste for poetry and music, may be nearly as dull as an ox. On the other hand, persons may have a nice ear, and a most refined taste, and yet be devoid of true religion, and totally ignorant of what is meant by the love of God. There must therefore be two things combined in this case: an ear somewhat delicate and musical, with a heart full of ardour and zeal for the honour of God; and a desire that his ear be not offended in his own house; or the angels disgusted and driven away from their attendance there.

Your's, &c. JAMES CREIGHTON.

Hackney, Oct. 12, 1818.

To the Editor of the Methodist Magazine.

SIR,

HAVING met with the following Letter, in an old periodical publication, written by that excellent BISHOP, JEREMIAH TAYLOR, on a very important subject, I send it to you; not doubting but you will give it a more extensive circulation through the medium of your Magazine.

I am, Sir, your's, JAMES CREIGHTON.

Hackney, Oct. 1st, 1818.

A LETTER from the learned and truly eminent Dr. JEREMIAH TAYLOR, Bishop of Down, in Ireland.

ON SIMONY.

SIR,

Dublin, July 28, 1662.

You are so wholly a stranger to me that I may reasonably expect your pardon, if I make no address to you, but give a direct answer to a case put, as if I were to speak without consideration of any person in the world. I am well pleased that I am to deal with a conscientious person; one sensible of the great evil that was committed; for the law calls Simony *capitale crimen*; and Isidore* calls the Simoniac *χειροτοκτονος* (*Murderer of Christ*); and the great detestation which the church had, and hath of this crime, is sufficiently expressed in the appendant penalties. The punishment of excommunication was the chief; and that so firmly imposed, that the Pope himself (who anciently was the chief, and was always accounted the prime bishop) could not immediately take it off. It was also added *in cautionem*, that an oath be taken by the clerk, that his soul might be affrighted by two such burdens as Simony and Perjury: and this, as far as I at present remember, was enjoined in the second council of Toledo. It was also added by the canons ecclesiastical, *in detestationem criminis* (*to mark their abhorrence of the crime*) that whereas in other accusations it was provided, that the accusers should be of good fame; in this case, the testimony of criminal and infamous persons might be admitted.

* Surnamed Pelusiotin, from the place of his birth in Egypt, now called Damatia.

It was the sin of Gehazi, and of Simon Magus; and all Simoniacs are their posterity, as the faithful are the children of Abraham. On this I add the words of P. Gelasius, to stir you up to a more vigorous and pungent repentance—“*Non sine periculo facinus tale patrant, quia dantem pariter accipientemque Damnatio Simonis, quam Sacra Lectio Testamenti involvit.* (The seller and the purchaser are equally involved in the guilt and condemnation of Simony, by the decisions of holy writ.)

But now, Sir, to your question; whether you may retain the benefice, or be tied to quit it, and refund the main profits, I am to speak with some more wariness.

I. I observe that all the ancient canons of the church, when they speak wisely, and decree firmly against Simony, mean by it, that crime which men committed by buying holy orders:—such who gave money to be made bishops or priests: and because the holy order was a gift of the Holy Ghost, to give money for the promotion was directly the sin of Simon Magus. For, before the council of Chalcedon, the clergy were ordained *αποδαλυστως*, without title or proper care; but attending on their bishop in the cities, were by him sent into the villages, to preach the gospel to the people, as occasion was ministered; so that then the buying of Church livings was not known, and there was no such thing as that kind of Simony. And afterwards, when the curates were fixed to particular rural cures, they were ordained at the same time when a cure was entrusted to them, and therefore we cannot tell of any other crime in the Simoniackal (*Catalogue*) but the giving a temporal thing for the promotion of holy orders:—In the descent of the church and the change of manners, then the benefice was more valuable than the honour and the cure, and such promotions were advantages *pro tempore*. Then men would give money with that intention that they might have more; and then the church extended the signification of (*Simony to*) a buying (*its*) temporal (*emoluments.*) This was done with great caution and great reason. But then, when we inquire into the nature of things, this caution signifies no more, but that this instance I speak of, is Simony, just in the same degree, as it is sacrilege to steal a countryman's cassock out of a church. *Sacrum qui depserit*, whether it be *in sacro* or *in non sacro*, is sacrilege in its own nature by the laws civil and ecclesiastical. So is the other; but it is but *simile sacrilegio*; it is sacrilege by participation or similitude. And so is the giving money for an ecclesiastical revenue. It is Simony by reduction. It hath in it the reproach of Simony, and the scandal and the punishment. But it is not such Simony as to buy sacraments or holy orders. But it is very bad, and condemned by the whole church; and is so like original and proper Simony, that a man is the worse for it; and we must abstain from all appearance of evil.

II. Since this is Simony by adoption, and by the act of the church, and the sanction of human laws, it is just in such a manner to be punished as human laws appoint. The penalty is expressed in the second canon of the council of Chalcedon, *εστω αλλοτριος της αξιας η τε φροντισματος υπηρ επι χρημασι ευτυχεν* (Let him who hath prospered or made a fortune by such a purchase, be divested of his dignity and his cure.) But how? *Convictos oportet arceri.* (The convicted Simoniac

ought to be expelled) says Pope Gelasius: that is, if he be publickly delated and convicted; else he cannot; nay, he may be admitted to canonical purgation, by some late canons: and therefore it followeth that he is not *ipso facto* excommunicate, in which case, only, or the like, the criminal is bound *cedere* (*to submit*) and not to expect the sentence of the judge.—“But in your case there is indemnity by the act of Parliament, says your lawyer, and therefore as to that, you are *εξω βελους* (*out of harm's way.*)”—I could also add: that you were in your living by the right patron (as you say) without any payment or stipulation. But you made solution to the son who is not patron; and though that shews you had *animum Simoniacum* (*a Simoniacal disposition*) and so you stand guilty and obliged to a severe and lasting repentance and humiliation. Yet you have taken no oath, nor yet committed the sin *in foro exteriori* (*in public court*) you are culpable before God, and may possibly (so long as it is not manifest or scandalous) say with David, *Tibi solo peccavi* (*against thee only have I sinned.*) But take heed of continuing in that sin, or betraying the rights of the church; for if you quit any portion of your tythes, you are not only simoniacal but sacrilegious too, and consequently are tied to restitution; for sacrilege is against the first table, and the second too; but Simony precisely so considered, is only against the first; and therefore obliges only to repentance before God, not to restitution, unless it be by accident complicated with injury; which I do not perceive in your case.

Sir, I am in haste, because just at this time we are in a hurry about the reception of the Lord-lieutenant, and other public affairs. If any stone remains yet in your foot, if you please to write to me, I will give you the best advice I can. Your sin was very great, get quit of it as soon as you can, by a great and persevering repentance in all the parts and instances of it; and be diligent in your charge, and so make the best amends you can for your ill entrance. God of his mercy give you grace and pardon; a perfect repentance, and a peaceful conscience, which is the hearty prayer of

Your very affectionate friend,

in the Lord Jesus, JEREM. DUNNELL.

[N.B. This letter not proving thoroughly satisfactory to the person to whom it was addressed (*viz.* Mr. John Berry, of Barnstaple) the following was sent by the great and amiable prelate, a few months afterwards, to remove all future scruples, with respect to the living which had been Simoniacally obtained.]

SIR,

Dublin, Sept. 26, 1662.

I see that to take a scruple out of a tender conscience, is as difficult and painful as to draw the splinters of a broken bone from the tenderest flesh. And I see it happens to you as to the most nice consciences it happeneth often: you are so fearful of the evil, that you never think yourself cured till you forget that ever you were sick. But to the remaining particulars I give these answers:

I. For the custom of the exemption of some tythings. I see you are willing enough to believe it to be an old custom, that with a quiet conscience you may gratify the father. Take heed, lest your desire,

It should be lawful, do too easily pass into a belief that it is so, and do not be mistaken for an argument to prove it. But if you and the patron agree upon stating the case, and refer it to two lawyers, you will soon understand what is the church's right, and then you must proceed accordingly. If the church have the right, you must secure it to succession, and for your own right you may give it to whom you please. But you must not do it to the patron of the living, upon consideration that he presented you. If you do it *intuitu charitatis* (from an impulse of charity) in case he be poor; or for the sake of removing vexatious litigations, you may do it, so that your heart be right, and deceive you not; and always providing security for your successor, and to take care lest your example also be brought in to prove the exemption hereafter.

II. You say the benefice is now in the patron's dispose. If so, in case he present you *de novo* (afresh) upon a clear title, you may safely enter. But if you will be safe, the best advice I can give you is to confess your former faults to your bishop, in whose diocese it is, and if he enjoin you satisfaction, and absolve you, you are well, if you be truly a penitent before God.

III. You inquire what is to be done with the tythes already received by the patron? If you clear the right to be in the church, the patron is bound to refund the main profits. You may forgive your own five years, if your reason and your end be innocent; else it is not enough for you to warn him to restore. If you were sure in conscience that the tythes were your's, and yet could not recover them by law, then *monuisse sat est* (admonition is sufficient;) but because you know not till the law hath determined the main question; as soon as you know they are your due, so soon by virtue of that legal sentence you have recovered the main profits: and then in case you be inclined to part with them from yourself, get them to the church which hath been injured by the Simoniacal contract, and bestow them on the poor, or upon her structure and adornment; and if you respite a part it will be well. But so far as I perceive, all this is to little purpose: for if the patron (*hath*) the living now in his hand; and that he will not present till the cause of exemption be decided, all that you inquire, and all that I answer, will be *extra alias*—(beside the point.) I confess I do not well understand your letter, as to that part which you twice mention.

IV. For the point of keeping a living simonically gotten, I see nothing to alter from what I said formerly. You cannot keep it if your Simony be proved, or confessed, or notorious: but if it be secret, the punishments which by man's law are to be inflicted, cannot fall on you. But if you have really injured the church, in any way of material detriment, though but by accident, occasioned by this, you cannot be excused from endeavouring to make her amends. But for (*your retaining*) it I see no impossibility. 1. In case your patron present you *de novo*. 2. If the bishop absolve and admit you. 3. If the scandal be removed, which those that are private to the sin may (*stumble*) at; your enjoying that (*which was the effect*) of your sin.

V. But I add.—Although I know no law in force against you in

this so stated, so provided for; yet if you talk of CHRISTIAN PERFECTION (from which he is very far distant who hath not very greatly repented of, and made amends for so great a crime) then I am to tell you, that indeed it is better to cancel all your scores, all your grounds of doubting, and sit down in ashes till the church by a public sentence restore you, which in this whole affair is the safest thing I can advise.

Your's, &c.

JEREM. DUNENSIS.

(N. B. Mr. Berry did not follow the last advice of the venerable bishop. He quitted his living indeed; but instead of "sitting in ashes till restored by the church," he joined the non-conformists in erecting an interest to oppose its authority, and as far as possible to vacate its decrees, and suppress its orders. Whether by this, he "cancelled his old scores," or created new ones, is a point we must leave to the decision of others.)

OF THE CHURCH AND ABBEY OF CROYLAND.

To the Editor of the Methodist Magazine.

SIR,

THE insertion of the following account of the building of the Church and Abbey of Croyland, perhaps will afford some entertainment to some of your readers: it is taken from the Encyclopedia Britannica, under the article Architecture.

I remain, your's very respectfully,
Fleet-street, April 28, 1818.

J. S.

"ARCHITECTURE received great improvements in the 12th century, which indeed may be called the *Age of Architecture*: when the rage for building was more violent in England than at any other time. The great and general improvements that were made in the fabrics of houses and churches in the first years of this century, are thus described by a cotemporary writer:—"The new cathedrals and innumerable churches that were built in all parts, together with the many magnificent cloisters, and monasteries, and other apartments of Monks that were then erected, afford a sufficient proof of the great felicity of England in the reign of Henry I. the religious of every order enjoying peace and prosperity, displayed the most astonishing ardour in every thing that might increase the splendour of Divine worship. The fervent zeal of the faithful, prompted them to pull down houses and churches every where, and rebuild them in a better manner; by this means the ancient edifices that had been raised in the days of Edgar, Edward, and other Christian Kings, were demolished, and others of greater magnitude and magnificence, and of more elegant workmanship, were erected in their room, to the Glory of God." (Oraerie vital. Hist. Eccles. p. 788.)

As the prodigious power of religious zeal, whatever turn it happens to take, when it is thoroughly heated, is well known; it may not be improper to give one example of the arts employed by the clergy and

monks of this period, to inflame the pious ardour of the kings, nobles, and people, for building and adorning churches. When Joffred, Abbot of Croyland, resolved to rebuild the church of his Monastery, in a more magnificent manner, A.D. 1106; he obtained from the Archbishop of Canterbury and York, a bull dispensing with the third part of all penances for him, to those who contributed any thing towards the building of that church. This bull was directed, not only to the king and people of England, but to the Kings of France and Scotland, and to all other Kings, Earls, Barons, Archbishops, Bishops, Abbots, Priors, Rectors, Presbyters, and Clerks, and to all true believers in Christ, rich and poor, in all Christian kingdoms. To make the best use of this bull, he sent two of his most eloquent monks to proclaim it all over France and Flanders, two other monks into Scotland, two into Denmark and Norway, two into Wales, Cornwall and Ireland, and others into different parts of England. 'By this means, (says the Historian) the wonderful benefits granted to all the contributors to the building of the church, were published to the very ends of the earth, and great heaps of treasure, and masses of yellow metal, flowed in from all countries upon the venerable abbot, *Joffred*, and encouraged him to lay the foundation of his church.' Having spent about four years in collecting mountains of different kinds of marble from quarries, both at home and abroad, together with great quantities of lime, iron, brass, and other materials for building; he fixed a day for the ceremony of laying the foundation, which he contrived to make a very effectual mean of raising the superstructure.—For on the long-expected day, the feast of the holy virgins *Felicitas* and *Perpetua*, an immense multitude of Earls, Barons, and Knights, with their Ladies and families—of Abbots, Priors, Monks, Nuns, Clerks, and persons of all ranks, arrived at Croyland to assist at the Ceremony. The pious abbot, *Joffred*, began by certain prayers, and shedding a flood of tears on the foundation; then each of the Earls, Barons, Knights, with their ladies, sons and daughters, the Abbots, Clerks, and others, laid a stone, and upon it deposited a sum of money, a grant of lands, tythes, or patronages, or a promise of stone, lime, wood, labour, or carriages, or building the church. After this the abbot entertained the whole company, amounting to 5,000 persons, at dinner. To this entertainment they were all entitled; for the money, and grants of different kinds, which they had deposited on the foundation stones, were alone sufficient to have raised a most noble fabric. By such arts as these, the clergy inspired kings, nobles, and people of all ranks, with so ardent a spirit for their pious works, that in the course of this period, almost all the sacred edifices in England were rebuilt, and many hundreds of new ones raised from the foundation. Nor was this spirit confined to England, but prevailed as much in Scotland, in proportion to its extent and riches. King David I. alone, besides several cathedrals and other churches, built no fewer than thirteen abbeys and priories, some of which were very magnificent structures."

ANECDOTE OF A NEGRO.

To the Editor of the Methodist Magazine.

SIR,

The following Anecdote being so peculiarly interesting, I presume you will have no objection to insert it in your valuable Miscellany. I hope the perusal of it will cause many a philanthropic bosom to heave with joy, that the swarthy tribes of Africa are no longer liable as they were to be kidnapped and sold for slaves; and that so abominable a traffic as the Slave Trade is nearly put an end to.

I am, Sir, your's, &c.

ARVONIENSIS.

A gentleman on the American Continent, having purchased a slave, was not a little prepossessed in his disfavour, by the surliness of his aspect, and the closeness of his disposition.

One day, however, that Aurelias (for that was his name) was appointed to superintend the weighing off of some articles for exportation, happening to detect the fellows employed on the occasion, in an attempt to defraud his master, he gave such uncommon proofs of his fidelity, that the gentleman, who had been an accidental and concealed spectator of the scene, immediately sent for him, in order to inquire into his former circumstances.

Aurelias shook his head, but would have excused himself from replying, until his master's repeated interrogatories drew from him, "Ah, Sir, if me tell true, look like brag; if me lie, me be bad mans; me can, me no speak." The gentleman's humane curiosity was now strongly excited. "Do not," said he, with emotion, "conceal any thing from me; I must, I will hear." "Then," returned Aurelias, "your poor slave was gentleman in his own country, as much as black be gentleman."

How came you exposed to sale? Me trapan—revenge sad ting, Massa,—me trapan for revenge—but me no did bad action.

Have you any family? demanded the gentleman. Oh yes! (bursting into tears,) me wife, me children, but, (clapping his hands together,) they no slaves, cried he, *tank* God they no slaves.—Would not you be glad to see them here? said the gentleman. No, no, Sir, replied he, with great anguish, me no mind, me suffer, they no slaves. The gentleman was exceedingly affected by the generous concern with which he mentioned his family; and having paused a few moments—Well, but, resumed he, though you would not wish to have them here in the same condition with yourself, would you not be rejoiced to be restored to them and your own country? Pity, pity, massa, said he, falling at his feet, poor black feel, poor black feel, but me be slave, me wife dear, children dear, but good massa never leave, me will no cry, me serve, me *tank* so long as live.

The gentleman having informed himself of every necessary particular, and taking all the steps his benevolence dictated, one morning sent for Aurelias into a private apartment. You and I, Aurelias, said he, as he entered, must part, your grateful attachment merits the best return in my power; go then, you are henceforth free, and I have

ask, when you are re-established in your former situation, that you will believe the English to be sons of humanity. Never, never leave Massa again, exclaimed the faithful Aurelias. God no love man's wife; God love good man's wife, children; me serve, me serve, till I die.

Worthy creature, cried the gentleman, starting suddenly from his seat, receive then the reward of thy noble sentiments; behold, behold, throwing open a door, the wife and children you love, and be forever the friend of your happy master!

What pen could do justice to the scene; a whole family with rapture, with gratitude, unutterable, prostrate before their benefactor; he kindly raised them, bid them compose themselves, and told them that finding their unprovoked enemy still lived, and had the power to hurt them, he had contrived to get their effects remitted, and that they would be his neighbours.

RELIGIOUS INTELLIGENCE.

SUPERSTITIOUS CUSTOMS IN INDIA.

Extract from the Journal of the American Missionaries at Bombay.

We have witnessed a horrid specimen of the Hindoo religion. It was at a village called by the natives, Kamatapur, i. e. the town of the Kamatees, who are a Telinga people from the opposite side of the Peninsula. The affair took place at the temple of Kandoba, or Kandeh Roa, an incarnation of Mahadave in a human form, in which character he destroyed the demon Manimal. To this god, two persons, a man and a woman of low caste, made a vow. The man, as was said, made his vow and performed it, for the purpose of obtaining greater bodily strength and vigour, and the woman that she might obtain an offspring.

The vows were performed by making offerings to the idol, and by torturing themselves before the temple. The affair began with music and dancing before the door of the temple: or rather, by a barbarous jangle of harsh sounding drums and pipes, and by a sort of beastly play somewhat resembling the plays of dogs or monkeys.

After this, the offerings were made. They consisted of a small quantity of boiled rice, a few small cakes, several kinds of colouring stuffs or sacred paint, burning of incense, and a drink-offering of *toddy*, an intoxicating liquor taken from the palm tree, besides a number of other things, which were all placed on a little spot of ground previously figured by red lines variously intersecting one another.

After these offerings were made, the

sacrifice of a kid was performed. The person who principally officiated at the sacrifice, was an old man, almost naked, with long black hair hanging frightfully over his shoulders and face, around his loins a broad belt, strung with a number of bells, also bells around his ankles, and a heavy hempen rope for flagellation in his hand; making altogether a very horrid appearance. The kid was brought, and waved around the spot where the other offerings had been made. It was then seized by the demon-like man, who began to run around the car, which was the engine of torture; and, at the same time, to tear open with his teeth the throat of the kid, and to suck its blood. While he was doing this, the clang of music, the yell of the people, the crowding, howling, and pushing around him, exhibited a horrid and diabolical scene. After the monster had thus torn the kid, and drunk its blood, he was caressed and revered by the people, as a superior being; and they were as eager to touch him, as though the touch of him was sufficient to communicate some invaluable blessing.

The car just mentioned consisted of two cart wheels, upon the axis of which was perpendicularly erected a pole ten or twelve feet in length. On the top of this perpendicular pole, another pole of about twenty-five feet in length, was so fixed horizontally, that, by means of ropes fastened to one end of it, the opposite end might be let down to the ground, or

elevated at pleasure to the height of about twenty feet. Near the end of the pole to be thus elevated, was fastened on it a cloth, or a kind of canopy; and directly under this canopy was fastened a rope, for suspending the person voluntarily devoted to torture.

All things being made ready, a young man, loaded with red and yellow paint, came forward, preceded by musicians, and followed by a train; he began to circumambulate the temple, making a circumference of about thirty rods. After going round the temple several times in this way, two iron hooks, having each two prongs thrust through the skin and principal muscles on the small of the back, were made fast to the end of the pole, which was let down near the ground; instantly the ropes at the other end were pulled, and the poor frantic creature was drawn up to the height of about twenty feet, and there fastened. The music struck up, and a noisy group seized the ropes, fastened to the car, and drew it six times round the temple, mak-

ing the circumference as before-mentioned; the man, at the same time, scattering the dust of chunda-wood on the crowds under him. When he was let down, the people manifested the same desire to touch him, as they did before to touch the monster who had sucked the blood of the kid.

After this man had performed his vow, a female was suspended on the hooks, and drawn round in the same manner. She seemed to manifest greater fortitude and contempt of pain than the man; for while the weight of her body was entirely suspended on the hooks on her back, she voluntarily flung herself about by a variety of actions, which must have greatly augmented her sufferings.

After she had been drawn five times round the temple, she was let down, and led away, amidst the congratulations and applauses of the multitude. Thus the scene closed. Several others, it was said, stood bound by their vows to the same idol, to inflict the same tortures on themselves in the course of a few days.

MISSIONARY INTELLIGENCE.

Extract of Letters from Mr. JOHN HORNER
to his RELATIVES.

To the Editor of the *Methodist Magazine*.

DEAR SIR, Bath, Oct. 6, 1818.

I FEEL much pleasure in transmitting you a few extracts from letters lately received from my dear brother, as they will set in a clear and just point of view the peculiar circumstances of the station, at which he is appointed to labour as a Missionary, and the patient perseverance with which he is prosecuting his discouraging task, full of hope in Him, who "callesth the things which be not, as though they were." Besides the obstructions arising from the torpid apathy and subtle evasion, characteristic of the Hindoo character, and from the fashionable indifference manifested by Europeans, my brother was, at the date of his letters, tried by family affliction, from the delicate health of his two children, particularly the eldest, who had been for some time in a sinking state.—The first extract is from a letter to his parents, dated April 18, 1818; in which he says,

"In our Missionary work, though no very splendid success has yet appeared, we have ground of thankfulness and encouragement; daily improvement in the languages is *something*: I have begun to teach a few Hindoo boys English; as I do not expect any great benefit from this,

I have not been solicitous to get many pupils, and have refused several, as it would take up the time that must be devoted to the study of the country languages: I have also opened a school for Mahratta; a native schoolmaster is employed in teaching, under my direction; there are about 50 boys belonging to it;—I do not call by the name of *preaching* any conversations which I have held with the people; they will not allow you to say twenty words without some objection, or illustration drawn from their writings; so I firmly believe whatever has been called preaching on this side of India, ought rather to have been named *dialogue*;—but that is not without its use, if it excite inquiry. The means are comparatively nothing, the Spirit which accompanies them is all.

"Just now, not half an hour ago, two young Hindoos came to our house; one of them speaks a little English; he brought written on a bit of paper, 1 Cor. ii. 9, and asked me what those things were which "eye had not seen," &c. I told him they were the things in heaven. "But I can see heaven," said he. I answered him, "You can see the sky, and the sun, and moon, and stars, but no man can see heaven, for that is the place where God and good angels and the spirits of good men that are dead, live." "Our shasters say, that the spirit of man

like wind; is it so or not?" "In one sense, it is, as we cannot see the wind, nor our spirits; but strictly, it is not like it; for the wind is not capable of pleasure or pain, but the spirit of man can feel both, and must of necessity be sensible of one or the other; again," rejoined I, "our sasters say, that the soul of man can never die like the body, but lives forever; what do you think of that; is it true?" "To be sure, it lives, and goes into another body, just as you would leave an old decayed house, and go into a better." Here I prest him on the doctrine of transmigration, when he denied that they believed it; I quoted a verse of a Mahratta poem, saying, that all beings except Brumhu undergo 184,000 transmigrations. "O!" said he, "that is only written for the common people, others know better." After condemning it as a great sin to teach the people what they themselves did not believe, I explained to them the doctrine of the resurrection, shewing that there was no necessity of the soul's going into another body, as every one would have his own. After a little cursory conversation, they went away, saying that what I said was all very true.

"The London Missionary Society has lost another of their Missionaries by the death of Mr. Donaldson; he arrived in India only last September, and proceeded to the place of his destination, Surat; the climate not being suited to his constitution, he returned to Bombay, in February, and after removing to three or four different lodgings, came finally to our house, where he died, March 21st. At the desire of his widow I buried him the evening of the same day, and addressed the attendants on the subject; they seemed in general deeply affected; but, ah! how soon good impressions wear off, when not scrupulously preserved!"

In a letter to his sister Ann are the following remarks:

"The people are but weakly, and of course deaths are very frequent: there is something in their funeral ceremonies, that appears shocking to an European. Within an hour or two after life seems extinct, the body is swung on a long pole carried on men's shoulders, and had away to the sea-side, where it is burnt; afterwards the ashes are collected, and thrown into the sea. But the difference the most material and the most painful, is that which appears on a comparison of the religious privileges of England, and the almost total absence of every thing that resembles religion here. To see thousands assembling on certain days to offer

their devotions to a dirty idol, which is sometimes nothing more than a figure five or six inches long, or a stone smeared over with red paint; feasting the avaricious Brahmins, even if they starve themselves; and expecting by such means to obtain happiness in a future state,—all this and a thousand times more, shews that the Hindoos are sunk into almost the lowest state of moral degradation. Sometimes, in a moment of despondency, I sit down and think, 'Is it possible that all this abounding of iniquity and idolatry should ever be removed? Will the Gospel of God ever be firmly established and cordially received here?' Almost every thing appears against it; but in all, this is my consolation, 'The word of God shall not return void, but it shall accomplish his divine pleasure, and shall prosper in the thing whereto he sent it.'

"I have sometimes been afraid lest folks in England should form their ideas of Bombay as a Missionary station from the reports of other Missions. Such a comparison would not be at all fair. The advantages of the Ceylon Mission are such as we hear of, here; but that is all. Here one must make up one's mind to labour in obscurity, (as far as such a thing can be so,) and not have the satisfaction of seeing whatever success may follow.

"Though there is the absence of several desirable advantages, such as Christian friends, public countenance, and support, and others; still I feel no regret at having come to India. I firmly trust in the mercy and faithfulness of God, whose I am and whom I serve, and being conscious of the integrity of my motives in undertaking and prosecuting the work of a Missionary, I have no suspicion of my labour becoming vain and fruitless."

The following neat and natural sketch of the scene and character of his labours, occurs in a letter to his brother James, and cannot fail to excite much interest:

"The inhabitants of Bombay are a people of a strange language and uncouth manners; there is a mixture of eight or nine different languages spoken; but three or four principal ones, viz. Mahratta, Hindoostanee, Guzeratee, and Portuguese, are sufficient for general purposes, most of the natives understanding one or another of them. Should my life and health be spared, I intend, please God, to acquire all the knowledge I can of them; I have got some acquaintance with three of them already. The native books contain the most wild, foolish, and extravagant stories that can be conceived, abounding in witchcraft, fairyism, yogeeism, &c.: this might be borne; but

what makes it worse is, it all forms a part of religion; there is nothing too childish or impious to be admitted into the belief or practice of the Hindoos: the idols which they worship, are awkward, ugly images, painted in general red, and the faces of some of them are decorated with black streaks about the eyes and mouth, presenting the most horrible figure that can be conceived;—these are the deities to which millions in India daily pay their devotions; bringing offerings of rice, ghee, oil, money, clothes, &c. &c. for the use of the god, but in fact to be consumed by the officiating priests;—to such gods the deluded creatures make their vows, that if they will grant them children, or wealth, or health, they will make an offering of such and such things, or will give a dinner to so many Brahmins, according to their ability, and in general they are pretty punctual in discharging them. They do not like Europeans to be inquisitive about their worship, and are suspicious in an extreme. Some time ago I went into a Hindoo temple while the priest was burning incense before the idol; there was a horrid din of kettle-drums, cymbals, and other music, but as soon as I was noticed, every thing was stopped, and they desired me to go out; I waited for a moment to inquire about the god and so on, and a boy who answered me was sharply reprimanded by an old man, for not holding his tongue: finding they would not listen to any thing I could say, I thought it most prudent to retire. Such is their general character—close, reserved, and deceitful. To converse with them on the subject of religion, requires much prudence, patience, and openness; if they have any reason to suspect a secret design, immediately all communication is at an end. The obstacles in the way of the Gospel in this country are many and formidable, but the Bible declares, “Every valley shall be exalted, and every mountain and hill shall be brought low; the crooked shall be made straight, and the rough places plain, the glory of Lord shall be revealed, and all flesh shall see it together.” The certain prospect of good days to come cheers my mind under every circumstance; and my sincere endeavour is that I may not be an unfaithful servant in God’s vineyard.

“The dangers of the climate are rather great to European constitutions, though the heats are not so excessive as in other parts of India, and the sea-breezes which blow several hours every day, render the air very pleasant and cool. There are a great many venomous animals on the

island; serpents, scorpions, centipeds, besides musquatoes, a kind of goat, the bite of which produces as much pain as the sting of a bee; I have killed eight or nine serpents; one was a yard and a quarter in length; it had come into a bathing-room belonging to our house, and going to bathe as usual, I saw him lying in one corner; so, before he could escape, I got a pistol and shot him dead on the spot: here are also bats, whose wings, from tip to tip, are a yard wide; rats as large as rabbits, and many other animals, which in these warm latitudes grow to a much larger size, than in colder countries.

“We have not many acquaintance among the Europeans in Bombay, only one or two families, &c.”

I must not close this letter without informing you that within the last week I received a packet from my brother, inclosing, among other specimens of Christian Indian literature, the very interesting present of a translation made by himself, and beautifully written with his own hand, of the story of Bel and the Dragon, in Mahratta. The selection of this first essay appears to me to be as judicious as the execution of it is creditable to his industry and zeal.—I am, Sir, your’s, &c.
W. G. HERRIS.

Extract from Mr. Squance’s Journal
(Concluded from page 788.)

Lord’s Day, 25th. As brothers Erskine and Osborne are to leave us to-morrow: we to-day received the sacrament together previously to our parting. It was a season which we shall long remember. God abundantly refreshed our souls; and I believe we shall go forth with renewed vigour to labour in the Redeemer’s cause. 26th. This morning at four o’clock, our dear brethren Erskine and Osborne, with sister Osborne, left us. We had a profitable prayer-meeting together before their departure, which we commenced at three o’clock. We felt a sweetness which none but Christians know in commending each other to God. Since we have been together, God has made us a mutual blessing; and brother and sister Osborne left us, praising God for having been providentially detained at Jaffna.

27th. We had a prayer-meeting instead of the class. None of our friends were absent, although two of them have just received intelligence of the death of a very near relative. They have lately had their souls so much blessed of God, that they are able to submit as Christians. They gave us this evening a remarkable proof

of the power of religion to support the mind under the most painful trials. They said, that had they received the account a few weeks sooner, it would have been more than they could have borne; but God having so abundantly prepared them by the manifestation of his love to their souls, they were melted with cheerfulness.

29th. I went this evening with much fear and trembling to preach in Portuguese; but I never had more liberty, or saw more visible effects attending the word. Many were bathed in tears, and I trust the fruit of this night's meeting will be seen after many days. 30th. I have been glad to hear that last night's sermon has been a subject of much conversation among the inhabitants of the Petrah to-day. "But there is a division among the people." Some say the Missionaries are good men; others that they are deceivers. I am thankful, however, that the preaching is beginning to produce any effect, for in time past they have generally sat as unaffected as stones.

Lord's Day, Feb. 1st. I preached in the forenoon from Heb. vi. 1. I have seldom felt happier in my soul. One young man was so impressed, that he was unable to stand up during singing: (he has since begun to meet in class.) Brother Carver preached in the evening, and afterwards we had such a season at the sacrament, as, I believe, will never be forgotten. The world may think us miserable; but had they seen, and could they have entered into our enjoyments this evening, they would have exclaimed, "Happy art thou, O Israel! who is like unto thee, O people saved by the Lord!" 2d. A large congregation, chiefly natives, attended our Missionary prayer-meeting this evening. Those who prayed, felt power to wrestle with God for the enlargement of the Redeemer's kingdom.

3d. I this day completed my 28th year. O what a cumberer of the ground have I been! To how little purpose have I lived so many years in the world! I have had to-day affecting views of my great unfaithfulness, which have led me to dedicate myself anew to him, whose goodness has followed me all my days. While doing this, I feel inexpressible happiness in knowing that God accepts my offering.—Many of our members having removed, our class this evening was but small; we found, however, that where two or three are gathered together in the name of Christ, he is in the midst of them.—One went away deeply distressed, and resolving not to rest till her soul was set at liberty.

4th. The person who went away in such distress last night, came to-day with joy sparkling on her countenance, to tell us, that God had burst her bonds asunder. Some of our other friends having called on us, we spent the evening in praising God together.

Lord's Day, 8th. This has been an interesting and profitable sabbath. At the Sunday school I was much pleased with the manner in which the children repeated their lessons. After they had finished, I delivered an exhortation to them; several of the young men and boys were so affected, that it quite laid hold on my feelings, and prevented me from being able to proceed. I prayed with, and dismissed them, with every appearance of serious impressions on several. 9th. We formed a class this evening of those young men who have lately been seriously impressed. We had a profitable time with them, and believe that our endeavours to do them good will not be in vain. Their number is but small, being only five; but two or three of them are very promising young men, and should they embrace religion with all their hearts, we may hope to see them become useful to others. It is on young men of this description that we build our greatest hopes, under God, and from them we expect to see the gospel spread among the natives. Being acquainted with the English language, they may acquire knowledge with greater facility than others; and as they know the native languages they may make it known to the heathen. May God fully bring them to the knowledge of himself!

10th. This evening we met the first class that ever I saw since leaving my native land, in which every member had found peace with God. While meeting the class my soul was so happy that I was ready to exclaim, "Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation."

12th. I, this morning, for the first time, laid aside my book, and preached extempore in Malabar. Had it not been for the great affliction I experienced on my first arrival, I should have done this before; but, perhaps, I have learnt more in the school of affliction to qualify me for usefulness, than if I had acquired the language more speedily. Though it has often been the cause of painful feeling to my mind, that I was not able to go forth and publish to the people, in their own tongue, the unsearchable riches of Christ; yet it is probable if I had not been afflicted I should not have known so much of God and myself as I now do.

And, without the life of God in my soul, what profit would it have been to me or to the world, even though I could have spoken with the tongues of men and of angels? I preached in Portuguese in the evening, from Heb. iv. 7, many seemed impressed with a sense of the importance of Divine things; but the high prejudices which they have imbibed from the Dutch church, makes them shun having any close connexion with us.

15th. I preached in the morning in English, visited a school a little way in the country in the afternoon, and delivered a short exhortation in Malabar. Brother Carver preached in the evening. We proved the truth of the Divine promise, "They that wait upon the Lord shall renew their strength." 16th. We had an addition to our new class of three; all of them give us the greatest encouragement to hope that they will cleave to God. They seem quite determined to flee from the wrath to come. 19th. Our Portuguese congregation increases very much. To-night our chapel was crowded, and many were deeply affected while I explained and applied, "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners."

Lord's Day, March 1st. Our congregations were larger than usual to-day. At the sacrament in the evening, the powerful and gracious presence of Jehovah was felt in a remarkable manner. I felt so much of heaven in my soul, as I think I could not enjoy long, without its bursting the clay tabernacle. I never had more enlarged views of Divine things, or saw more clearly the efficacy of the Saviour's blood to cleanse from *all* unrighteousness. "O may I to the utmost prove this gift unspeakable." 2d. I have been much indisposed in body, but my soul has been comfortably stayed on God. We felt much of the Divine presence at the Missionary prayer-meeting in the evening.

3d. I left Jaffna very early this morning, with my little family to come to Point Pedro. We remained at Puttoor a few hours, and I spent some time in conversing with a few natives, who appeared willing to receive instruction. We arrived at Point Pedro, about 4 P.M. much fatigued by being so long in the heat of the sun.

[Mr. Squance adds, by way of post-script, to his sister, "My soul lies in the dust before God, when I think of my great unfaithfulness; but in general I am happy in my work. The Lord is my portion: I am happy in his love, and pressing on for greater attainments in holiness.

I am all athirst for an out-pouring of the Spirit; and sometimes have most blessed anticipations of perfect love. My dear partner is a great blessing to me; by her great devotedness to God, she is often a means of quickening my soul. Our little boy is getting on well. Oh! that as he grows up he may become a pillar in the church of God."

WEST INDIES.

Extract of a Letter from Mr. JAMES CATTS, to the COMMITTEE, dated Port au Prince, June 16, 1818.

MR. BROWN desires me to say, that he has forwarded a letter, No. 11, dated June 8th, by the Hope, of Liverpool, and that he received your's of Feb. 21st, the same morning.

Thursday, May 14, I went to a place called *Morne a Chandelles*, (this is the name given to the mountain, the plantation is called *Santo*;) situated about five leagues from Port au Prince. I spent part of the afternoon in catechising ten or twelve persons that were assembled. And in the evening preached to about a hundred people. They were attentive, and behaved with decency. This seems to be rather a polished part of the mountains. I preached again early the next morning to about half as many as had attended the preceding evening. As soon as the service was ended, I hastened back to town. There are several in this place who appear to have received serious impressions; many of them have frequently heard preaching in town. The man at whose house I preached, told me what I was there, "Since we heard preaching, we not well in stomach, (they always use this expression for *heart*;) we seem to want something, we have not got."

Monday, 25, same month, I went to *Fort Jacques*. This place takes its name from a fortification, which is situated on the summit of the mountain. The Commandant of the Fort, through whose invitation I went, received me into his house, where the people assembled to hear the word. Many came early in the afternoon, so that I was engaged most of the time till preaching, in catechising, and protesting against little pieces of superstition. We have frequent opportunities of entering largely upon this subject, as people often apply to us, either to hear what is our opinion about such things, or to show us how religious they are. The authority which we bring in favour of our declarations, which is the word of God, and the arguments we use, taken from the same source, seem to

convince many of the absurdity of such things. The next morning I preached again. I had finished by day-light, and immediately returned to Port au Prince. The difference of climate between the capital and that mountain at this time of the year, exceeds by far what I expected; certainly expected to find it pleasantly cool, but instead of that, I found it inconveniently cold all the time I was here; the cultivators had a large fire, at which they were warming themselves, both in the evening and early in the morning. This place, I think, cannot be above ten miles from the capital. They were surprised in those parts, to find, that I was in the habit of eating. A colonel in the army told me very gravely, that he thought we were not under the necessity of eating like other men, and that other people had assured him it was a fact. He was greatly surprised, when I told him, that I must eat as well as other folks to keep me alive; so much so that he could not refrain from repeating it, whilst we were at breakfast, between two and three in the afternoon. The people in these parts are certainly in a most deplorable condition; without the knowledge of God, and lost to all sense of morality and decency. The little I heard of their conversations was sufficient to prove their great want of the gospel of the Son of God. O how degraded is the human mind! I sighed over them, prayed for them, and endeavoured, though feebly, to discharge my duty towards them. However, thanks be to God, they seem inclined to hear his word.

On the Thursday following, I went to another plantation in the department of Morne à Chandelles. It rained the whole day, so that but few attended preaching in the evening, and many of them the same that heard me at the habitation Santo.

I think, on the whole, that our prospects of usefulness, both in town and country, are promising, considering the particular circumstances of the country: a land where popery has reigned ever since it was discovered; where superstition and ignorance have had an unbounded sway; and where prejudice captivates the hearts of many. We may freely go to any place: more than that, every time we go into the mountains, it is by the request of the people. Our visiting the country parts has not only produced a spirit of inquiry among the cultivators, but brought many of them, who were not in the habit of doing so before, to attend preaching in town as often as

they have an opportunity. We presume to hope that Satan's kingdom has begun to shake. The lion has begun to roar, though not immediately at us; the people begin to experience, that they that will live godly in Christ Jesus must suffer persecutions; but he that is with them, is greater than all they that can be against them. May that God, who, we trust, has commissioned us, and sent us forth, and who has brought them to the knowledge of the truth, keep them, and us faithful to the end. How pleasant it is for us to reflect, that, added to the precious promises of God, the prayers of thousands are offered up to him in behalf of Missionaries and the work of God in foreign parts! And are they not praying for Hayti? O, yes, they are, and they will still continue to pray for it, until they see the kingdom of God established in it, or they are called to meet their reward. I see the need of being entirely given up to this great and very important work; of inwardly, as well as outwardly giving up all for Christ. It is my earnest prayer, begging that you would not forget me in your addresses to a throne of grace; but pray that God may enable me to do it fully; and that my body, soul, and spirit may be devoted to his service.

Extract of a Letter from Mr. J. BROWN, dated Port au Prince, July 27, 1818.

I MENTIONED our purpose to administer the sacrament to our society. It was done last night. Previous to this, in addition to the catechism on the subject, I took an opportunity of conversing with each individual in particular, to instruct them in its nature, &c. Nearly the whole congregation were spectators, and nothing could exceed the devout and orderly deportment of the communicants. The greater part of the females were habited in white. The Lord was present, and I hope the impressions then made will not soon wear off. Notwithstanding the slackness in our congregation, which I hope will be but temporary, and is caused, as far as I can judge, from the present disturbed state of things, yet I am of opinion that the work of God continues to strike deeper its roots here.

Extract of a Letter from Messrs. WHITWORTH & COLMER, to the COMMITTEE, dated Road Town, Tortola, July 14, 1818.

DEAR FATHERS AND BRETHREN,

You will perceive by the minutes of

the last District-Meeting, that we were appointed to labour together in this island, in conjunction with brother Jackson. We entered upon our work, we trust, in the spirit of missionaries; depending upon the Great Head of the Church for assistance, we went forth into the vineyard, and, we trust, we have not laboured in vain. Our dear brother Jackson appeared for a time to sink under the effects of his trying affliction, in St. Vincent's, last year; but we soon rejoiced to see that his health took a favourable turn, and he promised to be an acceptable and useful labourer with us in the church. We were cheerfully going on hand in hand, when, to our inexpressible grief, he was called from us, by our Chairman, to supply the want of the distressed Society in St. Bartholomew's, owing to the long delay of the missionaries, who were expected out immediately after the District-Meeting, but who, we are unhappily informed were wrecked upon the French coast. That there is a God who reigneth in the earth cannot be doubted by him who credits Divine revelation. These things, instead of staggering our faith, confirm us more fully in the persuasion that Christ is "Head over all things to his church."

Yet, when we consider, the people were crying, "Come over and help us," and that the hearts of God's servants were fully engaged to obey the call, we are constrained to exclaim with the apostle, "How unsearchable are his judgments, and his ways past finding out." Mr. Whitworth, and Mr. Jackson (prior to his removal) paid a visit to our friends in the Danish islands of St. John's, and St. Thomas's, for the purpose of inquiring, like Paul and Barnabas, how they did, and exhorting them, with full purpose of heart, to cleave unto the Lord. In St. John's, we have an excellent little Society, and though they cannot meet together publicly, yet they have permission to hold family worship. Messrs. W. and J. cordially embraced the opportunity of preaching to the several families, and of administering the sacrament. These were refreshing seasons. With what joy beaming in their countenances, and tears trickling down their cheeks, did they testify their gratitude to God for even *these* means. In St. Thomas's, our poor people are not so highly favoured. Whether it be lenity in the former case, or excess of severity in this we cannot say; but they dare not be heard to sing or pray in their families. Messrs. W. and J. arrived early in the morning of the 14th of May, reported themselves at the pub-

lic office, according to law, as Methodist Preachers, who were come not to preach, but to visit their friends, and return the following day. In the course of the day they visited all the free people, at their homes, gave them suitable instruction and advice, and commended them to God in prayer. In the evening the little society met at the house of one of the friends, where it was supposed they could not be suspected of meeting for the worship of God. O! if you had seen them, how they stole together, afraid lest any one should see them; and lest the blowing of the wind was the indication of the approach of some of their enemies to disperse them. Messrs. W. and J. prayed with, and exhorted the people, but they did not dare to sing, nor talk so loud as to be heard without. Their earnest looks, deep sighs, and hearts and eyes lifted up to heaven, made such an impression on the minds of the missionaries, as they will not soon forget.

Our societies, under our more especial care, are in a growing state, both as it respects an increase of number, and a state of grace. We cannot rejoice in any particular out-pouring of the Spirit, or in any remarkable conversions to God, but our societies in the Virgin Islands are, perhaps, in a better state than they ever were. The labours of our predecessors were blessed in lopping off the branches that did not bear, and the remaining branches seem to bear fruit more abundantly. The unsound foundation on which some had built being removed, the rest are building gold, silver, and precious stones, upon the only true foundation that is laid, which is Jesus Christ. We rejoice that we can say, that they, as wise master builders, have laid the foundation, and that we are building thereon. But we wish to receive the caution of the apostle, "Let every man take heed how he buildeth thereon."

We have great pleasure in informing you, that our Sunday School, which has been established some years, is in a thriving state. We are acting upon the Lancasterian plan, as near as possible. Several children have been added, and many are making pleasing progress in learning. One of them, a child about ten years of age, lately died a witness of the saving grace of the gospel. She had been remarked for her seriousness and devotion. When taken ill, she sent for us to converse and pray with her. She frequently expressed her faith and hope in her Saviour. The day preceding her death she received the sacrament, at her particular desire. Having explained to her its ne-

ture, we proposed several questions to her, and her replies were such as amazed us. "How do you expect to be saved?" "All tru Christ." "Are you afraid to die?" "No." "What makes you not afraid?" "Because me will do to heaban, and be wid Jesus." "Do you wish to be better?" "No, for me tink me would den fall into sin." "Do you love Jesus?" "Yes, wid all my heart, for he die for me, wicket sinner." "Who told you these good things?" "Me hear de minusta at de chapel, and me hear it in de Sunday school."—A few hours after, this little negro died happy in God.

Our labour is exceeding great, for while we know that many precious souls in the Virgin Islands are comparatively destitute of the Word of life, we are constrained to exert all our strength to visit them. Many of these poor creatures can only hear a sermon once in six weeks. One little island we can only visit once in three months. We want more help. O! that the Great Head of the Church would send out men full of holy love and zeal, to direct these outcasts of men, to the Lamb of God, who taketh away the sin of the world.

We are determined to employ all our time and talents in the glorious cause in which we are engaged. We admire the doctrines and discipline of our excellent Connexion; and we know that while these are regarded, the Divine blessing will attend our labours. We ardently pray that your noble efforts may continually prove successful in the conversion of many souls.

Extract of a Letter from Mr. W. J. SHREWBURY, to the COMMITTEE, dated Grenada, July 18, 1818.

In my last I informed you of my appointment to Grenada, by our District Meeting, the state in which I found the society on my arrival, and what were my prospects of future usefulness. Having heard about that time of Mr. Ross's kindness to my predecessor, Mr. Lill, I applied to him, and obtained permission to preach on his estate, and three others that are under his direction. Application was likewise made to two other gentlemen of Grenada, who had estates contiguous to the town, who readily acceded to our proposal. So that for three months past, there have been six estates under the care of the missionary, besides the society in town. It was impossible, with only one missionary, to attend the country places more than once a fortnight, and then only on a week evening; which left no opportunity of

forming societies in the country, without which no lasting good could be done by our preaching. I cannot, therefore, but acknowledge the hand of God in sending us help to this island, just at the time when an open door appears to be set before us, and a greater opportunity is offered of extending the gospel in Grenada, than has ever been known before. Brother Goy arrived here safely, and in good health, the 16th instant, and will, no doubt, be rendered very useful amongst us. His heart appears to be set on the great work of saving souls from death, and he designs to be, in the fullest sense of the word, a labourer in our Lord's vineyard. It shall be my care not to damp the fervour of his zeal, but to restrain him from too great exertions, till he has been some little time used to this climate. We hope to be of *one mind*, and of *one spirit*, being deeply sensible that much of our success depends on our union with each other. Suffice it then to say, we are one; and our determination is the same, to "know nothing amongst men, save Jesus Christ, and him crucified." I forbear enlarging, as we purpose to send you a joint letter, giving you the fullest account of our labour, and prospects of success.

Extract of a Letter from Mr. TURTLE to the COMMITTEE, dated Nassau, New Providence, June 12th, 1818.

KNOWING how much the cause of missions, and the welfare and prosperity of the brethren employed in that great work, in various parts of the world, lie upon your hearts; and that my dear fathers composing the committee are ever longing to hear from them, concerning the success of their labours amongst the poor heathen unto whom they are more immediately sent, I with pleasure of mind and heartfelt gratitude to my heavenly Father, hasten to inform you of my safe arrival at Nassau, in health, on the 3d of June, after a voyage of eight weeks and four days, which was much longer than I expected when I left London.

We went on board, as I wrote you, from Gravesend, on Saturday evening, the 4th of April, and got under weigh early the next morning; but it soon after became calm, so that we made but little progress, nor indeed did we for some days, the wind being contrary; so that it was Thursday noon before we got into the Downs, when it was rather rough, as it had been for two or three days before, the sea running very high. Sun

day morning, the 12th, the wind becoming fair, we got under weigh, and left the Downs, and made some considerable progress; but afterwards were obliged to put back, the wind becoming contrary again; but in the course of the night it became more favourable, and we were enabled to get on our way. We left the English Channel early on Thursday morning, the 16th, with a fair and fresh breeze, running seven or eight knots an hour, and with the prospect of its continuance. I felt rather keenly at the idea of leaving my native land, and all my kind Christian friends, connections, &c. but soon found relief from the consideration that I was where the Lord would have me be, (of which I never was perplexed with a doubt for a moment) and was going upon the most glorious errand that mortal man is capable of, even of preaching to the lost sons and daughters of Adam, a free, full, and present salvation, with the precious promise of Jesus, "Lo! I am with you always, even unto the end of the world." I was enabled to believe in this promise, and I soon felt my soul happy in God, and earnestly longed for the time when I might enter more fully into my great work, and spend and be spent for the salvation of precious souls, which I can say is my one desire and chief joy, next to the love of God shed abroad in my own heart by the Holy Ghost, which indeed forms the great and actuating principle of the whole.

I could not but praise the Lord for my very comfortable situation on board, as it respected the kindness of the captain, and the friendship which the passengers manifested towards me. It is impossible for me to speak in too high terms of Captain Mitchell; he paid me every attention, and was in every respect to me kind and agreeable; so that if I crossed the Atlantic twenty times, I should never desire a better captain. I spoke to him about preaching, and he told me that with all pleasure he should consent to it, whenever it was convenient, (referring to the weather;) accordingly I preached six sabbaths out of the nine that I spent on board; the other three, that is, the two first and the fourth, I was not able, because the duty of the ship called their attention. The passengers seemed very willing, with all on board, to attend the word; and while hearing appeared to be very serious and attentive; and after I had done, expressed their approbation of the truths which I delivered. I endeavoured to render myself familiar with the sea-

men, with which they seemed much pleased; and as you may be assured, I attempted to lead their minds to God, and the things of another world. I frequently read to them, and gave them such tracts as I thought were suitable to their characters and situations, for which they all seemed very thankful, and promised me they would be sure to read them, which I believe they did. So that I think, through the Divine blessing, they will at least get their minds enlightened, and their judgments informed in the things of God. With regard to the state of my mind while in this comparatively secluded situation, I can say, that in general I never was so happy in my life before. I was enabled to preserve in my mind, in some humble measure, a constant sense of the Divine presence; found nearness of access at a throne of grace, and a holy longing desire to be fully sanctified, and set apart for God and his glorious cause. Indeed, upon the whole, I never experienced such a fixedness of mind, and pleasing satisfaction relative to any of my former undertakings in life, as I did in the present. And now I am arrived, I still feel the same sentiment; and humbly trust I shall have to bless the Lord for ever calling me to the work of a missionary, which has so long been my longing desire. I do not mention this through pride or vain glory, but from a feeling sense of the Divine goodness towards me.

We spoke several vessels during the voyage; and on May 22d, were boarded by a Venezulean privateer, after having chased us about four hours. The captain was rather apprehensive that they would plunder us; but they only sent one of the officers on board, who requested a sight of the bills of lading, asked for a piece of pump leather, and some newspapers, and went away; at which time an American brig came up, which they boarded, and kept in hold till nearly dark, taking some water from them, and as we supposed, buying some stores. I would just observe, from the time we left the British shore, till we made the land at St. Jean's Point, about sixty miles from Nassau, our distance by log was about 4500 miles: and I have with gratitude to God to say, that with the exception of a little sickness before I got to the Downs, and a pain in the head at different times, I never enjoyed a better state of health in my life than while on board.

Upon my landing at Nassau, Mr. Dushie, one of the passengers, and the owner of the vessel, very kindly intro-

luced me to Mr. Rutledge, who received me with every mark of christian affection; and seemed quite rejoiced that the Lord had sent me at that time, as brother Turton was called to his reward, and they stood in much need of help.

I found brother Moore, who is travelling in Nassau this year, very well, who also was quite rejoiced to see me, as were also all the friends. Messrs. Rutledge and Moore went with me to the government-house on the Thursday, the day after I landed, and appeared before the President to obtain my license; which was accomplished with great facility, with the kind caution to take care of my health. I exhorted twice the remaining part of the week, and preached for the first time on Sabbath morning, at what is called the East Chapel, and in the afternoon at the west, to a very crowded, respectable, and attentive congregation. I find that my station is for Eleuthera this year. I hope soon to embark for that island; but the friends wish me to continue here a little time, that I may get inured in some measure to the climate.

Extract of a Letter from Mr. J. FISHPHOL, to the COMMITTEE, dated Charlotte Town, Prince Edward's Island, July 7, 1818.

I HAD contemplated writing much sooner; but a long and fatiguing journey to our annual District Meeting prevented. Many casualties, and much unpleasantness, are connected with travelling in this country: yet through Divine Providence I am brought safe to my new station, after having suffered much from contrary winds, being driven back three times; and in humble dependence on God, have entered on my ministerial labour. It is with mingled feelings of gratitude and praise, that I have to inform you of the good work of the Lord in this field of the harvest. The last year has been the most fruitful of my labours, I ever witnessed. In Tryon and Bedeque, the Lord has been pleased to manifest himself in an eminently gracious way. In a former letter to the Committee, I stated the many disadvantageous circumstances under which I had to labour, when I entered on my work in that place. The breaches have been healed; the prejudices of the people greatly removed; many who were hostile, have become our friends, attached to our interest, and promoters of our cause: so that peace is restored. In addition to this, God has added prosperity to peace: many dark minds have been enlightened, and hard hearts soft-

tened. The last night of the old year was a memorable time. In this place I have fruit for my labour: may the Lord ride on conquering and to conquer. In Charlotte Town we have been re-establishing a Sunday School. But we are at a stand for a few books: we have not money to purchase; and if we had, they could not be obtained. I hope you will feel disposed to help us in this instance. The Committee having directed our attention particularly to the rising generation, and as we are now giving operation to their plan, I hope they will now give energy to our operation.

I have now to lay before you another important case. In this place a chapel has been erected about three years: it is still in a very unfinished state, and suffering much injury from the weather. The situation of the people in this place is such as to render it impossible to support a preacher, and do any more at present toward the building. You are aware of the severity of the winter season in this country; that you run great danger of colds if your place of worship is not well secured. Now this is not the case; our place is not yet plastered. This place is of importance to us; it is the capital, the key of the island: our congregations are good, and would be better if our chapel was only comfortable. The people may attend in the summer as it now is; but in the winter we must lose a part of our congregation. I feel under these circumstances, and hope, if possible, you will help us. I am aware, it is only under particular and pressing necessity that the Committee can assist us as to chapels; but I remember to have seen a letter from a brother who was then Secretary, who stated, that though they could not allow the preacher to draw for the chapel, yet they felt disposed to help him as to support. If you could consistently allow us to appropriate any of our collections to the chapel, this year, we think we could struggle through. As I ever feel responsible to you for all I do, I do not wish to move one step without previous advice. I thank God, my health is good, and I feel my heart is in the work, and hope God will crown my labour with increasing success. I know God is with me, for I feel his Spirit dwelling within me: yet I want a closer walk, and more heavenly frame.

Extract of a Letter from Mr. J. STRONG, to the COMMITTEE, dated Bedeque, Prince Edward's Island, August, 1818.

I embrace this opportunity of writ-

ing you, now I am settled in my new appointment. In my last circuit I spent two years; and in some respects two of the most comfortable years of my life. The people behaved remarkably kindly to me; and evidenced that kindness by every where receiving me as "the servant of the Lord," and as a servant sent from God unto them; by flocking to hear his word, at all seasons, and in all weathers; and by cheerfully administering to my necessities, as far as the Lord had prospered them. These marks of their affection, together with the blessing of the Almighty upon me, enabled me to go forth in his name, and to labour with pleasure and profit in his glorious cause. Yes: I can truly say, that while I have been endeavouring to water "God's heritage," God has often made my soul as "a watered garden, and as a well of water, whose waters never fail." And as far as I know, I have laboured according to the grace given unto me, to preach the truth as it is in Jesus, the whole truth, and nothing but the truth. Yea, I have lived in the truth myself, and found comfort from it; I have seen it to be effectual, to the pulling down the strong holds of sin and Satan in a variety of cases; and I hope to die in the same faith, and to find it "the power of God unto my salvation:" I mean to preach the same doctrines, the Lord being my helper, during the whole remainder of my life, wheresoever my lot may be cast; for, as a certain good man once said, "I am not weary of the work of the sacred ministry; I have indeed often been weary in it, but never of it." I bless the Lord, that ever he counted me worthy, putting me into the ministry; and particularly that ever he called me to preach abroad "the unsearchable riches of Christ;" and that ever he enabled me to take up my cross, and turn my back on father, mother, brothers and sisters, that I might carry "the glorious gospel of the Son of God," unto precious souls in America, many of whom are settled deep in the wilderness, along the banks of unfrequented rivers, and on the shores of bays and creeks unknown to the rest of the world. For such distinguished favours, I believe I shall have to praise God to all eternity, if faithful unto death. It is true, that in the prosecution of the Lord's work, I have been often exposed, and danger and distress have stared me full in the face. Sometimes I have been lost for hours in the lonely woods, and knew not where to go: sometimes have got my horse swamped, and in danger of losing

him: sometimes very much exposed in crossing rivers and creeks, and twice I have broke through the ice in the winter season, when the water has been two or three fathoms deep. But "hitherto the Lord has helped me," and the language of my soul is, "none of these things move me, neither count I my life dear unto myself, so that I may finish my course with joy."

During my labours the last year, the Lord was pleased by death to remove two of our female friends from us, and they now rest from their labours. Our loss is their gain. One, whose name was Creamer, had been a member of the society for some years; and, I believe, adorned the doctrine of God her Saviour in all things. In her afflictions, which were very severe, she expressed great confidence in her Redeemer, cheerfully committed her large family to him, who saith, "leave thy fatherless children unto me," and went off the stage of life rejoicing in hope of the glory of God, with a triumphant and unspeakable joy. The name of the other was Hannah Moor, a young woman, and lately from England. In her life, she manifested the power of godliness; and by her uniform and exemplary conduct, gained the esteem, not only of the society, but also of those who were strangers to the inward and supporting grace of God. Her afflictions were not of an ordinary nature; they were uncommon, and of long continuance: but the Lord did not lay more upon her than she was able to bear. A more patient sufferer I never beheld, and perhaps never shall. She opened not her mouth by way of complaining, but rejoiced even in tribulation also. It was impossible to be with her for many minutes, when she was not either praying to, or praising God; speaking of the dealings of God with her; her confidence in him, and her assurance of glory, immortality, and eternal life, till the Lord having sufficiently tried, took her to himself, to behold his glory, and inquire in his temple. All the society, and many very respectable inhabitants attended her funeral; and on the Sunday evening I endeavoured to improve the solemn occasion, in a sermon from Revelation xix. 13.

"O that without a ling'ring groan," &c.

I have nothing more to add at present except my love to all the brethren.

Extract of a Letter from Mr. LEIGH, Missionary, to Mr. BENSON, dated Sydney, New South Wales, Nov. 1817.

DEAR SIR,

Having read copies of the enclosed letters to some of my friends in Sydney, several of them requested me to copy and send them to you. I have complied with their request, and refer it to you, whether to insert them in your widely circulated and edifying Magazine.

I am much obliged to you for your kind letter. Believe me, Sir, it was one in season. I have been in this distant part of the world more than two years, without having the pleasure of speaking to one Methodist minister: nothing but the grace of God could have supported me. But adored be that Saviour, who has said, "Lo! I am with you always."

I have often thought of that expression, "Two are better than one." Yes, Sir, I have learned more of the value of a brother, with being alone, than, perhaps, I should have done even if I had continued in England, where I had the privilege of sitting with you and other brethren, at the breakfast table in London. I little thought that I should have to be alone for nearly three years, to watch alone as a sparrow upon the house-top. This experience has taught me to hearken unto, and value the direction of our blessed Saviour's plan and conduct; when he sent forth his messengers into the world, he sent them two and two, into every city and place whither he himself intended to come. Yet I rejoice in that I am not alone, for the Lord is with me.

I have the pleasure to inform you, that on the 7th of October, 1817, I opened a small Methodist Chapel, which has been erected by one Mr. John Lees in this colony.

While I stood and beheld a number of carts, laden with persons who were driven to attend the opening of the Chapel; I thought of the account given of the American Methodist meetings. The place was well filled with attentive hearers. I preached from Psal. exxvi. 3, "The Lord hath done great things for us, whereof we are glad:" from which I spoke of the great things the Lord hath done for us.

The people were not willing to leave the place. In the evening we kept a prayer-meeting in the chapel, to plead with God for the prosperity of his cause, especially in that place. It was at this time I wished for your and my brethren's presence, to join with us in humbling ourselves before God, and in praising him for

the great things he hath done for us in New South Wales; yes, Sir, my thoughts flew 14,000 miles in a moment, and recollected the happy seasons I had spent in England and was constrained to say, "Truly, *Jacob's God is here.* Are not these the beginning of good days?" And, be assured, if you will send us more missionaries, you shall see greater things than these.

I am in good health, (the Lord be praised,) and desire nothing besides the prosperity of the mission, holiness of heart, and a meeting for heaven. Pray for me, who am the least of all missionaries.

I hope, Sir, that you will favour me with more letters. Please to remember me to all the members of our Committee.

I remain your brother in the
gospel of the Son of God,

SAMUEL LEIGH.

SOUTH AFRICA.

By letters received of late from Messrs. Shaw and Edwards, we learn that they continue to labour with success among the Namacquas, many of whom regularly attend their ministrations, receive the word with all readiness of mind, and give satisfactory evidence of being under good impressions, and even of being made new creatures in Christ Jesus. About 30 have been lately baptized, and, it is hoped, have sincerely devoted themselves to the love and service of God. Many others also have been cured of their idle habits. And the Committee having sent thither a forge and iron, Messrs. Shaw and Edwards have furnished them with plough shares, and other implements of husbandry, and have taught them to plough and sow, and cultivate the ground. In consequence of this, they have applied themselves to this work; and, having last year seen the good effects of their labour in the fruit they reaped, they have been encouraged to proceed with greater vigour, and it is hoped, that great advantage, in many respects, will accrue to the whole tribe and neighbourhood, by the introduction of agricultural knowledge among them. It has pleased God, however, to afflict that part of Africa, with a long continued excessive drought, inasmuch, that as Mr. Shaw writes, some thousands of the oxen, belonging to the Dutch farmers, have perished for want of grass and water, and several of the Society's oxen have also died.

One of the converts, whom Mr. Shaw had named Jacob, had been for some weeks, endeavouring, with great zeal and

diligence, to spread the knowledge of the gospel among the Bushmen, and thereby to reform their manners; and his labour had been attended with some success. But as these people are in the habit of supporting themselves chiefly by killing wild animals, and those animals through want of water, &c. during the drought, had left their former haunts, and removed to a great distance to seek sustenance, and the Bushmen had been compelled to follow them to obtain support; Jacob, to escape perishing with hunger, had been under a necessity of returning, which he did, after having had nothing to eat for four days, but goats' skin dried in the sun.

Mrs. Shaw, her husband writes, had lately been confined, and safely delivered of a lovely boy, who, however, had only been spared to them five days. She had, since this confinement, been in a very weak state of health, and had been advised to try the effects of a bath, at the distance of a week's journey beyond the Cape

Town. Mr. Shaw also, we are sorry to add, had been afflicted for seven weeks and was at the time when his last letter was dated, (August 1st) as he says, "very lean and weak." The Governor at the Cape, having encouraged the Missionaries' hope, that a greater quantity of land would be granted to the Namaquas, which was become necessary for their support; Mr. Shaw, to promote that object, as also to take Mrs. Shaw to the bath, was, when he wrote, on his way to the Cape Town, and promises when he should arrive there, to write more particularly to the Committee. We hope and pray, that they may both be restored to health, and preserved for the sake of this promising mission, that the good work commenced among that despised and destitute people, may attain an establishment, which may ensure its continuance and increase. It appears that Mr. Edwards, Mr. Shaw's fellow-labourer, was in good health when Mr. and Mrs. Shaw set out upon this journey to the Cape.

POETRY.

ELEGY,

*To the memory of the late Miss PULMAN, of
Gisborough, who died universally admired
and lamented, in the 25th year of her age,
January 1, 1817.*

HARK! through yonder azure skies,
What celestial anthems rise;
Strong and clear they now prevail,
Now they die upon the gale,
Sweetly breathing as they flow
O'er the heart delicious woe.
Say, whence proceeds this heav'nly
strain?
Whence these low symphonies that charm
mine ear?
Methinks I see a radiant train
Of saints and angels 'mid the clouds ap-
pear;
Their wings, wide waving, glorious to behold,
Scatter perfumes around, and drop with liquid
gold!
With lofty songs they welcome to their band,
A gentle spirit of ethereal frame:
Trembling with joy, methinks I see it stand,
List'ning delighted to the loud acclaim.
What raptures seize the disembodied mind!
In bliss ecstatic ev'ry sense is drown'd!
As mounting on the pinions of the wind,
Heav'nward it soars throughout the vast
profound.

Then why, that look,—that retrograde
Why bent on earth those ling'ring
eyes?
Lo! there its former tenement of clay
Upon that couch, all cold and pallid, lay
Death hath unlock'd the fetters, burst the chain
That held th' imprison'd soul, and set at
That soul has fled, and nothing now remains
But what is due to frail mortality.
Now sleep those eyes that beam'd delight
around,
Sparkled with cheerfulness, with pity
Or heav'nward gazing, fix'd with thought
found,
At midnight's pensive hour their vigils
Silent that tongue that in its Maker's praise
Urg'd by devotion, oft employ'd its powers
To sacred themes would social converse
And stamp improvement on the busy
hours.
Clos'd is that ear that oft to misery's cry
Attentive, list'ning, caught the tale of woe
And cold that hand, whose bounteous
In wide diffusive streams was wont to flow
Beats not that heart where ev'ry virtue
All pure and hallow'd as ethereal fire:
Heaves not that spotless breast that never
Th' impetuous sallies of uncurb'd
Lov'd, lost Eliza! o'er thy mournful bier
The muse of sorrow pours the elegiac
4

ev'ry eye distils the crystal tear,
 In gloom and sadness overspread the plain.

The cold urn where rests thy lifeless clay,
 In passive attitude affection bends,
 To meet thy fate, so early snatch'd away,
 And round th' unconscious vase her arms
 extend.

Thou stand'st above with melancholy mien,
 Whilst falling drops bedew her snow-white
 breast,

Thy close-clasp'd hands fair charity is seen,
 And lab'ring sighs distend her heaving breast.

Thou stand'st around thy tomb a numerous throng,
 Who shar'd thy bounty, and partook thy care;
 Their sighs the dirge funereal they prolong,
 And streaming tears their heavy loss declare.

Whilst on earth a fruitless grief we feed,
 Thou paradisi'd, thou reign'st above the skies;
 Thy labour past, thou now enjoy'st the meed,
 The rich reward of bliss that never dies,

Thy life's gay spring, when free the spirits flow'd,
 And the warm blood danc'd cheerly through
 the veins,

Thy youthful follies in thy bosom glow'd,
 Thy pleasure led, and bound in fashion's
 chains,

Thy fondness of dress, and love of outward show,
 Thy frail foibles prevalent amongst the fair;

These thy precious time thou wouldst be-
 stow,
 These claim'd, too oft they claim'd Eliza's
 care.

Yet unknown to scientific lore,
 Unass'd unimprov'd, youth's vig'rous prime
 away:—

Thou o'er instruction's pages wouldst thou pore,
 And catch from wisdom's torch a brilliant
 ray.

When it pleas'd the sov'reign Lord of all,
 Whose eyes had long beheld thy dubious
 path,

He extend to thee th' invitatory call,
 And shew the dire effects of threat'ning
 wrath:

Then open to thy mind's astonished view reveal'd
 The light on the cross a bleeding Saviour hung,
 Thine awe the dreadful scene thine eyes beheld,
 And round thy heart her robe conviction
 flung.

Thou shak'st thy mem'ry, starting, rear'd her head,
 And look'd o'er the past, and sicken'd at the
 sight;

Thou saw'st hours, days, and years, for ever fled,
 Whilst nought but follies mark'd their hasty
 flight.

Thou when stifled conscience caught the swift alarm;
 Her voice like thunder sounded in thine ear;
 Though silenc'd long, she broke the potent
 charm,

And thrill'd thy bosom with unwonted fear.

Not vain the warning.—To God's holy will
 Thy soul with due submission meekly bow'd,
 And anxious now his purpose to fulfil
 On that alone its ev'ry care bestow'd.

How great the change! no more in folly's ring
 The gay, the bright, the blythe Eliza shines,
 No more she bids the syren pleasure sing,
 Nor in the giddy dance tumultuous joins.

That pomp of dress, so late her darling pride,
 No longer charms her more enlighten'd
 mind,

And though applause its flatt'ring pow'r ap-
 plied,

For peace the world's applauses she resign'd.
 Yet not for this did life's meand'ring stream

With smooth unruffled surface calmly flow,
 Not such the will of heav'n's high Lord su-
 preme;

He dash'd her cup with bitterness and woe!
 But yielding, patient, to th' afflictive rod,

She prov'd her faith in heav'n's unbounded
 love;

Confiding in her Saviour and her God,
 Her earth-abstracted hopes were fix'd above.

Her former wisdom, then no longer priz'd,
 Seem'd but as folly in the Christian's sight;

For Jesus' sake 'twas all contemn'd, despis'd,
 His grace her theme,—his law her sole de-
 light.—

Her's was the pure religion of the heart,
 And what its precepts taught her life ap-
 prov'd:

Zealous her Maker's bounty to impart,
 She strove to imitate the Lord she lov'd.

But soon, ah soon, her transient course was
 run!

Like the frail insect of a summer's day;
 The morning sees it glitt'ring in the sun,
 The blast of ev'ning sweeps its breath away.

Such was her fate! in life's redundant prime,
 When the warm soul its latent pow'rs dis-
 clos'd,

And virtue, strengthen'd by the hand of time,
 Within her bosom, as its shrine, repos'd.

When universally belov'd, admir'd,
 Wide spread the circle of her virgin fame,

Whilst slander, envy, at her looks retir'd,
 And vice, confounded, veil'd her head with
 shame.

Then when her friends, by flatt'ring hope be-
 guil'd,

Look'd gladly forward to life's future stage,
 Nor deem'd the illusive prospect only smil'd

To strengthen disappointment's cruel rage;
 Then pale consumption mark'd the blooming
 maid:

Death saw, and instant aim'd his level'd
 dart;

Med'cine in vain supplied its potent aid,
 For fell disease was rankling at her heart.

Awhile she linger'd; but not long the strife;
 That strife she bore with calm and equal
 mind,
 And gracious heav'n, to crown her virtuous life,
 An easy exit in its close assign'd.
 But though her soul has found its native sky,
 Yet lives she not in many a kindred breast?
 Yes!—there has sacred friendship's pow'rful
 die
 Her form in lasting characters impress'd.

There shall it flourish till the hand of time,
 That mows us down with unresisted age,
 Shall bid our parting spirits sink or climb,
 Or to the realms of darkness or of day—
 Then let us strive the narrow path to gain
 That leads us to the golden thrones above
 Through all eternity we there shall reign,
 And with Eliza hymn a Saviour's love.
Whitby, 1817. Geo. Lewis

*The following is the Inscription on the Tablet erected to the Memory of the late
 Dr. COKE, in the Mission-Chapel, Columbo.*

Sacred

To the Memory of
THE LATE REVEREND THOMAS COKE, LL. D.
Of the University of Oxford,
GENERAL SUPERINTENDENT OF THE WESLEYAN-METHODIST MISSIONS;
 Who was an ardent lover of immortal souls,
 And a zealous and persevering Friend and Advocate of Christian Missions
 Among the Heathen!—
 By his Instrumentality, Liberality, and Personal Exertion,
 The Wesleyan-Methodist Missions
 Were introduced and established in all the Four Quarters of the Globe!
 Their success in the Conversion of Sinners lay nearest his heart,
 And was one of the chief sources of his joy
 While on earth.—
**THOUSANDS OF REAL CONVERTS WILL HAIL HIM BLESSED
 IN THE GREAT DAY:**
 His last principal Undertaking was
 The Introduction of this Mission to ASIA:
 For this Purpose, like that primitive and eminent Missionary, ST. PAUL,
 He withstood the earnest entreaties of his numerous Friends!
 And, at the advanced age of 67 years,
 He left his native and much-beloved Country,
 Under the express sanction of the BRITISH GOVERNMENT,
 And bearing Letters testimonial
 From several of the principal Characters in THE STATE!
 Being accompanied by Six other Missionaries,
 The Rev. Messrs. Lynch, Ault, Erskine, Harvard, Squance, and Clough,
 And burning with fervent zeal
 For the Conversion of the Inhabitants of India,
 He was followed by the tears and prayers of anxious multitudes.—
 His Constitution, however, sunk under a Change of Climate,
 And from intense Application to preparatory Studies,
 He died on the Voyage, May 3d, 1814,
 Happy in that Saviour whom he had so successfully preached to others!
 And his mortal remains were interred at Sea,
 In Lat. 2° 29' S. and Lon. 59° 29' E.
 This Tablet, inscribed by his surviving Missionary Companions
 And Sons in the Ministry,
 Is designed as a public and constant Memorial
 Of their unceasing respect, affection, and reverence, for his
 Person and Character.

August, 1816.





MR WILLM HARRISON, SENR

Preacher of the Gospel

THE
METHODIST MAGAZINE,
FOR DECEMBER, 1818.

—
BIOGRAPHY.
—

MEMOIR OF THE REV. JAMES MORGAN,
Late of Bridgewater, in the County of Somerset.

TO THE EDITOR OF THE METHODIST MAGAZINE.

Rev. and dear Sir,

AMONG the many excellencies which adorned the character of the venerable Founder of Methodism, (the Rev. John Wesley,) no one was more prominent than his catholic spirit. He had the most sincere regard for good men of every denomination, and constantly spoke of them in terms of veneration and respect. And that he taught the same generous sentiments to the thousands who had placed themselves under his pastoral care, is evinced, beyond all contradiction, by his excellent discourses on bigotry, and a catholic spirit. As Editor of the Methodist Magazine, you have manifested the same liberality of sentiment, by publishing, from time to time, the lives of gracious men, whose views of the gospel, in some respects, were different from your own. The subject of the following memoir was a Baptist minister of eminent piety, well known to, and highly respected by, all the preachers in the Taunton circuit. If you will have the goodness to publish it, with as little delay as possible, you will very much oblige

Your affectionate brother,

Bridgewater, March 7, 1817.

JOSEPH LISK.

Mr. MORGAN was born at Langlydon, in the County of Carmarthen, in the year 1736, of honest and respectable parents. His father attended Divine worship at the Independent meeting at Llandwr, and was a moral, upright man. His mother was a member of the Baptist Church at Newcastle Emlyn, and was a woman of exemplary piety and devotedness to God. In his earliest years his father and mother took care to train him up in the nurture and admonition of the Lord, and to instruct him in the principles of true religion. And they had the unspeakable pleasure of seeing their labours crowned with complete success.

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Mr. Morgan received the rudiments of his education at the grammar school, at Llandwr; and as his father had designed him for business, the learning he acquired at that school was considered sufficient to qualify him for it.

At the age of 14 he was bound an apprentice to a clothier, and served his master faithfully for the space of seven years, several of which he had the entire management of the business.

He had serious impressions very early in life, which I believe is generally the case with those who are blessed with religious parents, provided they attend to the spiritual and eternal welfare of their children; but these impressions were but of momentary duration.

In early life Mr. Morgan delighted very much in reading, and used to buy up every opportunity for that purpose. But I have heard him acknowledge, with deep regret, that he read principally with a view to excel in controversy, of which, to use his own words, his proud, vain heart was exceedingly fond.

As he had regularly attended the means of grace from his childhood, and had been preserved from scandalous sins, for he was never addicted to cursing and swearing, Sabbath-breaking, or drunkenness, his friends and neighbours considered him to be a very religious young man. Indeed, such is the self-flattery of the human heart, that Mr. Morgan entertained a very favourable opinion of his own moral and religious character.

In the year 1759, when he was 23 years of age, the Rev. Griffith Davis, of Swansea, came to Rhydwlwm for the purpose of soliciting contributions for a meeting-house. Under the ministry of that gentleman God was graciously pleased to call him out of darkness into marvellous light. But as this part of the memoir is particularly important and interesting, I shall relate it as nearly as possible in his own words.

“It was (says Mr. Morgan) under a sermon delivered by Mr. Davis, that I was convinced of sin, of righteousness, and of judgment. By the gracious influence and energy of the Divine Spirit working with the word, my conscience was awakened in a very powerful manner; I saw myself to be a sinner of the first magnitude, and this discovery was attended with the most exquisite sorrow and distress of mind. In the anguish of my soul I cried, What shall I do to be saved? Lord save, or I perish. Formerly, when I had some slight convictions, I strove, as much as possible, to shake them off; but now my only fear was, lest my present alarming convictions and pungent distress should, by any means, be removed, without my being really converted to God. Before this, I occasionally used prayer, and trusted in my own righteousness; but now my every breath was prayer to my Redeemer; and I saw the total insufficiency of my own righteousness to justify me before God. I had such awful views of my

fallen state, my sins appeared so heinous, so aggravated, and so numerous; and I saw myself to be so vile and polluted, that I thought it impossible for God to save me consistently with justice and holiness, and his other Divine perfections. However, I still sought redemption through the blood of Christ, in a diligent use of the means of grace; and in particular, I prayed earnestly and vehemently to him for salvation and eternal life. One evening, when I was in private, agonizing with God in prayer for mercy, and almost hopeless of obtaining it; all at once Divine light shone upon my mind. That precious passage of scripture was powerfully applied to my soul, 'The things which are impossible with men are possible to God,' Luke xviii. 27. In that moment I was delivered from the horrors of a guilty conscience, from the anguish of a troubled spirit, and from the dreadful, terrific fears of death, judgment, and eternity, with which my mind had been so painfully exercised. Oh what joy and peace filled my heart! I felt, indeed, joy unspeakable and full of glory! Jesus now became so precious as no language can express. His love was shed abroad in my heart, I felt his presence to be dearer to me than all created good. I now saw that there was hope even for me, a poor hell-deserving sinner; and, through grace, I was enabled to cleave to Jesus Christ, by the exercise of a living faith, and to expect present and eternal salvation through his merits alone. No sooner was my soul converted to God, than I lost all relish for controversy. I felt a love for all good men, however they differed from me in some points of doctrine and discipline."

A few months after his conversion, Mr. Morgan gave in an account of his religious experience to the church at Rhyd-wilm, and was publicly baptized by the pastor, the Rev. John James; after which he was received a member of that church.

He was soon particularly noticed for his sincere piety by his beloved pastor, who very much encouraged him to pray at their public prayer-meetings. But such was his excessive modesty and diffidence, and such the mean opinion he entertained of his abilities, that he was very reluctant to appear, in any respect, as a public character in the church of God. What is extraordinary, a few months after Mr. Morgan's admission to the Baptist church, Mr. James observed to him, and to many others of the brethren, that he had two things very powerfully impressed upon his mind; one was, that he should soon be taken from them to a better world; and the other was, that Mr. Morgan would soon be called to the ministry. It is very remarkable, that Mr. James died about nine months after Mr. Morgan was admitted a member of his church. As the prediction of his own death had been so wonderfully accomplished, they began to think that the other would be accomplished also. In this they were not mistaken. God, who had intended his servant for great usefulness, laid the founda-

tion of it in a sound conversion; and, what is of great importance to the ministerial character, in genuine humility of mind. For he had such views of preaching the gospel, and believed himself to be so deficient both in gifts and grace for so holy and Divine an employment, that he trembled lest he should run before he was sent. But after the decease of their venerable pastor, the brethren were very importunate with him to labour in the Lord's vineyard; nor would they listen to any thing he said in opposition to their request, or acquiesce in his desire to continue a private member.

Yielding at length to their incessant importunity, with fear and trembling, and much prayer, he ventured to preach that gospel which he had found to be the power of God unto salvation. He began first, in the neighbouring villages, chiefly among his own friends, that they might judge whether or not the Great Head of the Church had furnished him with gifts for the work of the ministry. The more they heard him (for the Lord was with him) the more thoroughly were they persuaded that a dispensation of the gospel was committed to him.

About this time, Mr. Morgan's father engaged suitable premises, and purchased tools and other necessary articles preparatory to his son's commencing business: but God, he soon found, had other business for him to be engaged in. To his great surprise, he learned, that his beloved son, with heartfelt concern, saw the dangerous condition of sinners, and thought that he could spend his whole life in warning them to flee from the wrath to come, and in inviting them to come to Christ as the only refuge for guilty mortals. Mr. Morgan, considering the importance and necessity of mental improvement to qualify him for expounding God's holy word, told his friends, that if they would recommend him to an academy, he would cheerfully relinquish all his worldly prospects, and wholly dedicate himself to the service of his ever-blessed Redeemer. The church unanimously recommended him to the late Rev. Mr. Evans, of Bristol. He left Wales in the year 1762, and on his arrival at Bristol was kindly received by his tutors.

At this academy he remained till the year 1765; and having been very diligent in his studies, he acquired a considerable share of useful learning. His behaviour, both as a student and as a Christian, was so amiable and exemplary, his disposition so sweet, and so fervent, that his tutors loved him most affectionately to the day of their death. And it is but justice to add, that penetrated with a grateful sense of their fatherly attention to him, he felt the most unfeigned regard for them to the end of his life.

During his continuance at the academy, Mr. Morgan occasionally preached at Kingstanly, in Gloucestershire, and at Croscombe, in Somersetshire; and before he left it, he had called

from the churches in both these places to serve them. As he had the invitation from both places nearly at the same time, he was at some loss to determine which of the two he should accept. But, seeking to God for direction, and being informed that he had been useful to two persons at Kingstanly, and to one only at Croscombe, he considered Kingstanly to be the place to which the Lord had called him to proclaim the gospel of peace. He accordingly left Bristol, and having preached at Kingstanly a year or more, was solemnly ordained, and set apart to be the pastor of that church. It pleased the Almighty greatly to own and bless the labours of his servant to that people. The congregations were very much increased, and twenty persons, most of whom were seals to his ministry, were added to the church the first year.

Had Mr. Morgan continued at Kingstanly, no doubt his ministry would have been made a blessing to many more; but a circumstance occurred which put an end to his usefulness, and caused him to leave the place. One of the deacons, a serious good man, and a person of considerable property, fancied himself called to minister to Mr. Morgan's congregation, and was so positive that this was the will of God, that he said, "Woe is me, if I preach not the gospel." Mr. Evans, of Bristol, having been made acquainted with the circumstance, advised Mr. Morgan to leave that people. The deacon took the pulpit, and the congregation came almost to nothing.

Having left Kingstanly, by the direction of his tutor, Mr. Evans, he went into Cornwall, as a missionary, and preached at a number of places, sometimes within and sometime without doors: but his labours were chiefly confined to Falmouth and Chacewater. He continued in Cornwall about two years, and the Great Head of the Church was graciously pleased to own and bless his labours in the conviction and conversion of souls.

After he left Cornwall, Mr. Morgan was recommended to a church at Gamlingay, in Cambridgeshire, which he served a few years. Here he had some trouble from a few members of that church. Nothing would please them in his preaching, if he did not constantly shew the privileges of believers, and nothing else. When, as a servant of the Most High God, he warned sinners to flee from the wrath to come, and exhorted them to forsake their sins by repentance, they declared he was taking the power out of God's hands. When he enforced the precepts of the gospel, and exhorted believers to walk in newness of life, by attending to all the duties of religion, these mistaken men were highly offended, and positively affirmed that precepts and duties were no parts of the gospel of Christ, but downright legality. It is well known that Mr. Morgan was a strenuous advocate for the doctrines of grace. With all his soul he believed and taught the absolute necessity of evangelical principles in order to holy prac-

tice. But he well knew that the doctrines of grace were abused. He knew that Antinomianism was spreading like a pestilence, and he was determined to bear his testimony against it. He viewed the doctrines of grace as having a practical tendency, and he taught their never-failing efficacy in sanctifying the heart, and producing both inward and outward holiness. This doctrine was by far too close for rotten-hearted professors. Finding that he could not in conscience preach what these persons wished, he determined for the sake of peace to leave them; which he did towards the end of the year 1776. The peaceable part of the church expressed great sorrow at parting.

Mr. Morgan was then recommended, by a gentleman in London, to serve the Baptist church at Ashford, in Kent. He arrived there in the autumn of 1776, and, having preached four Sabbaths, was invited to accept the pastoral charge; to which he consented, and served that church nearly seven years. The congregation was much increased, and about 20 were added to the church during his stay. He left Ashford by his own choice, in the year 1783.

A remarkable circumstance occurred while Mr. Morgan was at Ashford, which I shall relate in his own words. "One Saturday, very late in the night, being in bed, I heard a loud knocking at my door: I arose, and found a man who came from Keniton, (between two or three miles off,) who informed me that there was a woman in that place in great distress of mind, who wanted to see a minister. This woman had resided at Canterbury, was in a poor state of health, and in great distress of soul. One night she dreamed that she was at her sister's house, at Keniton, and that a minister, whom she did not know, came to her, prayed with her, and gave her comfort. The dream made such an impression upon her mind, that she took a post-chaise the next day, and came to her sister at Keniton, a distance of twelve miles. On her arrival, she told her sister that she wanted to see a minister. The resident clergyman was first named, but when his person was described, she told her sister that he was not the person. Another minister was mentioned to her, who preached occasionally; he was sent for; but, on his arrival, the sick woman declared that he was not the person she had dreamed of. When, (says Mr. Morgan,) I was introduced to her, I found several persons with her. She was very ill, and very much distressed in her mind. The moment she saw me, she said to her sister, 'That is the very person I have dreamed of.' I talked and prayed alternately with her for several hours. She became calm and composed, and I left her in a comfortable state of mind. I visited her several times, with great satisfaction. She died in a few days. I had a good hope of her eternal state, and preached her funeral sermon, on the necessity of the new birth."

After Mr. Morgan left Ashford, he spent a few weeks in

London, and preached at several chapels in that city. He then took a journey into Wales, and preached at the Association at Pontypool. Dr. Evans, and several other ministers of distinction were present. There were also present at the Association several deacons and others, from Swansea, and as there was a vacancy for a minister at that place, they gave him a pressing invitation to visit them. This he promised to do; but before he had an opportunity of fulfilling his engagement, he visited the churches in Pembrokeshire, Carmarthenshire, and other counties, and had many refreshing seasons, while engaged in this labour of love. On his return from the west, Mr. Morgan visited Swansea, and preached a number of times, both in Welsh and English. The church gave him many pressing calls to become their pastor, but this he declined. He engaged, however, to serve them till they could procure one; but before a proper minister could be found, Mr. Morgan had served them eight years. Here, as in other places, he saw fruit of his labours; the Lord was with him of a truth, and a considerable number was added to the church.

The church at Swansea being at length provided with a pastor, Mr. Morgan determined to return to England, and he wrote to his friend, Mr. Rowles, of Chard, on the subject; who, in his reply, informed him that there was a vacancy for a minister at Bridgewater. By the recommendation of Mr. Rowles, Mr. Earland, the deacon, wrote to him on the subject, and that in every respect like an honest, upright man. He told him that the Baptist interest in Bridgewater was at a low ebb. That the church was very much reduced, the congregation exceedingly small, and the salary, including the funds, a mere trifle.

He considered the contents of the letter, and having made it matter of earnest prayer to God, for direction, resolved to come over and make a trial. He soon agreed to serve this church in the gospel of Jesus Christ; and he often blessed God for that kind Providence which brought him to Bridgewater. "When, says Mr. Morgan,) I undertook the pastoral charge of this church, the whole number amounted to seven, and the congregation was very small indeed. The congregation gradually increased, till on a Sabbath evening the meeting-house was well filled.

"From 1791, to 1807, a considerable number of persons were added to the church; so that after filling up vacancies occasioned by deaths and removals, the church amounted to 35 when I gave up my charge.

"From my arrival at Bridgewater, to the death of my beloved friend, Mr. Earland, I was very happy; but after this afflictive Providence, a variety of painful circumstances led to my resignation. My trials have been very great, but I forbear to mention

the causes of them; and as I cordially forgive all, I wish to cast a veil over the whole for ever."

As Mr. Morgan was far advanced in years when he resigned the pastoral charge of the Baptist church in Bridgewater, he very properly relinquished all thoughts of serving the church of God again as a regular minister, and spent the remaining part of his life in comparative retirement. His heart, however, was still in the work of the Lord; and, aged and infirm as he was, he preached occasionally wherever Divine Providence opened his way.

It is now more than two years since his usual strength and vigour began very visibly to decline; and for the last year, very rapidly indeed. He was, however, enabled, a few months since, after a threatening fit of illness and disorder, during which he enjoyed much of the presence of God and the joys of his salvation, to deliver an affecting exhortation at the Methodist chapel in Bridgewater, which will never be forgotten by many that heard it.

In his declining state, and especially towards the close of life, it is scarcely possible for me to describe his placid resignation to the Divine will; his patience and meekness under severe afflictions, the sweetness of his spirit, and his kindness and thankfulness to all around him. Every passion seemed extinguished but that of love. In the many interviews I had with him during his last illness, I generally found him calm and resigned, and often peaceful and happy. As Christ had been so very precious to him in life, so he was inexpressibly precious to him when drawing near to the confines of the grave.

Amidst all his pains and sufferings, the gracious presence, the sealing influence, and precious promises of Jesus, afforded him sufficient support and encouragement. Even on the brink of eternity, he would frequently exclaim, "Precious Jesus! precious Jesus!" And it was evident to all around him that he spoke with the deepest sensibility of the blessing, and the overflowings of a grateful heart. On the 30th of January, 1817, he sweetly departed this life, in the glorious hope of immortality and eternal blessedness, aged 81 years.

It remains for me to draw a brief outline of his character, both as a minister and a Christian:—

First as a minister. As I had not the happiness of being acquainted with Mr. Morgan in the meridian of his life, I cannot with accuracy speak much from my own knowledge of his ministerial talents. So lately, however, as the last spring, when he was in the 81st year of his age, I heard him preach a sermon which greatly surprised me; and making every allowance for age and infirmities, I conclude, from what I then heard, that his abili-

lities as a preacher, when in the full vigour of his mental powers, must have been very respectable. And I am credibly informed, that this was in reality the case. His natural abilities were sound and good. He had a clear understanding, a penetrating judgment, and a retentive memory. In the character of a minister, he was faithful and laborious. His discourses were addressed to the heart, as well as to the understanding of his hearers; and while he strongly asserted, the honours of free grace, he earnestly contended for the necessity of good works. Mr. Morgan usually spent a month in London, in the early part of his life, and preached at Doctor Stennet's, Mr. Wallin's, Mr. Booth's, and other chapels of the regular Baptists. His gift in prayer was uncommon. Few, I believe, who ever attentively heard him engage in that solemn duty, will easily or soon forget with what variety, spirituality, and Divine fervor, he would pour out his soul to God. With what admiration (at some happy seasons especially) have we heard his sacred eloquence at a throne of grace. His prayers evidently flowed from the fulness of his heart, and plainly shewed, that the noblest passions of his soul were kindled into a blaze of devotion.

In drawing Mr. Morgan's character as a Christian, I own that it is out of my power to do justice to the subject. The following, I believe, is correct as far as it goes:

He was a man of genuine simplicity, and exemplary piety. His religion was that of the heart; sincere, unaffected, and truly spiritual. By the grace of God, he had cast off the works of darkness, and put on the whole armour of light. All manner of sin was detestable in his sight, and it was as much the sincere desire of his soul to be saved from sin, as to be saved from hell. He was constantly under the influence of love to his adorable Redeemer. The love of Jesus ruled in his heart, and was therefore uppermost in his mouth. He loved to be talking of him, and telling of his salvation all the day long. And all he spoke had a warmth, and life, and power in it, which shewed that it came from his heart. It was impossible to sit any length of time in his company, without catching some of the holy flame.

In short, Mr. Morgan was an excellent Christian. In a deep dependance on the grace which is in Christ Jesus, he practised what he professed, and his piety shone most conspicuously in the purity and rectitude of his moral conduct. In this outline of his Christian character, it might be justly deemed an unpardonable omission, were I not to notice his deep and constant communion with God. Prayer was his element, and he never appeared to enjoy himself more, than when engaged in that duty. It may with propriety be said of him, that he prayed without ceasing. Not satisfied with family devotion, which was never neglected by

him, he many times in a day retired to his closet to commune with his Saviour; and was often so blessed in his private devotions, that he frequently came from the Divine presence in an ecstasy of joy, and praise, and love. And yet, notwithstanding all the glorious manifestations of mercy and love with which he was favoured, no man could have a lower opinion of himself. He was poor and vile in his own eyes, and as constantly sensible of the need of Christ's blood to cleanse him every day, and every hour, as the vilest sinner in the world could be.

I shall conclude with a few observations on his liberality and truly catholic spirit.

Although he was a Calvinist in principle, and a decided advocate for adult baptism, which he steadily adhered to, to the latest period of his life, yet he embraced those who differed from him, with respect and affection. He had a heart too large to be confined within the narrow limits of a party. He sincerely loved good men of every denomination, and was ever ready cordially to say, "Grace be with all them that love the Lord Jesus Christ in sincerity." As a proof of this, he contributed handsomely to the erection of the Methodist Chapel in Bridgewater, lodged and boarded one of the itinerant preachers in his own house, free of all expense to the society, permitted our people to hold a prayer-meeting in his dining-room, and constantly attended himself: and regarded all the Methodists, both preachers and people, as brethren in Christ Jesus.

And shall the name of this honourable and useful disciple of Jesus be forgotten? No: no! his memory will be for ever dear to us that knew his worth; and we hope to meet him in that blessed world, where parting shall be no more.

DIVINITY.

CHRIST'S POVERTY, A SOURCE OF HEAVENLY RICHES.

A SERMON, ON 2 COR. viii. 9.

By Richard Rodda.

Ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.

THE time and the text bear a mutual relation to each other. It is the season of our Saviour's Nativity; a time that should be observed with profound reverence and solemn joy in all places, and throughout all generations. It is the time of our enlargement from worse than Egyptian bondage, and therefore worthy of being had in everlasting remembrance. Let us then come-

morate this great event in a becoming manner; not with the boisterous mirth of fools; not *in rioting and drunkenness, not in chambering and wantonness, not in strife and envy*, which things are not only a disgrace to religion, but to human nature itself: but ye, beloved, have not so learned Christ, and if ye are truly taught of him, ye will serve him with fear, and rejoice with trembling. The great apostle endeavours to stir up the Corinthians to works of mercy and pure benevolence; and enforces his doctrine by the most powerful motive, even the example of Christ himself. May the doctrine here laid down, and the bright example here produced, have their due influence upon every heart.

Permit me then to crave your candid attention to the following particulars:—

I. *Jesus Christ was rich.*

II. *For our sakes he became poor.*

III. The end and design of this, *that we through his poverty might be rich.*

I. He was rich, inasmuch as he was God over all blessed for ever.

The divinity of our Saviour is a truth, attested by all the inspired penmen; and is amply supported throughout the oracles of God. St. Paul saith, *Great is the mystery of godliness, God was manifest in the flesh.* St. John, *The Word was with God, and the Word was God; and the Word was made flesh, and dwelt among us.* Isaiah calls him *the mighty God, the Father of eternity.* All the essential attributes of Deity are ascribed to him; omnipotent power, infinite wisdom, eternity, immensity, omniscience, &c.; consequently he must be rich. But as the divinity of our blessed Saviour is denied by some in this enlightened age; though it is an article in the creed of every real Christian, and which he can by no means give up; it may not be improper to be a little more copious in explaining this important truth, and this I shall do by comparing a few texts of Scripture together. I presume none of you to whom I am now speaking, disbelieve the account given by the evangelists of our Saviour's passion; they inform us, that his sweat was as great drops of blood falling to the ground; and that when on the cross, one of the soldiers with a spear pierced his side, and forthwith there came out blood and water; compare this with St. Paul's parting speech to the elders at Ephesus, Acts xx. 28, *Feed the church of God which he has purchased with his own blood.* Does not this prove that Christ is God; is he not called so in this text? It is true, the blood was his as man, yet so close is the union between the Divine nature and the human, that with the greatest propriety it may be called the blood of God, it being the blood of him who in one of his natures is *God over all blessed for ever.* Again, we are told, Num. xxi. that the children of Israel sinned against the Lord, and he sent fiery serpents among them; the Lord here spoken of was Christ, as asserted by our apostle

1 Cor. x. 9, *Neither let us tempt Christ, as some of them also tempted him, and were destroyed of serpents.* Again, the apostle, who had been taught in a higher university than any on earth, even in the third heavens, tells us that Christ was *in the form of God, and thought it no robbery* (no infringement on the right of another,) *to be equal with God*, and that this was prior to his taking upon him the form of a servant, or his becoming Immanuel, God with us. Should any object, but does not our Saviour say, *My Father is greater than I?* And again, *Of that day and hour knoweth no man, no not the Son, but the Father.* I answer, the Scripture sometimes speaks of our Saviour as man, or as having assumed human nature; and at other times as Jehovah, possesser of Divine perfections. Now where we meet with passages that indicate the imbecility of the Saviour, such passages must be understood as having reference to his human nature; and all they prove is, that he was really man, as well as truly God; which no real Christian will attempt to deny. It is for want of a proper attention to this, that many persons in order to disprove his divinity, so frequently advert to those Scriptures which speak *only* of his humanity; by which means they do not invalidate one of our arguments, but leave us in the full possession of this comfortable truth, viz. that Jesus Christ is supreme God, and consequently was rich.

2. Jesus Christ was rich, being the creator of all things, both animate and inanimate: he made the world and all that is therein. The highest arch-angel in heaven, as well as the meanest reptile upon earth, depend upon him for being and existence, Heb. i. 2; John i. 3; Col. i. 16. If he is the creator of all things, then he himself must be essentially different from, and infinitely superior to the highest order of created things. If we advert to his power, what finite mind can grasp, comprehend, or conceive his Omnipotence? He spake, and it was done! He commanded, and it stood fast! He holds the winds in his fist, and the waters in the hollow of his hand! He weigheth the mountains in scales, and the hills in a balance; he taketh up the isles as a very little thing. Wherever we turn our eyes, we are struck with demonstrative proofs of his greatness, wisdom, and goodness; and are ready with our apostle to cry out, *O the unsearchable depths!*

3. Jesus Christ was rich, inasmuch as he was sovereign Lord, and rightful owner of all things. The silver and the gold are his, the wool and the flax are his, the corn, the wine, and the oil are his, the beasts of the forest and the cattle upon a thousand hills are his; the earth is his, and the fulness thereof: the whole earth is full of thy goodness, O Lord; how excellent is thy name in all the world. He hath all power in heaven and in earth; he doeth, both in the armies of heaven, and among the inhabitants of earth, whatsoever he pleaseth; and none can say unto him, what doest

thou? He was essentially possessed of the perfections and glory of the supreme Deity.

Thus, you see, our adorable Redeemer was rich, being the Almighty God, the creator of all things, and the sole proprietor of all that his hands had made.

II. Let us consider, that *for our sake he became poor.*

1. He became poor when he took our nature upon him, thereby veiling his divinity in a body prepared for him. This is that mystery of godliness, that profound of love to man, which angelic minds cannot fathom, which things the angels desire to look into: *God was manifested in the flesh.* What an amazing instance of poverty and humility in our glorious Redeemer; that the Ancient of Days should become an infant; that the Filler of immensity should be contracted to a span; that the everlasting Father should become a child! Hear, O heavens, and give ear, O earth! he that made darkness a swaddling-band for the sea, was himself born in a stable, wrapped in swaddling-bands, and laid in a manger. Our blessed Immanuel passed by the rich and honourable, and chose to be born of a poor, obscure virgin, and to be the reputed son of a country carpenter. When he appeared a stranger in a strange land, there was no regal pomp to aggrandize his person; no costly splendour to celebrate his natal day. Though his outgoings were from of old, even from everlasting; yet the Jews said, *We know this man from whence he is, is not this the carpenter's son?* No, ye infidels, let a heathen centurion answer you, *Truly this was the Son of God!* Matt. xxvii. 54.

2. Nor was his subsequent life different from this beginning, for he was in the strictest sense of the word, *A man of sorrows, and acquainted with griefs.* If we follow him from the cradle to the cross, we shall see the most striking instances of poverty, affliction, and sorrow. We are informed by the sacred historian, that after he was found at twelve years of age, in the temple, among the doctors, hearing them and asking them questions, which filled them with astonishment, he went down and was subject to his parents, so that it is not improbable he wrought at the trade of a carpenter, until he was near thirty years of age. When he entered upon his ministerial office, he made choice of poor illiterate fishermen to be his intimate friends and followers, to whom he committed the dispensation of his word, commanding them to publish it among all nations.

He was often destitute of the comforts of life, and frequently lived upon charity; he patiently submitted to hunger and thirst, to pain and weariness. When any thing extraordinary fell out, he had recourse to miracles, as was the case in paying the tribute money. *The foxes, said he, have holes, and the birds of the air have nests, but the Son of Man hath not where to lay his head.*

3. This will more evidently appear, by attending to the solemn

scene that closed his suffering life, and thereby opened a door of salvation to the people of God. But who can think of this without a sigh, or speak of it without a tear! How afflicting was the behaviour and conduct of Judas towards his blessed Master; his covetousness begat treachery, he sold him! What, Judas, sell thy Master for money! Betray thy best friend into the hands of those who sought to slay him! Oh cursed love of money, root of all evil; may we be admonished by this dreadful example, to flee covetousness, as we wish to escape the dreadful consequence!

Behold the poor afflicted Jesus betrayed by one of his disciples, denied by another, forsaken by all! See him bound to the bloody pillar, while the ploughers make long furrows on his back! His sacred head is crowned with thorns! *His visage is now marred more than any man's!* Where is now the perfection of beauty? Where is he that was *fairer than the sons of men?* *Is it nothing to you, all ye that pass by, behold and see, was there ever sorrow like unto his sorrows?* He was not only numbered among the transgressors, but treated as the vilest criminal. *In his humiliation, his judgment was taken away.* He was declared innocent, and yet condemned as guilty. Ruffian soldiers blindfold him, spit in his face, and smite him with the palms of their hands. And is this he that could have commanded legions of angels? Yes, that could with a frown have blasted and destroyed all his enemies; but he knew this was their *hour and power of darkness.* He is compelled to bear his cross, on which as the great sacrifice, he was to be offered; he is *led like a lamb to the slaughter*, that by his meritorious death he might bear away the sins of the world. Hark! cries rend the air, women smite their throbbing breasts, perhaps mothers, whose blind had been restored to sight, or whose dead had been raised to life, now feel their obligations, and in painful distress, sympathize with the illustrious sufferer. His compassionate heart makes their kindness a suitable return: *Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children!* He foresaw the calamities that sin would inevitably bring upon that bloody city, which had killed the prophets, and were now killing the heir, and casting him out of the vineyard.

Being arrived at Calvary, they inflict fresh tortures; his sacred hands and feet are pierced with rugged nails, and now he is suspended betwixt heaven and earth, as if an outcast from both. His murderers pass before him with supercilious contempt, wagging their heads, and saying, *He saved others, himself he cannot save; he said he trusted in God, let God now deliver him if he will have him.*

He became poor, he humbled himself to death, even the death of the cross; he was made an execration, as it is written in the law, *Cursed is every one that hangeth on a tree.* This is the way infinite Wisdom made choice of to free us from the curse of the

law, by Christ's being *made a curse for us*. He is now lifted up as an ensign to the people, to gather in the outcasts. And I, *if I be lifted up, will draw all men unto me*.

Now nature suffers with her Creator. The sun can no longer bear the sight of such indignities offered to the brighter Sun of Righteousness. He covers his face with a veil of sackcloth, and refuseth to behold these deeds of darkness.

* Sun! didst thou fly thy Maker's pain, or start
At that enormous load of human guilt
Which bowed his blessed head: o'erwhelm'd the cross;
Made groan the centre; burst earth's marble womb,
With pangs, strange pangs! deliver'd of her dead?
Hell howl'd, and heaven that hour let fall a tear;
Heaven wept, that man might smile;
Heaven bled, that man might never die." Young.

Should it be asked, for what did the Redeemer submit to all this poverty, suffering, pain, and death? Our apostle answers, *that we through his poverty might be rich*.

III. Let us now attend to this pleasing part of our subject, namely, our being made rich through his poverty:—

Considered as fallen creatures, we are extremely poor; not poor in spirit, but spiritually poor; destitute of the graces of God's Holy Spirit; having forfeited the favour, and lost the image of God, we have hereby exposed ourselves to his vindictive wrath. We owed ten thousand talents, and had nothing to pay! Jesus became our surety; justice apprehended him for the debt, he discharged it, and nailed the fatal bond to his cross. He emptied himself to fill us, and impoverished himself to make us rich; not with the perishable treasures of this world, not with silver and gold, which *make themselves wings and fly away*, no! these are not to be desired, seeing it is with great difficulty that a rich man can enter into the kingdom of God. Peter and John, when they saw the lame man at the gate of the temple, had neither silver nor gold to bestow, but they were possessors of other riches, more satisfying and durable. Perishable riches are no mark of the Divine approbation; as worldly poverty is no infallible mark of God's displeasure. Jesus Christ, by becoming poor for our sake, meant to enrich his followers with a sublimer treasure than any thing the world calls great or good.

" He sunk beneath our heavy woes,
To raise us to a throne;
There's not a gift his hand bestows,
But cost his heart a groan!"

He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?

1. *Christ became poor*, that the poor in spirit, might be rich in *faith*. Hath not God chosen the poor of this world, rich in faith,

and heirs of the kingdom? James ii. 5. *I counsel thee to buy of me gold tried in the fire, that thou mayest be rich*, Rev. iii. 18. Rich in faith, which is more precious than the gold that perisheth. Now, though a man should be as poor as Lazarus in worldly substance, yet, if he be possesser of precious faith, he is truly rich towards God. Our blessed Lord, speaking of the church at Smyrna, saith, *I know thy works, and tribulation, and poverty, but thou art rich*. Faith unites the soul to the Lord Jesus, and Jesus invests the believer with unsearchable riches; fills his earthen vessel with heavenly treasure; a treasure composed of the knowledge of the glory of God. All believers have received out of his fulness, and grace for grace.

2. *He became poor, that we might be rich in hope*. We are begotten to a living hope, by his resurrection from the dead, to an inheritance incorruptible, undefiled, and that fadeth not away. The man of faith and hope is rich in reversion, as well as in present possession; like a minor who is heir to a considerable estate, from which he has present subsistence, and is sure to have full possession of it when he comes of age. Even so the true believer rejoices in a consciousness of his sins being forgiven; he now subsists upon the faithful promises of a covenant-keeping God; and he now looks forward, and rejoices in hope of that glory that shall soon be revealed. He is an heir of God, a joint heir with Christ; an heir to a kingdom that cannot be shaken, to a crown of righteousness that fadeth not away.

3. *He became poor, to make us rich in the image of God*. The moral image of God in man consisted in righteousness and true holiness; this image was defaced and obliterated by sin. The understanding, which at first was a lamp of light, now became darkness itself; the will, which was lost in the Divine pleasure, became stubborn and refractory; the affections, which once delighted in God, became polluted, and were thrown into wild disorder. The end and design of Christ's poverty was to restore us as at the beginning, that we might partake of the Divine favour, and have all our powers re-impressed with the image of God. He took our nature upon him, that we might partake of his. He partook of our flesh that we might partake of his Spirit, and that we might bear the ripe fruits of it; yea, that we might have our fruit unto holiness, and our end everlasting life.

The believing soul that abounds in hope, through the power of the Holy Ghost, has that unction which is from the Holy One; his light is come, and the glory of Jehovah is risen upon him. "Heaven already is begun—Everlasting life is won."—Jesus has now enriched the believer with all the treasures of his gracious Spirit, and grace in perfection is glory in the bud; grace is glory's infant, and glory is the perfection of grace. He is now like a scribe instructed to the kingdom, and can bring forth, out of his treasury,

things new and old. He is now possessed of that faith that overcomes the world; that hope that maketh not ashamed; and that love which is sweeter than life, and stronger than death.

4, and lastly. The believer, by patiently continuing in well-doing, shall soon be a glorified saint in heaven, and all through the poverty of Jesus Christ. Yes, my brethren, if ever we are so happy as to reach the heights of Sion, we shall ascribe our coming thither wholly to the poverty, sufferings, and death, of our blessed Saviour. We read, Rev. vii. 9, St. John saw a bright and glorious company of beings before the throne of God; and an angel informs him who they were, and from whence they came; *These are they, said he, that came out of much tribulation, and have washed their robes, and made them white in the blood of the Lamb; therefore are they before the throne, and serve him day and night in his temple* They came up out of much tribulation: it is probable some of them had not only *taken joyfully the spoiling of their goods*, but had likewise *borne in their bodies the dying of the Lord Jesus*; perhaps they had sealed the testimony which they bore to the truth, with their blood: but their coming thither was not ascribed to *their* sufferings, but to *his*, who had washed them from their sins in his own blood.

The whole assembly of the redeemed will sing the same song, *Into him who loved us.*

IV. Let us now attempt to make some improvement—And, 1. I shall drop a word to the careless, unthinking part of my hearers. You have heard of the poverty and sufferings of Jesus Christ, and that he submitted to all this in order to make you rich. Rich in faith, in hope, in holiness, and in happiness. Are you then enriched by him? Alas! God and your own conscience witness that the case is far otherwise. I fear the greatest part of you, now before God, are great sinners! Vile sinners! Perhaps some of you are worse than some of your old companions, who are now receiving the wages of unrighteousness; and yet the Lord spares you, though he might justly have cut you off long ago, and sent you to your own place. O hear his voice, and harden not your hearts! He is still in mercy calling you by his providence, by his messengers, by his word, and Spirit, *Turn ye, turn ye, why will ye die!* To what period your day of grace may be prolonged, God only knows; however, at present, we have a commission from God to tell you that notwithstanding all the evil that is in your hearts, and all the abominations that have appeared in your lives, you may yet be pardoned and accepted through Christ. This is evident from our text; you are poor, and you, through his poverty, may be rich, rich in grace here, and in glory for ever. Will you then make light of this declaration? Will you slight the offers of Divine mercy and love? Will you

shut the door of mercy against yourselves? Oh, do not act a foolish part! Some of you are old in sin, and the measure of your iniquity is almost filled up; you live without hope, without God in the world, and will you die without him too? Others of you are in the bloom of life, your breasts are full of milk, and your bones moistened with marrow; but are not your hearts full of pride, unbelief, contempt of God, of his Word, and of his people? You curse like fiends, and blaspheme like devils. Well, let me, for once, remind you of an awful passage, and may it make your ears tingle, and your hearts quake! Heb. x. 31, *It is a fearful thing to fall into the hands of the living God!* You hear indeed the voice of a worm like yourselves; but the word is the voice of that God whose counsel shall stand, and who will do all his pleasure. Probably some may say, Why, what great matter have you in hand; we have heard these things over and over an hundred times; why will you press it upon us again now, what need of so much importunity? And is it so, that you have been thus called upon; and do you still remain in a state of alienation from God? I almost tremble for you; I much fear your case is desperate! If every transgression of the law (given by the disposition of angels) received its just recompense of reward, how will you escape who have wilfully neglected so great salvation? If he, that being often reprov'd hardeneth his neck, shall perish without remedy, of how much sorer punishment will you be thought worthy, who have often been invited to partake of the blessings of the gospel, and yet have remained Gallio like, caring for none of these things! Methinks I hear his voice concerning you, ye ungodly ones! *But as for these mine enemies, that would not that I should reign over them, bring them hither, and slay them before me.* I have no more to say to you at present, but must leave you to that God who will either glorify his mercy in your salvation, or his justice in your condemnation; for be assured if you slight him as a Saviour, you will not escape him as a Judge!

2. I would address you who are convinced of your poverty and misery, by sin, and are longing to be made rich and happy by grace. You, my dear brethren, have nothing to fear. Are you sinners, great sinners! *It is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; yea, the chief of sinners.* To you this Child is born, to you this Son is given! Come, hasten to Bethlehem, and see in that manger the place where your Lord lay! Angels from heaven bring joyful tidings to shepherds; angels of the churches bring glad tidings to you! Tidings of joy, of great joy; *To you is born a Saviour, who is Christ the Lord!* Come, and fall down, and kneel before the Lord your Maker! Put the arms of your faith around that Infant! *Kiss the Son,* and your eyes shall see his great salvation! Contrite sinners, he hath opened in Achor's valley, for you a door of hope! The Old Testament saints saw his day at a dis-

ance, and rejoiced in the prospect. Abraham saw his day, and was glad; and good old Jacob waited for the salvation of God. How much more reason have you to rejoice, who have seen the great promise exhibited unto you. You may sing with the Psalmist, *All the ways of the Lord are mercy and truth.* Mercy in promising, truth in performing. What we have heard with our ears, we have seen with our eyes; O, then, let your hearts rejoice; sing of his loving kindness, who hath sent his Son to bless you, by turning every one of you away from your iniquities.

He became poor *for you!* *For you,* he was despised and rejected! *For you* he was exposed to weariness and pain, to hunger and thirst, to cold and nakedness! *For you,* he waded through Cedron's brook, and agonized in Gethsemane's garden! *For you,* his sweat was as great drops of blood falling to the ground! *For you,* his soul was exceeding sorrowful, even unto death! *For you,* he cried, *My God! my God! why hast thou forsaken me?* *For you,* he drank the cup of trembling to the dregs; cried, *It is finished, bowed his head, and gave up the ghost.*

Ye real penitents, behold how he loved you! Come, taste the riches of his grace! Come, approach the foot of his cross, look on him whom you have pierced, and mourn. He bows his sacred head, his dying eyes are full of pity; he looks on thee, poor contrite sinner, and saith, Behold me! behold me! look unto me, and thou shalt be saved.

3. Believers; ye know the grace of our Lord Jesus Christ. Ye know the free favour and love of God, in that *he hath not withheld from you his Son, his only Son, but delivered him up for you all!* Ye know this grace experimentally and savingly. Ye know in whom ye have believed. Ye were poor, but he hath enriched you with the treasures of his grace and love. Ye are still poor in yourselves; but he is your's, in whom are hid all *the treasures of wisdom and knowledge.* The pearl of great price is your's. Can you possess it without joy, without jealousy, without caution? You are possessed of an invaluable treasure; let it be your constant watchful care to guard it. *Keep that good thing which you have; let no man take your crown.* Give him all your heart, and forget not

"The glories that compose his name,
Stand all engag'd to make you blest!"

The Lord is my portion, saith my soul; he is the lot of my inheritance. Friends may drop off; parents may die; riches may make themselves wings and fly away; flesh and heart may fail; but Jesus Christ is a friend that sticketh closer than a brother! A friend that loveth at all times! An everlasting Father! The riches of his grace are satisfying and durable; and when all sub-lunary things shall fail, he will be the strength of our heart, and our portion for ever.

THE TRUTH OF GOD DEFENDED.

REVIEW of "MORE WORK FOR DR. HAWKER," in a reply to his *Misrepresentations of the Gospel of Jesus Christ, contained in two tracts, intitled, "The True Gospel," and "Appendix to the True Gospel."* By the REV. THOMAS SMITH, of St. John's College, Cambridge; and Master of Gordon-House Academy, Kentish Town, Middlesex.

THE doctrines of free grace, and of the free will of man, made so by that grace, have been uniformly defended in this Magazine, from its commencement in 1778. The two great Bible axioms, viz. That the salvation of the righteous is of the Lord, and the damnation of the finally impenitent of themselves, are the great principles pervading the whole work. Its successive editors have been of one judgment, and that judgment has met with a corresponding feeling in a widely extending circle of intelligent readers. On the baneful effects of the doctrine of absolute, unconditional predestination, and its legitimate offspring, Antinomianism, we have often given our honest opinion; which we shall not fail to reiterate, when necessity shall justify repetition.

Some Calvinist ministers have lately been much alarmed at the prevalence of Antinomianism; but can they be surprised at the fact, if they have candour enough to look at their own system, impartially? Is not the evil they deplore the natural result of their own creed? We ask, is there to be found one thorough-paced Antinomian, that is not a Calvinist? We mean not to insinuate that all Calvinists are Antinomians; we rejoice to think that notwithstanding their creed is so bad, many of them are happily inconsistent, and exemplify in their words and actions the holy and practical religion of the meek and lowly Jesus. We entreat them to reflect upon the following extracts from certain publications, with which, we presume, they are not unacquainted. "David, when committing murder and adultery, was like Ephraim, a pleasant child. His sin displeased the Lord, but not his person! No falls or backslidings in God's children can ever bring them under condemnation; because the law of the spirit of life in Christ Jesus, hath made them free from the law of sin and death!"

We know they once approved, and endeavoured to defend these monstrous positions! We ask them, in the name of God, do they still believe them? If not, let them candidly disavow them; we think this is a service they owe to the cause of practical Christianity.

When we first saw the advertisement of the pamphlet before us, our attention was somewhat arrested by the quaintness of the title, "More Work for Dr. Hawker;" from which we suppose,

the author anticipates a reply; how far his expectations will be realised, time will shew.

Those of our readers, who have read the larger works of Whitby, Goodwin, Limborch, Wesley, Fletcher, and Oliver, on these disputed points, will scarcely expect to find much novelty in so limited a compass; they will, however, we will venture to affirm, meet with an able refutation of the errors it professes to oppose. Dr. Hawker having affirmed in his "True Gospel and Appendix," that "in the example of Christ and his apostles, the preachers of the gospel find no authority whatever to make offers, or invitations, in an indiscriminate manner to sinners in general, neither do the Scriptures furnish a single instance, where Christ and his apostles have ever made offers but to the people of God;" our author opposes this dangerous and destructive position, by adducing the evidence of St. Peter's sermon on the day of Pentecost, Acts ii. 38, 39; St. Paul's exhortation, Ephes. v. 14, *Awake thou that sleepest, &c.*; our Saviour's parable of the great supper, and the remonstrance of God himself, in Ezek. xxxiii. *If in the mouth of two or three witnesses, every word shall be established,* surely the depositions of these four witnesses, must be amply sufficient to confirm the matter in dispute; especially as their evidence harmonizes in all its parts, and is corroborated by a host of unexceptionable witnesses.

The citation from Dr. Hawker, collated with the words of God, and the apostles, proves him to be at variance with them. He is also at variance with Dr. Doddridge, and Messrs. Romaine and Hervey, on the subject of addressing gospel invitations to sinners. While he is so manifestly inconsistent with the inspired writers; he is, however, consistent with himself; which is not the case with either Mr. Hervey or Romaine. They both believed the doctrine of absolute and unconditional election; and consequently that of absolute and unconditional reprobation. With what consistency they could indiscriminately address invitations to their respective hearers or readers, we leave to be determined by those who possess a larger share of sagacity than we pretend to. We say nothing of Dr. Doddridge, because we believe he admitted the doctrine of general redemption. Should a second edition of the work before us be called for, we would suggest to the worthy author, the propriety of reviewing his observations on the parable of the great supper; there being a great confusion of metaphors. Our Lord gives us the idea of a householder, Mr. Smith changes that for a shepherd: the parable represents the blessings of the gospel under the image of a supper; our author changes this metaphor for that of water.

The following paragraph will furnish the readers with a tolerably just view of the author's manner of writing:—

"You say, (says he to Dr. Hawker) that Christ must not be offered to sinners: 'he is the way, the truth, and the life,' and no man can come to glory, but by him; yet he is not to be offered to all: from such a creed, good Lord, deliver all mankind: for it cannot be found in the Word of God; it is not recorded by ancient or modern divines, (you have not a companion,) it cannot be justified by reason; experience proves that it is false; it is a creed that comes from hell; it was invented by the father of lies, and in publishing it, he transforms himself into 'an angel of light.' He suggests, that 'God will have mercy on whom he will have mercy:' all who have been redeemed by the blood of the everlasting covenant, will certainly be saved in the great day. God will bring them into his fold at his own time. He needs not man's feeble efforts to forward his designs; besides, it is presumption in man, to suppose, that he can do any thing for God's glory, since he even charges angels with folly. God will, in his own time, accomplish all his plans; therefore man's wisdom is to sit still." Page 16.

The author is certainly correct in asserting, that Dr. Hawker's creed is not found in the word of God; but is mistaken in affirming, that it is not espoused by divines, either ancient or modern: and that he has not a single companion. It ought to be known, that every consistent asserter of the doctrines of absolute election and reprobation, is of the same judgment with Dr. Hawker. Some ministers indeed have more prudence, than openly to avow their firm belief of the horrid doctrine of reprobation, while they continually assert the doctrine of absolute election; which as necessarily implies it, as the choice of a few out of many implies the rejection of all the rest.

We cannot agree with Mr. Smith, in believing, that all the ministers he has selected, declare all the counsel of God. We fear some of them are not evangelical; and we know others of them are as much the advocates of the doctrine of limited grace as Dr. Hawker himself. We however, most cordially subscribe the author's creed, contained in the following paragraph:—

"Before I take my leave of you, I will give you my creed in a few words. Every man who is saved, is wholly indebted to Christ for his salvation; he has neither part nor lot in procuring it; it is by grace that he is saved, without any merit of his own. Man's salvation is of God, but his damnation is of himself; for he has none to blame. God 'called, but he refused.' He would not come to Christ that he might have life. No man at the last day, will charge God with his sins, or accuse him as the cause of his damnation. Every mouth will be stopped, and every one without a wedding garment, will be speechless." Pages 19, 20.

We are not quite sure, whether our author means to say, (note

page 21) that the 17th article of the Church of England, must be identified with Calvinism, and that the Bishop of Lincoln, by writing against the latter, must necessarily oppose the doctrine of the former. We are clearly of opinion, that his Lordship might write against Calvinism, without oppugning that article.

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To the Editor of the Methodist Magazine.

REV. SIR,

I transmit you the following extracts from "Slack's Remarks on Popery." I am persuaded the insertion of them in your Magazine, will please and edify many of your readers.

It is not easy to find language which can better express and enforce the great Scriptural doctrine of justification by faith alone.

I am, your's, &c.

Hull, Aug. 29, 1818.

A CONSTANT READER.

OUR views of men and of the gospel of Christ, are such, that, though we consider faith as the only condition of justification, we deem whatever is implied in repentance, essential to "believing aright." The *sick* only need a *physician*. It is always a sense of guilt, and danger, and helplessness, which renders Christ desirable, and disposes a sinner to "lay hold upon the rope set before him" in the gospel.

He cannot even be persuaded to eat that "bread of God," which "giveth life unto the world," so long as he is either asleep in his sins, or his soul is full of that self-righteous leaven, which inclines him to believe, that he is not *altogether* in a perishing state.

But however a sinner may languish and pine for want of the "true bread which cometh down from heaven," and however keen and restless his appetite may be for "this bread of life," it is not his *hunger* but his *eating*, which saves him from misery and death.

If a man repent as many years as he has sinned; if he be as humble, as a sense of his depravity and unworthiness can make him, and cry for mercy ever so earnestly; when he has done all his, when he has done it sincerely; when he has done it ever so long, he is not a whit the *safer*, until he believe in that Christ, "who was delivered for our offences, and was raised again for our justification." And if he has not repented, and resolved against sin, longer than the *thief on the cross*; longer than the *jailor at Philippi*; or longer than the apostle of the Gentiles did; yet, if we believe as these men did, "his *faith* (and not his repentance and reformation) is counted to him for righteousness."

Page 74.—WE are far from considering all preaching on moral subjects, as *vain and useless*; and especially, preaching on rela-

tive duties. And yet, if none but Christ can "slay the old Adam with his breath," and restore the lapsed powers of the human mind to their original activity in righteousness; and if believing in him be the *only act* of the mind by which we receive him, it follows, that we must only expect the "fruits of the Spirit to appear upon these trees of righteousness," which have their root of faith fixed in the Rock of our salvation.

Preaching against particular sins, though useful, may be considered as an attempt to cut off the hydra's heads one at a time; but leading men by faith to Christ, is guiding the stroke to the *neck*, which gave these many heads their existence. Preaching against immorality, labouring to make men better by assailing their outward conduct, and pressing a general reformation, cannot be deemed a work of *no utility*: such a preacher tells Israel, the Philistines *ought* to be routed; he makes an effort to cut off the *streams* of ungodliness: he endeavours to free the skin from the *symptoms* of disease. But the Evangelical preacher, who makes a proper use of the cross of Christ, like David, lodges the sin-destroying stone in the head of Goliath, under whose protection the host of iniquities keep their ranks, but which are easily put to flight when their *chief* is slain. Like Elisha, the preacher of Christ's purifying gospel "casts the salt" of divine mercy, into "the *spring* of the waters" of wickedness, and "there shall not be from thence any more death or barren land." It is he only, who persuades men to "believe with their hearts unto righteousness," that conveys a medicine to their minds, which reaches the very *core* of evil, and removes the *cause* of all their moral sickness.

Page 62 —Indeed, to think of being justified in any other way, or by any other means, either in whole or in part, is to lay some other foundation than that which is laid—it is to swerve from the "old paths," and from the "good way," where *rest* is promised; it is to place a sinner's salvation upon a ground which evidently differs from that of the ransom-price which was paid for his release from guilt and condemnation.

According to the gospel system, justification is through the medium of redemption, for as soon as man was found guilty he became dependant upon that chosen and mighty Saviour, on whom his help was laid. And from the first communication of this scheme of grace to guilty men in the first promise, it has operated in the same way, and all transgressors have been justified on the same ground; either by faith in that deliverer who was to come; or who has already appeared, to put away sin by the sacrifice of himself. Those sacrifices for sin, which were offered by the Jews, not only kept alive an expectation that God would visit and redeem his people, but also taught those who brought their victims to be slain that they were not justified by their own *merit*,

but through the medium of a Divinely-appointed sacrifice for sin. If, then, our justification be through the medium of redemption, *faith*, which alone can grasp the Divine system, is the only act of the mind which can have any proper relationship to justification; either, therefore, we must give up redemption altogether, and expect no more from the death of Christ than we do from the death of Judas, who betrayed him, or acknowledge that *believing* in him as the propitiation for our sins, is the *only way* by which we can obtain forgiveness of them.

REMARKS ON JOHN iii. 16.

To the Editor of the Methodist Magazine.

THERE is a passage in the 3d chapter of St. John's gospel which is of such great importance in the controversy respecting the Sonship of Christ, that I am amazed at myself for having so long neglected it. The passage I mean is this, "God so loved the world, that he gave *his only-begotten Son*." I am constrained to make the same remark upon this passage which I have made on several others; namely, that if the system, which we oppose, were true, it would be a senseless rhapsody. I ask the impartial reader whether the sense be not most plain, most obvious? Christ here informs us that the love of God to fallen man was so exceedingly great that he even gave his only-begotten Son, to die for the sin of the world. It is evident that Christ was his only-begotten Son *before* he gave him. The whole argument depends on this. But according to our opponents, the Logos *became* the Son of God in consequence of the fall of man, and the resolution of the Deity to effect his redemption. According to them the love of God consisted in this, that the second Person of the Trinity agreed to assume human nature, and to become a Son; and the first Person agreed to become his Father. Now, after Christ had thus become the only-begotten Son, the giving of him up to die, is no great proof of the Father's love. He became a Son, an only-begotten Son, for that very purpose. If it had not been resolved in the Divine counsels that the Logos should assume our nature, and die for our transgressions, he would never have been a Son. I have no hesitation in affirming, that if the empty dream of our opponents were a reality, the above passage would be nonsense; or, if not absolute nonsense, it would, at least, be a quibble; a quibble unworthy of any plain, honest man; how much more unworthy of the world's Redeemer!

It may be further observed, that when the Logos, according to our system, at length became the only-begotten Son, it was only in a figurative sense. But our Lord's argument implies, that

Christ was *really* and *truly*, the only-begotten Son of the Father. Hence, the greatness of his love is manifested. For this reason also the assertion would be a quibble, if the new theory of Christ's Sonship were really scriptural.

I conceive that the justness of the above reasoning will be placed in a clear light by a familiar illustration. Most of your readers will have heard of, and many of them will remember, the interesting period when the Duke of York went to Holland to oppose the French. Let us suppose that he had not only been the king's son, but also his only son. An historian recording the events of the present reign, might justly say, "How noble, how exalted, was the patriotism of George the Third! The king so loved his country, that he gave *his only-begotten son* to be exposed to all the dangers of war." This, every reader would understand. Let us now suppose that the Duke of York had not been the king's son at all, but that he had been his intimate, his bosom friend; and that the king had agreed to his taking the command of the British forces, and going on foreign service. Let us farther suppose, that according to the English laws, no commander could lead an army to battle until he had previously gone through a certain ceremony, and had received the title of the king's only-begotten son. Now, what should we think, if in some history of the present reign, we were to meet with the following passage? "The king loved his country so intensely, that he even gave his only-begotten son to go to Holland, and to be exposed to all the dangers of war." If we were to meet with such a passage we should naturally exclaim, "This is an insult to common sense. The king evinced his love to his country by consenting that his bosom friend should go abroad, and by appointing him to the office of Commander in Chief. In consequence of this, the Duke of York *became* his only-begotten son. Thus, his sonship was an *effect* of the king's patriotism; not something which preceded the display of it, and tended to make it more striking and illustrious. Besides, every body knows that the Commander in Chief is the king's only-begotten son, in a figurative, not in a literal sense: Away then with such trifling."

The case of Abraham offering up Isaac, may also be brought forward as an illustration. We read that God said, "Because thou hast done this thing, and hast not withheld thy son, thy only son," &c. Now, if Moses had previously told us that Isaac was only an adopted son of Abraham, would not this passage have lost much of its force and beauty? Where was the great disinterestedness and the mighty faith of Abraham? But if Moses had told us that Isaac received the title of *the only son*, after his father had determined to sacrifice him, and in consequence of that very determination, what should we then have thought? Would the above passage have had any sense at all? Surely none.

This remarkable transaction furnishes us with another argument. It will be allowed, even by our opponents, that the offering up of Isaac was a type of the sacrifice of Christ. But Abraham sacrificed, or rather devoted for a sacrifice, his real, his proper son. If, then, Christ was not *literally* the Son of God; a father sacrificing a real son was the type of a father sacrificing a figurative son. Thus the type, in this respect, was substance; the antitype was shadow.

In a former letter I observed that St. Paul speaks of Christ as the Son of God, in so emphatic and precise a manner, that his words must be taken literally. We are hereby furnished with an additional proof of my assertion, that the newly-framed hypothesis leads us to Socinianism. The argument may be stated thus: In several places he is most expressly declared to be God. In several places he is expressly declared to be the Son of God. He is declared to be his own Son, and his proper Son. The expressions in the one case are as strong, as pointed, as decisive, as in the other. But, the abettors of the modern notion maintain, or rather are obliged to allow, that he is the Son of God in a figurative sense. It undeniably follows, that he may be God in a figurative sense. Such are the blessed effects of novelty; such are the glorious results of this raw and unfledged hypothesis. That reader, however, who is able to perceive any thing, must perceive that Christ is declared to be, not metaphorically and figuratively, but absolutely and essentially God. It follows, that he is truly and literally the Son of God.

I remain, Sir, your obedient servant,

April 22, 1818.

H. S. BOYD.

THE WORD OF GOD ILLUSTRATED.

REV. AND DEAR SIR,

HAVING lately met with the following observations, by a celebrated foreign writer, and considering them illustrative of the Redeemer's declaration, "Think not that I am come to send peace on earth," &c. I submit them to your inspection. Should they meet your approbation, by giving them a place in your Miscellany you will confer an additional favour upon

Your's, affectionately,

G. BIRLEY.

AN ILLUSTRATION OF MATT. X. 34.

THE religion of Jesus Christ, considered in itself, breathes only peace; yet, notwithstanding this pacific property, it actually and too frequently, occasioneth trouble in society, through the dispositions of those to whom it is preached. According to the general dispositions of mankind, the religion of the gospel

must necessarily disgust, and therefore disturb, schools, courts, churches, and families; stirring up one minister against another minister—a confessor against a tyrant—a pastor against a people—a father against his family.

1. Schools.—There were two celebrated schools in the days of Jesus Christ, the Pagan School, and the Jewish School. The Pagan schools were fountains of errors. They taught erroneous opinions of God, whose excellence they pretended to represent by figures of men, animals, and devils. They taught erroneous opinions of man, of whose origin, obligations, and end, they were totally ignorant. They taught erroneous opinions of morality, which they had adjusted, not according to the dictates of conscience, but agreeably to the suggestions of their own vicious hearts.

The Jewish schools, originally directed by a heavenly light, had not fallen into errors so gross; but they were not exempt; they had even embraced some capital mistakes. They represented to themselves a Messiah of flesh of blood, one adapted to the relish of human passions. They authorized the most criminal remissness, and violated the most inviolable rights of religion and nature. Revenge, in their opinions, was inseparable from man. Concupiscence was perfectly consistent with purity of heart. Perjury changed its nature when it was accompanied with certain douceurs. Divorce was a prevention of discord, and one of the domestic rights of a married person.

The Christian religion appears in the world, and in it other ideas of God, of man, of virtue, of the expected Messiah; other notions of concupiscence, and revenge, of perjury, and of all the principal points of religion and morality. Christianity appears in the world: the Lord of the universe is no longer associated with other beings of the same kind. He is no longer an incestuous being, no more a parricide, an adulterer. He is *alone* in his essence, independent in his authority, just in his laws, wise in his purposes, and irresistible in his performances.

Philosophy is folly. Epicurus proves himself an idiot, destitute of reason and intelligence, by not discerning the characters of intelligence and reason, which shine throughout all the universe; and by attributing to a fortuitous concourse of atoms the effects of wisdom the most profound, and of power infinite and supreme. Pythagoras is a master dreamer, who seemeth to have contracted the stupidity of all the animals, the bodies of which his soul had transmigrated. Zeno is an extravagant creature, who sinks the dignity of man, by pretending to assign a false grandeur unto him, and maketh him meaner than a beast, by affecting to set him a rival with God. The Christian religion appears in the world. The Messiah is not a pompous formidable conqueror, whose exploits are all in favour of one single nation.

Revenge is murder; concupiscence is adultery; and divorces are violations of the prerogatives of God, separating what he hath joined together, and subverting the order of the world and the church.

In this manner Christian theology undermined that of the Jewish rabbies, and that of the philosophers of Paganism. It is easy to judge what their fury must be, when they saw their schools deserted, their pupils removed, their decisive tone reprimanded, their reputation sullied, their learning degenerated into ignorance, and their wisdom into folly.

2. Let us pass to our next article, and let us attend the religion of Jesus Christ to court. If the servants of Christ had stirred up no enemies beside priests and rabbies, they might have left their adversaries to bawl themselves hoarse in their solitary schools; to hurl after the innocent, the anathemas, and thunders of synagogues and consistories; and each Christian, despising their ill-directed discipline, might have appealed from the tribunal of such iniquitous judges, to that of a sovereign God; and, with a prophet, have said, "Let them curse, but bless thou," &c. Psal. ix. 28. But the grandes of the world, have often as false ideas of their grandeur and power, as pedants have of their jurisdiction and learning; dizzy with the height and brightness of their own elevation, they easily imagine that regal grandeur extends its government over the priestly censor, and gives them an exclusive right of determining articles of religion, and of enslaving those whose protectors they pretend to be. As if false became true, and iniquity just, by proceeding from their mouths; they pretend, that whatsoever they propose is to be received, because they propose it. "And muscular power is exercised in acts of cruelty, against those who conscientiously and courageously refuse to submit to their dogmas." Thus the religion of Jesus Christ, hath armed a tyrant against a martyr; a combat worthy our most profound consideration, in which the tyrant attacks the martyr, and the martyr the tyrant: but with very different arms. The tyrant with cruelty, the martyr with patience; the tyrant with blasphemy, the martyr with prayer; the tyrant with curses, the martyr with blessings; the tyrant with inhuman barbarity, beyond the ferocity of the most fierce and savage animals, the martyr with an unshaken steadiness, that elevates the man above humanity, and fills his mouth with songs of victory and benevolence, amidst the most cruel and barbarous torments." Acts vii. 54, &c.

3. I said, further, that the religion of Jesus Christ has often occasioned troubles in the church, and excited the pastor against his flock. The gospel ministry, I mean is such, that we cannot exercise it, without often applying the fire and the knife to the wounds of some of our hearers. Yes! these ministers of the gos-

pel, these ambassadors of peace, are sometimes incendiaries and fire-brands.

Two things make this article very plain; consider our commission, and consider society. It is our commission, that we should suffer no murmurings in your adversities, no arrogance in your prosperities, no revenge under your injuries, no injustice in your dealings, no irregularity in your actions, no inutility in your words, no impropriety in your thoughts. Society on the contrary, forms continual obstacles against the execution of this commission. Here, we meet with an admired wit, overflowing with calumny and treachery, and increasing his own fame by committing depredations on the characters of others. There, we see a superb palace, where the family tread on azure and gold, glittering with magnificence and pomp, and founded on the ruins of widows and orphans. Yonder we behold hearts closely united; but, alas! united by a criminal tie, a scandalous intelligence.

Suppose now a pastor, not a pastor by trade and profession, but a zealous and religious pastor; who judgeth of his commission, not by the revenue that belongs to it, but by the duties which it obligeth him to perform. What is such a man? a fire-brand, an incendiary. He is going to sap the foundations of that house, which subsists only by injustice and rapine; he is going to trouble that false peace, and those unworthy pleasures which the impure enjoy in their union; and so of the rest. Well may such putrid bodies shriek, when cutting and burning, and actual cauteries are applied to the mortified parts! Well may the criminal roar, when the judgments of God put his conscience to the rack! But censure and reproof are the duties of all Christians; Christianity, therefore, will often excite trouble in families, and private circles, so long as a God of truth hath commanded, "Thou shalt not suffer sin upon thy neighbour, but in any wise reprove him."

Cardiff, 1818.

THE WORKS OF GOD DISPLAYED.

REV. AND DEAR SIR,

DR. HUGH BLAIR, in his "Belles Lettres," observes, "It is rather a proof of the piety, than of the good taste of the nation, that Hervey's Works have been read so much." I am glad that England is thus panegyrised; and I hope and trust, she will ever be distinguished more for her piety, than for her good taste. Notwithstanding the insipidity that is, by some persons, ascribed to similar pieces of composition as the affixed extract, I must

frankly confess, that I have often reflected with pleasure on the *advantage* I have derived from the perusal of pieces on the works of nature. Neither the wish of the reputation of a *good taste*, nor the fear of incurring the charge of a *bad one*, can deter me from the above concession. But what says Dr. Chalmers, in his admirable "Discourses on the Christian Revelation," &c. on the subject? "It is truly," says he, "a most Christian exercise, to extract a sentiment of piety from the works and appearances of nature. It has the authority of the sacred writers upon its side, and even our Saviour himself gives it the weight and solemnity of his example. 'Behold the lilies of the field; they toil not, neither do they spin, yet your heavenly Father careth for them.' He expatiates on the beauty of a single flower, and draws from it the delightful argument of confidence in God. *He gives us to see that taste may be combined with piety*, and that the same heart may be occupied with all that is serious in the contemplation of religion, and be at the same time alive to the charms and the loveliness of nature." With this I conclude, and proceed to the main object of the present address.

I am, your's, &c.

H. BASDEN.

A DESCRIPTION OF THE TALLOW-TREE, WITH SUITABLE REFLECTIONS.

THE *Tallow-tree*, says Du Halde, in his "History of China," a work of good authority, and well composed; grows in great plenty in *China*, and produces a substance much like our *tallow*, and serves for the same purposes.

It is about the height of a cherry-tree; its leaves in form of a heart, of a deep shining red colour, and its bark very smooth. Its fruit is enclosed in a kind of pod or cover, like a chesnut, and consists of three round white grains, of the size and form of a small nut, each having its peculiar capsula, and within that a little stone. This stone is encompassed with a white pulse, which has all the properties of true tallow, as to consistence, colour, and even smell: and accordingly the *Chineses* make their candles of it; which would doubtless be as good as those in Europe, if they knew how to purify their vegetable, as well as we do our animal tallow, and to make their wicks as fine. All the preparation they give it, is to melt it down, and mix a little oil with it, to make it softer and more pliant. It is true, their candles made of it yield a thicker smoke, and a dimmer light than ours; but those defects are owing in a great measure to the wicks, which are not of cotton, but only a little rod switch of dry light wood, covered with the pith of a rush, wound round it; which being very porous, serves to filtrate the minute parts of the tallow, attracted by the burning stick, and which by this means is kept burning.

How various are the productions of the vegetable world ! How infinite must be the wisdom, which originally designed, and then uniformly produces all these excellencies ! And how great the goodness, which thus amply provides for the necessities of his creatures, and affords them so much use, with so much beauty ! One would scarcely expect the vegetable world to produce any thing so near to the animal, as the present tree affords ; but naturalists observe, that the limits are scarcely discernible, which divide the different orders of beings. Some animals approach very nigh to some human creatures ; some plants again approach as near to the animals : and some fossils are removed by a very insensible distance from vegetables. How far man may be removed from angels, we know not ; but certain it is, that the true Christian, who is renewed in the image of his God, participating of the Divine nature, may well hope, that the perfections and happiness of angels will one day be his.

THE PROVIDENCE OF GOD ASSERTED.

To the Editor of the Methodist Magazine.

DEAR SIR,

If the insertion of the following observations on Insects, from Kirby and Spencer's *Entomology*, which beautifully illustrates the general plan of Providence, in relation to animal and physical nature, be no disparagement to your celebrated *Miscellany*, I shall be glad to see them when convenient.

I am, Sir, your's, &c.

R. M. P.

THE grand service which insects render mankind, is the removal by consumption of corrupt vegetable and animal substances ; which, without their aid, would infect the atmosphere with disease and pestilence. It may be generally stated, that almost all the filth on the earth is cleared away, (we allow for the action of rain and the elements,) by inconceivable hosts of insects, of which some devour it, and others deposit their eggs, from which the larvæ soon co-operate with ten-fold voracity. Thus every particle of dung, at least of the most offensive kinds, speedily swarms with inhabitants, which consume all the liquid and noisome particles, leaving nothing but the undigested remains, that soon dry and are scattered by the winds, while the grass on which it rested, no longer smothered by an impenetrable mass, springs up with increased vigour.

The *Coleoptera* (beetle) and *Diptera*, (flies, gnats, and other two-winged insects,) are the principal agents in this scavengeriship. The dead carcasses of animals, with all the fatal miasmata, are

ken off by similar natural means. As soon as life is departed, first come the histerys, and pierce the skin; next follow the flesh-flies, some, that no time may be lost, depositing upon it their young already hatched; others, covering it with millions of eggs, whence in a day or two proceed innumerable devourers. An idea of the dispatch made by these *gourmands*, may be gained by a combined consideration of their numbers, voracity, and rapid development. One female of *M. Cornaria*, will give birth to 1,000 young; and the larvæ of many flesh-flies, as Redi ascertained, will in 24 hours devour so much food, and grow so quickly, as to increase their weight 200 fold! In five days after being hatched, they arrive at their full growth and size. Thus we see there was some ground for Lynn's assertion under *M. Vomitoria*, that three of these flies will devour a dead horse as quickly would a lion.

Another class bury small animals, such as mice, for the purpose of depositing their eggs with a supply of food. Putrescent vegetable substances vanish before the efforts of other insects; and their everlasting destruction of each other keeps the world free from superabundant multiplication. In the latter service, the weevil, spider, and dragon-fly, are marked consumers.

Of the bug, we are told that they were introduced by commerce, to England, anterior to the date of 1500.

Their original name was *chinche*, or *wall-louse*; and the term *changeling*, which is a Celtic word, signifying a ghost, or goblin, was applied to them after Ray's time, most probably because they were considered as terrors by night. St. Pierre, in his voyage to Mauritius, mentions a species of bug, found in that island, the sting of which is more venomous than the sting of a scorpion, and succeeded by a tumour as big as the egg of a pigeon, which continues for four or five days. *Reduvius Serratus* F. commonly known in the West Indies by the name of the wheel-bug, can, like the *Raia Torpedo Gymnotus Electricus*, communicate an electric shock to the person whose flesh it touches. One of these was seized on the hand of an accurate observer of nature (the Major-General Davies, R. A.) gave him a considerable shock, first from an electric jar, with its legs, which he felt as high as his shoulders; and dropping the creature, he observed six marks on his hand where the six feet had stood.

To the Editor of the Methodist Magazine.

SIR,

THE department of your valuable Miscellany, denominated "The Providence of God asserted," is, I believe, not only acceptable, but useful to many of your numerous readers. To increase
VOL. XLI, DECEMBER, 1818.

its pages I have transcribed the following very remarkable interposition of Divine Providence, from another periodical work. Should you deem it worthy a place in that department, its early insertion will oblige

Sir, your's, &c.

II.

October, 1818.

A REMARKABLE INTERPOSITION OF DIVINE PROVIDENCE,

In the case of the Rev. David Anderson, Minister of Walton-upon-Thames, ejected by the Bartholomew Act, 1662.

THIS good man, being apprehensive of a return of Popery, soon after his ejection, crossed the seas, and went into Zealand, and settled at Middleburgh, with his wife and five small children. Having no employment there, he soon consumed the little money he had carried over with him, and owed a year's rent for his house, and was reduced so low, as to want bread; and yet, such was his modesty, he knew not how to make his case known in a strange country. In this condition, after he had been one morning at prayer with his family, his children desired some bread for their breakfast; but he having none, nor money to buy any, they all burst into tears. While they were in this sorrowful case, the bell at their door rung; and Mrs. Anderson, in a mean and mournful habit, went to see who was there. The person that rung the bell asked for the mistress; she answered that her name was Anderson, "Here, (says he) a gentleman has sent you this paper, and will send you in some provisions presently." When they had opened the paper, they found forty pieces of gold in it. The messenger went away, without telling his name, or whence he came. Soon after came a countryman, with a horse-load of provisions, of flesh, fish, herbs, and bread, and all things necessary to their living plentifully, as long as what was brought would keep good. Neither did he tell them from whence they came; nor did they know to their dying day, who it was that so seasonably relieved them. But Mr. John Quick, from whose memoirs this account is taken, being, in 1681, pastor of the English Church at Middleburgh, came accidentally to the knowledge of the whole matter. For, being at the country-house of Mynheer de Koning, a magistrate of that city, and happening to mention that story, M. de Koning told him, that he was the person that carried the gold from Mynheer de Hoste, a pious merchant of that place, with whom he was then an apprentice. He added, that Mynheer de Hoste, observing a grave English minister walk the streets frequently, with a dejected countenance, inquired privately into his circumstances, and, apprehending he might be in want, sent him the gold by M. de Koning, and the provisions by his country servant, saying, with a very Christian tenderness, *God forbid that any of Christ's ambassadors should be strangers, and we not visit them; or in distress, and we not assist them.* But he expressly

charged both his servants to conceal his name. This relief, besides present provision, enabled Mr. Anderson to pay his debts; and he could not help communicating this instance of the great goodness of God to his friends and acquaintance in that city. This coming to the ears of M. de Hoste, he afterwards found a secret way of paying Mr. Anderson's rent for him, yearly; and of conveying to him besides, £10 sterling, every quarter; which he managed so as that he never could or did know his benefactor. M. de Koning kept the whole matter secret, as long as his master lived, but thought himself at liberty to give this account of it after his death.

Upon the decease of Mr. Sprany, minister of the English church, at Middleburgh, Mr. Anderson was unexpectedly chosen in his stead. When the messenger came from the church to acquaint him with it, his wife was so overborne with joy at the goodness of God, in providing them a fixed and honourable maintenance, that it threw her into a fever, of which she died. Mr. Anderson in some time grew sickly, and died also, in March, 1677. None of all the ministers in that city, English, French, or Dutch, came near him in the gift of prayer, in which he had a peculiar fulness and fluency, that was animated with very melting affections. The lords of the city became guardians to the five orphans which he left behind him. The famous Anna Maria Schurman took one of his daughters, and two other Dutch gentlewomen the two others, and became mothers to them; and the unknown benefactor continued his kind offices to them all. M. de Hoste took his two sons under his own charge, and, by his last will, bequeathed a good portion to each of his daughters. He observed that the eldest son, who was very hopeful and pious, should be brought up a scholar, and settled a liberal exhibition upon him of 60*l.* per annum, sterling, for his education at one of their universities, where he afterwards died of a consumption; and appointed the youngest son to be bound apprentice, and when he should be out of his time, to receive 60*l.* sterling, to begin business with; so wonderful was the Providence which attended the pious confessor, and his children after him.

THE GRACE OF GOD MANIFESTED.

MEMOIR OF MRS. CLAXTON.

MRS. CLAXTON, whose maiden name was Diana Deason, was the daughter of the late William Deason, surgeon, of Stokesley, in Yorkshire, and grand-daughter, by her mother, of the late Ralph Grenside, Esq. of Great-Broughton, near the same place. In the first page of her diary she states that, from the peculiar advantage she had derived from reading the memoirs of pious

persons, she felt a conviction that it was her duty to write an account of the Lord's dealings with her, in hopes that, when she should be numbered with the dead, and her body lodged with the clods of the valley, some, dear to her, either by the ties of nature or of friendship, might be led to choose rather to suffer affliction with the people of God, than to enjoy the pleasures of sin, which are but for a season. Mrs. Claxton, though placed in a situation the most unfriendly to piety, appears from a child to have been a subject of very serious impressions. Thoughts of death and eternity, from the funeral scenes which she voluntarily and frequently attended, so fully convinced her of the vanity and emptiness of all below, that she dreaded to meet her thoughts alone, and often vowed she would unite with parties of pleasure no more.

At the age of 14 she was placed with her cousin, Miss Nelson, at a distance from home, at school; but, from affliction, was soon obliged to return. Her dear cousin, whom she left with great regret, caught the putrid fever, and, in a few days entered the regions of the dead. This sudden stroke, in one so dear to her, had, for several months, a most powerful effect upon her young and tender mind. About this time she went to school at Durham, where, from the influence of high connexions, engaged in circles of vain pleasure, her religious impressions and convictions were almost entirely obliterated. Having, unfortunately, a little previous to this, conversed with some persons who had embraced the doctrine of unconditional election and reprobation, and who endeavoured to persuade her that if she was of the highly-favoured number, God would, sooner or later, effectually call her by his sovereign, irresistible grace; and that all her anxieties and efforts for her soul's salvation, however sincere, must be fruitless, as every thing in reference to the salvation of the elect was finished when Christ died; in consequence of these reasonings she was led to infer that her day of salvation was not yet come, and that she might as well, at present, indulge herself in pleasure on every favourable opportunity; so that, according to her own statement, she now sunk deeper than ever into stoical apathy and folly.

Providentially, about this time, her cousin, Miss Smith, who was seriously disposed, called upon her to visit some relations at Whitby. During this visit she was prevailed upon, for the first time, to enter a Methodist chapel; and, though she was dreadfully afraid of ever becoming a Methodist, yet, what she then heard was not in vain in the Lord. From hearing the gospel preached faithfully, in all its native simplicity and purity, her understanding was more fully enlightened, and her judgment, as to its leading doctrines, corrected. The depravity of her nature, and all the evils that flowed from that corrupt fountain, were now full-

unfolded to her astonished view; and her earnest, constant cry was, "God be merciful to me a sinner." She now clearly saw and felt that though, by restraining grace, she had been preserved from all outward acts of immorality, yet she had lived after the course of this world, a lover of pleasure more than of God. Her convictions of her own sinfulness, and of the evil nature of sin, were truly deep and powerful; her burden of guilt and distress appeared intolerable, and her apprehensions were alarming. During the space of three months she was never seen to smile, and though many of her companions assailed her with all the banter of reproach and ridicule, whilst others, in all the eloquence of affection, intreated her never to unite with such a despised people; yet, having counted the cost, she resolved with them to live and die.

April, 14, 1799. Mr. Vasey, sen. being published to preach at the Methodist chapel, Stokesley, at five o'clock in the morning, she determined to attend. The text was, "Come, for all things are now ready." Under this discourse all her clouds of gloom and darkness were dispersed, the heavens smiled above her, and God in mercy visited her soul. "It was then, (as she observes,) with transports of joy I exclaimed, Lord, I can come, I will come: I now come, for all, even for me, is ready." For the space of two months she enjoyed such peculiar manifestations of the Divine love and favour, that an impression daily followed her that the Almighty was hereby preparing her for some extraordinary exercises. Nor was she in this mistaken. Very few, if any, have ever been called to suffer more from the fiery ordeal of parental displeasure. This would never, probably, have prevailed to such a painful extreme, but for the two following circumstances: First, certain distinguished characters in that neighbourhood made it their business to collect and relate, as facts, to the doctor, all the strange things that report had circulated, to the prejudice of the Methodists; so that a certain dignitary in the church, whose words she often quoted, remarked to her father, that though his daughter had proved in every other respect dutiful, yet as he had many relatives, respected as clergymen, he should advise him to turn his daughter to the door, and disown her for ever. Secondly, a few solitary individuals, of different religious persuasions, well known to the doctor, had shamefully disgraced their religious profession; and though they then had neither part nor lot among the Methodists, yet, as they were distinguished by that name, the whole body were condemned and anathematised on their account.

It appears, from her diary, that at this time she was prohibited from all intercourse with religious characters, deprived of every book of a pious tendency, and for the space of between two and three years, was principally confined to the house, not being suffered to walk abroad, but under a guard, whose aversion to the

Methodists was sufficient to inspire confidence. From these restrictions, as well as close confinement, her health began visibly to decline, consumptive symptoms appeared, and she was brought near the gates of death. At this painful juncture the Almighty raised her up a deliverer. The doctor, in his routine of business, was called upon one day to attend on a lady, in that part the ornament of her sex for urbanity and piety, who ventured to reason with him upon the subject of his daughter's being confined so much at home; stating, that if death was the consequence of violence and persecution, he never would forgive himself for his conduct. This was truly a word in season, and induced the doctor to suffer his daughter to attend preaching, once a fortnight, on the afternoon of the Lord's-day. From this gracious reprieve, her health and spirits improved daily; yet it was painfully evident they never afterwards regained their native tone of strength and vigour. It may be gratifying to some of her religious friends to learn from her own diary, what was her experience during this fiery scrutiny.

“June 2, 1800. This has been to me a day of painful exercise, through my being caught in my retired room, with a Methodist Magazine in my hand. It was immediately taken from me, and, as it had on it the name of a pious female with whom I had often taken sweet counsel, it was sent home, with a request, she would never lend me another book. All the books I then had of a religious nature shared the same fate, excepting a small Testament, and a volume of Mr. Wesley's works, which I had secreted from the general search. I now sustained three privations, that have lately appeared dearer to me than life itself; a gospel ministry, the writings of eminently pious characters, and the communion of saints. I bless God, however, under all, I was enabled in patience to possess my soul: for though my privations were great, my supports and consolations were far greater. I appeared to myself like a poor tempest-tost mariner, conflicting with unfriendly elements, and numerous foes. And, even afflicted as I was, I expected every moment to be abandoned to the world. I then retired, cast myself upon the sofa, exclaiming, ‘Lord, whatever I suffer I will be thine; though thou slay me, yet will I trust in thee.’ It was immediately impressed upon my mind, to read the 12th chapter of Hebrews; and never, while memory holds her seat in my breast, shall I forget, what a world of consolation flowed into my soul when I came to the 6th verse, ‘Whom the Lord loveth he chasteneth.’ When led to meditate upon the sufferings of my Lord for me, and of pious worthies in days of old, my sufferings appeared to vanish as clouds before the rising sun. I now determined by the grace of God, first to set a watch, a double watch, over my every thought, word, and action, lest by any appearance of undue warmth against those that might oppose

e, I should disgrace that cause, which was dearer to me than
 e itself. I soon indeed proved the necessity of this, as I was
 ten obliged to sit in company with persons the most vain and
 ifling; where I was not only exposed to a world of banter and
 dicule, but had often to endure what the apostle calls "the trial
 of cruel mockings." Secondly, I resolved, that I would give myself
 uch to prayer for my greatest opposers, that God might, in
 ercy, forgive them, and turn and change their hearts; for how
 as it pained me to the soul, when, from the influence of false reports,
 ollected and related, a father, in every other respects the most
 ind and affectionate, was led to act so opposite to the best feelings
 f his heart. But I must witness to the glory of God, that, from
 he realizing views I had of his approving smile and favour, as
 ell as that of glory which will soon be revealed, my cup of consolati-
 on often flowed unutterably full, so that I longed to be dissolved
 nd be with Christ.

"August 26, 1801. I was much impressed to-day with the account
 received of the triumphant death of my dear aunt Smith, of
 Maunby, near Northallerton, who had taken in the Methodist
 preachers for a number of years; a mother in Israel, a Christian
 indeed! Three months since, her son died happy in the Lord.
 He appears to have slept on before to glory, to take possession in
 he name of the family; and now, the affectionate mother and
 eloved child meet again, to part no more! O may I follow her,
 as she followed Christ.

"July 18, 1802. I heard for the last time, my much esteemed
 riend, Mr. Thomas Wood: the good I have derived during the
 ast three years, from the ministry of this revered servant of the
 Lord, will be to me a subject of joy and gratitude for ever. When
 I reflected on the wise and seasonable cautions he had given me,
 he affectionate Christian manner in which, under painful trials,
 he had encouraged me, and the many fervent, powerful petitions
 he had offered to God for me, I scarce knew how to tear myself
 from the place. How often, when I have known, that persons
 have been set to watch me, have I gone in a night to the chapel,
 dressed like an old person, and have placed myself in the most
 retired corner, that I might hear from him the words of eternal
 life! Surely the word of the Lord was precious in those days.

"Sept. 26. This evening, Mr. Matthew Lumb preached a
 funeral sermon for Mrs. Sigsworth, from Heb. ix. 27. During
 the former part of the sermon, I was much blessed; but never
 more than when, with all the affection of a father, and the piety
 and zeal of a minister, he addressed the children of the deceased,
 reminding them, how their parent before them had chose the
 better part, nobly endured the cross, and had now entered glory
 before them; that her example, prayers, and dying admonitions,
 might draw them after, to spend an eternity together with her.

“April 14, 1803. I have felt much distressed and alarmed to day, on account of the state of my dear father. From the loss of such an amazing quantity of blood, we expected his death every moment; my soul was much drawn out in prayer for him, and as he recovered a little, and the physician pronounced him out of all danger, we fondly thought the bitterness of death was past. May 22. This day and night presented to us, as a family, a most distressing scene. While I sat by my father’s bed, he breathed his last, and we were left without a father, to weep alone. O how dreadful are the triumphs of death!

“August 6. After a chain of very mysterious and gracious providences, I was led to give my hand in marriage to Mr. M. Claxton; a connection and a union, for which I believe, I shall have reason to praise God for ever. Very few indeed, have been united together, whose religious views, feelings, and sufferings, have been more similar. My husband being appointed to travel in the Bridlington circuit, I bid adieu to the world, determined to live to God alone.

“Sept. 3. This was a day of powerful temptation, but while speaking my experience in the body-band, every cloud was dispersed, and my soul entered a state of more glorious liberty. My soul has prospered much since I last wrote, my confidence in God is becoming strong. O what a blessing to enjoy all the means of grace, and to be entirely freed from all the vanities and anxieties of a busy world. ‘Bless the Lord, O my soul, and forget not all his benefits.’”

“Jan. 25, 1804. My dear sister is now on a visit to us: we have been much drawn out in prayer for her, during the last fortnight; her convictions have been deep and powerful; and to day, she has obtained glorious liberty. O that she may endure to the end, and that I may meet her in glory.

“Nov. 19. We are now in Sunderland, where we have large chapels, many respectable friends, and, as a society, enjoy great prosperity. The leaders have committed a class to my charge, which the Lord appears to own and bless. I feel more revived and blessed in class-meeting, than any other means of grace. To God be all the glory!

“Barnard Castle, Jan. 1806. During the last three weeks, the Lord has favoured me with the most searching and humiliating views of my own depravity. My conflicts with the powers of darkness have been truly painful, and my views of the holiness and justice of God alarming. I have felt unutterable things; but I know the Lord will answer for himself.

“Sept. 1. I have enjoyed some truly profitable seasons while visiting my dear friends in Sunderland. I heard Mr. Bramwell from Psal. xc. 12, and seldom felt more under any sermon. The Lord was indeed present with us, and precious to us.

"Feb. 1807. We have lately experienced a most abundant outpouring of the Spirit of God. Numbers of young persons, of both sexes, are earnestly seeking the Lord. The chapel is constantly crowded with attentive hearers; every sermon and prayer-meeting, appears owned of God in the salvation of souls; ten or twelve under our roof have found peace with God, and are now inquiring their way to glory. To me it has proved such a month as I never knew. I have had nothing to do from moment to moment, but ask and receive, believe and enjoy. My soul is blessed with solid, constant peace; and I feel that degree of the love of God which casts out all tormenting fear.

"Aug. 14. We were called to part with the dear friends at Barnard Castle, as well as the other preacher's family, with whom we had travelled in such peace and love for the last three years. I felt much from an impression, we shall meet no more below; but never shall I forget the tokens of love and affection discovered by that people.

"Belper, Nov. 6. Since our arrival here, we have been in lodgings, as they never before had two married preachers. My sister and I, in order to lessen the expences on the district, have done every thing we could, in preparing beds and linen, for the new house; for I feel a pleasure in doing any thing for the Lord.

"July 7, 1808. I have been brought near the gates of death, from a rheumatic fever, attended with spitting of blood. The physician attributed the whole of my affliction, to entering the house after the work men had finished it, and recommended the Matlock waters; and by the blessing of God I am mercifully raised again.

"Loughborough, Jan. 1809. Our appointment to this circuit has proved an abundant blessing. Through the mercy of God, I enjoy a better state of health, and a peculiar blessing appears to rest both upon the preachers and the people; all is love and harmony, and every member of the society seems anxiously concerned for Zion's prosperity.

"July 30. Having so very recently heard of the closing scene of three of the preachers' wives, and being myself near the hour of nature's sorrow, and under very unpromising appearances, I was led to examine myself very closely in reference to eternity. The Lord manifested himself powerfully to my soul: I could even converse with threatening death, and not turn pale; and when even the critical hour of danger arrived, the Lord was better to me than my fears. O may I never forget my solemn vows to God.

"Ashby-de-la-Zouch, June, 1810. The society here is small, but truly affectionate; many respectable hearers are now brought under the word, and though they may be influenced with what

a pious writer calls 'a spirit of innocent curiosity,' yet even this shall be over-ruled to the Divine glory!

"Aug. 20, 1811. I have been spending a fortnight with a pious friend at Sheffield, and as I contrived to do this during the time of Conference, I have had the privilege of hearing many of the preachers. Never shall I forget the profitable interviews I had with Mr. James Wood, under the hospitable roof of a Mr. Vickers, of Broad-lane: often while listening to the gracious words that there dropped from his lips, my cup has overflowed with peace and joy, so that I felt it a cross to tear myself away from the highly favoured place. Since then, I dreamed, that one night, that venerable man came, and took me by the hand, and addressed me in the most solemn manner, saying, 'Sister Claxton, your time is very short; eternity is just at hand; O prepare, prepare to meet the Lord!'

"Leicester, July 20, 1814. I have had another severe attack by a rheumatic fever, that has left me so lame on one side, that I am become a most enfeebled creature; but that promise, 'My grace is sufficient for thee,' sweetens every bitter cup. Surely in pain and feebleness extreme, he will not leave nor forsake me.

"Mansfield, Dec. 23. The Lord was graciously present with us at the love-feast: many spoke freely of a deep work of Divine grace. During the last quarter, above 60 have been added to the society, who give every scriptural evidence of genuine piety. Surely our appointment to this circuit was of the Lord.

"March 10. This day, between twelve and one o'clock, this town and neighbourhood were visited with a very alarming earthquake. The town rocked from east to west; many chimneys were in part cast down, and some houses in an adjacent village, rent from the top to the bottom. The people in the church were involved at once in the greatest confusion, and with their minister fled immediately in dread consternation. O that, as a people, we may take warning, and improve the day of our merciful visitation.

"Aug. 18, 1816. I visited my much esteemed friends at Leicester, and witnessed the opening of their new chapel. Mr. Claxton had laid the foundation of it before we left the circuit, and succeeded in obtaining a handsome subscription towards its erection. Upwards of 300*l.* was collected at the opening: we may well exclaim here 'what hath God wrought!' I felt thankful for an interview with Mr. Bunting, at Mr. Rawson's, and was much blessed under preaching both morning and evening." This was the last visit Mrs. C. ever paid, and the last line in her diary that she wrote. In consequence of affliction, she was never able to write more, unless it was a letter to Mrs. R. of Leicester, expressive of pious gratitude, for all the tokens of love and affection to her; and another to her highly esteemed friend Mr. Thomas

Wood, who, as a minister, in early life had been such a blessing to her. After this, to all but us, she appeared hastening to the grave; and though, from the peculiar patience, and amazing gratitude she displayed, for the least marks of attention, during a long affliction, we were conscious the Lord was preparing her for her last great change; yet our fond hopes placed that change at a very remote period indeed. The month before her death, as we were engaged in renewing the tickets, she felt a strong desire, to make an effort to meet her dear leader and class-mates once more; and, though unable to walk, yet when placed in the little carriage I had contrived for her, she appeared peculiarly thankful. It was a season truly impressive to all, but more especially to her, as there was nothing next to private devotion she so highly esteemed as the communion of saints.

“Sunday, April 5. My appointment being in the country, as I proceeded on my journey, my mind became unusually oppressed with horror and darkness, and the following words were so powerfully impressed on my mind, that for some time, I could scarce proceed at all, “Son of man, son of man, behold now I take away the desire of thine eyes, with a stroke, but I will shew mercy to thee in thy latter days.” Though I had left my dear partner no worse than usual, yet such were the impressions which followed me, that on Monday morning I thought it my duty to return. On Tuesday I called in two doctors, who consulted upon her case, and gave it as their opinion, there was no immediate danger. During the afternoon, as I was looking out into the chapel-yard, she addressed me in a manner I shall never forget: “My dear, art thou looking where I must be buried?” I answered “No, I was looking to see how the grass revived,” and was led to pray and hope, that she would soon, like it, revive again. After this I placed myself by her side, when leaning on my breast, she mentioned, where, in the chapel-yard, she wished her remains to lie; and expressed a hope, that I would keep house, and prevail on her sister to remain with the children. As I gave her reason to think I would do as she desired, she never mentioned the matter again. But she soon said, “I have often desired, on your account, to live, as well as from a wish I have had to see my dear boy come from Kingswood, whom I have not seen for above two years; but I am not afraid to die; the Lord will not forsake me now.” These remarks, however strong, excited in us no apprehension of danger; all her symptoms through the day appeared more favourable than we had lately witnessed them; and we were all revived with pleasing hopes, that the companion of our joys and woes would yet be continued to us. At night, when we retired to rest, she stated, having on former nights got so much good from my praying with her by the bed-side, she intreated I would do it again: when, she placing her hand in mine, we united

in social prayer; the heavens appeared accessible to us, the Lord was graciously present; but mysterious forebodings overspread our minds. Little did I then dread, that this would be the last time on earth, in which we should so unite in prayer; that a storm would that night arise, and lay my hopes so low; and that ere another rising sun, she, whom I so esteemed, should be no more on earth. After this, she inquired of me, as I lay down, if I ever had an impression, she should never see the morning light: I answered, "No." I now had hope the Lord would spare us together. Instead of composing herself, as usual, to rest, she engaged with remarkable vigour, in recounting the many peculiar interpositions of the Lord in our favour, since we knew each other, and how graciously he had often appeared in our behalf; dwelling upon each mercy, with such expressions of gratitude, as deeply affected my mind. A little past the dread noon of night, she awoke me to assist her in taking her medicine, but was no worse than usual. At half past two she awoke, saying, "My dear, I am dying, call up the servant;" I did so immediately, as well as her sister, and then spoke to her again, but received no answer. An intercourse was opened with eternity; she had near done with mortals. Her sister drew near, exclaiming, "O my dear sister, thou art dying; but art thou happy?" She repeated aloud, "Happy, happy, happy." On the doctor entering, and saying, she would soon be gone, she exclaimed, "But I shall revive again," and then imperceptibly withdrew to that world where the righteous are "free from diseases and decline." I retired into the next room, to give vent to the oppressed feelings of my soul, and there two of my children lay unconscious of any loss whatever. The next morning proved a renewal of more than dying pangs, when they came to me to draw me to the bedside, in order to awake, they said, their mother, who would neither speak to them nor look at them. Gladly would we bow in all submission to the word and will of heaven; but so sudden and desolating has been the affliction, that though near a year and a half are gone, for ever gone, yet to us, neither sun nor moon has appeared to shine, but a voice from glory proclaims, "What I do thou knowest not now, but thou shalt know hereafter." All that knew her will bear me witness that the following were among the leading features of her character: The most decided early piety, a fixed determination to suffer any thing, and every thing, rather than live in any known sin; love to all, of every denomination, who discovered genuine love to the Lord Jesus; pity and compassion in relieving, to the utmost of her ability, the wants of the suffering poor; constant attachment to private devotion and Christian communion. In her disposition, she was naturally open, without disguise. In her attachments, faithful and affectionate; and the principal if not the only infirmity!

ever saw or heard of in her, was a sudden warmth of temper; I mean in her youth, for this afterwards became so chastened and subdued by affliction and by grace, as to become nearly, if not totally, extinct. Thus died Mrs. Diana Claxton, April 9, 1817, in the 36th year of her age.

MEMOIR OF MRS. MARGRET MAXFIELD,

Late of Evesham, Worcestershire.

THE early part of sister Maxfield's life appears to have been spent in ignorance of God, and of her state by nature, until about sixteen years since; when the Spirit of God deeply convinced her of sin, and alarmed her with a sense of her danger. These convictions brought her frequently to a throne of grace for mercy; nor did she rest in desires for pardon, but earnestly intreated the Lord to have mercy upon her soul. She saw there was no safety for her in *resting short* of the Divine favour; nor did she seek in vain, for, one Sabbath evening, while engaged in earnest prayer, the Lord communicated to her soul a sense of his pardoning love; and enabled her to rejoice in the strong persuasion of the remission of all her sins. In the enjoyment of this grace she walked for some years; but afterwards, as she expressed it, with deep regret, through unwatchfulness, she lost it for a time, and was brought into painful darkness of soul; which, together with various worldly anxieties, greatly distressed her mind. In this state of mind she removed from Pershore to Evesham, where she was visited by Mr. Gartrell, who was then stationed in that circuit. He engaged with God in prayer for her, and she again earnestly sought for the blessing she had lost; the Lord answered the desire of her heart, and set her soul at liberty.

As a member of the Methodist Society, sister M. was ever active, and ready to every good work. Like her Lord and Master, her delight was to go about doing good. The sick and afflicted were the peculiar objects of her attention and care. Her affectionate regard for the rising generation, induced her to give up much of her time to their instruction. She engaged as a teacher in the Sunday School at Evesham; in which capacity, her prudential management, affectionate counsel, and attention to the children's best interests, have left a grateful remembrance on their minds. As a friend, her attachments were not formed on the impulse of the moment, but with a view to render them sincere and deeply rooted; so that neither the tongue of slander, nor the baneful spirit of envy, could shake them. She was slow to believe, and slower still to speak to the disadvantage of the absent; except she considered that the cause of God, or the honour of religion required it, and then she boldly stood forth as a champion for the truth. Her regular attendance on the means of

grace evinced that she loved the gates of Zion; when health would permit, she was seen in her place. The interests of the gospel lay near her heart; and while she lived she respected the ministers of the gospel with the most Christian affection. Her husband found in her, a pious, faithful, and affectionate wife; and though she had not the incumbrances of a family to engage her attention, yet, by those who knew her, it will be allowed that she was "never unemployed, never triflingly employed;" but always engaged in her domestic concerns, or in some labour of love, in the comfort and assistance of the family of God: hence, she was not a gossip, nor one who went from house to house sowing discord amongst brethren, but ever governed by that important command of the apostle, "Diligent in business, fervent in spirit, serving the Lord."

The last Lord's day morning that sister Maxfield attended public worship, several of her friends were quite concerned to see her indisposition, for she could scarcely stay to the close of the service. For several weeks previous to this, her friends could not help remarking, how unusually retired she kept herself, being scarcely ever seen abroad, except in the way to or from the house of God; but she was evidently approaching to the grave; and it appeared to them as though she had a presentiment that her time was drawing near to a close; and she was endeavouring to recede from the concerns of life, and enter more fully into the prospects of a better world. "Let us meet (said she) to pray and converse together as often as we can, it may be that we shall not long be able to do this." As her manners were unassuming, and being of a diffident and humble spirit, she was not forward to talk of her attainments; she observed to a friend during her illness, "I have always been afraid of saying too much of myself." This disposition might have induced her to say too little, and to conceal many of those blessings which she received; as it was evident that she was daily growing in grace and in the knowledge of Jesus Christ. This was remarkably evident a short time before she was taken ill; when, under some peculiar and heavy trial, she observed to her husband, "We have yet the consolations of religion for our support, which are better than all we have lost." Formerly her chief besetment had been an undue anxiety respecting the things of the world; but this propensity had been entirely taken away, in such a remarkable degree, that, for the last three weeks of her life, she was not heard, scarcely, to mention any thing of a wordly nature.

The complaint which brought our sister to the grave, was a scorbutic affection, to which she had been, more or less, subject for several years; and which rendered her sufferings extremely severe and distressing. When asked, "What were her views, as to the result of her present indisposition?" she replied, with great

composure, "I have no will of my own, but desire to submit to what the Lord pleases." In the whole of her painful affliction, which confined her to her house for four weeks previous to her decease, sister M. gave the fullest proof of her submission; for, not a murmur was heard from her lips; but, on the contrary, she often requested her husband to desire her class-leader and friends to pray for her, that she might possess all that patience which was necessary to bear her sufferings with submission to the Divine will. She had, indeed, so high a sense of this grace, that she was once seen to weep under the *fear* of impatience; but added, with peculiar emphasis, "I *do* desire to bear *all* that the Lord sees fit to lay upon me."

On the second Lord's day of her confinement, two female friends called to see her; on inquiring if she had found the Lord's presence, she answered, "Yes, it has been a happy season; but I have remained up stairs, because I would not be interrupted in my mind." She then desired them to pray with her. She expressed what profit and pleasure she derived from their visit; and remarked, "The petitions you offered up are my sincere desire, as I have no wish for life, only to renew my spiritual strength, that I might be better fitted for the Lord's will concerning me." She often assured her friends that the fear of death was taken away; and once, on seeing her husband overcome by his feelings, she said, "And do *you* sorrow as one without hope? Do not be unhappy, for all is well with me; I am happy." As she grew weaker, she said to a friend who attended her, "Shall you be afraid if I faint?" Her friend said, "No." She then desired the door to be opened for air; and added, "You need not, for at those times I am happier than I can express." She received much consolation in hearing the 23d Psalm read, with Mr. Benson's Notes. To Mr. B.'s Comment she was, indeed, remarkably attached, and spent much of her leisure time in reading that work; and has often remarked to the writer of this memoir, the edification and comfort she has found therein. She was grateful for the kind attention of her friends; and understanding what inquiries were daily made after her, she said, "I cannot see them; but if I get better, I will send for them all, and thank them." A few days before her death, she asked a friend, who had been much with her, "What do you think of me now?" and was answered, "I think you are not far from the rest that remaineth for the people of God; and I hope you can say with the apostle, 'I have fought the good fight, I have finished my course, I have kept the faith,' &c. She replied, "Yes." At another time she said to the same person, "I feel resignation to the will of God, I can give up all, but—there's my partner in life." She could add no more, and her friend answered, "The same grace which enables

you to give him up, will support him under the trial." She was then calm.

The nature of her disorder was such, that, in general, she could speak but little; yet, was sometimes so remarkably blessed that she could not be silent. One manifestation she had, was so extraordinary that it administered much consolation to her mind. "What a beautiful sight!" Mr. Maxfield asked her what she saw. "O (she said) beatified spirits waiting to take me." The next day, Mr. M. further inquired respecting it, and she told him that she had been privileged with the sight, several times of late, in the chapel. On the evening of this day Mrs. Cousins visited her, and asked, "Is Christ precious to you now?" Sister M. answered rather indistinctly, though very impressively, "Yes, in me—for me—and by me." After this time she could scarcely be understood; and for three days evidenced a particular desire to communicate something to her friends, but language failed. On the Friday and Saturday she suffered much, yet was perfectly sensible all the time, and gave the fullest proof that she was happy in God: but, her sufferings were near their close; for, on the Sabbath morning following, November 10, 1816, she fell asleep in Jesus; and her triumphant spirit was released, to enjoy the glories of a blessed immortality, where sabbaths never end.—"The memory of the just is blessed."

To the Editor of the Methodist Magazine.

DEAR SIR,

I TRANSMIT to you the following short memoir of Mr. JOHN SCAIFE, of Pocklington; which, if you think proper, I shall be glad to see in your most useful Miscellany.

T. SIMMONITE.

MEMOIR OF MR. JOHN SCAIFE.

JOHN SCAIFE was brought up by an uncle and aunt, who, having no children of their own, adopted him into their family, and paid the strictest attention to his education. Mr. and Mrs. Scaife have been steady, respectable members of our Society, at Pocklington, some years; therefore they thought it their duty to train up John in the fear of the Lord, which I believe they did to the best of their knowledge. About the age of 17 it pleased the Lord to awaken him to a deep sense of his lost condition as a sinner, and, shortly after, poured into his broken heart the balm of pardoning love. From the time of his conversion to his death, he walked in the light of the Lord; and though his feelings, like those of many others of God's people, varied, yet his faith stood firm and unshaken on the true foundation laid in

Zion, the blood and righteousness of Christ. When about the age of 20, brother Scaife felt a strong impression on his mind, that he was called to speak for God in public, and to warn sinners of their danger. This he soon began to do; and his soul was so much engaged in the important work, that he would gladly have left his native land to preach the gospel to the heathen. His own words, on one occasion, which will best express his feelings, were, "Lord, increase my faith. I feel an earnest desire to visit the poor heathen. O how I long to be amongst them! I think nothing would give me greater satisfaction than to be a missionary. If it were the will of God, I could spend the last drop of my blood in his service." Indeed, generally, when I have heard him speak on this subject, his whole soul seemed to be in a transport of heavenly joy and zeal. Brother Scaife was a young man of promising abilities for usefulness, both in the civil and religious world: as a Christian, he possessed a noble, generous spirit, by which he was actuated; a kind, sympathetic feeling towards all with whom he had to do; but especially the household of faith. He was remarkably punctual in attending his appointments as a local preacher. I have heard him say, that he did not dare neglect his plan, even to attend a love-feast, unless the people freely gave him up. Indeed he took a lively interest in every department of God's work, particularly amongst that people with whom he was connected. His great and almost incessant attention to the Sunday school, of which he had formerly been a scholar; and the efforts which terminated his public labours at the village where he preached his first sermon, (and that only a few days before his confinement by affliction,) prove his ardent and most sincere zeal for the glory of God. Brother Scaife's last illness was short and severe; only of about a fortnight's continuance; during which, as duty called me to attend to the country part of the circuit, I could only see him twice; yet at both times he manifested that he was happy in the possession of peace with God. The last time that my wife visited him, he said, "I should have liked to see Mr. Simmonite once more; but you may tell him, that the victory is almost won; I shall soon be with my God in a better world;" and thus, with a hope full of immortality, he resigned his happy spirit into the hands of him who gave it, and is now, I make no doubt, with the spirits of the just made perfect, ascribing glory to God and the Lamb, for ever and ever. May I die the death of the righteous, and my last end be like his! T. S.

P. S. As brother Gates preceded me in this circuit, and had a longer knowledge of the deceased than I had, it will not, I presume, be improper to transmit you a copy of his letter to brother Scaife's uncle, now in Pocklington.

VOL. XLI. DECEMBER, 1818.

DEAR BROTHER,

Thirsk, October 28, 1817.

John Scaife was greatly beloved and highly esteemed by me and my colleagues the whole of the two years we were with you. As a private Christian, his walk and conversation was as becometh the gospel, and evidenced to all, both professors and profane, that he loved the Lord Jesus Christ in sincerity. He was much concerned for the welfare of the rising generation, and took a very active part in the management of our Sunday school, and was loved by most, if not all the scholars that were taught in it. He had a peculiar manner of insinuating himself into the affections of the children, and could keep them in more order than any other person that superintended the school with him; and was highly gratified when the scholars appeared to make any improvement, or shew the least sign of becoming serious. When he entered upon his more public labours, it was in much weakness, fear, and trembling: but he acted from a deep conviction of its being his duty, and that his condemnation would be great if he refused to obey the call of God. He always appeared to me to have a mind capable of great improvement, and that he was likely to be very useful in the work of the ministry. When he had opened his mind to me, upon the subject of preaching, I proposed him at our local preachers' meeting, and at the quarterly meeting, and he was received with universal consent by both, and was very acceptable wherever he went to declare the gospel of the grace of God. The missionary cause seemed to lie near his heart, and he exerted all his powers, both of body and mind, to promote it; and often lamented that his constitution was not sufficiently strong to justify his going to preach the gospel to the heathen. He has repeatedly said to me, "If I had but strength of body, how gladly would I give up every worldly prospect, and leave all that are near and dear to me, and cross the main ocean to carry the glad tidings of salvation to the poor heathen." He was a lover of the Methodist discipline, and was ever ready to assist the preachers in enforcing and keeping it up. His love to the preachers and their families was great; it appeared to be his daily thought and contrivance to make them comfortable; and he was grieved, when they met with any thing that seemed to rob them of that peace and comfort which he thus ardently desired them to live constantly in the possession of.

S. GATES.

MISCELLANEOUS.

To the Editor of the Methodist Magazine.

REV. AND DEAR SIR,

THE following Reflections were occasioned by reading the Obituary of the Minutes of Conference for the present year, (which

presents a chasm, made in the Methodist body, by the "king of terrors," which has no parallel in the annals of Methodism.) Should you deem them eligible for your valuable Repository, by giving them insertion you will further oblige
 Your's, in sincere affection,
Cardiff, Oct. 29, 1818. G. BIRLEY.

REFLECTIONS ON THE OBITUARY OF THE MINUTES
 OF LAST CONFERENCE.

OH Death! thou destructive offspring of sin, what havoc hast thou made! How extensive are thy ravages! How numerous are thy victims! How fearless are thy chilling attacks! The pomp and splendour of the palace, with all its stately retinue, are insufficient to preserve the royal tenant from thy icy grasp! The abode of indigence, yea, the poor unhoused dependant upon public benevolence, has no repulsive influence upon thee! Youth and beauty, with all their flattering promises of future, (but, alas! terrestrial) pleasure, have nothing in them to move thy pitiless breast! The undulating turfs, and monumental inscriptions of our grave-yards, demonstrate thy conquests to extend over men of all circumstances, and of all ages!

"Death! great proprietor of all! 'tis thine
 To tread out empires, and to quench the stars;
 The sun himself by thy permission shines;
 And, one day, thou shalt pluck him from his sphere."

Such is thy indiscriminating influence, that heaven-born Piety herself, while she sheds a pleasing radiance round her possessor, which, more or less, affects the lookers on, awes not thee, nor diverts thee from thy deadly purpose! In this select, this dark catalogue of thy victims, see what thou hast done! While the Christian's eye runs over the extended list, the rising tear almost dims the sight! and the feeling breast heaves the doleful sigh, for the loss sustained by the church of Christ! Oh! stern destroyer! thou hast cut down the Captains of Immanuel's host! Thou hast cruelly taken away the heralds of the glorious gospel! Our fathers and brethren—men, with whom we have taken sweet counsel—men, from whose heaven-instructed lips we oft have "sacred wisdom" drawn—men who have with heaven-inspired energy, pointed us to "the Lamb of God, that taketh away the sin of the world," and who have gladly assured us, that "the blood of Jesus Christ cleanseth from all sin." These! these, have fallen beneath thy merciless stroke! These thou hast consigned to "the house appointed for all living!" And, with sorrowful hearts, many mourning survivors have to say, "Lover and friend hast thou put far from me, and mine acquaintance into darkness!"

But a little calm, dispassionate reflection, leads us to wipe our streaming eyes, and bless the God of our "common salvation;" for, though our dearly beloved fathers and brethren have become the victims of thy power, O death! yet, with regard to them, thy conquest is very partial; thy sting was extracted; thy terrors were destroyed. Through the "Captain of their salvation" they were enabled to smile at thy chilling aspect; and, hanging on the arms of their beloved

Redeemer, boldly descended into the "valley of the shadow of death." One of them, in the language of exulting assurance, exclaimed, "I have a building of God, a house not made with hands, eternal in the heavens:"* While another, (a dearly beloved friend,) with apostolical accent, testified, "I am happy in the Lord, and ready for my departure."† A third was dismissed from terrestrial scenes, declaring, "Jesus Christ has washed away my sins in his most precious blood."‡ Another, an "old disciple," panting for his heavenly inheritance, cried, "Come, Lord Jesus, and take me to thyself."§ A fifth, a champion in the cause of truth, when about to quit what has the greatest tendency to make life desirable, viz. a pious and amiable wife, with a pleasing circle of the interesting pledges of conjugal love, in the language of holy confidence, resigned them all into the hands of his heavenly Father, saying, "God will be your's," and added, "A Father, a Father to the children."|| And two others, anticipating their celestial employment, closed their eyes on earthly things, singing, "Glory be to God."¶ Yea, they all entered the dark domain of death, with that holy calmness, that Divine assurance, which is infinitely superior to any thing that infidel philosophy, and, what is strangely denominated "Rational Christianity," can ever inspire.

With respect to these, how incomplete are thy conquests, O death! How partial are thy triumphs! Their bodies, 'tis true, are, for a time, consigned to thy dark "prison house!" but a period will arrive when even these partial spoils shall be relinquished; and this appearance of conquest shall cease to exist: for these shall appear

"A radiant band
Of angels new; of angels from the tomb."

For the Captain of our salvation hath said, "O death! I will be thy plague; O grave! I will be thy destruction." "The trumpet shall sound, and the dead shall be raised incorruptible; then shall be brought to pass (fully) the saying, Death is swallowed up in victory." For, then, "the righteous shall shine forth as the sun, in the kingdom of their Father." Then, the expansive and refined mind of "Hare" shall contemplate, with rapturous gaze, the unfolding glories of the incomprehensible Author of truth. And the seraphic love and burning zeal of "Bramwell" shall blaze refined, while "Countless ages roll." Thus, Christian knowledge, and Christian love, shall harmoniously combine to swell the song of heaven's enraptured host. From such conquests as these we will raise songs of adoration to him "who hath ascended on high, led captivity captive, and received gifts for men." Yea, from these appearances of victory, we will deduce lessons of instruction. We will contemplate the glorious efficacy of the gospel. It was this, O death! that enabled these champions of the cross to smile at thy gloomy attendants, and calmly step into the grave! Having embraced that salvation, which implies deliverance from the power and guilt of sin, on receiving a summons to

* Mr. Sykes. † Mr. Dakin. ‡ Mr. Roberts. § Mr. Wittam. || Mr. Hare.
¶ Messrs. Wilshaw and Turton.

quit this "vale of tears" they emerged from the gospel's cleansing fount, and triumphantly

"Clapt the glad wing, and soar'd away,
To mingle with the blaze of day."

And, blessed be God, that efficacy which they so pleasingly realized, is sufficient for us. It supported them in nature's final trying hour; and we rejoice in the hope, that it will be more than sufficient for us. We too expect to shout "Victory, through the blood of the Lamb." These new trophies of the gospel inspire our breasts with fresh courage.

Should gloomy thoughts arise in our minds, respecting the welfare of the church of Christ, after so many of her faithful watchmen have been taken away, we will repel the dark idea, with the pleasing consideration, that the Great Head of the church can soon raise up, if he sees it necessary, many "pastors after his own heart," equally faithful and equally useful with those who are gone to their glorious reward; and those who are left behind will endeavour to stretch forth their arms to supply the deficiency. Looking to the "Strong for strength" they will close their ranks, and valiantly stand against the combined opponents of Immanuel, and his glorious cause; and, with holy gratitude, triumph in their assurance of success. For, "He must reign, till he hath put all enemies under his feet." It is true, a momentary pang wrings the breast at the thought of parting; yet, we rejoice in the anticipation of a pleasing re-union in those regions of felicity, where "Adieus and farewells are sounds unknown." Yes, transporting thought! we hope to meet these, our dear departed brethren, in that indissoluble Conference, where no pecuniary embarrassments will cast a gloom over our communications; but "pleasures for evermore" feast our united and eternally expanding souls,

"Then let us hasten to the day
Which shall our flesh restore,
Where death shall all be done away,
And bodies part no more."

To the Editor of the Methodist Magazine.

DEAR SIR,

THE following article is copied from the Christian Observer; should you consider it suitable for your work, an insertion of it will gratify

Your obedient servant and well wisher,

PROBUS.

REMARKS ON THE PRESENT STATE OF THE CHURCH OF CHRIST IN THIS COUNTRY.

A TIME of internal peace and temporal prosperity, is, generally, in the church of Christ, a season of spiritual decay. The number of religious professors may, probably, at such times, be increased, because the difficulties and the tests of that profession are diminished; but in proportion as the trials attendant upon a religious life decrease, a worldly and lukewarm spirit insinuates itself into the churches. It is seldom, indeed, that where "the churches have

rest," they continue to walk in the fear of the Lord and in the comforts of the Holy Ghost.

This remark will bear a close application to the state of the church of Christ in the present day. A few years ago, the difficulties attendant upon admission of the peculiar doctrines of the gospel were serious and forbidding. The opposition to be encountered rendered it necessary that every man should count the cost of such a proceeding, before he enrolled his name among the followers of the Redeemer. But owing to a variety of circumstances, much of that opposition has ceased; and persecution for the cross of Christ into a mere calling of names, to which few can attach any specific meaning; and into a written controversy vehemently supported, the merits of which are, on all sides, thoroughly understood, whilst its *real object*, as an attack upon vital religion, very few are found sufficiently hardy to avow. This change in the religious spirit of the country, may be fairly attributed, under God, to the severe privations and distresses experienced in a time of war. Various Christian societies were formed during that afflicting period; and these, God in his providence, has peculiarly blessed. Their rapid and overwhelming progress has swept along with it a vast variety of names, interests, and connections, of willing and unwilling efforts; and has consequently given to the cause of religion a degree of worldly respectability and magnificence previously unknown in modern times.

Many important objects have been answered by this circumstance; but one effect of it has certainly been, a decay in that spirit of holy jealousy and circumspection, which, in their best seasons of spiritual prosperity, has ever marked the children of the regeneration. Some of the causes of this decline are too latent and too local to be usefully and adequately exhibited in a general statement; but others are strikingly prominent, and call for reprehension.

Religious people mixed too much with the world; and the effect of this error is, that the delicate texture of the Christian character has been injured by this promiscuous communication. Christians have, of late years, been accustomed to see nominal and real defenders of biblical truth, or missionary exertions, associated in public, on the same platform; and a motly crowd of hearers, led by the bustle and publicity of the occasion, or by their personal interest in the different speakers, to range themselves externally under the standard of the gospel. Here the magic of eloquence has overpowered all their hearts, opened all their purses, and one common feeling of liberality and joy, has breathed through the whole assembly. But this transitory feeling, however amiable, has been fondly misinterpreted. The Scripture standard and test of character, has been neglected; and Christians have felt that no danger could arise from admitting into the private circle those who have fearlessly appeared in public, as the zealous supporters of so good a cause. In the estimation of character, it has become common to substitute, for contrition of spirit hearty acceptance of the gospel scheme of mercy, and practical holiness of life; an approbation, from whatever motives, of the popular evangelistical societies of the day. So far then there is in such promiscuous assemblages, a remote tendency to render now indistinct the essen-

tial and important barriers between the world and the church. But, still further, meetings of this nature have a direct tendency to injure the delicacy of the Christian spirit. Religion thrives best in the domestic circle, and in that concentric sphere of activity and influence immediately bordering upon it. Those who know their own hearts, are fully aware of this, and are willing to confess, that a variety of temptations attend such occasions, well adapted to weaken the activity of religious principle, and to render the heart satisfied with itself. Public men must meet the trial of public stations; but many a holy man, while he has freely bestowed the assistance of his name, his influence, and his purse, has found it necessary to seek the exalted platform, or even the humbler bench below, only as an occasional stimulus, and one which must be used with caution. The heart is seriously injured, to which the exhibition of its sentiments, and the applause of the crowd, is become necessary or gratifying.

The degree of worldly respectability which now attaches to the profession of religion, has had its share in the evil of undue communion with the world. Many are now become bold and active members of the external church of Christ, who possess but little of that pure, and peaceable, and gentle wisdom that cometh from above. But with all such characters, if they are found regularly at church or chapel, if their names are registered in the evangelical subscription lists, and they are heard or seen at these religious theatricals; with all these, and with all their friends and connections, who are of course one step still further removed from the gospel standard of character, the modern Christian ventures to associate. Hence the habits and manners, the compliments, silly vices, and the trifling spirit of the world, insinuate themselves, by this silent influence into the church of Christ; and it is only in the few hurried minutes of closet devotion, which the whirl of religious dissipation allows, that the Christian feels the real difference between himself and his companions. The distinction of "a peculiar people" is disregarded, and modern refinement would not allow it to be mentioned in a mixed assembly. This will proceed in an increased ratio, and the effect upon the rising branches of each succeeding family become more and more destructive.

Another evil, and one which, in a great measure, results from the former, is a practical unbelief of those principles on which as Christians, we profess to act. The scriptural distinction between a child of light and a child of darkness, between "him that serveth God, and him that serveth him not," is never sufficiently taken up by real Christians as a principle of practice. The mind, acquiring, in its intercourse with men, an indifference to religious truth, does not practically perceive, that "the world lieth in the wicked one, and that the friendship of the world is enmity with God;" that the degree of rebellion in the carnal unchanged heart, is such, that God looks on it with abhorrence, and calls upon his children to come out and be a separate people. The amiable and natural character of men, in that commerce and intercourse which relate to this world, and the specious systems of assumed morals, with which sceptics and infidels adorn this external character, are admitted as realities; and the abstract wicked:

ness of the heart, that hardens itself against the powerful pleading and merciful solicitations of God in the gospel of his Son, is passed over. Even pious ministers, from an injudicious and almost indiscriminate intercourse with their hearers, are apt to forget the immense power of that machine with which God has intrusted them, and abandon the valuable opportunity of instruction, or speak with unbelief or sinful timidity. There is a want of reliance upon the unseen and mysterious agency of that one Spirit which ordereth, restraineth, and changeth the unruly wills and affections of sinful men.

Intercourse and communion with the world, and conformity to its habits, have given rise to a third evil, which certainly demands our correction. The spirit of profuse expenditure, which characterizes all classes in the present day, is, at length strikingly visible in the professed Christian church. The same gilded extravagance is visible in the furniture of their houses; the same luxurious waste upon their tables; the same weak regard to the forms and fripperies of fashionable dress; the same desire for foreign articles of embellishment; the same mania for a continental tour. In these respects, a Christian of the present day, is seldom known from the most consummate devotee to the laws of fashionable taste. Certainly (to forestall a stale objection,) we need not wear the russet livery of a religious profession, nor mark the degree of our piety, by the bareness of our walls, and the degree of our domestic inconveniencies; but while the believer lounges on his gilded couch, rests his bible upon a richly inlaid table, and casts his eye with complacency upon the interminable folds and festoons of drapery and fringe that adorn his windows, it is rather incongruous to be reading with approbation, "Love not the world, neither the things that are in the world; for all that is in the world, the lust of the flesh, and the lust of the eye, and the pride of life, is not of the Father, but of the world." A fastidious attention to meats and wines, to the delicacies and luxuries of the palate, is peculiarly incompatible with a highly spiritual mind; but in an especial manner is it painful to see the young Christian aping the loose habiliments and lounging airs of Bond-street, and the younger women, who profess to value the incorruptible "ornament of a meek and quiet spirit," endeavouring to give interest to their character by the attitudes and distortions, and the tawdry glitter of a Parisian belle. Even in the lowest sense of the passage, this is not keeping our garment unspotted from the world.

Modern Christians err in the choice of their reading. It is very evident, that real religion always excites a desire for mental improvement. It lifts the character of the peasant far above the usual standard; and gives to those possessed of greater advantages an eagerness to be well-informed. Many professing people, especially the young, devote a large portion of their time to reading; and for want of cautious and well-educated advisers, are not judicious in the choice of their books. They read rapidly, and read every thing. Every moralist who scribbles a romantic tale, with a slight sprinkle of evangelical sentiment, and every rake who prints a poem, takes his turn; and whenever an idle and licentious lord chooses to protrude upon

the public the exfoliations of a diseased imagination, the religious world must run mad after them; and the young Christian female, because she has the most leisure, is the first to be well versed in the brilliant pollutions of his page. Some abstract works upon the principles of population, must be turned over by the finger of virgin purity; and the hours of instruction must be worse than wasted on calculations, which (let it be said with reverence) even the delicacy of the Christian observer cannot sanctify. The mischief is, that because Christians mix with the world, they are tempted to inform themselves upon topics of the world, and for this purpose the pamphlets, and poems, and reviews of the day, and all the promiscuous and unseemly ebullitions of the metropolitan press, must be sought and devoured, to the neglect of more wholesome and substantial nutriment, and the lamentable visitation of a spiritual task. The Christian is ashamed, in these trifling matters, to be left behind by a literary world, with whom his deep research and superior practical knowledge, on subjects "too bright for human vision," will pass for worse than nothing. Here, even some of the champions of the faith have failed, from a wish to shew the world, notwithstanding the high and peculiar dignity of their character, and the solemnity of the subjects on which they are called particularly to treat, how agreeably and prettily they can trifle; how like the world they can talk, without belonging to it; how dexterously they can tread the verge of the precipice without falling. It is difficult, indeed, to mark the literary limits within which Christians may safely range, and bigotted notions on such a subject would do serious injury; but certainly, at present, they hold an intercourse too promiscuous with the literature of worldly and irreligious men. A valuable minister, now living, once said, "As my children have grown up around me, my copy of Shakespeare has been ascending the shelves of my library. It has now reached the highest, and I must shortly discard it wholly, lest they should touch that mass of fascinating mischief."

Modern Christians err in the spirit with which they hear their religious instructors. The day in which they "submitted themselves to their teachers and spiritual pastors," is gone by. The tables are turned; and now every experienced hearer sits in judgment upon the style, the manner, and the creed of his minister. The provision of the Lord's house is now so ample in the metropolis, and some other populous towns, where this spirit most displays itself, that the spiritual taste is become pampered and fastidious. The matter, the originality, the arrangement, and the illustrations of a sermon, are subjected to a conceited critical examination; the practical benefit to be derived from plain and wholesome instruction, is the last consideration that occurs; and a minister who stands up before such a people, feels that he is rather passing the fiery ordeal of uncandid criticism, than breaking the bread of life to a hungry and expecting multitude: nay, further, that he will experience less charity from many of the professed Christians of the congregation, than from the proud, the prejudiced, and even hostile hearer. If ever it should please God, in his righteousness, to cause the godly minister to cease from among us

and once more to "hide our teachers in a corner," how thankful would many conceited people be for that light bread which they now loathe and despise. Let them go, even now, where this fulness of bread has not been known, and where they see simple-hearted, affectionate hearers, eating with thankfulness the plain and homely food of the gospel, and thriving on an humble and unobtrusive ministry, let them blush for their own barrenness, under a richer and more lavish cultivation.

April, 1817.

CEPHAS.

OBSERVATIONS ON FASHION.

To the Editor of the Methodist Magazine.

DEAR SIR,

I WAS much pleased, some time ago, to see in some of the numbers of your Magazine,* the article of Dress, noticed by one of your correspondents. This produced in my mind, a question, whether, in many instances, a fondness for dress was not an evidence, either of the decrease of piety, or a proof that attainments therein are very superficial.

The Methodists, as a body of people, stand on a different ground, in the opinion of the world, than they did fifty years ago. Then a much greater degree of odium and reproach attached itself to the name; and it was only necessary to say, such a man is a Methodist, to suppose him, either very weak in his intellects, or very ignorant. But how are times altered! you now frequently hear it said, in such a place "the Methodists are very respectable." "The society and congregation are very respectable;" "the preachers are very respectable, genteel, well-bred men." Now, if this high-sounding panegyric is the result of a close attachment to first principles; a conscientious conformity to discipline, and a devotedness to God; we may then conclude that "their ways please the Lord, and he hath made even their enemies to be at peace with them."

It would be a profitable subject to examine the cause of this change. Is human nature less depraved? Is the unregenerate heart of man more favourable to godliness? Is the Christian life less a warfare; and are there fewer calls to self-denial; and taking up the cross? Or, is the devil himself, or, by his agents less active, in opposing the work of God in the salvation of men's souls? We have abundant cause to rejoice that the demon of persecution is under certain restraints; but have much reason to lament that this season of mercy has not been more fully improved to the glory of God.

Plainness in dress, and simplicity in manners, were the distinguishing marks of a great majority of the first Methodists. They were represented by their sober neighbours as precise; carrying things too far, and making too much ado about religion. Their integrity of conduct and faithfulness in reproving sin, brought upon them the censure of being "hypocrites," from the licentious and profligate. But, if the Christian badge be wanting, by what shall they be known?

* See Vol. 34. p. 780, and Vol. 40. p. 380.

Has not the Word of God drawn the discriminating line, which it would be criminal to pass? Can time, or circumstances destroy or lessen our obligations to evidence our love to God, by keeping his commandments? The Christian is under solemn engagements to devote his time and talents to God. His conformity to the Divine precepts produces the marked distinction, between himself and the loose professor, and the mere time-server. "If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." I am far from laying it down as a certain criterion, that a plain dress alone, is a sure sign of piety; knowing there may be a plain dress where true piety is entirely wanting. But it may be safely affirmed, that where there is true religion in the heart, lively and active, there will be its correspondent effects in maxims, tempers, and actions; and that these will ever be opposed to the conduct of the world: therefore when a person voluntarily conforms to the idle fashions of the times, it is no violation of charity to affirm, that these things are not of God, but of the world.

But, Sir, it is not merely in the article of dress, that we are to look for a conformity to the world, this is but one *effect* of a certain cause. There is a diversity of ramifications branching out in every direction: in the company we keep, the connexions we form, in sumptuous entertainments. Look even at our dwellings, they are built quite in style, and fitted up with taste, though perhaps convenience and comfort are sacrificed to custom. Look into the parlour, the drawing-room, and even the bed-chamber. A stranger might ask, what is become of those things which constitute the comforts of life? Why, they are all turned over to the lumber shop, because they were not genteel; they were so clumsy; they looked so awkward; they were old-fashioned. It would puzzle a wise man to assign any other reason, in nine cases out of ten, than merely it is fashionable to do so. It is fashionable to have *tassels* to your boots; a great pair of whiskers on your face, and a bush on your head, and with these trappings you are the gentleman. If we were considering the character of a coxcomb, and viewing the proceedings of the gay licentious world, it would excite no surprise; but that men and women professing to love God, should ape the frivolous customs of the day, is preposterous and anti-christian.

Another instance of conformity to the world, is the friendship which is formed by professors, with men and women who are enemies to the cross of Christ. But this conformity is not meant of that which relates to secular transactions, for then the Christian had need to go out of the world; nor on the ground of courtesy, for the Christian is bound to be civil and obliging to all. But that friendship which implies a close connexion with the world, in an interchange of visits; partnerships in trade; choosing the ungodly for our companions in our social hours, because they are supposed to be liberal and humane; but in particular, forming unions by marriages. In short, the men of the world, from whom Christians are in danger, possess a number of qualifications to render them agreeable, *only* they are strangers to the fear of God. And is not this an exception of a very serious nature?

The apostles' injunction is, "I have written unto you not to keep company, if any man that is called a brother, be a fornicator, or covetous, or an idolater, or a railer, or drunkard, or an extortioner; with such a one no, not to eat. Whosoever therefore will be a friend of the world, is the enemy of God."

Such are the Divine declarations of the eternal God; and our business in this world is to know, love, and serve the Lord Jesus Christ with all our heart, and nothing less than this can be a fulfilment of our solemn engagements. What would you think, Sir, of my piety and understanding, if I were to tell you, that the woman I intended to take for a wife, was one of the most amiable of women, only she was not chaste: or that my companion was one of the best of men, only he was a pick-pocket. The criminality and imprudence of such conduct appears on the surface of the thing; but a conformity to the world appears more plausible, the evil lies concealed; the poison operates insensibly, and the enemy in disguise is not suspected till the soul becomes prostituted to the world, and God is robbed of the affections. Reader, beware this be not thy case; if thou art studying to steer between what thou callest the extremes of being too formal, or too loose, it is very possible sophistry may warp thy mind, give a wrong bias to reason, and lead thee much further in the ways of the world, than thou intendedst at first to go. It is the mind that makes the man; and thy soul claims all thy attention; let every thing else be laid under contribution to serve thy eternal interest. Remember that the glory of this world is like the flower of the grass, its fashion passeth away; but death and eternity, heaven and hell, are realities; to this eternal state thou art fast hastening, and if not prepared by holiness to enter heaven, hell will be thy portion.

If these observations should catch the attention of any of your gay and thoughtless readers, it is devoutly hoped that some good effect will be produced, which is the sincere prayer,

Dear Sir, of your's most affectionately,

MENTOR.

ON THE DAUGHTERS OF PIOUS PERSONS BEING TAUGHT TO DANCE.

To the Editor of the Methodist Magazine.

SIR,

THOUGH the evil alluded to in the following lines is not commonly practised amongst us, yet it is to be regretted that any instances of it remain; and as it is a subject seldom touched upon, the following circumstance, which lately occurred in this town, may perhaps with propriety be introduced into your Miscellany; but I submit it to your superior judgment; and if approved, shall be glad to see it in the shilling number, as that is chiefly read by persons whose circumstances invite to gratifications of this nature.

Your's, respectfully,

N——.

C. S.

Two young ladies, whose parents are members of the Methodist Society, being on a visit at a friend's, were induced to attend a ball;

and, as they were previously qualified for it, by having been taught to dance, they joined in that amusement. As some persons present knew their parents were Methodists, they were much surprized at seeing them so engaged. Afterwards the circumstance became a subject of conversation, in which a lady judiciously remarked, in answer to a person who expressed her surprize at those young ladies being present, "If such people, (meaning professors of religion,) do not wish their children to attend those places of public amusement, they should not have them taught to dance." How just a reproof! and how strange that people of the world should be able to detect an inconsistency in a matter, which those professedly under the teaching of Divine wisdom do not discern! For admitting they do discern it, what can be alleged in their excuse? The Divine precept is, "Love not the world, neither the things that are in the world," 1 John ii. 15; but can parents be said to observe this, who permit their children to be taught dancing? Is it not altogether of this world, as at present practised? Is there no evil in training up children for this world? In becoming their tempters, by feeding those natural propensities which lead them from God? And, by such superficial accomplishments, recommending them to the attention, and courting the admiration of those persons who are strangers and enemies to him? If worldly people condemn such a practice in those professing religion, can they reasonably expect it will be approved at that tribunal, where every work will be brought into judgment? Oh that the rich would no longer consider their ability to be like the world, and of the world, as an excuse for such practices; but call to mind how the gospel requires riches to be used, and that its laws and precepts are as binding upon them as others; and that such indulgences are quite opposed to the spirit and practice of its self-denying Founder.

IMPROPER EXPRESSIONS.

To the Editor of the Methodist Magazine.

DEAR SIR,

YOUR Miscellany is eminently interesting and useful, in a variety of respects. Many precious souls have been comforted by reading experiences similar to their own; many of these who, through fear of death, have been all their life time subjected to bondage, have, by reading of the triumphant departure of their fellow pilgrims, been encouraged to hope, that when the Disposer of all events shall call them from this state of existence, similar privileges shall be bestowed upon them. The curious observer of a particular Providence, cannot but be highly gratified to read of the many singular and astonishing deliverances of those who serve God; the soul that longs and prays for the prosperity and extension of the Redeemer's kingdom, must frequently be transported with the intelligence your work brings of the enlargement of the borders of Zion, both here and in foreign lands; and the philosopher must feel much delight in the many curious and entertaining essays that have appeared on the subject of natural philosophy. To particularize all the beauties and interesting parts of your work is needless; your numerous readers are fully

aware of the merits of the whole. One part, however, I would mention, as not the least profitable, though perhaps to some it may not be quite so pleasing as others, and that is, the administering that reproof which the inaccuracies and inconsideration, both of some preachers and hearers, may render necessary. By this means, though momentary pain may be given to a few, much and lasting benefit arises to the general community. Far be it from me to censure unnecessarily, yet when the consequences of errors unintentionally adopted, and frequently repeated, are considered, it appears an act of kindness to notice the evil, and endeavour to effect a cure. Though I would not wish by any means to have a spirit of antinomian licentiousness brought among us, yet my own convictions of the depravity and moral inability of man, makes me always jealous when I hear the powers of the human mind exalted. I have several times heard from the pulpit, words to this effect:—"Though man can do nothing, yet Christ and man can do great things." Now, Sir, there is something in this manner of expressing things, grating to my mind. It seems to intimate that the power of man, added to the strength of Christ, is greater than that of Christ alone. I know that these ministers whom I have heard use such language, designed thereby to exalt the power of the Saviour; which is more strikingly displayed by the weakness of man to whom he communicates his grace; but would it not seem more congruous to the analogy of faith, and to Christian experience, to say, "Man is of himself unable to do any thing truly good, but Christ can enable him to perform the most difficult duties." By expressing the same truth thus, the sinner will be more evidently abased, and Christ exalted and glorified.

Having frequently observed many inaccuracies and cant expressions of professors taken notice of in different numbers of your Magazine, I considered it might not be altogether unprofitable to mention the above. The persons, by whom these expressions have been used in my hearing, are men whom I highly respect and greatly esteem, as useful labourers, and affectionate ministers; and it would afford me much pleasure to render them any service in my power. And as possibly some others are in the habit of using expressions of a similar kind, if you favour this with insertion, they may be induced to set a guard upon the door of their lips, and by speaking in a more scriptural manner, become more useful.

ON LEAVING PROPERTY TO CHAPELS.

To the Editor of the Methodist Magazine.

REV. SIR,

SOME time ago, when in London, being in company with a person who has been for some years a member of an Independent church, in the course of conversation he told me, that since his conversion he had made a point of giving one-tenth of what he gained to the cause of religion; and also that he hath bequeathed one-tenth of his property to the same cause, to be paid immediately at his decease.

I was last week informed of another person, (who is also an Independent,) that lately gave five hundred pounds to aid the funds of a chapel.

My reason, Mr. Editor, for mentioning the above to you is, that I think many of the opulent friends amongst us too frequently forget our cause, (which they know to be the cause of God and true religion,) and do not subscribe and contribute in aid of it according to their ability. Many of our chapels are very much involved in debt, which has caused me to consider, whether some plan might not be adopted to relieve them; when the following occurred to me, which to many I believe would neither be burdensome nor disagreeable, viz. that such persons, as are in affluent or easy circumstances, and not encumbered with the care of families dependent upon them, would advance to the Trustees such sums of money as they could spare, at the interest of five per cent only, the Trustees securing to them that interest during their lives, and the lives of their wives if married, and the principal to be the property of the Trustees for the use of the chapels.

I am not recommending this plan to others, and not adopting it myself; for this I have already done, to the amount of some hundreds of pounds; besides leaving something in my will to the Trustees, to be paid on my demise.

I have sent you the above, in hopes that you will insert something on the subject in the Magazine, as soon as possible, which I trust would induce some to come forward cheerfully, and lend some effectual aid to our blessed cause; which is, as it has been from the first rise of our societies and congregations, to spread true religion in the nation and elsewhere, wherever our influence can reach.

It is, Sir, to Methodism, under God, that I owe my health, my property, and my all; and I would wish to evidence my gratitude in some small degree, praying that others may do the same.

A WELL-WISHER TO THE CAUSE AND PROSPERITY
OF METHODISM.

ON CHASTISING CHILDREN.

To the Editor of the Methodist Magazine.

REV. AND DEAR SIR,

THE following Anecdote, which I observed in a periodical Miscellany, appearing to me to suggest a useful hint to parents on the manner of chastising their children, and encouragement under the painful trials of patience, attending their moral and religious education, I have sent it for insertion in your valuable and widely-extended Magazine.

I am, Rev. and dear Sir, your's, &c.

Dundee, April, 1818.

W. C.

ABOVE twenty years ago, being in habits of intimacy and connection in civil life with a respectable gentleman, he one day, in conversation on family affairs, related, with tears, a transaction between himself and one of his sons, a fine boy, about ten or eleven years of age. The son was by no means the lowest in the esteem of his father, but had a full share of his affection.

It happened one day, that the boy told an untruth knowingly, which afterwards came to the knowledge of his father, who determined to chastise him severely for it. He took the boy and an instrument of correction into a chamber, and there reprimanded him, by setting forth the exceeding heinousness of the sin against God, and the danger thereby of his own soul. He then proceeded to the distressing work of correction; (I have no doubt that every stroke was as afflictive to the parent as to the child;) after which on leaving the room, the father began to fear that he had exceeded a due measure, (which I conceive was an excess of parental affection;) he made as though he was going down the stairs after shutting the door; but pausing a little, he returned softly to the door, where he waited some time, hearing the sobbing and sighing of the boy. After a while the father heard a movement, and began to think of retreating, but after descending a step or two, he heard his son speak; on which he softly resumed his former station, and looking through the key-hole of the door, perceived his son on his knees, acknowledging his guilt and shame before God, and praying for forgiveness; thanking God for favouring him with such a father as would not suffer sin upon him; also praying for his brothers and family.

To parents it is unnecessary to dwell on the feelings of an affectionate father under such circumstances, the language of whom corresponds with that of his heavenly Father; "As many as I love I rebuke and chasten:"—"Like as a father pitieth his children, so the Lord pitieth them that fear him," Psalm ciii. 13.

Manchester.

SPEER.

ANECDOTE OF SIR ROBERT WILSON, AND A FRENCH GRENADIER.

SIR ROBERT WILSON, recently returned as member for the borough of Southwark in Parliament, on the day of his election, said, his feelings were so agitated by various emotions, that he was quite unnerved, and more disposed to shed tears than make a speech. He was overpowered almost as much as he had once seen a veteran French grenadier on the retreat from Moscow, who was sitting with other comrades over the embers of a burning hovel, and surrounded by dead bodies of men and horses. Some of this wretched band were employed in picking and eating the flesh off the back of a corpse, (probably of a human being is meant,) half consumed. Sir R. W. exhausted by fatigue, hunger and cold, was obliged to stop, and while stopping, a Russian soldier gave Sir R. a piece of bread. The veteran grenadier, whose eyes were glazed with death, threw such a wistfulness into them as was irresistible, and Sir R. gave him the bread. He (the grenadier) seized it, and was about to devour it, when he placed his hand to his heart, as if checked by agony, and at last articulated, "I cannot brave it; I was prepared for any thing, but so much kindness." In a moment he fell, and his earthly troubles ceased for ever. Reader! so let the dying "love of Jesus," to thee an enemy, "constrain thee."

MISSIONARY INTELLIGENCE.

ASIA.

Extract of a Letter from Mr. LEIGH to Mr. BENSON, dated Sydney, New South Wales, December, 1817.

THE Otaheite Mission has succeeded beyond expectation. The natives are building places for Divine worship in every district in the island; have service twice on Sabbath-days, and on Wednesday evenings; where the Missionaries cannot attend, the natives meet, and two of them conduct the meetings, after the manner of a prayer-meeting. This I have learned from a letter Mr. Cowper read yesterday in the church.

I have visited four men who were under sentence of death in Sydney jail, Roman Catholics. I wished to converse with them concerning the hopes of happiness after death, and would have read the Holy Scriptures unto them; but they refused to accept any of my offers with respect to our Scriptures, as they called the New Testament; they said they are all lies, and that there was no true church but the church of Rome. Their greatest concern was, as they said, that they had not a priest of their own to confess to, but they hoped that their priest at home would pray their souls out of purgatory. They believed that their priest had power to forgive sins; and that, if they were but sincere in prayer unto the Virgin Mary, the blessed apostles, and the holy saints, that they should find mercy with the Lord. Mr. Cowper likewise offered his services, but they refused them likewise.—I accompanied them from the prison to the place of execution, which is about half a mile distant; I wished to see their end. One said to his fellow, "Where is Mr. Leigh?" The other answered, "What has he to do with our prayers?" But one, to whom I had frequently spoke, said to me, as soon as he came within sight of the gallows, "Mr. Leigh, pray for me." I did so, and I think I never saw a man so affected and earnest in prayer as he was. I have hopes that he found mercy. He said he depended entirely on Jesus as his Saviour, to whom I had frequently directed him to look as we walked towards the place of execution. The other persons continued in their former state, and appeared to be offended with him who hearkened to my directions.

We have received an excellent supply of Sunday School Books, from the Sunday School Union Society, established in London; we shall not have to complain

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of the want of means. I wish we were as well supplied with holy and zealous Missionaries. O when will they come!

Mr. Marsden intends to take a voyage to New Zealand, with an intention to explore the coast. As my constitution is rather impaired, and as the physician recommends a sea voyage, I hope the Committee will not think I do wrong in availing myself of such an opportunity. I do not intend to leave the colony until I have my place supplied with missionaries, and the circuits regulated, &c. &c.

Thank the Lord that I am able to proceed in the work of my mission; but I have felt the effect of travelling in the heat of the day, which I cannot, at present, avoid, but hope soon to regulate the circuit so as to be able to escape the noon-day sun.—I am afraid I have erred in attempting to do more than perhaps prudence would have dictated. But, blessed be God, I wish for no greater honour upon earth, than to be counted worthy by the Lord to cease at once to work and live, or to die in his vineyard. I have long prayed for this, and I hope I shall have my wished for answer—I remain, dear Sir, your's, &c. SAMUEL LEIGH.

Extract of a Letter from Mr. LEIGH to his PARENTS, dated Sydney, New South Wales, Oct. 14, 1817.

MY DEAR PARENTS,

IT is a long time since I heard from you; I know not how to account for it; surely you have not forgotten me. However this may be, I have not forgotten you, every day is a witness to this—my prayers are and shall be for your welfare; and I have no doubt but God hears and will answer them in your present and eternal welfare.

Since I wrote to you I have been much encouraged in my mission. The Lord has been an all-sufficient Helper. Perhaps you have frequently said, how much better he might have been at home. I believe it would have been so, provided it had been the will of God; but I am sure that it is his will that I should be in New South Wales. He has shewn me that happiness is not to be found any where else but in doing and suffering his blessed will! Strange as it may appear to you, I can truly say, that with my crust of bread and cup of water I am satisfied, and more content in the execution of my mission, than when I sat at your table, partaking your roast beef. Not that I have any cause to think un-

favourably of my parents—God forbid! You have been kind and affectionate to your unworthy son; and the kindness and affection which you have always shewn to me I hope will never be forgotten. I pray that God may reward you for your paternal care. But you know that for years before I left the most blessed nation and affectionate parents, I had desires to spend my days in the missionary cause. And, blessed be the Lord for putting me into the ministry, and for giving me a name among the despised, but, according to my views, the most honourable labourers—the labourers in the missionary cause. Yes, I am happy in my work, and although I cannot boast of any great things done at present in this mission, yet I believe that those who may come after me will have the pleasure of making known to the friends of the missionary cause the great and good things which have attended it. God has promised it. The Saviour has sealed the promise with his own blood. The Holy Spirit has given the earnest, and to the end is sure; “My word shall not return unto me void,” saith the Lord. Yes, when you and I shall be in heaven, thousands on earth shall praise the Lamb for this mission.

We want more missionaries in New South Wales. I have written for four brethren; the Committee have promised me only one! Sinners are perishing—the harvest is great—you are saving something for me, good parents! I bless God for you—but here is a call—after your death may be too late; give it now; you shall never want; God has promised your bread and your water shall be sure.

If I could stand in your preacher’s pulpit, I could tell a tale, believe me. When there is a missionary collection, never stand counting your money, throw purse and altogether into the box. Before I was a preacher I recollect going to a chapel where there was a collection. My purse was nearly full of silver. I questioned with myself what I should give; I said so much; my conscience said, “a little more;” the miser said, “No.” I took his advice. But, behold, before I returned home I lost both purse and money. How better it would have been to have given it to the missionary cause!

But you say, How much he is altered! Before he was a missionary he would sooner suffer than ask for any thing; now there is nothing but give, give to the missionary collection. This is true; but, remember, that the scale is turned; once I knew nothing of God, of Christ as a Saviour, or the value of precious souls

for whom God gave his Son, his only Son to die; for whom the Redeemer gave his own blood! Now I know that God is love; that the blood of Christ cleanseth from all sin. I know I am saved from hell. Can I be silent? No; I am not ashamed to plead the cause of God, the cause of the Redeemer, the cause of immortal souls. I again say, give liberally to the best of causes. In your chest your gold and silver will rust and corrupt; in the missionary box it cannot; lay it up there, and there thieves cannot break through and steal.

O God, thou who hast in thy hands the hearts of all men and women, children and parents, servants and masters, open their hearts and hands to give to thy blood-bought cause. Send us more of thy faithful labourers to New South Wales, and we will praise thee now and for ever, through Jesus Christ our Lord. Amen.—I remain your loving son,

SAMUEL LEIGH.

Extract of a Letter from Mr. LEIGH to his FRIEND, dated Sydney, New South Wales, Oct. 14, 1817.

MY DEAR BROTHER HEELEY,

I long to hear from you and yours, and to learn what you are doing for the noble army of Missionaries. Are you praying for them? are you collecting for them? have you a missionary box in your house? in your office?

You wish to know how I am going on. Why, some are hearing of, some are seeking after, and others are rejoicing in, the salvation of God. You think, I suppose, that you have all the gospel ordinances; that you are the most highly favoured with gospel privileges. This is true; but have the inhabitants of New South Wales no gospel ordinances? yes, we have; we have the same gospel and means of grace; we have the same streams of grace. But oh! we have not the same messengers to blow the gospel trumpet; only one Methodist Missionary! and he may be soon taken away.*

If your neighbours, your brethren, were without bread, or likely to be so, would you not run to their relief? would you not divide your loaf with them? I know you would. Are we not brethren? Yes. Help us then. We have but one Missionary; you have, in less than 20 miles, 50 men of God. Will none come to the help of the Lord? Yes, there are several who are crying, “Send us.” And some

* Mr. Leigh did not know, when this was written, that another had been sent to assist him, Mr. W. Lawry, who arrived May 1.

have said, "We will go to New South Wales." The ship is ready to conduct them to the place. But, alas! the Committee have not money for fitting them out, and paying for their passage. O Lord, open the hearts of the people, the highly favoured Britons; and let us no longer groan under our load; suffer us, to live in the colony to see the arrival of our brethren. Lord, send them to us and we will adore thee: thou knowest that we have waited for thy servants, even more than the watchman waiteth for the morning!

What! return to England do you say? You tell me I should have thousands to preach to. But I should not have my twelves and twenties all in tears, waiting to receive the word. Yes, I have witnessed the tears of many; and after I have travelled twenty miles, and preached to twenty persons, I have returned to rest with twenty thousand blessings, got a good night's sleep, and gone off again in the morning, singing the praises of God.

"Return to England" do you say? why if I attempted to do so I should be afraid of being engulfed in the waves of the sea before I could get out of sight of the colony. No, I cannot return to England until I see that God has no more for me to do in New South Wales. Here I have a few who are teachable, and willing to be instructed in the way of righteousness. Let no man despise the day of small things; God has promised to bless us, and that all the ends of the earth shall see his great salvation.

I thank God I am in good health, never better. I want nothing but faith; that faith which has saved, and always will save when it is exercised. Oh for zeal for the Lord of Hosts! for a greater concern for precious souls! for the salvation of blood-bought sinners. Pray, dear brother, that I may be filled with faith in God, and a burning zeal for the spread of the gospel. Give my love to all my friends, they are too numerous to be named. Work for God while it is day, time is short, there is no working in the grave, now is the time to leaven the land; may we be faithful to the grace given. That the Lord may be with you and your's is and shall be my continual prayer. Farewell.

SAMUEL LEIGH.

*Extract of a Letter from Mr. CLOUGH,
to the Rev. JAMES BUCKLEY, dated
Mission-House, Colombo, Dec. 15, 1817.*
REV. AND DEAR SIR,

BEFORE this comes to hand, you will

have heard of the state of affairs in the interior of this island. About two months ago, a person started up, asserting his right to the government of the Interior; he was joined by one of the principal native chiefs; and they have succeeded in stirring up several of the districts to a state of rebellion. The pretender was taken to the great temple at *Katargam*, and was regularly crowned by the priests, and at this moment is exerting all the force he can muster, to fight his way to the throne at Kandy. Several skirmishes have taken place, between the rebels and our soldiers, but nothing of importance. The Kandians are backward to stand a regular fight. We have now got a considerable body of troops stationed in different parts of the rebellious districts, and two or three parties are in the most active pursuit of the pretender and his adherents. But thus far he has eluded the search. Reports reach us daily of their movements. It appears they have several times been close in upon him; and at one time a party took them in such a state of surprise, as to succeed in getting the carpet upon which he had been sitting, and the food he was about to partake of. But unhappily for our troops, his most formidable defences are the almost impenetrable jungles. We have sustained considerable loss, not perhaps so much in numbers as in the characters they have cut off. S. D. Wilson, Esq. the assistant resident at *Badula*, was surrounded in the most dastardly manner, by a large body of Kandians, and was shot by their arrows, and his body carried off. This gentleman was one of our kindest friends; he subscribed to the Mission-house, and after his removal into the Interior, hearing of our having begun a School at *Colpetty*, which would be rather expensive, he kindly sent us another subscription, and enclosed it in a very pretty letter. He felt much, I really think, for the success of our Mission in Ceylon. His interpreter was killed at the same time by those savage barbarians. This young man was formerly a teacher in our Sunday School in Colombo; and after he was taken up by government for that situation, we supplied him with the New Testament in Cingalese, and some other little works; and the last day which I believe he spent in Colombo, before he went into the Interior, he spent it in the Sunday School, instructing the poor Cingalese boys to read, and, according to his abilities, in the things of God. His Excellency the Governor, with Lady Brownrigg, are in Kandy, and have been there since the war

broke out. It is most likely the Governor will remain till matters are settled. These unhappy circumstances are, very dear Sir, among the discouragements we have to meet with at present in our general proceedings. Yet, thank God, we are far from being discouraged by them, and we have many things in our work of a most pleasing nature. God is beginning to work in a very blessed manner in the different Schools we have established in this place. Had I time, I could interest you much, by giving you a number of pleasing circumstances which we daily witness in our Schools. At our principal School in Colpetty, from 20 to 30 of the boys have given the most satisfactory evidences of a work of grace on their souls. They are formed into a class, and the master is the leader. We have at this place several young men, whom we have committed to the religious instructions of *young Cornelius*, who himself enjoys the life and soul of piety. We design, at a proper time, to make these young men School-masters. *Cornelius* has lately been very sick, though now much better. The other Sunday it was my turn to preach at Colpetty, and when I got thither I found him confined to his bed. After a little conversation, I asked him how he managed his family of youths' *now*, when confined to bed, and referred particularly to family prayer. He said, "There are about 7 or 8 of the eldest school-boys who are pious; they come every morning, an hour before school time, and in turns they give out a hymn and sing, read a chapter, and then go to prayer. You may suppose how much I was affected to hear such things from the master respecting his boys. I then went into the school, where I found about 250 persons, including the scholars, and preached to them from Eph. v. 1, "Be ye followers of God as dear children." I introduced this passage, by making a supposition, that a heathen priest were to get into a pulpit, and address the people, and tell them to be followers, or *imitators* of their gods, what would be the consequence? Why, the consequence would be, the people would be exhorted to practise every vice, for the gods that heathens worship are represented as having lived in the practice of every sin. The next morning, one of the boys brought me the substance of my sermon in Cingalese; he had recollected almost the whole of it, and after going home had committed it to paper, and came three miles in the burning sun to bring it to me. Some of the boys in this school, walk 12 and 14 miles every day.

Yesterday it was my turn to preach in the Mission-house to the school, and upon observing the number of children rather larger, one of the masters came to inform me, that about 30 boys had come from a school about seven miles distant, and they had come to church through the burning sun. I seldom felt more happy than while preaching to our Cingalese congregation yesterday in the Mission-house; besides men and women, I suppose there were 300 children, and many of them, though quite distinct from the Colpetty school, have begun to meet in class. Those of the masters, whose souls are alive to God, we place over the children in the capacity of class-leaders. But our general School Report, which we have been drawing up, and which we hope also to get off to morrow by the *Ajax*, will furnish you with many particulars.

I had a very interesting Missionary journey last week. On Saturday the 18th inst. I went to a village in the jungle called _____; it is about 20 miles from Colombo. This whole country is awfully devoted to the worship of devils, and this village especially, which contains 2000 inhabitants. I expected before I went, that I should not meet with the most pleasant treatment, knowing as I did the character of the people. The works of the devil make his servants very obvious in all countries, but when people are publicly, and by profession, devoted to the devil, it generally gives them an appearance of savage ferocity. However, I determined to make the attempt; and in a cross journey, which I was making about four days before, I called upon the native head-man of that country, who lived about six miles from the village, and told him of my intention to go to the place which was under his command, and attempt to establish a Christian school for the instruction of their children; the head-man smiled when he heard what I had to say, and with a degree of astonishment, that we should think of looking upon such a barbarous people, exclaimed, "O Sir! that people are no better than (or are living like,) beasts!" Well, said I, my friend, *if their state be bad, there is the greater need that we should go to them;* and I appointed a day, and begged he would accompany me, to which he very cheerfully consented. On the day appointed, I set out with brother Fox, being then at his station at *Caltura*, and when we got thither, we found the head-man had sent to apprise them of our coming, and the natives had constructed a most beautiful little shed, which we found a most

welcome retreat, after having travelled 10 miles under a *vertical sun*. A number of the inhabitants had assembled, and all the *inferior* head-men of the place. I soon found some had come to argue the matter with us; however, after about an hour's conversation, which had been carried on by both sides, I began, and told them plainly and pointedly of their situation, and of our wishes respecting them; upon which they seemed much pleased and satisfied, and the inferior head-men gave me all their names, and said, they would rejoice to have such a school; and though they had kept back their children, so that we did not see one, except by accident, they promised to build a school, and would send 100 children to be taught. They assured me, they would forward the list of names in the course of the week, thus I left them. Brother Fox went to his station about 10 miles, and I then made the best of my way home, having to travel about 20 miles that afternoon. Happily for that place, should they build the school, we have a proper man to place over it. You will recollect when brother Harvard and I were at Galle, about two years ago, on account of our health, a clever young priest cast off his robe, and became a Christian, which robe we sent home. This same young man has since been living under the instructions of our brethren at Galle and Matura, until within the last five months, part of which time he has been with us in Colombo. This young priest has got on well, both in his knowledge of English, and in the knowledge of Christianity; and is now all anxiety to be engaged in the cause of Christ. We have therefore concluded upon sending him to this strong hold of the devil; and in the course of a day or two, we shall send him off in the name of our common Lord, and with our earnest prayers, that God may be with him.

Your's, affectionately,

B. CLOUGH.

Extract of a Letter from Mr. Fox, dated Caltura, April 6, 1818.

WHEN the brethren came to this Island they occupied the stations mentioned in their minutes: they had the schools belonging to government; afterwards they opened places of their own at their several stations, and here good was done in a limited degree. Some souls were savingly converted to God, and a greater number felt their sins a burden. When I came to the Island, at Galle there was a regular congregation of from 40 to 50 per-

sons, a good little class, and one school, but no country places; consequently no Itinerancy. At Matura, there was a separate place and a small congregation, a small class, chiefly Cingalese, and two schools, and, with bazaar preaching, a little more of Itinerancy here. At Colombo there was preaching at the Mission-house, with a variable congregation of from 30 to 200, or more:—preaching in the Fort, a mile distant, and a small but excellent class there: a small class also at the Mission-house, conducted in English, Portuguese, and Cingalese; a very excellent school at Colpetty, $2\frac{1}{2}$ miles distant, and preaching in it weekly, besides a weekly visitation, where an exhortation was given; there was a school also at Negombo, 20 miles from Colombo, occasionally visited. To the state of the other side of the Island, I can speak with less certainty. Of Batticalo, I can say nothing; I fear nothing was done there. Trincomalee was in a very prosperous state, one school and a small class. Jaffna was represented as in a state of prosperity; a small congregation, and a small class, but I think there were not more than two country stations, and how often they were visited I am not able to say. I omitted to mention the day school at the Mission-house, to which brother Clough attended daily. This I believe is a correct statement of the cause, as I found it when I came to the Island. I felt a temporary depression, when I found Itinerancy so limited, and the difficulties so great in the accomplishment of it. I saw no possible way of establishing village preaching, but in the establishing of schools.

From this view of things, I proposed to brother Harvard, an attempt to establish schools. We opened a school at Pantura, (a school that will ever be an honour to the Mission) and another at Morotto, the former 16 miles, the latter 11 miles distant from Colombo. We then wrote a note to Mr. Twisleton, Principal of schools, to lay our Pantura school before his Excellency for his sanction. Mr. T. did not consider our statement as sufficiently clear, and required some further explanation; this we gave, and had the pleasure of adding the Morotto school, which we begged he would have the goodness to lay before his Excellency. We had a request from the parents of 148 children, to open a school in the New Bazaar; the petition was plain, but excellent. In our third statement, we had the great pleasure to add a request for this third school, accompanied by the petition. Our case was then laid before his Excellency, and we received that

satisfactory answer, which you will see in our School Report. Now we were at liberty to follow the openings of Providence, and now *properly* began Itinerancy in the Island. In the Colombo circuit, they have now 10 schools, and those added to the Fort and Mission-house, gives them 12 preaching houses in that station, and above 600 children under instruction, and God is surely with them. Brother M'Kenny has about 8, and very good Cingalese congregations in all. By himself, two local preachers, and some pious young men, the worship of God is carried on in them every Sabbath-day. In my station I have five schools, containing above 300 children, who attend well, learn well, and, with their parents and friends, willingly hear the word of God. In the Matura station, there are 6 or 7 schools; these are well organized, and Itinerancy is not more perfect in any circuit in England. Brother Newstead, at Negombo, has 5 or 6 schools; he has met with many difficulties, and as he did not anticipate difficulties, he feels them the more. He is an excellent, deeply pious, and diligently laborious brother. I do not know that there has been any great alteration on the north side of the Island, except on the Jaffna station; and this appears to be confined to Jaffna itself. The brethren seem discouraged, and anticipate not being able to do much till they can preach in the Malabar language; and I fear, that if they could do that, they will not easily find congregations without schools; the Malabars seem much less accessible than the Cingalese. Christianity will make no progress in Ceylon, and perhaps in no part of India, without perpetual Itinerancy. If this will not do, I see no means likely to do, but of this I have no doubt. The probability from theory, is hitherto confirmed by experience; and though this among us is but of yesterday, we have cause to rejoice in the work of our hands. It is not Budhuism we have to fight against; it is ignorance, gross ignorance: the people know not what Budhuism is, and very few of the priests know. Without any colouring, our call for instruction, from the heathen, and Christian-heathens, is astonishing. My labour is not to find schools, but my labour is to select from numerous petitions a few; and it is to me a great trial to say to the people, we cannot attend to you: we are obliged to leave your children uninstructed; we have not power to teach them the fear of the Lord. I fear to proceed, and I fear to hold back, so evidently does the hand of God appear

in the opening, and so promising from this source, is extensive and lasting success. I believe I could without difficulty in my station alone, without one solicitation, collect 1500 children for instruction, and their parents and friends to hear the word of God. Such are my present prospects, and solicitations come from the jungle, far from the footsteps of Europeans, and on the way to Kandy. Here I must attend to their requests, and then I must have the pain of denying the requests from other parts till I hear from you. The brethren, Clough and Callaway, begin to be important to us in the Cingalese department. The former is in danger of killing himself with study and labour. All the brethren preach extempore in Portuguese, except brothers Lynch, Eskine, Carver, Callaway, and M'Kenny; three of the latter read Portuguese sermons; brother Clough has, I think, preached extempore in it. Brother Squance, I lately hear, has made an attempt to read sermons in the Malabar language; brother Lynch has hitherto confined himself to the English. Of the Cingalese, I can read, write, and speak a little, but numerous other things have allowed me but little time for this: but being now independent in the Portuguese, I hope I shall not be longer than ordinary in preaching in this language also. With respect to myself, I have felt all things but discouragement, (a little of this I felt the two first months I was on the Island.) I believe I am just where it is the will of God I should be; my heart is at liberty, my soul is happy, and I believe my eye is single. I shall number among my chief pleasures, power to send you frequently, gratifying intelligence from our Mission: and my utmost efforts shall be exerted for its prosperity. I am as at first, most your direction, and at your disposal; be it your's to direct, mine to obey; and wherein you may appoint at any time, here I am. I have had much family affliction for near four months; now all is well.

Extract of a Letter from MESSRS. CARVER and SQUANCE, to the COMMITTEE, dated Jaffna, March 11, 1818.

REV. AND VERY DEAR FATHERS,

DEEPLY impressed with a sense of the mercy and goodness of God, and thankful to you for your frequent remembrances of us in a strange land, we beg to acknowledge the receipt of the letters from the Secretary, containing your affectionate counsel and advice, and also the receipt of the Magazines, Missionary Notices, Reports, &c. &c.; the perusal of

which gave us great satisfaction and encouragement.

Every remembrance of our native land has something endearing in it, but more especially when we hear of the glorious progress of the Messiah's kingdom, and the advancement of the *reign* of grace.

Since we had the pleasure to address you individually, our Christian course has been marked with providential mercies, and gracious tokens of the loving kindness of our God. Our cup of *sorrow*, of which we have (largely) had to drink, has been sweetened by a gracious answer to our anxious prayers for the conversion of precious souls.

During the last few months, our health, through mercy has been generally good, with little interruption to our studies, our preaching, or our attendance on the schools. To acquire the native languages, is the anxious desire of our hearts, and the subject of our continual prayers. Having surmounted many hindrances belonging to the Tamul language, we now begin to taste some of its sweets. Its formation differs widely from the English language, and its pronunciation and sounds more so, and can only be acquired by dint of labour and persevering practice; yet we have overcome most of its difficulties, both of construction and of speech; and can now, with some facility, read, write, and translate. Brother Squance has read several sermons; is now writing his sixth discourse, and lately began to pray *extempore* in family worship. Brother Carver has just finished his first sermon, and commenced a second. Every morning, at half past seven, we have family worship in the native tongue, reading the Scriptures ourselves alternately, singing Tamul hymns, which have been translated from the German by former Missionaries, and then concluding with prayer. Our English family worship we have among ourselves, beginning at eight o'clock, just before we sit down to breakfast; afterwards we commence our studies, devoting the time from nine till one, P. M. entirely to Malabar, from which we suffer nothing to divert us. Although much has been said, and written about the learning of Brahmins, &c. we are sorry it is our lot to be greatly disappointed among this people; few indeed can help us in a grammatical way, as they cannot explain the different parts of that language they are speaking every day.

Notwithstanding, the language bears sufficient marks of the genius and labours of those who had a hand in its formation; and from all that we can understand, it appears evident, that the patient and per-

severing labours of the Danish and German Missionaries, for nearly a hundred years, have tended greatly to prevent the further corruption of the tongue and their translation, which former learned natives affected to despise, now commands respect. Many of these translations have fallen into our hands, but our infancy in the language prevents our forming an opinion of their merits. At a future opportunity, we intend to give you an account of all we have, or may by that time meet with.

From these we hope to derive advantage. Some sermons, &c. were published by some of the Dutch clergy; but we have met with very few, and those in a very mutilated condition; many of the Missionaries who have translated works, are in heaven; but the seed which was sown remains on earth; and though great has been the rage of satan against it, many *lonely grains*, scattered in weakness, and watered with the tears of the labourer, when *no eye saw him*, has been raised in power, and remain unto this day.

But we must hasten to give you a pleasing account of the work of God at Jaffna, since our last. During the latter part of 1817, we had much cause for gratitude, on account of that increasing attention which was manifest among our hearers. Previously we had preached in the Fort church, but were obliged to leave it, on account of its being so very large and inconvenient, which led a former chaplain to meditate the same thing, had he not been called away; he had prepared a church in the Pettah, very near our's. Most of our hearers in the Fort came to our chapel in the Pettah, but some could not enter a *conventicle*. We continued reading the church service, on the morning of the Sabbath, and preaching twice every Sunday in English, cultivating our Sundayschool and day school, giving what instructions we could to all, and praying the Lord of the harvest we might not labour in vain.

Our class of Europeans began to add to its number, though still we were but few, having in Jaffna no constant English residents, and but 4 or 5 English soldiers in the garrison, so that we seldom exceeded twelve in number. On the 1st of January, 1818, we entered into the new year by re-opening our little chapel,* which had undergone considerable re-

* Brother Carver read prayers, and brother Squance preached, from Psalm cxviii. 25, "O Lord, I beseech thee, send now prosperity." Brother Osborne preached in the evening, in Portuguese. Collections were made after each of the sermons.

pairs, which cost us upwards of six hundred six dollars, about forty pounds sterling. Had not the most imperious necessity compelled us, we should not have gone to this expense, but the danger of the roof falling upon us, during the time of service, and the inconveniency to which the congregation were exposed, made it indispensably needful. However, the kindness of our friends relieved us from the painful necessity of drawing on you, by cheerfully contributing to our support, till in the end, our collections, subscriptions, &c. exceeded by some dollars the whole of our expenses.

After the new year came in, a new impulse appeared among the people; many were convinced of sin, and others with penitential sorrow seeking Jesus; and praying, that they might obtain redemption in his blood, the remission of sins.

Brother and sister Osborne were detained at Jaffna, (several months) by the rains, which cut off the possibility of proceeding to Trincomalee, during the monsoon. Here they suffered with Christian resignation the painful loss of their *first-born*, a lovely infant, which died on the third day after their arrival, and was buried under the altar in our chapel, on the afternoon of the Sabbath-day. Our Sunday scholars, and many others were present to see it interred, when brother Carver addressed a few words to the children on the occasion; many of them wept. Several of our members in the beginning of January, began to strive more earnestly to *press* into the kingdom of God. One member, on her return home in the evening, after the sermon, was greatly distressed. Her husband exhorted her to come to Jesus, the only help in the time of trouble. She then fell into an agony of the most bitter distress. But the promised blessing was at hand; the Lord looked upon her, and said, "Go in peace, thy sins are forgiven thee." Her mourning was ended, her sorrow turned into joy; and rising up, she joined her husband in glorifying the God of *their* salvation. In the class, she was happy, declaring her joy, not only by words, but her looks bespoke the feelings of her soul. And what was somewhat remarkable, and proves the mercy and goodness of Divine Providence in preparing whom he loves for trials, a few days after she was thus made happy in God, the news came of the sudden death of a beloved sister. Divine grace had prepared her heart, and therefore these heavy tidings, which once would have

been almost as bitter as death itself, were borne with resignation, and she could say, "The will of the Lord be done."

In the middle of January, brother Eskine joined us from Trincomalee. He came up to us in the fulness of the blessing of the gospel of peace. On Sunday the 15th, he preached in our chapel; our people were in expectation of a blessing, and the Lord was not unmindful of his promise; he beheld us in mercy and goodness, and came down upon us as the dew upon the tender herb. While he explained the history of the poor blind man, the tears that fell, and the anxiety which sat upon the countenance of many, seemed to speak the language of the heart. "Lord, that I may receive my sight."

[The letter, which is too long for insertion, then goes on to detail several satisfactory and joyful instances of true conversion; and the whole affords the hope, that the promising state of the Mission in Jaffna will have its influence upon other places of the northern part of the island.]

BOMBAY.

To the Editor of the Methodist Magazine.

By a vessel lately arrived I have received a letter from my brother, of so late a date as June 29, in which he mentions the loss which he and his affectionate partner had recently sustained, in the death of their dear little Ann, who was called away on the 1st of that month. She is laid by the side of the missionary, who died in my brother's house not three months before; and who, in the last interval of reason, which interrupted the delirium of his fever, had shewed a peculiar fondness for this infant. It was readily be felt that this association of melancholy reflections, added to the still precarious health of the surviving brother, and other circumstances alluded to before, constitute no light trial of faith and resignation.

"My Mahratta school," he observes, "comes on well, but is now a little interrupted by the rains, which have just set in." In his daily distribution of tracts, he also mentions his "Hindoo school who have learnt English," and his walk "in the vicinity of one of the principal temples, markets," &c. the most public places of resort for the natives, who however, continue to shew themselves very "suspicious" of him.

W. G. HARRIS.

Bath, October, 1818.

[The following letter did not arrive in time to be inserted in its proper place, viz. in p. 947.]

Extract of a Letter from Mr. LEIGH to the METHODIST MISSIONARY COMMITTEE, dated Sydney, New South Wales, May 19, 1818.

REV. AND DEAR BRETHREN,

With pleasure I convey to you intelligence of the safe arrival of my much-esteemed brother, Mr. Walter Lawry. He landed on Sydney shore, the 1st of May, 1818, in good health. The day after I returned from the country, and met him at our friend's, Mr. Eager's. You may readily conceive what a meeting it was to me, after being separated from my fellow-labourers three years. And I have no doubt but that brother Lawry was equally rejoiced at our meeting. Have I not an abundant cause to exclaim, "Bless the Lord, O my soul, and forget not all his benefits, who crowneth thee with mercy and loving kindness," &c.

Tuesday, 6th inst. brother Lawry, Mr. Eager, and I, waited on his Excellency the Governor Macquarry, who received us graciously, and bid brother Lawry God speed in the work in which he is engaged. On such occasions as this, in such a part of the world, 14,000 miles from England, who can refrain from praying, "God save the king." Yes, my fellow-subjects, we have much cause to be thankful to God for our king and government.

I join with our Society in this place, in offering our thanks to the Conference for their goodness in appointing brother Lawry to this station of the missionary department; to you, as members of the Committee, for your attention in proposing him for the voyage; and to our numerous friends, for their liberal and timely subscriptions, by which means you have been enabled to accomplish our wish in part, and the prayers of thousands. May the Lord reward you all with peace of mind, joy in the Holy Ghost; and, finally, with an inheritance among the redeemed in heaven.

Since my last letter there has not been any great alteration in our Societies. I hope, however, they are in a growing state. But nothing great can be expected until we have more preachers; for as I before stated, two preachers cannot labour together so as to render a third unnecessary: Neither will it relieve your missionary of any of the burdens under which he has long groaned. If what I have stated in the letters you have

already received does not appear unto you of the greatest importance, and lead to a compliance with our request, I shall despair of ever effecting my object of establishing a preached gospel on the itinerant plan in this colony, to any great extent.

My health, for some time past, has been very precarious; I have long wished to take a voyage to the South Sea Islands, from a conviction that such a voyage would, through the blessing of God, be very beneficial to me in restoring my health. The Rev. Mr. Marsden has been very kind in offering me a passage in his vessel free of expense, and every assistance I can reasonably wish for. But for want of knowing your minds on the subject, and the great want of missionary labours in this colony, I have declined entering upon the voyage, depending entirely on that God who has hitherto been better unto me than all my fears. However, I wish to know the mind of the Committee on such subjects as that now mentioned, which may frequently occasion doubts respecting our duty in such stations as we may fill in this part of the world.

I have no doubt with respect to this mission's final success. Nevertheless your missionaries have to experience trials of a peculiar nature; trials from the world, the flesh, and from Satan, the grand enemy of man. On this subject I have been hitherto silent, willing to endure whatever the Lord is pleased to permit to come upon me; but from a conviction of duty, I have, with brother Lawry, given you a correct account of the state of this mission, and the sources of its support.

We have to rejoice in the peace of Zion. Here is little or no prevention; we are at liberty to pray and preach where and when we think best. This is a privilege for which I desire to be thankful. "While I live will I praise the Lord."

I have no doubt but my enjoyments with the members in our Societies will be much increased with the presence, counsel and advice of our brother Lawry. I have already experienced much refreshment of soul, and a greater flame of zeal in this mission.

Before our brother Lawry arrived our wants were many, but now they are far greater. New circuits are opening before us. This day we have engaged to visit and form a regular circuit of 30 miles distance, which contains 1000 souls; 600 of whom cannot read. This district

I long since visited, but was unable to attend to it.

When I take a view of the colony, which contains 30,000 souls, and the thousands of prayers which have been offered in their behalf; the serious attention which is generally given to the word preached, I cannot but conclude that a Divine influence hangs over us. But what can we do, or expect without holy, zealous labourers? The fields are white already unto harvest. May reapers be thrust into the harvest!

SIERRA LEONE.

To the Editor of the Methodist Magazine.

REV. SIR,

I think the following extracts of a letter just received from my dear brother will not be uninteresting to his numerous friends, nor deemed unimportant by the readers of your valuable work. Should your views accord with mine, I shall feel myself favoured by its early publication.

I am your's, &c. JOHN BROWN.

*Chalkirk, near Stockport,
October 27th, 1818.*

EXTRACT.

Sierra Leone, July 8, 1818.

MY DEAR BROTHER,

YOUR very welcome letter came to hand on the 5th inst. and afforded me great pleasure. Although there is no immediate prospect of any vessel sailing, yet I feel an inclination to begin my answer.

I am, through Divine mercy, restored a second time from the distressing and painful African fever, and that of late date. I cannot give you a better account of it than by extracting what I noted down in my daily journal.

"Monday, June 15. I am once more raised, as one from the dead. I was taken with a fever on the 5th inst. which had very little intermission until the evening of the 11th. Oh! who can describe the painfulness of a burning African fever, which drinks up the spirits, yea, absorbs the very moisture, destroys the powers of reason, and is attended with a head-ache, thirst, and violent strainings to vomit. These things I fully experienced, and never expected more to cumber this world. I found uninterrupted peace in God, and some holy joy; was willing to drink the cup; was assured that my suffering was an evidence of the love of my heavenly Father, whose I am and whom I serve.

I have proved more than ever the love of the people towards me, in their anxiety for my recovery. They have

offered many prayers for me, paid me many visits, and done me many kind offices. If I am raised fully, I hope to labour that I may be a workman that needeth not to be ashamed, &c. Tuesday 16. I arose about half past six A. M. after having had a pleasant night's rest, and find God my light and salvation, and all my desire. Wednesday 17. I have had a good night's rest, am gradually recovering; I love God's Word, and the use of the means of knowledge.

"Thursday 18. I arose at half past six A. M. my soul was stayed on God; but in the evening I was taken with a violent head-ache.

"Friday 19. I had a restless night, awoke with a violent head-ache, itching, and fever. Saturday 20. Arose very unwell, and continued to have fever. As a vessel sails to-morrow, I wrote part of a sheet to Mr. B. &c. Sunday 21. Extremely ill."

I afterwards recovered, and the day I received your's, I again entered on my labour, though in a very weak state. The following week I had fever and ague almost every day. This relapse has prevented me till the present from resuming my work, being July 21st, but I hope to get out on Sunday 26th inst. You may infer the nature of the climate from my sickness; and Europeans in general have a similar portion. It is supposed that the thickness and confined state of the air are the chief causes. We are enclosed in the form of a semicircle, with a range of high hills, running from West to East, and an open view of the sea to the North, from whence we receive the refreshing sea breeze. Many things have conspired to prevent the people's growth in piety and useful knowledge; but we plough in hope, and have little doubt of succeeding. In Free Town, my principal field of labour, I endeavour to speak in my ministrations with the same propriety of language as if I were preaching in England. When I go into the country amongst the recaptured negroes, I am under the necessity of adopting that broken English, (in part,) and of making use of very coarse and common metaphors, or I should speak wholly unto the air. God has given me about a dozen weeks to my ministry, of whose conversion I have very pleasing evidence, of the latter named people. When they speak their experience, the traces of true religion are very apparent.

"July 27. I ventured out last Wednesday, and paid a visit to our two chaplains, and one of the church missionaries, who are all ill of the fever; the life of the

latter is despaired of. Indeed the present rainy season presents aspects truly discouraging, and fatal to Europeans. Speaking only of such as are ministers, merchants, and servants, (about 50 in all,) we have lost by the fever this season six. And there are now from 12 to 20 ill of it, and the number seems to increase. On Thursday I had a fit of the ague. From this statement you will see that with respect to life and health, I am in hourly jeopardy, the sense of which, I thank my blessed Saviour, gives me no alarm. I prove the fulfilment of that promise, 'My grace is sufficient for thee.' 'Tis true I am sometimes tried with the idea of my becoming a man with a broken constitution, at the feet of charity. But I find the sword of the Spirit can destroy the snare. O bless the Lord, that he deigned to call us with such an high and holy calling! Yesterday I entered upon my public labours, preached and held a love-feast. At night I felt myself extremely weak, and in attempting to walk home, staggered like a drunken man. I turned into a house, and engaged two men to carry me the remainder of the way; though I feel some of the effects, I bless God I am free from bad symptoms this morning.

"August 20. I conclude by saying I am now well; though I have had three severe attacks of the fever. Remember me affectionately to all my inquiring friends. Tell them I am on my way to heaven, that I love the missionary work; that the God who is with them in their happy and respectable congregations, is with us who meet in his name beneath the thatched roofs of huts.

I am, dear brother,

Your's, affectionately,
SAMUEL BROWN."

Extract of a Letter from Mr. JOHN SHIPMAN, to Mr. EDMUND HEPPLE, dated Falmouth, Jamaica, Aug. 5th, 1818.

THE first thing which naturally attracts the attention of a European, on his landing in the West Indies, is the different shades of complexion of the inhabitants; as the *black*, the *sambo*, the *mulatto*, the *muskee*, the *mustiphena*, &c. and then the face of the country, the vegetation, the mode of building, and, last of all, the manners of the people. Now our curiosity was gratified to a high degree in all these respects.

We landed on the north side, and had necessarily to cross the island. We were conducted from Anotta Bay, by some coloured people, who brought horses for us; and that night, after dark, we arrived at our first lodgings, which were

situated at the top of a high mountain, called *Job's hill*. Here we were entertained by some poor pious people, in a most hospitable manner. But we were almost frightened the next morning, on viewing the narrow road, and terrific precipices we had passed the preceding evening. In this place, and on this day, we received the heart-rending news of our chapel at Kingston being *again* shut, and the only missionary that had liberty to preach *dead*. This gave us both some symptoms of fever; but, thank God, we soon got both our bodies and minds relieved. After losing a little blood, taking a little medicine, and staying here a few days, we removed to another friend's house, about ten miles off, where we have a small society. I preached here on Sunday; and on Monday, about mid-day, we arrived through infinite mercy, safe in Kingston.

For twelve months after our arrival, we had many severe trials. I applied four times for a license at the Quarter Sessions in Kingston, and petitioned the corporate body myself, and the people petitioned. We had one petition signed by upwards of fourteen hundred people of colour; and another signed by a number of white people; but they were all unavailing. We presented another petition to His Grace the Governor; this also failed. During this time I had two severe attacks of affliction, and was almost brought to the gates of death. Mrs. S. was also two or three times in equal danger. My spirits sunk, my strength failed, and I wished myself ten thousand times in my own happy country again, where I should enjoy liberty of conscience. This however was not justifiable. But on Tuesday the 22d of November, 1815, the Lord gave success to my application; I got a licence, and on the 3d of December opened the chapel. This was indeed a day which I shall not soon forget; a day too which will long be remembered in Kingston. After this the Lord blessed me much; many were added to the church, and I trust, united to the Lord. Frequently, whilst preaching, one, two, three, or four would fall down as if shot, and struggling cry for mercy.

But soon after the opening of the chapel, a gentleman who was an inveterate enemy, fell upon a plan by which he thought of again shutting the chapel, and of bringing the mission into discredit. We had to appear before the corporation of the city to explain all our proceedings: but, blessed be God, we proved the truth of that saying, "He maketh the wrath of man to praise him,"

and the remainder he will restrain." This turned out greatly for the good of the mission. When the House of Assembly was convened in October, 1816, we presented a memorial both to the House and to the Governor in council. In consequence of which four of us were summoned before a committee of the House, and it so happened that I was the only one examined before them. I was examined on oath; the questions were all proposed in writing, and my answers were taken down by the clerk. My examination lasted full two hours, during which many questions of a curious nature were proposed. Being satisfied with me, or tired of the subject, none of my brethren were called. After which I submitted to them a written plan for negro instruction, with which some of them were well pleased.

Since I obtained a licence in Kingston, I have got licences in three other places. About the beginning of April, 1817, I removed to Spanish Town. During our stay there, Mrs. S. had several severe fits of sickness; truly she has frequently been brought from the margin of the grave. In consequence of her weak state, and becoming at that time acquainted with a gentleman in the country, a counsellor Drew, she removed to his estate in the country for change of air. Here it pleased God to restore her to the enjoyment of moderate health, and to make her useful to the family and negroes.

Being invited to the parish of Trelawny, by the Honourable James Stewart, Esq. custos, the Conference appointed me to commence this mission; and we came to Falmouth, the principal town, last February. Here the Lord has done much for me. I preach at three places, besides counsellor Drew's, in St. Ann's,

where we have formed a small society. I have large and respectable congregations, and they hear attentively; yet I am sorry to say that few are inclined to comply with our rules, and come on society. But I hope the Lord will remember us in mercy.

This being a new mission, I am a great loss for pecuniary means for building a chapel or chapels. I wish it were possible to induce any of our season friends at home to come forward and help us. Do you imagine that there are any in your neighbourhood who have got a little missionary fire, who would come forward with their purses to help us a little?

I have often felt peculiar pleasure in reviewing the happy days I spent in the north, among my kind friends; whose affectionate attention will never be forgotten by me. The many proofs I received of christian friendship from the good people in general, and from yourself in particular, has often led me to wish I could hear from you. Please give my christian love to them all; and tell those kind friends that, although separated from them, I love them still most sincerely. My love to the preachers.

I ought however to tell you, that I should have written to you long since, had I not thought you were in London; but seeing your two pious and pleasing communications to the Editor of our Magazine, dated from "Chester House," I came to a resolution at once of sending you a few lines, "to stir up your pious mind by way of remembrance," hoping that it will lead you to favour us with a long letter in return. Believe me to be, my dear Sir, your affectionate friend and brother in Christ.

JOHN SHELTON.

RELIGIOUS INTELLIGENCE.

On the 4th of January last, a new Methodist Chapel was opened in John-street, New York; it is a large and spacious building. Three appropriate hymns were sung; and a discourse delivered from those words, "The Lord hath done great things for us, whereof we are glad." It was a kind of history of the rise and progress of Methodism in the United States. The first Methodist Society in this part of the world was established at New York, and consisted of five persons, who had emigrated from Ireland, one of whom had been a local preacher, and who, on the arrival of another family from Ireland, began to preach in his own house. The novelty of the soon attracted more hearers than the house would contain. They, therefore, hired a room; but, in a short time, that also became too small; they then began to think of building a place of worship; but where was the money? for they were all very poor. Not discouraged, however, they applied to the governor, mayor, &c. who promised them their support, and also contributed to the cause; and, in course of time, they had the happiness of beholding a house erected, in which they could worship God according to the dictates of their own consciences. But, alas! they had no preacher, except the local one before-mentioned. This difficulty, however, was soon removed: they wrote to England, and stated their case to Mr. Wesley, who sent them a supply. This took place just fifty years ago! and on the same spot where that house of God had stood so long, is the new one erected, a most noble building, in front of which is this inscription, "This church, the first erected by the Methodist Society in America, was build 1768; rebuilt 1817.—At this time it shall be said, what hath God wrought."—Numb. xxiii. 23.

ON THE NATIVITY.

From the midnight skies an azure ray,
Darts radiant forth to chase the glooms away;
Darkness no more his sullen state maintains,
Vide floods of light display th' ethereal plains.

Mark, from the upper spheres, what bursts of
joy!

In concert sweet, seraphic tongues employ;
What lofty anthems! sonorous, yet clear,
Thrill through the soul and vibrate on the ear!
What means the shout? the blissful tenants
cry,

"God is born! the sons of light reply;
Jesus the God, forsakes his Father's throne,
In mortal flesh for sinful man t' atone.

Now to these lower realms the host descend,
While wond'ring myriads on their flight attend;
The watchful shepherd train, o'ercome with
fear,

Can wild amaze these gracious tidings hear.

Glad news to you, ye favoured race, we bring,
To David's city haste, behold your King:
The great Messiah! promis'd for your aid,
Lo, and behold him in a manger laid!"

Now swells the chorus of th' angelic choir,
Exulting on each full-ton'd golden lyre;
Glory to God in highest strains be given,
Good will to men! for peace is made with
heaven."

Weybury.

I. LEWIS.

A RETROSPECT of NATIONAL MERCIES.

*Who is like unto thee, O people, saved by the
Lord?* DEUT. xxxiii. 29.

England, with all thy faults I love thee still."

WHILE noble bards, in glowing rhymes,
Reliearse the tales of former times,

With various fictions join'd;

Be mine the task, in humble lays,

To sing the truths of recent days,

And cheer the grateful mind.

Of far fam'd Britain, queen of isles,

Still blest with bright celestial smiles,

The humble muse would sing;

Would Albion's mercies all recount,

And lead the sons to Zion's mount,

To praise the heav'nly King.

While the insatiate demon war,

Now fiercely drove his fiery car,

Through streams of human blood;

While devastated countries lay,

And mark'd his dreary crimson way,

Uptouch'd fair Albion stood.

No burning cities dark'd our sky,

No butcher'd myriads mouldering lie

In Britain's fertile land;

"In wrath deserv'd," the God of love,

Look'd down in mercy from above,

And turn'd the demon's head.

"Thou messenger of justice stay,

Earn thy destructive car away

From yonder favour'd Isle;

There Moses lifts his praying hands,
And many little pleading bands,
Enjoy my gracious smile.

That Nation shall my mercy prove,
Though multitudes despise my love,

And break my just commands;
Though guilty; yet, I still will spare,

And monuments of tender care,
Shall spread o'er all the land."

Now from his car the demon's hurl'd,
For Mercy view'd a wasting world,

And lent her mighty aid;
The conflict clos'd—the nations smil'd,

And gentle peace, sweet mercy's child,
His olive wand display'd.

For peace, let all the nations sing,

For peace, let Britain's valleys ring

With praises to our God;

But higher let the concert rise,

To Him who reigns above the skies,

For the atoning blood.
Where gospel light hath brightly shone,
And Britain, and her sons have known

The love of God to man;
The gospel's trumpet glad'ning sound,
Hath spread salvation all around,

Through the redeeming plan:
Here, sinners sav'd, can joyful sing,

"Salvation to our heavenly King,
Who dwells in glorious light;

And long to quit terrestrial scenes,
And cross the vale that intervenes,

To join the seraph bright.

And while they taste a Saviour's love,
They wish for all to rise above

The world's ensnaring charms;
And hence with holy zeal, they cry

"Arise, ye sinners! quickly fly,
Into the Saviour's arms."

Then, like the silver queen of night,
Fair Albion sheds her borrow'd light,

On all the world around;
On east, and west, and south, and north,

She poureth heavenly blessing forth,
And thus her fruits abound.

Hence, Philip and the Bible go,
And traverse kingdoms to and fro,

To make the Saviour known;
The torrid, and the frigid race,

Are led to view our Jesu's face,
And all his love to own.

Shine forth, shine forth, thou queen of isles,
On thee thy great Creator smiles,

And places thee on high;
Let all thy sons conspire to raise,

An Ebenezer to his praise,
Who reigns above the sky!

Whose mercy now smiles on our land,
And fills the joyful reaper's hand,

With store of yellow grain;
Who does the wants of all supply,
Nor hears his meanest creature cry

For needful help, in vain.

Cardiff, Aug. 1818.

G. BIRLEY.

* The Corsair and Childs Harolde.

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