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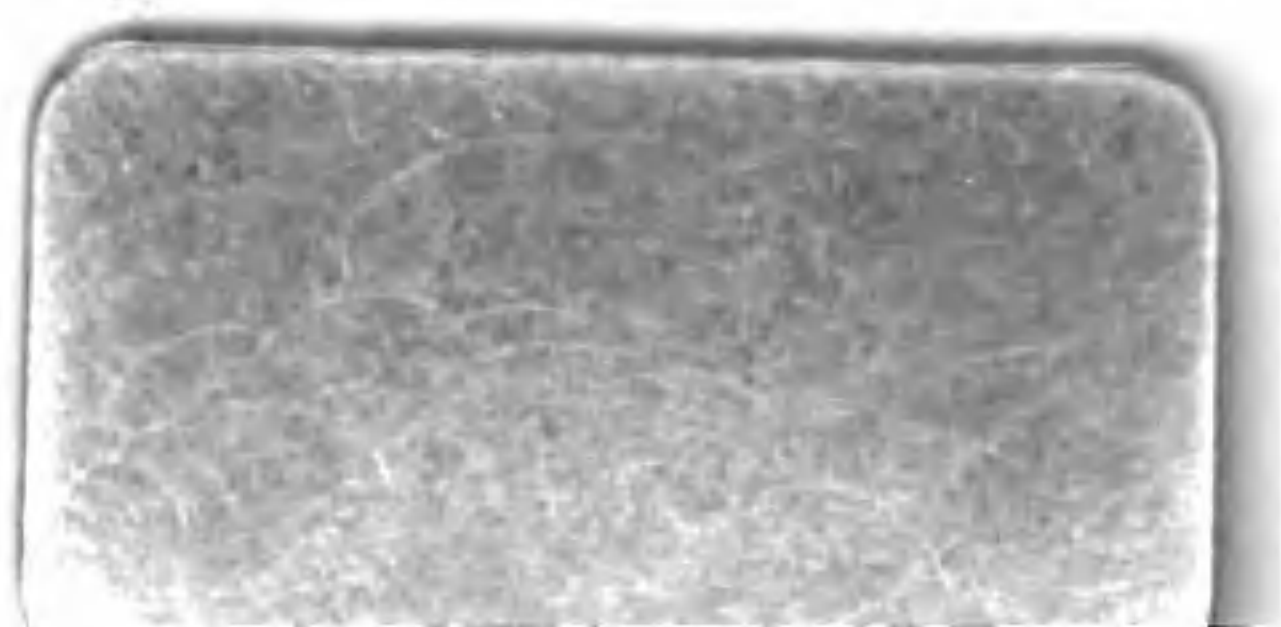


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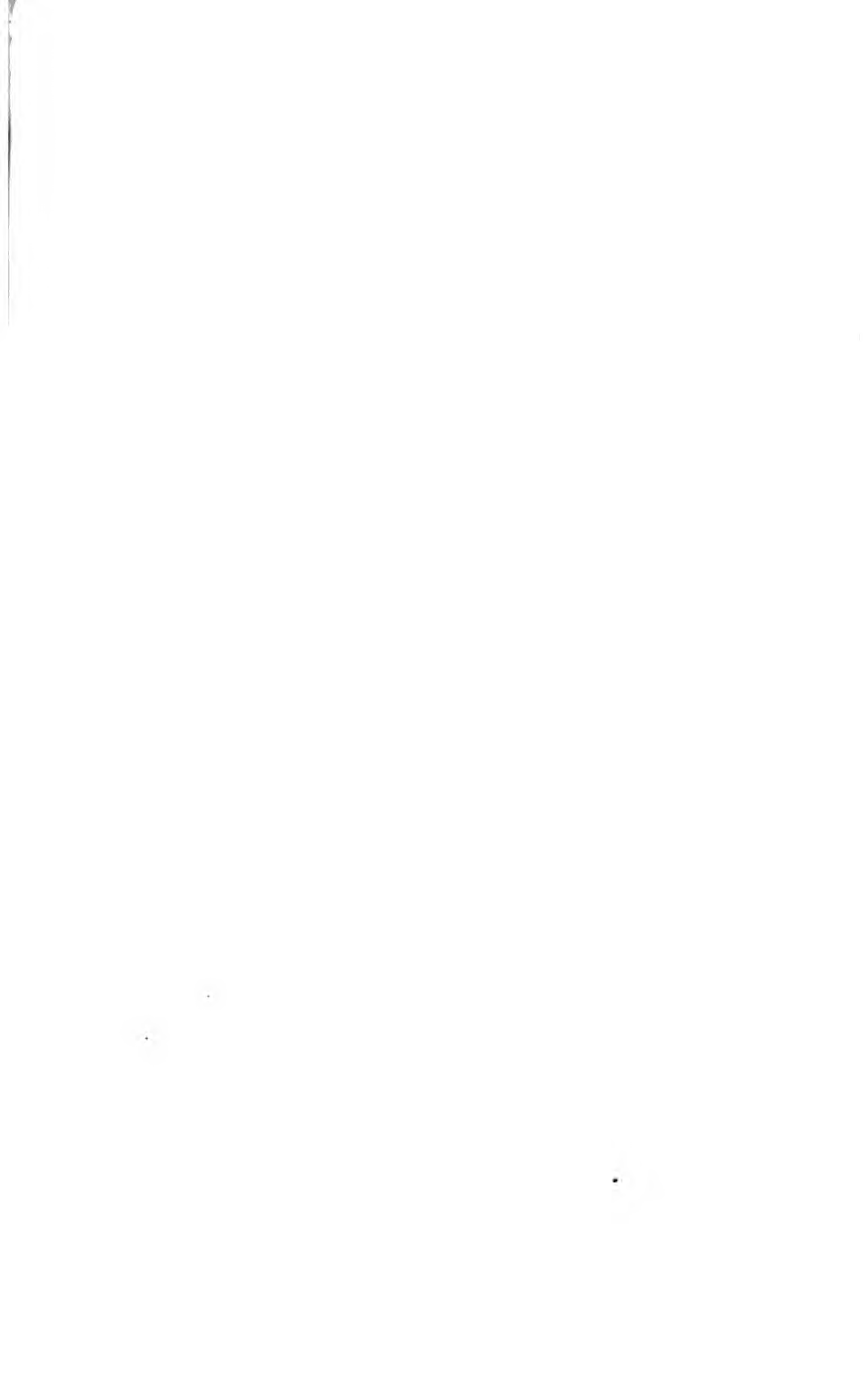


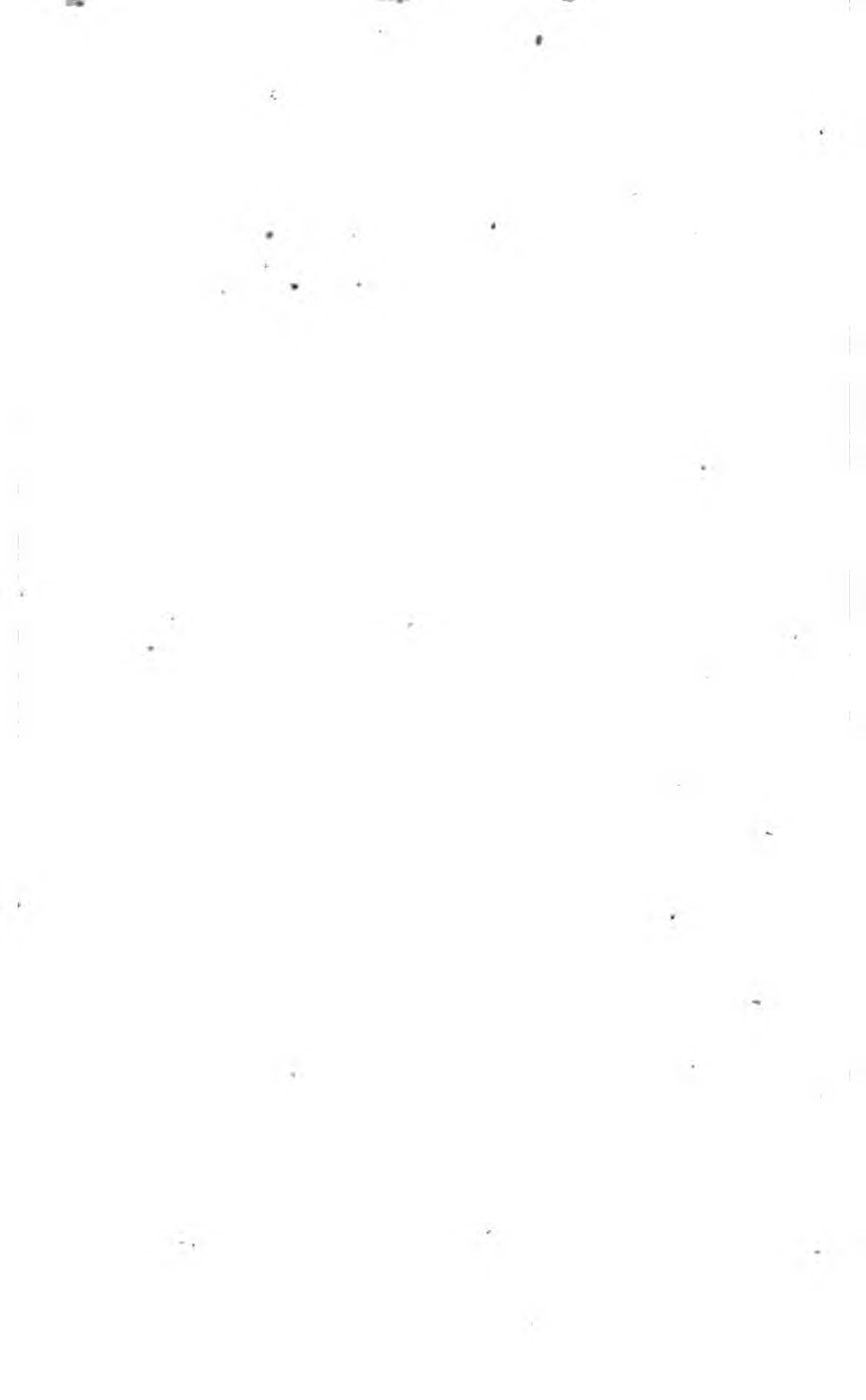


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MR. WILLIAM HICKS.

THE  
**METHODIST MAGAZINE,**

FOR 1808 :

*BEING A CONTINUATION OF*

THE  
**ARMINIAN MAGAZINE,**

FIRST PUBLISHED BY THE

*REV. JOHN WESLEY, A. M.*



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VOL. XXXI.

OR THE FIFTH VOLUME OF THE NEW SERIES.

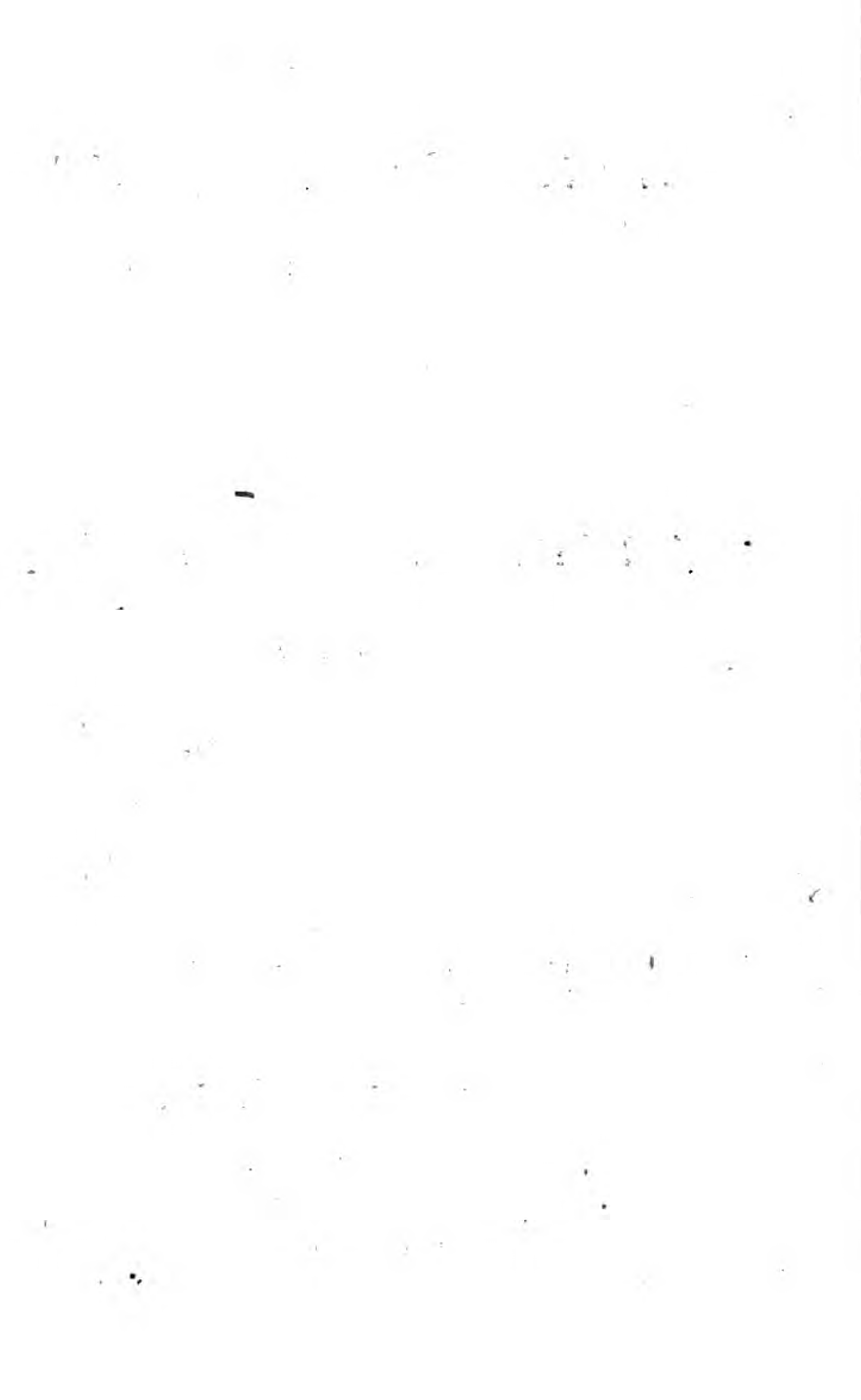
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THE  
*METHODIST MAGAZINE,*

For JANUARY, 1808.

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*BIOGRAPHY.*

A MEMOIR of Mr. JOHN CROOK,

BY MR. JAMES M'DONALD.

**B**IOGRAPHY is a species of composition peculiarly interesting, especially when the subjects of it have been religious, wise, and useful. These then become models for imitation, and their manner of conducting themselves in the various departments of life, which they filled, affords a lesson of wisdom to those who are desirous of instruction. But among the lives of such characters, those of Ministers of the Gospel who long contended with adversity, without being subdued by it, and whose faithful labours contributed much towards the spread of pure and undefiled religion, hold a distinguished place. Of this description was Mr. John Crook, the subject of the following memoir.

Custom having rendered it almost indispensable to give some account of the parentage of those who become subjects of biography, a few particulars concerning Mr. Crook's father and mother may reasonably be expected. And glad would we be to be able to record, with truth, that their conduct was such as to merit approbation. But, alas! the case was otherwise. Mr. Crook's father was a physician by profession, and sole heir to Shaw-Hall Estate, in Lancashire. From this estate, it being his mother's jointure, he could reap no advantage during her life. Finding his present resources inadequate to support his extravagant mode of living, he sold the estate in question, which on the demise of his mother, came into the hands of the purchaser. His wife, Mr. John Crook's mother, was a woman of family and fortune, but, like too many of that description, she devoted her-

self to the extravagant and sinful amusements of the age. Neither she nor her husband seems to have possessed either prudence or economy; with respect to religion, it was out of the question. They soon found their expenditure considerably greater than their income, which circumstance, joined to their both wanting that wisdom which is *peaceable* as well as *pure*, caused them to become a mutual source of vexation to each other. At length, discontented and miserable at home, Mr. Crook's father went to sea, where, in a short time he died.

Mr. John Crook was born in the neighbourhood of Leigh, in Lancashire, in the year 1742. Dissipated as his parents were they did not neglect his education, for, in addition to his early becoming what is termed a good English scholar, he made some proficiency in the learned languages; and though the difficulties in which he was involved, while yet young, caused him to forget most of his classical learning, which, too late in life, he in vain attempted to recover: his mind, to the last, retained such a tinge of it as tended much to produce that correctness and taste for which, by all who knew him well and were capable of discerning his intrinsic value, he was justly noted. He entered on life with fair and flattering prospects; but they were of very short continuance. His mother, it seems, after the death of her husband, might have still, with economy, lived comfortably. During her widowhood, which did not long continue, his education was not neglected; but on her marrying an inferior, as dissipated as herself, her son, afterwards termed by some, the "Apostle of the Isle of Man," from his great success in the ministry there, was put apprentice to learn a laborious trade. His master, unworthy of the charge with which he was intrusted, treated him with such harshness and severity that he was induced to prefer the life of a private soldier to the serving out of his apprenticeship.

Almost every thing in the early life of Mr. Crook seemed to militate against his ever becoming a preacher of the gospel. No religious education did he receive. From being employed in acquiring the knowledge of useful and ornamental literature, he was sent to learn a trade. Nor did his embarking in the profession of a soldier seem less inimical to his ever becoming a Minister of Jesus Christ. Yet, in the hands of that wisdom which governs the universe, all these adverse things contributed to the end which they seemed to oppose. For it was in the army that he was convinced of sin and converted to God. In the year 1770, under a sermon preached in the Methodist chapel in the City of Limerick, he first saw and felt his need of pardon and holiness. He mentions, in his diary, that he and another soldier were convinced under the same discourse, and observes that he was not faithful to his first convictions. How long he  
drank

drank the wormwood and gall of distress previous to his drinking the living streams of divine consolation, we cannot conjecture; but the time seems not to have been very long, for we learn that, during his stay in the army, after being savingly converted, he was made the happy instrument of the conversion of many of his fellow-foldiers.

In the City of Cork he married his first wife, a woman of piety and good sense, who did him good, and not evil, all the days of her life. His relations, in England, knew not what was become of him, till an uncle of his by marriage, Mr. Henry Maddock, from Liverpool, being on business in Ireland, happened to meet with him. Being at the town where that part of the army, to which he belonged, was quartered, and happening to be present on the parade when the roll was called over, he heard, among other names, that of John Crook mentioned. After recognizing and conversing with him, he found him not only willing but desirous to leave the army. But to this considerable obstacles presented themselves; for such was the estimation in which he was held by his officers and equals, that his release from the service became a matter of more than ordinary difficulty. It was, however, effected on his uncle's paying a considerable sum of money.

Being released from a profession which he had embraced, purely that he might escape from a tyrannical master, he came to Liverpool. He had not been long there before his piety, upright conduct, and abilities became so manifest that he was chosen to the office of a class-leader. After filling this office for some time, in a manner which his brethren highly approved, he conceived it to be his duty to aim at being more extensively useful; for seeing sinners, on every hand, choosing death in the error of their life, he began to publish, when opportunities presented themselves, the word of Reconciliation. How long he filled the double office of class-leader and local preacher in the Methodist Society, in Liverpool, we cannot ascertain, nor is it material; but that he filled them *well*, a few of the old members of that society still remember and testify with pleasure. His sincere and unaffected piety, joined with his good sense and ministerial abilities, raised him so high in the esteem of his brethren, that they were *unanimously* of opinion that his sphere of usefulness ought to be enlarged.

One of the members of the society in Liverpool, having formerly resided in the Isle of Man, and having many relations there, felt an earnest desire that they, and others, should be visited by a Methodist preacher. It does not appear that, at that time, Mr. Crook had any thoughts of being wholly devoted to the Ministry. Happy in his own soul, beloved by, and useful among his brethren, though in a state of comparative poverty,

he gladly devoted the little time he could spare from his secular concerns to reading, study, and devotional exercises, visiting the fatherless and widows in their afflictions, and preaching the gospel of salvation. Little, mean, and vile in his own eyes, he rose daily in the estimation of his brethren, and to him they turned their attention as a proper person to visit the Isle of Man. Finding, upon application, that he was willing to accede to their wishes, they without a dissenting voice, after commending him to God, sent him thither as a Gospel Missionary. And surely it would have been difficult, if not impossible, to have made a better choice. Considering the state of the island at that time, the general character of the inhabitants, and the obstacles which opposed the spread of true godliness there, a man of Mr. Crook's solid piety, good parts, polished manners, and, above all, of his truly apostolic spirit, was eminently qualified for the mission he then undertook. And here it is proper to notice, that Mr. Crook, whose parents had been once in affluent circumstances, and who had himself been, of course, in early life accustomed to possess not only the necessaries and conveniencies, but the comforts and several of the elegancies of life, was then in such straitened circumstances as to be unable, without the assistance of his friends, to equip himself for this mission. Honest poverty has been the lot of many of those whom God has made the happy instruments of making numbers rich unto salvation. The pious, amiable, and learned Dr. Doddridge, after all his labours as a preacher, author, and conductor of an academy, was, towards the close of his life, indebted to the generosity of his friends for ability to make trial of the air of Lisbon in order to the recovery of his health. Surely that can never, in the judgment of reason or common sense, be considered as any part of true honour which may be possessed in common by a wise man or a fool, by the righteous or the wicked. Wisdom is the principal thing, and with it come durable riches and honour. Such divine treasures did Mr. Crook possess, at a time when he was not able to procure necessaries for his little voyage, and raiment suitable to the character of a preacher in the island.

It was about the beginning of the year 1775, that Mr. Crook, being about thirty three years of age, arrived in the Isle of Man. But no part of his Diary, dated earlier than the 14th. of March following, having come to hand, our extracts from it shall begin at that date. They will speak for themselves, and shew the writer in a true, and at the same time, amiable light. In writing them he had no apprehension of their ever meeting the public eye; and hence they are the better calculated to exhibit their author in his genuine character. He begins thus:

Douglas. "March 1, 1775, I preached at half-past six o'clock in the evening to a large and much crowded congregation. I preach-

ed an hour and a half, but the people were scarcely satisfied: they still wanted to hear more. O Lord, it is indeed a great and awful work to stand up between a living God and dead Souls! I am perplexed with one like Alexander the copper-smith, who greatly withstands my words: for he endeavours to pull down what I am daily striving to build up. Having been brought up for a teacher in the Kirk of Scotland, his word doth eat as a canker. May the good Lord turn his heart, and give him to see and experience the truth as it is in Jesus. But alas! his general custom is, to go into an ale-house, and there with his gay companions, he, in his way, endeavours to invalidate what was delivered. His faithful votaries and adherents also, on their parts, assiduously spread their malevolent poison, to the counteracting of all my attempts. What grieves me most is, that he should use his interest, to hurt the souls of men. For my own part, I thank God, he does not hurt me; my chief concern is on account of others."

Mr. C. informs us, that many of the learned and gay in Castletown, were at this time found among his auditors. Being naturally diffident, and knowing that few such characters hear so as to receive much profit, their presence afforded him no pleasure. Hence, he says, "I am under the necessity of speaking as correctly as I am able; especially as the word hath never been published here before by any Methodist. But I find the work is abundantly more arduous than I at first conceived; otherwise, I fancy that I should not have taken it in hand; but the Almighty withheld the sight of its difficulty from me; perhaps it is well he did." He adds, "One reason why I conform a little to the rich and great is, that the poor seem to have their eyes fixt on them, and swallow down their ideas and form their own judgment accordingly. Indeed I am environed with auditors such as I am *least fond of*. May the good Lord help me to do all things agreeably to his holy will; and may he bless my well-meant endeavours!"

"Last evening, after preaching, I published to preach at seven o'clock the night following. But when I came to the place it was all in an uproar, and the room, which we had taken, was not large enough to contain one fourth part of the congregation then assembled; and what to do, neither I nor my friends could tell. Some advised one thing, and some another; but the greater part judged it would be impracticable to attempt preaching, as there was a large number of boys and young men, who, they were afraid, would do some mischief. Some English gentlemen, however desired me to go and stand upon some stairs facing the inn door and leading up to the room we had taken; but amidst such confusion it was perilous to attempt it. Howbeit, a gentleman from Norwich said he would stand by me and quiet the people, if I would venture myself. What grieved me more than all the  
rest



rest, before I begun, was that the Minister, who was Chaplain to the Governor, and Master of the Academy came and said, 'I am come to hear what this *new doctrine* is, which the people run so-much after, for *we* teach the good old way.' And he asked a friend of mine what sort of an education I had had, and whether I was regularly brought up for a minister or not. To which my friend replied, 'I am a stranger to the manner of his education, but if you will please to ask him, I dare say, he will give you a civil answer.' However, he said nothing to me, nevertheless I was much intimidated and concerned, lest he should hurt the minds of the people and render them evil affected towards the truth. But I had no time to delay; something must be determined on for it was eight o'clock, and the people still waiting in the street. Endeavouring therefore to cast my care upon God as well as I could, I said, 'I'll go and stand upon the stairs, in the name of the Lord.' No sooner was my mind known, than I had plenty of harbingers to prepare the way before me; and one held a lantern to give me light: the evening being serene and the moon shining, tho' shaded from us in general. When I had mounted the second step I observed behind me a large company of Ladies (so called) strangely crowded, so that I could scarcely stand upon the step, though it was a broad one. Before me, in the street, was an amazing number of gentle and simple, of wise and ignorant. At first my speech faltered a little, but praised be God, I soon got the better of my fears, and the people sung lustily, which gave me courage."

"March 29th. This day a desire seemed to prevail among many, that I should come and stay with them; but I remember to whom 'Hosanna, Hosanna,' was said, but shortly another cry of a different nature was uttered, 'Crucify, crucify him.' This makes me set very light by human praise. One thing is very observable wherever I come, and I find the Scriptures verified therein, namely, that the rich and gay, seldom embrace or countenance the gospel long together; nay, many of them, not at all. When I came to Douglas first, many of these seemed as if they would flee from the wrath to come; but they soon grew weary of *plain dealing*.

"April 1st. I was strangely led this evening to speak on a subject I had not before considered; but, all glory be to God! he graciously assisted me, and that in a wonderful manner: and after the sermon, the Head Governor's servant came to desire I would take a bed with him whilst I stayed in town; I accepted the invitation, and had not been long in his house before I received a complimentary note from a widow Lady, requesting the favour of my company to breakfast the next morning. Fame seems here to sound her trumpet! blessed be God, I can say with Philo: 'Fame, if it shine, my frailties

frailties keep me cool.' O God! help me! for my real desire is to be *meek and lowly in heart.*

Mr. Crook went the next morning to breakfast with the widow lady who had so civilly invited him the night before. He observes, "I found her a sensible, conversable gentlewoman; and one who espouses the cause of God in a degree; which is more than we can well expect from the rich of this world. God softened her heart while I conversed with her, and she, in effect, forgot all compliment, which I was glad to find.

"This evening we had the largest congregation which had ever assembled since I landed in the island; and blessed be God, he assisted me in addressing them. I had two ministers to hear me, the Lieutenant Governor himself, his Lady, and all the family, together with the rest of the chief people in Castletown; and, upon the whole, not many short of a thousand souls.—One of the Ministers who had come in his gown and band, heard attentively and behaved like a Christian. Indeed as far as I can learn he is one. The other stood at some distance with his hat on.

"Douglafs, June 2d. This evening I went down to the Bridge-house, and gave an exhortation, but few having yet assembled. But while I was addressing the people an amazing contrast appeared in two persons. An old gentleman, very lame, came and sat down near me, and was very soon in tears. Another who had come with him, I suppose, to assist him in walking, stood aloof near the door, with his hat on, *mocking* all the time. I occasionally mentioned in my discourse, that there always had been mockers, and that the consequences of continuing such would be bad, but I never gave him a personal rebuke. After I had done speaking, and was about to give out the hymn, I thus addressed him: 'Would it not be better that you should come in and behave reverently?' Upon which he swore he would come in, and immediately stepped as near me as he possibly could. He began *curfing me*, and saying, 'What did you prate about scoffers for?' In all my life I never saw a man in a greater rage. He threatened that he would use me ill wherever he found me, and would get a mob who should, if he did not; adding, that all I said was nonsense, and that they were only a parcel of fools who heard me. Upon which the old gentleman arose, and asked him what he thought of him; and told him, he was not much obliged to him for the compliment he had passed upon him; 'for' said he, 'I have been much edified since I came within the hearing of what the gentleman has said.' And, being unable to bear the sight of so much confusion, he endeavoured, after speaking a little more to the other gentleman to no purpose, to walk out of the room. On the other hand, the unhappy creature who had been the cause of all this confusion, swore, if he could get at me what he would do. I attempted to enquire of him the cause of all this

bad usage, but it was impossible for me to get in a word, he was so furious. He said he would come again the next evening, and in the meantime he would leave us; but yet before he would go he would give us his benediction. Then, lifting up his hands, he prayed for 'God's curse, and his own curse to fall upon us all together, for a pack of fools;' and so withdrew.

"All the threats of this wicked man vanished into air: for he never after attempted to put them into execution."—The state of morals in the island at this time was truly deplorable. How lost to common decency and shame must the inhabitants have been to encourage, as Mr. Crook informs us they did, such absurd diversions as, men running a race in sacks; females running for shifts, and, to crown the absurdity, men grinning for a roll of tobacco. Mr. Crook after mentioning the last of these customs says, "Alas! Alas! surely heathens could never be more senseless! Oh! Lord, cause a speedy reformation to take place for thy name's sake."

(To be continued.)

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### DIVINITY.

#### TO THE EDITOR.

SIR,

HAVING found much benefit by reading a sermon on God's *All-Sufficiency*, by Dr. Preston, Chaplain to King Charles the First, I have sent you an extract of it, hoping that, for the edification of your readers, you will give it a place in your useful Magazine.

I am, Sir, your's affectionately,  
Kingsland, Nov. 28, 1806.

DAVID WATSON.

#### SERMON ON GENESIS xvii. 1, 2.

"I am God All-sufficient\*; walk before me, and be thou perfect. And I will make my covenant between me and thee, and will multiply thee exceedingly."

These words of God to Abraham contain a precept of sincerity or perfect walking with God; *Walk before me, and be thou perfect*; and also the motive thereunto, God's *all-sufficiency*; *I am God all-sufficient*. Seeing I am all-sufficient, since I have enough in me to fulfil all thy desires; since I am every way an adequate object for thy affections and all thy powers; so that all thy soul can wish for thou mayest have in me, why shouldst thou not consecrate thyself to me alone? Why shouldst thou be uneven in thy

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\* The words were thus written in the Old Translation.

thy ways, serving me sometimes, and sometimes the creature? For there is no excellency in the creature, but what thou mayest find in me. *I am all-sufficient, therefore walk before me, and be thou perfect.*

Yet these words contain somewhat more: *I will make my covenant between me and thee, and I will multiply thee exceedingly.* Here you see the ground of all our sincerity and perfect walking with God, which is the covenant that is between God and us. These words do, the most briefly of any that I find in the Scriptures, express that covenant on both sides. Thus saith the Lord unto Abraham on the one hand, *I will be thy God:* on the other, *Thou shalt be mine.* Here is the sum of the covenant which in other places of Scripture is set forth more at large.

There are three points that we will deduce from the words. 1st. That the cause of all departure from God, of all unevenness in our ways towards God, is that we do not think God to be *All-sufficient.*

2d. That God is *All-sufficient.*

3d. That whosoever hath an interest in God's All-sufficiency must be a sincere or perfect man.

1st. As the cause of our sincerity and perfectness ariseth from hence, that we apprehend God to be all-sufficient, so it is evident that the cause of every man's keeping at a distance from God, the cause of the unevenness of his walk with him after he is come to him, is that he thinks not God to be all-sufficient. For if a man were persuaded he had enough in the Lord, he would never go out from him; but because he thinks he wants and therefore desires something that is not in him, or fears something that he thinks God cannot protect him from, it comes to pass that he steps out from God, and goeth from the ways of his commandments.

2d. The second point is, that God is *All-sufficient.* And to prove that he is so, I will propound to you but these two reasons: 1st. All the comfort, excellency, and beauty that is to be found in any creature, is but borrowed, and derived: God is the original; he is the *first*, the *universal* cause of all. Hence we gather that there is an *All-sufficiency* in him, and in him only: for if the excellencies of the creatures be all derived and borrowed things, then they are in the creatures but as far as it pleaseth him to communicate the same to them. 2d. He is all-sufficient, because he only can be the author of good or evil, of happiness or misery to us. There is no sufficiency at all in that which can do us neither good nor evil. Now it is the property of the Lord to do both; as we see, Jer. x. 5, speaking of idols, "They are upright as the palm-tree, but speak not: they must needs be borne, because they cannot go: be not afraid of them; for they cannot do evil; neither is it in them to do good."

The same we may apply to any creature considered in itself, without the influence or concurrence of God: if it were able to do you either good or evil of itself, you might worship it as God. But only God can do good and evil (that is give happiness or cause misery) of himself. He only can make any man's life comfortable or uncomfortable; it is his prerogative royal; it belongs to him alone. There is no creature, in heaven or earth, that is able of itself to be the author of the least good, or the least hurt to us. As there is no evil \* in the city, and the Lord hath not done it, neither is there any good.

But you will say to me, "We find it otherwise in experience; we find that the creatures are able to do us good and to do us hurt."

You have an answer for that in John xix. 11. When Pilate said to our Saviour, "Knowest thou not that I have power to crucify thee, and power to release thee?" He answered, "No: thou hast none at all of thyself. Indeed thou hast a power, but *it is given thee from above.* And so it is with all the creatures we have to do with. Even men do us not (without God's commission) the least good, or the least hurt. Now if a man be able to do nothing, but as far as God permits or appoints, then much less can other things, as riches, and the like. They can do no more than men can do: for what serve they for but to set men on work. So, honour and credit, which men so much esteem, can do no more than men can do; for they set men on work to do good, as reproach sets them on work to do hurt. Now if there be no man, nor creature in heaven or earth, that can do good or hurt, why should we be servants to men? Why should we be subject to carnal delights or fears? Surely it is hence; we overvalue the creature; we think it is able to do something of itself: we think that there is some sufficiency in it, and that *all-sufficiency* is not in God. But now seeing that the Lord challengeth all to himself, saying, *I am all-sufficient*; seeing there is no creature that is able to add to him more or less; seeing that not the most powerful among men; yea, that no creature is able alone to do us either good or hurt, why should we so much esteem or value them?

There are two things that we need: one is our everlasting happiness; the other the things of this life. For the first; the creature is able to do nothing; it is wholly excluded. It cannot yield happiness to us, for there is a curse upon the creature, and an emptiness in it: much less can it, being in itself *temporal*, yield *eternal* happiness. So then for the chief good of man it is nothing at all. As to the second thing which we need, that  
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\* This is not spoken of *moral* but of *penal* evil; not of the evil of *sin*, but of that of *suffering*.

which belongs to this life; I confess the creature helps us somewhat; but, observe, it helps only as an instrument. Now we thank not the *hand* that aids us but the *mind* within that moves the hand to do us good; much less do we thank a dead, inanimate instrument. Let us look upon every man as God's instrument. When any man doth us a kindness, let us say as the Scripture phrase is; *The Lord hath given me favour in his sight*, and so, when he doth us hurt, such a man is but a mere instrument, whereby the Lord has poured out some part of his displeasure upon me. And thus let our eye be upon the Lord altogether.

But let us now consider wherein God's All-sufficiency towards us consists; and that is in two things. 1st. In keeping us from all evil. 2d. In filling us with all good.

1st. God is a buckler to *keep us from evil*, and as such he compasseth us round about; so that no creature can pierce through. He is a wall of brass, and not only so; but he is said to be a wall of fire about his children: that is, he is not only a wall that keeps them safe, but a wall of fire to consume all them that come against them: for a fire, you know, doth not only defend those that are within the compass of it, but it burns those that come near it: such a one is God to his children; and this is one thing wherein his all-sufficiency consists. But it consists 2dly. in *filling us with good*. I am (saith he) *thy exceeding great reward*: as if he should say, Abraham, whatsoever is in me, all that I have, all my attributes are thine, for thy use; my power, my wisdom, my goodness, whatsoever is mine in the whole world, I will give it for thy portion; I and all that I have are thine. Who can understand the height, and breadth, and length and depth of this, *I am thy exceeding great reward*? It surely implies thou shalt have all kinds of comforts in me, and that in the highest and greatest measure.

Now if the Lord be *All-sufficient* we should learn how to guide our affections. Labour to see that fulness that is in God, and that emptiness that is in the creature. If the Lord be thus *All-sufficient*, then let our hearts be satisfied with him alone, let them be filled with him, and so strengthened by him, that we may not go out from him, to fetch in any comfort from any creature whatsoever. We have but a short time to live in this world; the strength of our minds is the most precious thing; we should then labour to improve the thoughts and affections of our minds, to the glory of God; we should be careful that the strength of our spirits be not bestowed upon things that are unworthy of it. If the Lord be All-Sufficient, why should we not bestow it altogether upon him? Why should we spend it upon the creature? Why should we be subject to worldly griefs, fears and desires? Surely, all our affections should be taken up about the Lord; for he  
looks

looks for it at our hands; I am All-sufficient (says he) therefore let your whole hearts be given to me.

If the Lord be All-sufficient, then learn hence to have your eye only upon him when you have any enterprize to do. If there be any cross, that you wish should be prevented, any blessing, that you would obtain, any affliction, out of which you would have deliverance, let your eye be to him alone, rest on him alone; for he is *All-sufficient*. He is able to bring it to pass. Therefore I say, whatsoever thy case be, look to him only, and thou needest no other help. Say thus with thyself, the most powerful means without God's help, are not able to bring this thing to pass, to work such a work for me, and the weakest with him is able to do it. Thus Afa said, "Lord, it is all one with thee to save with many or with few;"—and the Lord made his words good to him, for when he had but a few, and a great multitude came against him, he was saved with those few; and afterwards, when Afa had a great multitude with him he was not delivered, that he might learn to know the truth of what he had before spoken.

Again, if God be All-sufficient, let us be exhorted to make a covenant with him. If you will enter into a covenant with him he will be all-sufficient to you. Now for your greater encouragement to enter into covenant with God, that you may thereby experience his All-sufficiency, I shall shew you further wherein it consists.

First, God is All-sufficient to justify, and to forgive us our sins, 2ndly, To sanctify us and to heal our infirmities. 3dly, To provide for us whatsoever we need; so that no good thing may be wanting to us. These three parts of the covenant we find set down in divers places, but most clearly in Ezek. xxxvi. "I will pour clean water upon you, and you shall be clean: from all your filthiness, and from all your idols will I cleanse you." In these words we have the *first part* of the covenant, that he will *cleanse us from our sins*; from the *guilt* and *punishment* of them. Again, "A new heart also will I give you, and a new spirit will I put within you, and I will take away the stony heart out of your flesh, and I will give you a heart of flesh." Here we see the second part of the covenant, consisting of *Sanctification*. And the third is "You shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God—And I will multiply the fruit of the tree, and the increase of the field, that you shall receive no more reproach of famine among the heathen." Here are the particulars set down: some are named for the rest; "I will call for corn and wine," that is; for whatsoever you want. In opening these three parts of the covenant, I shall shew you that God is sufficient in all.

First, He is All-sufficient, to take away all our sins. It may be you will say "It is an easy thing to believe this; there is no diffi-

culty at all in it." But surely, whatsoever we may say, we find in experience it is exceeding hard! Therefore we had need to find out the All-sufficiency of God in this: For the greatness of his power is shewed in nothing more than in the forgiving of sins. When a man considers his sins and looks upon them in the height, and depth of them; when he sees a heap of sins piled up together, reaching up to the heavens, and down to hell; then to believe that the mercy of God is higher and deeper than these sins, is exceeding hard to us; but this it is. It is able to swallow them up as you find in James ii. 13, "Mercy rejoiceth against judgment," for though our sins oppose his mercy, yet his mercy is greater, and at length overcomes them, and rejoiceth against them as a man rejoiceth against an adversary that he hath subdued. Therefore herein we must labour to see God's all-sufficiency; that although our sins be exceeding great, yet the largeness of his mercy is able to take them all away.

The second part of the covenant is his all-sufficiency to heal our infirmities and to sanctify us. When a man looks upon the ways of righteousness, and then upon the strength of his lusts, he is ready to say with himself, 'How shall I be able to lead a holy life?' the answer is, '*God is all-sufficient.*' He that could command light to shine out of darkness, is able to kindle a light in thy dark heart. Though thy heart be ever so averse to his ways he is able to change it, and therefore say not, "I shall never be able to do it," for he is able to take away that reluctancy. God doth in the work of grace as he doth in the works of nature. He carries every thing to the end to which he hath appointed it, by giving it a nature suitable to that end. He makes not a *violent*, but a *natural* impression. He causeth the creature to go on of itself to this or that purpose, to this or that end, by inclining it so to do. Thus, in the work of grace, he doth not carry a man on to the ways of righteousness by violent means, leaving him in his natural state, but he changeth his heart, so that he is carried willingly to the ways of God. This the Lord, out of his all-sufficiency, is able to do.

But though the Lord be willing and able to perform all those things for thee, yet there are some rules to be observed, which himself hath given. Thou must diligently attend upon his ordinances; thou must be careful to abstain from sin and the occasions thereof. And if thou neglect in either of these means, he hath made thee no promise to help thee with his all-sufficiency.

The third part of the covenant is to provide for us all things belonging to this present life: herein the Lord is all-sufficient to all those that are in covenant with him. I need not say much to prove this unto you. All things are his that a man needs: riches are his; they come and go at his command; honour is his; and

"I will



“ I will honour those that honour me.” He takes upon himself to bestow it as he pleaseth. Health and life are his; the issues of life and death belong to him: friendship is his, for he puts our acquaintance far from us, and draws them over to us. Go through all the variety of things that your heart can desire, and you will find that they are all his. He governs and disposes of them as it pleaseth him, and, therefore, certainly he is able to provide all things for thee that thy heart can desire, so that no good thing shall be wanting to thee.

Labour, therefore, seeing there is all-sufficiency in God alone, and nothing but emptiness in the creature, to put thy whole confidence in God alone. Yea, if there be not a spark of light, but thou walkest in darkness, and see'st nothing to help thee, if God be all-sufficient, trust in him. Let him *that hath no light trust in the Lord*. When we lose any particular means, it is but the scattering of a beam; it is but the breaking of a bucket. The sun and fountain are the same.

Moreover, if God be all-sufficient, why are we so ready to knock at other doors? why are we so ready to go to the creature, to seek help, and comfort, and counsel from it, and to knock so little at his door by prayer and supplication? Surely if thou believedst him to be all-sufficient, thou wouldst take little time up in looking to others; thy chief business would be to look to him, and that not only in prayer, but in serving and obeying him. For we knock at his door, as well by the duties of obedience, as by prayer, and intercession.

Lastly, If thou believest God to be all-sufficient, when thou hast any service or duty to perform, why dost thou not resolve upon the doing of it, without looking to the consequences whatsoever they may be? For if he be *all-sufficient* then all our care should be to do our duty, and leave the success to him. What though there be a loss in thy credit or temporal interest by obeying God? God is able to make up that loss. Or if thou be a loser in thy pleasures, he is able to make this up also in peace of conscience, and joy in the Holy Ghost. Then let a man consider, that it is not the creature that inflicts any cross or affliction, but it is God that doth it by the creature, and that will enable him to bear any cross, to pass through all variety of conditions, and not to turn from a straight way, but to go through the storm when he meets with it.

(To be concluded in the next.)

## THE TRUTH OF GOD DEFENDED.

## REVIEW

*Of a Portraiture of Methodism, &c. &c.*

By JOSH. NIGHTINGALE.

COKE and Moore's Life of Mr. Wesley, and Benfon's Apology for the Methodists, we know, and admit their just claims to public approbation. More authentic and impartial information, relative to a religious body, never was communicated than what is contained in these publications. The writers are orthodox Christians, men known in the religious as well as literary world. They did not prepare their works with a design to gratify the vitiated taste of "scoffers," *who separate themselves, sensual, not having the Spirit.* The Lives of Mr. Wesley, written by Mr. Hampson and Dr. Whitehead, if we even had never seen any that are more impartial, would have induced us to venerate Methodism and its founder. But what is this Portraiture of Methodism? and who is this Painter who promises to excel all his predecessors? The Portraiture is what might be expected from the Painter, viz. the hideous production of a runaway Methodist, now a Socinian teacher\*.

His account of what he now sneeringly calls his *conversion* occurs page 450, and is as follows: "I remember on the day of my conversion, which was the 18th of June, 1796, being extremely distressed on a religious account, and living a few miles from a place where a class meeting was held, I was induced to run, as if life and salvation depended thereon, through much rain to the meeting, all in my *undress*, because I had opened upon that passage where our Lord tells his disciples that they knew the truth, and that the truth shall make them free. Had the meeting been at five times the distance, and had my good mother, who opposed or wished to moderate my youthful zeal, been much more averse to my going than she was, nothing could have stopped me, so fully was I persuaded that that very night, and at that

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\* We have just received from Macclesfield a circumstantial account of the sundry changes of profession through which Mr. N. has passed, and of his conduct in different lines of life which he has pursued. This has been sent us, with proper attestations, in order to its being inserted in this Review, that the public might be enabled to judge what degree of credit is due to his representations and assertions. But as this would swell our critique more than we could wish, certainly would not edify our readers, and might be construed by some to proceed from malevolence or resentment, we shall forbear making it public, at least for the present, and refer those who wish to know his history to any of the intelligent inhabitants of that town.

that very meeting, I should be set free from the pains of the new birth, and be born again of the spirit of truth."

In this passage the author has given such a portraiture of *himself* as is sufficient to induce every serious reader to say, "My soul, come not thou into his secret!" *Conversion*, the *new-birth*, and the truth, setting persons *free*, are here made subjects of low buffoonery. Having endeavoured to degrade those divine realities, he calls them forward to make sport for his readers, as the Philistines called for Sampson in the house of Dagon. But in designing to bring experimental religion into contempt, he has held himself up to lasting infamy. For if he ever was converted, how low must he be fallen, not only to have *forgotten that he was purged from his old sins*, but to be capable of ridiculing the most sacred truths of Christianity! But supposing him never to have been converted, which charity would lead us to hope, he has exhibited himself as a *self-deceiver*, and that in a matter of infinite importance. He *professed* to be converted; met in class among the Methodists; nay, preached among them, as a local preacher, and of course preached their doctrines. Query, Was Mr. N. *fool or knave* while he thus acted?

But, whatever he was, let us hear his present sentiments concerning all such as may be disposed to dispute his dogmas: "From the candid and honest Methodist I can have nothing to dread; he will observe that impartiality and truth are the leading features of the work, while the enthusiast and bigot will condemn me for having disclosed the

#### 'Secrets of the Prison-house.'

From persons of this class, however, I expect, court, I desire no mercy. Let them ransack the stores of abuse—let them cast their jaundiced eyes over every page, and let them see, or fancy they see, errors in every line, and mischief in every sheet; as they are incapable of discerning, if there should happen to be any, so remarks on defects, from *them*, will not be noticed or regarded by the author. 'I would rather,' to use the language of Dering, 'bear *the scourge of their tongues* than have *the kisses of their lips*;' the latter would make me suspect myself; the former would beget a hope of some merit in me."

And is this the language of a Champion of Free Inquiry? a Sincere Inquirer after Truth? Now we thought, but we have not been initiated into the secrets of Infidel Philosophy, that a man might be honest and not approve of every part of any history less than divine. Nay, we thought, and we still think, a man may possess candour without believing in Mr. Nightingale's infallibility. But the disapprobation of such bigots and enthusiasts, as may happen to differ in opinion from this gentleman, will "beget in him a hope of merit." Then we venture to  
predict

predict, that according to this *new* test of merit, allowing his book to have ample sale, he will become the most meritorious being in his Majesty's dominions.

As specimens of the author's sporting with sacred things, we give the following :

"Be not alarmed, my dear madam, to embark with our Methodists on the rude and ungovernable ocean—where the ark of the Lord is, there is safety. We shall be in good company:—the consolations of hope shall be our support—our cargo is religion." (P. 43.) "He (Mr. Wesley) had not resigned the reins of reason to an imaginary abstraction of soul, and could not easily comprehend the force of his friend's counsel to *renounce himself*, and not be impatient." (Page 75.) "We have seen that the philosophy of Mr. Wesley did not finally prevent his conversion. You are not to understand that the two brothers were the first, that, about this time, stepped into the '*glorious liberty*' of Moravian Methodism." (Page 83.) "I have attended at many watch-nights, and scarcely ever knew them to last longer than one o'clock in the morning, unless there happened to be a remarkable out-pouring of the spirit, a great revival of the work of God; or there were many souls in distress; and it would have been cruel and dangerous to have forsaken them before they were *set at liberty*, that is, till they *believed* themselves to have obtained the pardon of their sins." (Page 215.) "Mr. Wesley seemed to delight in a storm: when the waters were troubled, many poor impotent sinners stepped into the pool of Methodism, and were healed of their diseases." (Page 340.) "Charles Wesley was the great Poet of Methodism—the *Bard of the Saints*." (Page 363.)

We have purposely omitted many of the most profane and indecent of our author's phrases; but have quoted sufficient to shew our readers, that were he a professed Atheist, he could not, with greater marks of impiety, have burlesqued the scriptural truth relating to inward religion.

Mr. Nightingale's rancour against the Methodists may be accounted for, from his becoming an Advocate of Arianism and Socinianism. He knew that Methodism is directly opposed to these heresies; and as the latter of them is become an article of his *new* creed, like all proselytes to *mere opinions*, whether right or wrong, he is warm, nay violent in its defence. The Unitarians, he says, (page 373,) "have nothing to fear from the attacks of the Methodists, who are every way incompetent to the quest-on." Perhaps not so incompetent as Mr. N. imagines. Is not the Author of "*Socinianism Unscriptural*" and "*A Rational Vindication of the Catholic Faith*" a Methodist? It is very convenient for Socinians not to notice these works, for they are unanswerable. And is not the Author of the *Bibliographical Dictionary* a Methodist? And

who are those Preachers mentioned, page 265, "who would do honour to any party?" Who is he that is praised for "zeal and liberality?" Who noted for "simple and unaffected devotion?" And who for "*blunt* honesty?" Have none of these a capacity for *accurate* investigation? Have none of them common sense sufficient to know, that he who *created* all things is not himself a creature? And that he to whom all the essential Perfections of the Godhead are, in Scripture, attributed, is not, as the Socinians would persuade us, "*a man like ourselves!*" We know the Preachers whom Mr. N., that he might appear liberal, has panegyricized; and can assure our readers, that they do not merit the disgrace of his approbation.

But Mr. N. is a man of extensive liberality, and stands forth (page 376) as the champion of the Established Clergy, to rescue them from the obloquy which, he says, has been cast upon them by the Methodists. "Although myself a Dissenter, I am constrained to acknowledge, that the great bulk of our national learning is to be found among the Clergy of the Establishment. In the practice of morality in general, what body of men in the world exceeds that of the regular Clergy of these kingdoms. Considered as a body, they are, doubtless, the ornaments of the religion they teach, and of the country that supports them." How admirably does the praise of the regular clergy sound from the mouth of a Socinian Dissenter! But what does he say concerning subscribing the thirty-nine Articles, incumbent on all that take Orders in the Church? Can they be made to accord with the Arian or Socinian Doctrine? And what of that Liturgy used by the regular clergy, expressive of all that the Methodists have ever taught relative to conviction for sin, faith in the Lord Jesus Christ, and the indwelling of the Spirit of God?

In page 413, we find the subject of the national clergy resumed. "It argues very strongly for the spirit of liberality, which is now found among the members of our national establishment, that so few prosecutions take place against Clergymen holding doctrines, and following practices, contrary to the Canons and Articles of the Church to which they belong. Here we have Calvinian, Arminian, Unitarian, Swedenborgian, Pelagian, Arian, Socinian, Sabellian, Trinitarian, and I do not know how many other sorts of Clergymen in our Church; some starving on a curacy, and others fattening on a bishopric: we have Methodist Clergymen, and Clergymen following no *method* at all, but that of lounging at home, and hiring others, at *half-price*, to do their duty. All these classes of Clergymen are retained in the Church; live upon her revenues, and are protected by her laws. Truly, Madam, I think our national Church is the most liberal of churches, and her pale every way the most extensive.

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"The test acts will ever be a stumbling block to the Dissenters, and the Catholics have just cause of complaint, but let these men once enter the Church, and they may follow any practices, and hold any doctrines they please. They have only to find out the true method of stifling conscience; and the ingenious one of reconciling principles and practices otherwise in opposition to each other; and then sign Arch-deacon Paley's 'Terms of Pacification;' and none shall afterwards dare to make them afraid!"

Is this meant for praise? If so, we question whether the regular Clergy will feel themselves much obliged by the panegyric. We sincerely hope, that that respectable body has good sense and sound principle sufficient to vindicate themselves from such calumny. But this writer is uniformly inconsistent, for notwithstanding his ridiculing to the utmost of his power the labours of the Methodists, we find in page 108, the following testimony in their favour: "It must be allowed that multitudes of the vilest and most reprobate wretches, were brought from a state, bordering upon downright barbarism, to become sober, steady, useful members of society,—the comfort of their families and friends,—the praise and admiration of the wise and good,—the distinguished ornaments of religion and virtue. These instances operated in the most powerful manner on the mind of Mr. Wesley. His grand object was to do good to the souls and bodies of his fellow-creatures; whenever this was, in any degree, accomplished, he rejoiced greatly; and to forward so good a purpose, he made many painful sacrifices." This was surely something more than "civilizing the mob," the only thing to which our Author, page 373, said the Methodists were adequate.

In page 410, Mr. N. says, "I know, that to call into question any of their doctrines, or to dispute the validity of any part of their discipline, is a sure ground of excommunication." Now we know the very reverse: for though the Conference would expel any Preacher who should adopt the *Arian* or *Socinian* heresy, yet in matters which do not affect the essentials of religion, nor disturb the peace of the body, it *never interferes*. Another instance of this author's misrepresentation occurs, page 309, where, after quoting part of a letter written many years ago in the language of hyperbole, and infamously communicated to the public; he adds, "as this gentleman has never yet been called to account for this representation, I should suppose it is a tolerably just picture." Not true; he *was called* to account for it, at the Bristol Conference in 1798, and so expressed his contrition as fully to satisfy his brethren.

But we are tired of tracing, through so many pages, profaneness, absurdity, and falsehood; such a collection of which we aver has never before come under our notice; and, therefore, shall hasten

to

to a conclusion, after explaining to our readers in what sense they are to understand Mr. N. when he speaks of the advantages to be derived from "free and unrestrained enquiry." Thus: when St. Paul insists on the proper Godhead of Christ, you may ask, Did the Apostle, in every instance, reason conclusively? and immediately then and there, as if infallibly inspired, pronounce him a bad logician, and so reject that fundamental article of the Christian faith. But "free enquiry" will enable you to go farther, and reject all the Epistles, and thus contract the New Testament into the four Gospels. Nay many parts of the Gospels themselves are rather offensive to "free enquirers;" for instance, all those passages which assert the Divinity of Christ and the existence of devils. How are these to be managed? Our "free enquirers" are not agreed among themselves in what manner to get rid of St. John's account of the *divine Word*, which was *God*, and *made all things*. Some of them admit the genuineness of the text, but insist that the *Word* is a God by delegation, i. e. a *Creature* who created all things, and himself among the rest. But others of them, seeing the absurdity of this definition, boldly deny the authenticity of the beginning of St. John's Gospel. Our "free enquirers" are *better* agreed on the subject of getting rid of all accounts contained in the Gospels relative to Demoniacs. They are *sure*, that those *said* to be possessed of devils were *not possessed*, but laboured under the power of bodily diseases. This, they say, our Saviour *knew* as well as *themselves*, but spoke and acted, notwithstanding, in conformity with vulgar opinion. From such freedom of enquiry, and its baleful effects, we pray that we and our readers, with all that love the Lord Jesus Christ in sincerity, may ever be preserved!

In dismissing this *vile* production, which, however, ill intended, can do the Methodists no injury, we can scarcely refrain from dropping the tear of pity over poor, fallen human nature. And we sincerely wish that the author, once a professor of "the truth as it is in Jesus," but now an avowed opposer of the principal doctrines which distinguish Christianity from Paganism, may yet be taught of God. Methodism has hitherto prospered under every attack; nor will it ever cease to prosper, while its adherents maintain inviolably the *pure* doctrines and impartial discipline, by which, under God, it has obtained its present increase and stability.

October 24, 1807.

REVIEW of *An Expostulatory Address to the Members of the Methodist Society in Ireland.*

By JOHN WALKER, B. D.

“ Impudens liqui patrios penates.”

*Horace.*

*I wandered from my own home without a blush for my folly.*

WE understand that Mr. Walker was once a zealous and useful Preacher in the established Church at Dublin, but that he is now neither a minister nor a member of that Church. His temper also appears to have kept pace with the retrograde resolution of his conduct, and he is become conceited and querulous; and, as stability in folly is not to be expected, it is impossible to say, “what new appointed home shall end his wand'rings.” Mr. Walker's vagaries, however, are at present little noticed, except by the few persons who attend the room in which they are exhibited.

Mr. Walker still shews some respect for some kind of religion, and he has a particular desire to give advice to the *Methodists*. He tells us, indeed, that his present Address to the Methodists, had been *meditated for many years*. It was natural, therefore, for us to expect that after many years of meditation, the Address would be extremely valuable, and that it would deserve our most serious attention. But in this respect we are totally disappointed; and we only find in the Address a fresh proof that a man who has no fixed principles of religion himself, is very unfit to teach religion to others. We admit that Mr. Walker is very far from being conscious of any incompetency of this sort, and that he is assuming and dogmatical in proportion to the number of his tergiversations. In every pleasing transformation which he has experienced, he has grown more self-confident, and less suspicious of the possibility of error. Like Proteus, he

“ Surveys his change unknowing of deceit; ”

and although his present opinions differ from those of all churches, and all sects, and he intimates that he expects opposition from all, he doubts not the purity of his creed.

Certainly Mr. Walker is right when he says, “ I am persuaded that to them (the Methodists) the *views* of the Gospel which I propose, are much less congenial than the system of theology maintained by Mr. Wesley and Mr. Fletcher.”\* In many of Mr. Walker's *views* of the Gospel, the Methodists can find no congeniality

\* We quote the 2d Dublin Edition.



niality with the Gospel itself, and therefore it is not surprising that they reject them. Mr. Walker however tells us, that he has long wished for an opportunity of brotherly intercourse and free communication with the real Christians in the Methodist Society. This wish we are certain might long ago have been gratified, if he had been sincere in it; and we lament that it was not, as brotherly intercourse with the Methodists might have preserved him from the errors into which he has fallen. If he really have still the same wish, we can answer for our brethren in Dublin, that, notwithstanding his abuse and numerous misrepresentations of the Methodists in his Address, they will rejoice to do him all the good in their power, and will not upbraid him with any thing which he has said or written against them. The Methodists in Ireland, will receive him in such a manner as to convince him that he is totally mistaken in asserting that party spirit increases among them, or that they are alarmed at the growing union of other Christians. These are chimerical ideas which appear to have arisen from Mr. Walker's want of brotherly intercourse with the Methodists, and with other denominations of real Christians.

As Mr. Walker proceeds, he grows very censorious, notwithstanding his great professions of candour; and he charges the Methodists with "speaking all manner of evil falsely against others," and adds that the principal concern of many of them is about the increase of their own body, and that when they deal with a person under the influence of divine grace, no evidence of its reality can content them, till he become a *Methodist*. Now if Mr. W. speak the truth when he says that he has long wished for brotherly intercourse with the Methodists, he ought to have sought for that intercourse immediately, and informed the Methodist Preachers in Dublin, who those persons are who speak all manner of evil falsely of others. This would have been a brotherly act, and the Preachers would have thanked him for it. At the same time they would have had an opportunity of rebuking him for speaking evil falsely of the Methodists, when he asserts that no evidence of the reality of grace can content them until a person become a *Methodist*, and that if he only continue to speak the language, and observe the forms of *Methodism*, all is well. Mr. Walker knows that the Methodists do not doubt of the reality of grace in tens of thousands of persons who are not Methodists, and he knows also, that it is a rule of the Society of Methodists, that the persons who are in the Society, must continue to manifest their desire of salvation, by abstaining from all sin,\* and not merely by observing the forms of *Methodism*.

\* *See* the Rules of the Methodist Society, to be had at the Preaching-Houses, price One Penny.

[To be continued.]

THE

## THE WORD OF GOD ILLUSTRATED.

*Of the BOOKS of the ANCIENTS.*

“TAKE thee a great Roll,” said the Lord to Isaiah, (chap. viii. 1,) “and write in it with a man’s pen:” “Take thee a Roll of a Book,” said he to Jeremiah, chap. xxxvi. 2, “and write therein all the words that I have spoken unto thee.” *In the Volume, that is roll, of the book,* said the Psalmist, personifying Christ, *it is written of me,* Pl. xl. 7. From these and some other passages, found in the Holy Scriptures, our readers will easily collect that their books were *rolled up* instead of *opening* as ours do. We therefore need say nothing on this subject.\* But with respect to the materials of which their books were composed it may be proper to make an observation or two. The ancient Egyptian books were made of the *Papyrus*, a sort of bulrush of that country, according to Dean Prideaux, which rose up to a considerable height, and whose stalk was covered with several films, or inner skins, on which they wrote. We are told the use of the Papyrus for these purposes was not found out till the building of Alexandria: the rolls then, that are mentioned in the Prophets, were not formed of this plant; for Alexander the Great, the founder of that city, lived after the prophetic times. The art of engraving on stones and metals was very ancient, as old at least as the days of Moses, as appears from Exod. xxviii. 11—36, but these ancient books were not formed of tablets of stone, or plates of metal, since they were *rolled up*; besides which, we find that the book which Baruch wrote, from the lips of Jeremiah, was *cut in pieces* by King Jehoiakim, with a *penknife*, and those pieces *thrown into the fire*, Jer. xxxvi. 23, which liableness to be *cut*, and *consumed in the fire*, determines that they were neither of stone nor of metal.

*Parchment*, Dean Prideaux shews in the same place, in which he speaks of the papyrus, was a later invention than the Egyptian paper, and therefore one would imagine could not have been the material of which the old Jewish books were formed, which yet the Dean supposes, imagining that if Eumenes of Pergamus was the first among the Greeks that used parchment, he could not, however, have been the *inventor* of it, since the Jews long before had

\* Sir John Chardin in a MS. Note on Isaiah viii. 1, tells us “The Eastern people roll their papers, and do not fold them, because their paper is apt to fret.” This observation may account for that inconvenient way so long retained, of rolling up their writings. The Egyptian Papyrus was much made use of; the brittle nature of it made it proper to roll up what they wrote; and it having been customary to roll up their books, many continued the practice when they used other materials, which might very safely have been treated in a different manner.

had *rolls* of writing, and "Who," says he, "can doubt but that these rolls were of parchment?" He goes on, "and it must be acknowledged, that the authentic copy of the law, which Hilkiah found in the temple, and sent to King Josiah was of this material, none other used for writing, excepting parchment only, being of so durable a nature as to last from Moses's time till then, (which was 830 years.)" But this reasoning is not demonstrative. The very old Egyptians used to write *on linen*, things which they designed should last long; and those characters continue to this day, as we are assured by those that have examined *mummies* with attention. So Maillet tells us, that the filleting, or rather the bandage, (for it was of a considerable breadth,) of a mummy which was presented to him, and which he had opened in the house of the Capuchin Monks, of Cairo, was not only charged from one end to the other with hieroglyphical figures, "but they also found certain unknown characters, written from the right hand, towards the left, and forming a kind of verses. These he supposed contained the Eulogium of the person whose this body was, written in the language which was used in Egypt in the time in which she lived. That some part of this writing was afterwards copied by an Engraver in France, and these papers sent to the Virtuosi through Europe, that if possible they might decypher them; but in vain." Might not a copy of the Law of Moses, written after this manner, have lasted 830 years? Is it unnatural to imagine that Moses, who was learned in all the arts of Egypt, wrote after this manner on linen? And doth not this supposition perfectly well agree with the accounts we have of their books being *rolls*: for it should seem the linen was first primed or painted all over, before they began to write, and consequently would have been liable to crack if folded; hence also the rolls were easily cut in pieces with a knife and liable to be burnt. The old Jewish books *might* indeed be written on other materials; but these considerations are sufficient to engage us to think, that their being written on parchment is not so *indubitable* as the Dean supposes.

If, upon the whole, it appear most natural to suppose that the ancient Jews wrote on linen as the Egyptians did,\* ink, paint, or something of that kind, must have been made use of, of which  
accordingly

\* Among other objections, Monsieur Voltaire has made to the antiquity of the Pentateuch in his *Raison par Alphabet*, of which some are amazingly absurd; one is, that these five volumes must have been engraven on *polished stones*, which would have required prodigious efforts and length of time: too great, the insinuation is, to be credible. But were there no other substances that could be made use of but wood or stone, before the papyrus was brought into use? Could not linen? Do not the mummies incontestably prove it was actually made use of before Alexandria was built, consequently before the papyrus was wont to be written on? What *inattention or fraud* (which you please) must this writer have been guilty of, when he supposes the Pentateuch must have been engraven on wood or stone, if older than the use of the papyrus! How vain the consequence, that because the ten com-  
mandments

Accordingly we read, Jer. xxxvi. 18. But their pens must have been very different from ours: accordingly the word which is used, Judges v. 14, for a pen, *they that handle the pen of the writer*, signifies a sceptre, rod, or branch of a tree; and consequently may be thought to have much more nearly resembled the modern pens of Persia, which are canes, or *reeds*, (their paper not bearing such pens as ours) than the quills we make use of. The other Hebrew word which we translate *pen*, seems precisely to signify a thing with which they lay on colours, and consequently is equally applicable to a *quill*, a *pencil*, or a *reed*.

*Harmer's Observations.*

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THE WORKS OF GOD DISPLAYED.

**B**EFORE we proceed to speak of organized bodies, such as Plants and Animals, we will extract from different authors and lay before our Readers, a few Observations concerning Metals, Minerals, and other Fossils. These have frequently been, for order's sake, divided into three classes, such as are capable of liquefaction, such as are reducible to a calix, and such as are inflammable. Of the first class are Metals, Gold, Silver, Platina, Copper, Iron, Tin, Lead, Quicksilver. However these differ in other respects, they all agree in the following particulars, That they are heavier than any other bodies yet known; that they are malleable; and that they are capable of liquefaction.

It is not improbably supposed, all Metals consist of particles so heavy, that they cannot be wholly torn asunder or dissipated by fire, or put into so rapid a motion as to inflame. It only separates them so far as not to resist so hard a body, which is what we term Liquefaction. Their Malleableness, or bearing to be wrought by the hammer, may spring from the figure of their parts, perhaps oblong or square, which may occasion their cohering so strongly, as not easily to be separated. And it is probable the pores either of their constituent particles, or of the whole mass, are few and small; which may account for their being so much heavier than any other known bodies.

This

mandments were engraven on stone, therefore the whole Pentateuch must. These things would have been very surprising in another writer, but the perversely witty Mons. Voltaire, has so habituated us to the expectation of meeting in him with the most groundless assertions, urged with confidence and grimace, that we are surprised at nothing which we meet with in his writings.)

This is the radical character of Metals. The weight of gold to that of glass is as nine to one. And the weight of tin, the lightest of all Metals, is to that of gold as seven to nineteen: which considerably surpasses the weight of all stones and other the most solid bodies. Nor is there any body in nature, but a *Metal*, that is one third of the weight of gold.

The Nutrition of Metals seems to consist only in the accretion of homogeneous parts, which is not improbably supposed to continue, while they lie in their native bed. Many suppose they have lain there ever since the Flood, if not ever since the creation. Whether they have or not, they seem to grow as long as they remain therein. And after these beds have been emptied by miners, in a time they recruit again. Yea, the earth or ore of alum will recruit again above ground, if it be exposed to the open air. And so in the forest of Deane the best iron, and in the greatest quantities, is found in the old cinders melted over again.

However, it has been long disputed, whether Metals are generated, or were all originally produced at the creation: and whether there be any general Seed of Metals, as some suppose Antimony to be; of which we shall give an account in our next Number.

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### THE PROVIDENCE OF GOD ASSERTED.

MR. EDITOR.

**T**HE facts here related took place within six miles of this town. The circumstances are yet remembered by several persons of my acquaintance. I have taken the narrative from two respectable Miscellanies; which, though varying in the phraseology, yet agree in all the leading particulars. On comparing this relation with the verbal accounts of many credible witnesses, I believe, there is not the least reason to doubt its authenticity. Should you think it a suitable article for your justly approved Magazine, it is entirely at your service.

*Belper, Aug. 18, 1807.*

THO. PINDER.

An Account of WILLIAM ANDREW HORNE, Esq. who was convicted at Nottingham Assizes for the Murder of a Child, and hanged there thirty-five Years after the Murder.

WILLIAM ANDREW HORNE was the eldest son of a gentleman who possessed a pretty estate at Butterley, in the parish of Pentridge, in Derbyshire. He was born November 30, 1685, and was instructed in the learned languages by his father, who was reputed the best classical scholar in the county. He was the favourite

favourite of his father, and was indulged by him with a horse and money in early life, and permitted to ramble from one place of diversion to another. In this course of dissipation he gave loose to his passion for women. Not content with seducing his mother's maid-servants, he acknowledged, in a paper written with his own hand, that he had been the cause of the murder of a servant girl who was with child by him, and that he had had criminal intercourse with his own sisters. By one woman he had two natural children, both girls, one of whom lived to be fifteen. The other became a sensible well-behaved young woman, and might have been married to a person of property if her father would have given her only fifty pounds, which he refused to do.

In the month of February, 1724, his sister was delivered of a fine boy. His brother Charles then lived with him at his father's house, and at ten o'clock at night he came to him and desired him to take a ride with him that night. He then fetched the child, and they put it into a long bag, took two horses out of the stable, and rode straight to Annesley, in Nottinghamshire, five computed miles from Butterley, carrying the child by turns. When they came near to that place, William alighted, and asked whether the child was alive; Charles answering in the affirmative, he took the bag and went away, bidding his brother stay till he should return. When Charles asked him, on his return, what he had done with it, he said he had laid it by a haystack, and covered it with hay. The child was found next morning, but starved to death, by being left all night in the cold.

Charles, not long after, upon some difference with his brother, mentioned the affair to his father, who insisted he should never speak of it. It was accordingly kept a secret till the old gentleman's death, which happened about the year 1747, when he was in his one hundred and second year. Soon after, being with Mr. Cook, an attorney, of Derby, about some parish business, Charles told him the affair. Mr. C. said he ought to go to a magistrate and make a full discovery. He accordingly went to Justice Gisbourne, who told him he had better be quiet, as it was an affair of long standing, and might hang half the family. Charles also mentioned it to some other persons.

Several years after, Charles being very ill sent for Mr. John White, of Ripley, and said he was a dying man, and could not go out of the world without disclosing his mind to him, and told him of the incest and murder. Mr. White said it was a nice affair, and that he could not tell how to advise. A few days after, Mr. W. seeing him to be surprisngly recovered, asked to what it was owing? He said, to his disclosing his mind to him.

Some time after this, William Andrew Horne threatened one Mr. Roe for killing game, and meeting him soon after, at a public-house, words arose about the right to kill game, when Roe called Horne "an incestuous old dog;" for which words he was prosecuted in the Ecclesiastical Court at Litchfield, and being unable to prove the charge, was obliged to submit and pay all expences. Roe, being afterwards informed that Charles Horne had mentioned to some persons that his brother William had starved his natural child to death, went to him, and found it was true that he had said so; upon which he applied, about Christmas, 1758, to a justice, in Derbyshire, for a warrant to apprehend Charles, that the truth might be discovered. The warrant was granted; but as the justice did public business on Mondays only, the constable took Charles's word for his appearance the Monday following. Meanwhile William, being informed of the warrant, sent for his brother Charles, entreated him to forswear himself, and he would be a friend to him. Charles refused to do this; and said, "that, considering his behaviour to him, he had no reason to expect any favours from him; but, as he was his brother, if he would give him five pounds to bear his expences to Liverpool, he would immediately embark for another country." But William refused to part with the money. The justices of Derbyshire, discovering some reluctance to sift the affair to the bottom, application was made, about the middle of March, to a justice of peace in Nottinghamshire, who granted a warrant for apprehending William; which was soon indorsed by Sir John Every, a gentleman in the commission of the peace for the County of Derby. About eight at night, the constable of Annesley went to Mr. Horne's house, at Butterley, and knocked at the door, but was refused admittance. He then left the above-mentioned Roe, and two others, to guard the house, and came again next morning; and was then told, by a man servant, that Mr. Horne was gone out. They persisted he was in the house, and threatened to break the door; upon which they were let in. They searched all over the house, but could not find him. Roe pressed them to make a second search. In one of the rooms they observed a large old chest. Mrs. Horne, Mr. Horne's wife, said there was nothing in it but table-linen and sheets. Roe insisted upon looking into it, and, proceeding to break the lid, Mrs. Horne opened it, and her husband started up in a fright, bare-headed, and said, "It is a sad thing to hang me, for my brother Charles is as bad as myself, and he cannot hang me without hanging himself."

He was carried before two justices of Nottinghamshire, and, after an examination of some hours, having little to offer in his own defence, he was committed to Nottingham gaol, to take his trial at the assizes. Soon after his commitment he made application

gation to the Court of King's Bench to be removed by Habeas Corpus, in order to be bailed; for which purpose he went, in custody of the gaoler, to London; but the court denied him bail. So that he was obliged to return to the Nottingham gaol, there to remain till the Summer Assizes, held on Saturday, the 10th of August, 1759, before the Lord Chief Baron Parker; when, after a trial that lasted near nine hours, the jury, having withdrawn half an hour, brought him in guilty of the murder. The very persons who found the child appeared and corroborated the brother's evidence.

He immediately received sentence to be hanged the Monday following; but in the evening, at the intercession of some gentlemen, who thought the time allowed for him to prepare for death, too short, the Judge was pleased to grant him a respite for a month, at the expiration of which he obtained another respite till further orders. This time he spent in fruitless applications to persons in power for a pardon; discovering little sense of the crime of which he had been convicted, and often saying, It was doubly hard to suffer on the evidence of a brother, for a crime committed so many years before. A day or two before his execution, he solemnly denied many atrocious crimes which common report laid to his charge; and said to a person, "My brother Charles was tried at Derby, about twenty years ago, and acquitted, my dear sister Nanny forswearing herself at the time to save his life. His life, you see, was preserved to hang me; but you'll see him—" He told the clergyman who attended him, "That he forgave all his enemies, even his brother Charles; but that, at the day of Judgment, if God Almighty should ask him how his brother Charles behaved, he would not give him a good character." He was executed on his birth-day, and was exactly 74 years of age the day he died. This he mentioned several times after the order for his execution was signed: and said, he was always used to have plumb-pudding on his birth-day, and would again, could he obtain another respite.

He was of so penurious a disposition, that it is said he never did one generous action in the whole course of his life. Notwithstanding his licentious conduct, his father left him all his real estate, having some time before his death given all his personal estate, by a deed of gift, to Charles. The father died on a couch in the kitchen, and happened to have about twelve guineas in his pocket, which, certainly belonged to Charles: but the other, however, took the cash out of his dead father's pocket, and would not part with it, till Charles promised to pay the whole expence of burying the old man. And Charles insisting afterwards on his right, the elder brother turned him out of doors; and though he knew he was master of such an



important secret, would not give the least assistance to him, nor a morsel of bread to his hungry children begging at their uncle's door. Charles kept a little ale-house at a gate leading to his brother's house: which he used frequently to open to him, pulling off his hat at the same time; yet William would never speak to him. Not only his brother, but the whole country round, had reason to complain of his churlishness and rigour. He was universally feared and hated. Besides his incest, and the murder of the young woman who was with child by him, he confessed that he broke a person's arms, with a violent blow, which occasioned the poor fellow's death.

How appropriate the words of Holy Writ: "The wicked is driven away in his wickedness. His name shall rot." After having made strict enquiry, I cannot find one person who bears the name of Horne belonging to either of the above wicked men. Surely there is a God that judgeth in the earth. T. P.

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### The GRACE of GOD MANIFESTED,

In an Account of Mr. JOHN MARSDEN, of London.

By Mr. JAMES TOWNLEY.

**J**OHAN MARSDEN, was born at Chelmorton in Derbyshire, in September, 1721. He was the eldest but one of four brothers, viz. Richard, John, William, and George; all of whom are gone to their great reward, after having adorned the gospel for many years in union with the Methodists: William, the last survivor, having sunk into the grave a few months after his brother John.\*

When John Marsden was little more than twenty years of age, Mr. Thomas Bennett, an inhabitant of the village, and a pious man, applied to him and his brothers to desire their father to permit a Methodist Preacher to preach in his barn, saying, 'When I was a young man, the Puritans † came and preached at Town-end, (the principal house in the village) and the people were much affected under them. There is a man called John Bennett, who preaches just in the same way, and the people are affected under him in the same manner; and if you will get your father's barn,

\* See Mr. Bradburn's Sermon on the Death of Mr. William Marsden, in the Magazine for May 1802.

† This name was given by way of reproach to the Dissenters in the reign of Queen Elizabeth, from their attempting a purer form of worship and discipline, than had yet been established. It was afterwards frequently applied to the Nonconformists in the time of Charles the Second. See Neal's History of the Puritans.

barn, I will invite him over." This request being acceded to, Mr. John Bennett came over and preached. Under his first sermon, my late father-in-law and his brothers, were convinced of their guilt and depravity. They, together with Mr. Lomas, (son-in-law to Mr. Thomas Bennett, who had borrowed the barn, and grandfather to Mr. Robert Lomas, our present Book-Steward) immediately began to search the Scriptures, to see "whether what John Bennett had said was true." By this enquiry, they became still more deeply affected with the conviction that they were fallen, condemned sinners; and never rested until they experienced redemption thro' the blood of Christ, even the forgiveness of sins. This blessed consciousness of the favour of God, Mr. John Marsden appears to have, in general, enjoyed to the period of his dissolution.

For some years he continued to hear Mr. Bennett and the other Methodist preachers, who visited the Peak of Derbyshire, with pleasure and profit. But in 1751, Mr. John Bennett having imbibed Calvinistic sentiments, and separated from Mr. Wesley, he was brought into a strait, not knowing, at first, how to act. In this dilemma, he and his brothers resolved to search the Scriptures. On opening their Bible with this view, the first text which struck them was Galatians i. 8, "Though we, or an angel from heaven, preach any other gospel unto you, than that which we have preached unto you, let him be accursed." This fixed their determination of continuing with the Methodists, though this resolution was not carried into effect without much reluctance and pain, arising from their attachment to one, under whose ministry they had been often refreshed and edified.

In July 1758, he was united to Miss Hannah Buxton, who proved, through life, a help meet for him. It was a union of sincere and ardent affection, and afforded him frequent cause of gratitude to his latest moments.

For many years, whilst he lived in Derbyshire, he entertained the Methodist Preachers, whenever they visited the village where he resided: a circumstance, which he often used to mention with delight, and with tears in his eyes to remark, that God had well repaid him for his labour of love.

Sometime after his marriage, he and his family removed to Manchester. During his residence there, an occurrence took place in his religious experience, which proves the amazing power of temptation, and teaches how cautious we ought to be in judging each other. Having been, one evening, at his band-meeting, on returning home, contrary to his usual practice, he expressed himself in rather satirical terms respecting one of the band, who had suffered from temptation, "wondering that he would suffer Satan to make such a fool of him." In the night he awoke in dreadful

distress, crying out for mercy, and bitterly exclaiming against himself as a sinner. In this agony of mind he continued for some time, till Mrs. M., endeavouring to comfort him, said to him "Well, well, remember

" Though your sins, as mountains rise,  
And swell, and reach to heaven,  
Mercy is above the skies,  
You may be yet forgiven."

The words were blessed to him, he was enabled to embrace the offered hope, and soon found complete deliverance.

In 1765, he settled in London, principally that he might be near his venerable and much loved friend, the Rev. John Wesley. Religion still continued to be his chief aim. His state of mind, in general, may be judged of by the following memorandums, found in his hand-writing after his decease.

" March 6, 1768. 'What shall it profit a man to gain the whole world, and lose his own soul!' — I heard Mr. Wesley preach from these words on the 4th of March, at the Foundry. In his sermon he said, that a good man had made the observation, that if there were a ball of sand, as large as the whole earth, and that ball were to waste at the rate of one grain in a thousand years, a wise man did not need two minutes' consideration, whether he would be miserable whilst this ball of sand was wasting, and happy ever after, or happy whilst this ball of sand was waiting, and miserable ever after.\* God help me to look unto him now, that I may be delivered from all fear, and from every thing that is contrary to love, and that I may have peace in my own soul, and love to God and man; so that I may never leap unprepared into this great eternity; but that I may have the beginning of eternal life and eternal love in me now in this life; that, being made perfect in faith and love, I may not be afraid to die."

In December 1774, he had a most violent fever, which had nearly proved fatal. After his recovery he wrote as follows:—

" March 12th, 1775. Mr. Wesley came to see me when I was about the worst. I told him I wanted to see more into eternity, before I went into it; and to know, by experience, what that *perfect love, which casteth out fear*, means." He answered, "You shall have it; you shall have it. What have you to do with fear? You have nothing to do with fear;" and prayed with me. He told my wife to get some brown paper and treacle, and make treacle plasters, and lay them on my head, and breast, and feet. She did so, and I thought I began to mend from that time."

April

\* The Sermon here referred to, may be found in the 7th volume of Mr. Wesley's printed Sermons, p. 47;—this Remark at p. 58.

“April 25. Through mercy, I am restored to a pretty good state of health: The Lord enable me now to look up, and to trust in God, who has helped me hitherto, and supplied all my wants; that my spared life may be for the glory of God, and that I may be made more holy and more happy in that faith and love.”

In business, his probity was unimpeachable, and his piety was acknowledged by all; so that when a caricature print was published of the principal Cotton Dealers in London, he was represented in a posture of prayer, supplicating to be delivered from wicked men and evil spirits. When attending on 'Change, he would withdraw as frequently as circumstances would permit, into a more retired part of the Exchange, to recollect himself, and, for a few moments, to lift up his heart to God; and would then return with renewed strength to the calls of business. He was truly a man of prayer. At home or abroad, in the counting-house or in the street, he retained a sense of the divine presence, so that frequently the first intimation to his family of his return from business, was, their hearing his ejaculations: and he usually prayed with them thrice in the day. He was naturally hasty in his temper. Of this he was aware, and therefore cautiously guarded against it.

He was a most affectionate husband, and one of the tenderest of parents. Alive to every thing which could interest his children, he directed his attention to whatever might render them respectable and useful members of civil society; but his chief care was to bring them to an experimental acquaintance with the truths of the gospel; being convinced that without Religion, all is vanity and vexation of spirit. He solicitously watched over their infant years, and sedulously endeavoured to afford them information suited to their opening minds. One method of religious instruction, which he pursued, was to set apart a portion of the Lord's day for converse with them, separately from the rest of the family, on subjects of religion; to hear them repeat the Catechism of the Church of England, and to pray with them. His own conduct added weight to his advice, for they saw he advised them to nothing but what it was his own care to pursue. The blessing of God attended his unwearied and persevering endeavours to train up his children in the way they should go. They loved him for it, and maturer years have enlarged their hearts with gratitude to God and him, their much-loved, much lamented father.

His letters to his daughters when at a distance from him, will best bespeak the nature of his affection. September 4, 1793, he writes, “Dear Children, I address you all as one. I received your kind letter, which I was thankful for. I was sorry I had

not answered Sarah's desire, which she mentioned the 10th of last month, but I can only say it gives me keener desire to remember her before the throne of grace, and not only her, but all of you. John is very obliging at home to his mother and to me also. As to my health, through mercy, I am much better than I have been; I pray God I may be thankful for it, and make good use of it. And what can I say? I feel for you all, and I pray for you all, that God may bless you in all your ways, and turn all your proceedings to his glory, and your good, and our satisfaction; which is the desire of my heart."

In another letter, dated March 31, and September 2, 1794, he says, "I can say truly I feel for your welfare of both soul and body, and for your brother's also. We should not murmur, nor be dejected with any thing, for how many of our fellow-creatures do we see in far worse situations than ourselves, who labour at slavish businesses from morning till evening, and have scarcely time either to read the Word of God, or use private prayer; but, if it were not for the grace of God, I should neither love the Word of God nor prayer. To-morrow is Dolly's birth-day. The Lord grant that she may be fully born again of the grace of God; and every one of us for Christ's sake. Amen. My prayer always is, that you may be of one mind, and live in peace; and that the God of love and peace may be with you. And now I commit you to God's most gracious care and protection, to preserve you both in your souls and bodies, and all the dear children under your care,\* whom I pray for constantly."

One of the last letters he ever wrote to them, was in 1796, when they were going to remove to Walshaw-house, near Bury, in Lancashire. His hand had begun to tremble, so as to incapacitate him for much writing; yet with his wonted simplicity and affection, he addressed them as follows: "April 20, 1796. Dear Daughters, your letter came to your sister Sarah on Monday last, which we were thankful for. I cannot say that I have much to observe. I hear of your affairs, and can only say, the Lord bless and prosper you wherever you go; and may you ever remember, that the salvation of your souls is the *one thing needful*, and the chief thing we should all keep in view. We pray for you always, and hope you pray for us. Whether we shall see one another in this world, is very uncertain; but the chief thing is that we keep happy betwixt God and our own souls, which I believe is the chief desire of my heart. I have touches of the cramp sometimes, but thro' mercy, it soon goes off. The Lord bless you; and make you holy and happy, and of one mind, that you may live in peace with one another, and that the God of  
love

\* They kept a Boarding-School at Altringham, in Cheshire.

love and peace may be with you, and all the children belonging to you; and that the blessing of God may go with you to your new habitation when you go, is the prayer of your unworthy father. J. M."

But neither the wishes nor endeavours of Mr. Marsden, for the welfare of others, were confined to his own family. He was a man who "looked not merely on his own, but also on the things of others." He *considered* the poor and needy, and instead of waiting for solicitation to relieve the distressed, visited in person the habitations of poverty and disease, and acquainted himself, as far as possible, with the real circumstances of those who were in want; and, according to his circumscribed ability, rejoiced in the opportunity of affording assistance to the distressed:

"Glad'ning the Poor, where'er his steps he turn'd;  
Where pin'd the Orphan, or the Widow mourn'd.

To the relief afforded by himself, was not unfrequently added that of others, who, possessing wealth, were happy in aiding the benevolent efforts of integrity and piety. Among those who sometimes rendered his charitable donations more efficacious, it would be ungenerous not to name the late John Thornton, Esq. whose benevolence is thus described by Cowper, in lines written on the occasion of his death: \*

"Thou hadst an industry in doing good,  
Keen as the peasant's, toiling for his food.  
Avarice in thee, was the desire of wealth  
By rust unperishable, or by stealth:  
And, if the genuine worth of gold, depend  
On application to its noblest end;  
Thine had a value in the scales of heaven,  
Surpassing all that mine, or mint had given." †

As a *Christian*, Mr. Marsden felt also for the souls, as well as for the bodies of men. He saw in these the purchase of the Saviour's blood; and therefore seized every opportunity of speaking of the things of God to those who were about him; and though not gifted with shining talents, yet his plain, serious, and affectionate reproofs, and pious, simple, earnest intreaties, were often rendered exceedingly useful.

Another

\* See an Account of this benevolent man in the "Appendix to Gillies's Historical Collections."

† The following Anecdote is characteristic both of Mr. Marsden and Mr. Thornton:—Mr. T., conceiving that Mr. M. would be greatly assisted if enabled to extend his business, generously proposed to lend him 10,000l. without security. But Mr. M., though sensible of the kindness, and gratefully acknowledging it, declined the offer, assuring Mr. T. that the anxiety arising from a fear of losing any part of it, by the fluctuations of trade, would be greater than any pleasure arising from extending his business.

Another pleasing trait in his character, was the spirit of thankfulness, which he constantly manifested. Assured that all things were working together for his good, he always found some cause or other of gratitude under the most unpleasant occurrences. Often when he has fainted thro' violent pain from the cramp in his stomach, to which he was subject, on recovering, he has tenderly reproved the tears of his affectionate family, and intreated them to bless God, even if he should die, for death would to him be gain.

He lived in habits of intimacy with both Messrs. John and Charles Wesley; though it was to Mr. John Wesley he was the more strongly attached; and for whom he entertained the most profound veneration; and in return was highly respected and beloved by Mr. Wesley, as a man of integrity, piety, and genuine simplicity. He was a member of the Methodist Society for more than fifty years, and during the whole of that time, maintained an irreproachable character. His attachment to Methodism was proverbial. "If there be a Methodist in England," said Mr. John Wesley, "it is John Marsden of London."

At the Conference held in London in 1796, the very respectful opinion entertained of him by the Itinerant Preachers in general, was shewn, by permitting him to sit in Conference with them whenever he pleased. A favour granted him also at Manchester in 1799, and again in London at the Conference before his death.

In August, 1796, he and Mrs. Marsden visited Lancashire, and remained there with their daughters till the spring of 1800, when he returned to London, that he might be near the New Chapel, and once more enjoy communion with his former fellow travellers to Zion.

At the Conference this year I was appointed for London, and being favoured by living in the same house with my venerable father-in-law, had the opportunity of seeing the serene evening and close of the day of his piously spent life. He had not been many months in London, before it was perceived that his powers of both body and mind began rapidly to decline. His memory failed, and his strength became weakness. But his soul was dependent on its God: he enjoyed perfect peace, and he was calmly waiting till his change should come.

A short time before he was confined, by his last sickness, to his room, Mrs. Marsden was severely attacked with the rheumatic gout; but though warmly attached to her, and earnestly wishing her recovery, he never murmured. Nevertheless, his spirits were affected. He soon after appeared to have taken a slight cold. This, in a few days, rendered him incapable of  
coming

coming down stairs, which he never did after the 20th of October. One day prior to his being obliged to keep his room, I was endeavouring to seat him on the sofa, and observed to him that there was nothing to hinder his sitting down: He replied, "There is nothing betwixt me and the kingdom of heaven." When hindered by his indisposition from coming down stairs, he frequently repeated these words,

"Peace and love, from above,  
Evermore be given."

On the 23d of October, he became unable to arise out of bed, and spoke but little till Saturday the 25th. Entering his room on that day, he looked at me, and said

"'Tis almost done, 'tis almost o'er,  
'We're following those who're gone before."

Being told that his daughter Mary was weeping, he replied, "She should not do so, but should rejoice, that the Lord hath brought me hitherto with my face Zion-ward; and given me heaven in my heart and glory in my view."

His grand-daughter being brought to him, he said, "God bless her, and make her an Israelite indeed, in whom there is no guile." At another time he expressed a joyful expectation of future happiness; saying, with tears of joy at the thought, "I am going to meet John and Charles Wesley, and the Rev. Mr. Richardson, and all the good Methodist Preachers that are gone before." Then turning to me, added, in a manner never to be forgotten, "Hold up the Methodists, all you can;—never forsake them;—never think slightly of them, for they are the only (meaning the most devoted) people of God in the world;" and afterwards with tears, thanked God he had ever known the Methodists. His son John saying to him, "Father, you can say with Mr. Wesley, 'The best of all is, God is with us.'—He immediately replied, "Very true, very true, the best of all is, God is with us." Observing some of his children, who were in the room, whispering together, he hastily enquired what they were whispering about, and being told, that they were saying, that "the way to heaven seemed quite clear to him, and that he appeared to have no doubt, no temptation,"—he replied, with more than common energy, "Bless God!—the way is clear." To his son John, when taking leave of him for the night, he said, "God bless him, and keep him, and guide him." Seeing his daughter Mary stand by the bed-side, he prayed God to bless her, saying, "God bless her, and make her good, and keep her good, and me also."

But, although these few sayings, may convey a faint idea of the state of his mind during his sickness, it is impossible for



any one adequately to conceive their force, unless they had heard the solemn, impressive manner, in which they were uttered.

During the whole of his sickness, he manifested the most perfect resignation to the will of his divine Saviour, and though Mrs. Marsden, for whom he had an unusually ardent affection and esteem, matured by a union of more than forty years, was suffering excruciating pain from the rheumatic gout, and hindered by the severity of her indisposition, from seeing him at all during his illness, after his confinement to his bed, except once, when carried into his chamber, he never uttered a complaint, but if asked how he did, generally replied, "Poorly,—rather poorly;" and when struggling for breath, "Very poorly."

After the Saturday preceding his death, he spoke but little, but what he did say, was expressive of the serenity and resignation of his mind. Being once asked if he thought he should recover, He answered, "I think nothing about it, I want the will of God to be done." On Wednesday the 29th of October, his daughter Hannah observing to him, "You will soon be in heaven;" he replied in an expressive manner, "I am on my way." Towards evening, he began to grow weaker, very fast, and from 6 o'clock till 9, he had a sore struggle with the phlegm, which he had not strength to expectorate; but afterwards was rather easier. Some time after, his son William said to him, "A few more struggles, and your's is heaven for ever;" He replied, "I hope so." About 11 o'clock, Dr. Hamilton, who had attended him during the whole of his illness, came to see him, and assured us it was impossible, as a medical man, to do any thing for him, but to pray with him; which he did before he left him.

His strength being now too much exhausted to be able to speak, his daughter Hannah desired him, if he were happy, to lift up his hand, which he did immediately, with all the force his extreme feebleness would allow. His children perceiving his mortal course to be almost finished, kneeled down to prayer by his bed-side, and just as his son William concluded, his happy spirit, disencumbered from the body, fled to glory, in the 80th year of his age, and more than 50th of his union with the Methodists. "Mark the perfect man, and behold the upright; for the end of that man is PEACE."

JAMES TOWNLEY.

MISCELLANEOUS.—KINGSWOOD-SCHOOL.

THE following Letter was received by Mr. Benson the morning after the last Collection was made for the School, at the New-Chapel, City-Road. As we judge that the making of it public will, probably, serve the Interests of the Charity, we readily give it a place in our Miscellany, and intreat the attention of our Readers to its contents.

Dear Sir,

**M**ANY of your hearers felt themselves extremely grieved respecting Kingswood School, in consequence of the observation you made last night, and no one more than myself. I was actually

ually indisposed the whole evening on that account. That an institution so useful should be suffered to be in arrears is, to use as friendly a term as the subject will admit, *a disgrace to some rich professors*, who ought to have anticipated all its wants. Why, good sir, did you use the name of *Charity*? Charity does not demand its support. It is *gratitude* on the part of the Methodists which urges it. What! shall a preacher of the Gospel, who has himself given up much of his domestic comfort, sometimes his reputation, exposing himself to continual danger from cold and other incidental circumstances; shall such a character, in one word, make every sacrifice, and that for the noblest purposes; and shall he have the humiliating idea that he, or his beloved children, have to depend upon charity? No, he only receives what it is the bounden duty of those he serves to give. And if you were to weigh the argument in the scales of reason and justice, the great debtor will be the hearer.

I think that common sense would carry me a step further, and I can speak from experience: I have thirteen children alive at the present time, and I must be allowed to judge of the expence of a family. The allowance is far too small already, and it becomes those to whom God has given prosperity to add to it, instead of diminishing it. And what hinders this? I fear the chief hindrance arises from the love of money, and from not understanding the subject of *reciprocal justice*. Now should it arise from the love of money, our Lord's command is positive, "Love not the world," &c. and to cut off all pretence, which carnal reasoning might suggest from the *motives of prudence*, *saving up treasure* is prohibited as much as murder itself. "Lay not up for yourselves treasures upon earth."

Reciprocal Justice determines the point, and Heathens can understand whether *it be right to lay up money at the expence of another's happiness*, &c. &c. The conduct is a disguised robbery, and I know of no better mode of getting rid of the evil than that which the angelic Fletcher made use of in his Checks, when explaining the tenet held by some respecting God's "passing by the reprobate," viz. *unmasking the thing*.

That persons, who profess to have the love of God in their hearts, should withhold *what they owe* to the fund of mercy and justice is truly astonishing. I find, by experience, that my difficulty is how to avoid the contrary extreme. And the maxim that "what most delights the mind will chiefly occupy it," is so true that it is impossible to withstand the force of it. And when any one withholds from his distressed brother what that brother's necessities require, it is an indubitable sign that his brother in misery is a less object of love than the thing he withholds—to such, the exclamation, "How dwelleth the love of God in him?" is perfectly appropriate. Either, therefore, this covetous conduct must arise from dishonesty in principle, and consequently from hardness of heart, or from a temporary suspension

of the powers of reason. I shall only observe upon the latter; the former are too notorious.

When a disciple of Jesus is about hoarding up money, if he be a single man, he ought to ask himself the question, "Will it be better employed when my head is laid in the grave, by I know not whom, than it can be employed by myself?" and this question should be answered in the affirmative, before he should *dare to lay it up*. If he be a man, with a family dependant on him, he ought absolutely to ascertain that his children will be *benefitted by independance*. But how can he do this when *all experience is against it*? How many children will have to lay the blame of their damnation upon their *prudent* fathers, who had placed them under such awful circumstances of temptation! Speaking upon the same subject, I heard Mr. Whitefield, forty-years ago, say, "You may as well put your son into a brothel, and tell him to be chaste, as leave him independant, and exhort him to be virtuous."

I have now, dear sir, eased my conscience, and I freely give you liberty to make what use of this letter you please; only permit me the high gratification to present you, for the use of the school, with ten pounds, *not as an act of charity, God forbid!* No, but from *common principles of justice between man and man*. And I wish you, and all whom this may concern, to observe, that I feel myself *obliged*, by your acceptance, and do *acquit both the affectionate fathers, and their beloved children*, of all obligation to me for ever.

It is my sincere prayer that others may herein imitate both my principles and my conduct, and then so heavenly an institution will, of course, never fail. May God bless you, and all your truly disinterested fellow-labourers! May you be supported in all your pious designs, and at length receive the plaudits of your Judge and Saviour, "Well done, good and faithful servant."

I am, dear Sir,

Your unworthy friend and servant,

J. H.

2 per Cent. Reduced Office, Bank, or }  
No. 8, Wittam's-Buildings, Old- }  
Street-Road, June 29, 1807.

Our Readers will collect from the above letter that the school is considerably in arrears. We are sorry to have to state that this is, indeed, the fact, and that though the collections have been gradually increasing for several years past, yet that increase has by no means kept pace with the increase of the expenditure. That the expenditure should increase will not be surprising to any who consider how the price of many articles of food and clothes, together with servants' wages, and the hire of labourers, have of late years increased. Add to this, that the term of the lease, on which the premises occupied by the school are held, expiring, it became necessary to purchase a renewal of it, which could not be obtained but by a considerable sum. It has likewise been necessary, from time to time, for some years past, to lay out no little money in repairing the dwelling-house, and other buildings belonging to the school. We have also

to

to remind our Readers, that as we have no school for girls, it was judged, many years ago, to be very reasonable that a small sum, (which, at first, was only £6 6s. afterwards £8 8s.) should be allowed annually towards the education and board of each preacher's daughter, from the age of eight to fourteen years. And as several of the brethren preferred having their sons educated at or near the places of their own residence, to the sending of them to a school at such a distance as that of Kingswood was from many of them, it was also judged reasonable to allow £12 annually, for the same number of years, towards the education, board, and clothing of every boy of a proper age to be admitted into the school, but who was not sent to it, especially considering how much more he would have cost the fund, if educated at the school. Now the boys and girls of this description having increased much of late years, of course a considerably larger sum is deducted annually from the collection for this purpose, than was required to be deducted in former years.

These facts are stated to shew our Readers the reason of the increase of expenditure. And, it was to enable the Committee, appointed for managing the affairs of the school, to meet these increased demands, and pay all arrears due on account of it, that the last Conference, as our Readers in general will recollect, ordered the annual collection, which is almost the sole support of the charity, and which has been usually made in June or July, to be made this year in February next, and every subsequent annual collection in the month of November. We trust this plan, adopted for the relief of the institution in its present embarrassed state, will meet with the approbation of all our societies and congregations. We must remind them, however, that, after all, it will depend almost entirely on themselves, whether it will be effectual to answer the end proposed. Unless there be a greater exercise of liberality, than formerly, when the next collection is made, and added thereto, private subscriptions and donations from such friends as are of ability, the institution will still remain, as to pecuniary matters, in a very distressed situation; and it will be found difficult, if not impossible, to maintain it. We trust, however, that considering the vast importance of having a place of education, at least, for the sons of the preachers, as well as a fund to afford aid to those brethren, who prefer having their children educated under their own eye; and recollecting, withal, how long the school has subsisted, and how dear it was to our late Father in the Gospel, that vast multitudes of our people will readily choose rather to increase their contributions than to have the mortification of seeing so venerable a seminary annihilated, and the whole Methodist body in Great Britain, consisting of upwards of 100,000, to be without *one single place* of public and religious education, either for the children of their ministers, or their own children. We doubt not but many thousands of them will be of the same mind with the kind author of the preceding letter, and will be so far from suffering the present school to fail, for want of pecuniary support, that they will soon provide for the erection of another, on a much larger scale,

in Yorkshire, or in some other convenient situation, in both of which, not only the children of the preachers may be educated, but in which also the children of many of our people may improve in piety and sound learning under the care of *godly* and *able* tutors.

We shall only add, that the Committee for the school, have been for some time, and still are, using every prudent and proper mean, as well to lessen the expenditure as to put all things on the best footing that present circumstances will allow, to ensure such an education to the children, as will at once satisfy their parents and do credit to the institution.

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### MISSIONARY INTELLIGENCE \*.

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#### NOVA SCOTIA AND NEW BRUNSWICK.

**H**AVING, in the course of the last year, laid before our Readers circumstantial, accurate, and well authenticated accounts of the work of God in divers parts of these Provinces, we had not intended to give any further information on the subject for some time. But a letter of a Mr. Balfour, which appeared in the Evangelical Magazine, for November last, and the use which has been since made of that letter, by the conductors of the Christian Observer, (see their number for November last) have induced us to alter our intention, and to confirm our former statements by some additional testimonies which we have received of late.

Mr. Balfour, in the letter referred to, dated (New York, June 10,) after giving a very imperfect, and, in many respects, erroneous view of the rise and progress of this work, (as our Readers may see if they compare it with the accounts given in the letters of eye-witnesses, as published in our Magazine for October and November last,) proceeds to say, "I conversed pretty closely with several of the persons who said they

were converted on the above occasion. They talked much of the Spirit—of the power of God—of conversion—and of coming out, as they call it. They concluded themselves converted if they had, on the above occasion, been affected, fell down, cried out, &c. They talked with a degree of unpleasant confidence about themselves. They seemed displeased if you hinted to them the possibility of being deceived. What to think or say of it is difficult; nor would I pronounce upon the whole from a part." It was certainly but just in Mr. Balfour not to take upon him to "pronounce upon the *whole* from a part," especially as he assures us that in three of their meetings which he attended, "there was the utmost decency maintained," and that "all was composure while he was with them." The difficulty, however, which he felt in this matter, was not felt by the Conductors of the Christian Observer. Taking it for granted, it appears, that Mr. Balfour's statement was perfectly accurate, they observe, "We certainly feel nothing of his difficulty in forming a judgment

\* For want of room, we are obliged to omit the Obituary in this Number.

judgment respecting the case before us. We can have no hesitation in pronouncing those to be in an awful delusion, who conclude themselves converted because they had been affected, fell down, and cried out." But we beg leave to ask, Who are the persons that draw such a conclusion as this? That infer merely from the circumstances of their being affected, falling down, and crying out, that they are converted? Mr. Balfour, and the Conductors of the Christian Observer also, must excuse us if we cannot immediately swallow down such improbable assertions, especially as we know that the doctrine taught by our Missionaries, and entertained by our societies and congregations, and we are persuaded also by the Baptists in that country, leads people to judge of their conversion to God by marks very different from these, even by *repentance* productive of *fruit worthy of repentance*, by *faith* in our Lord Jesus Christ, *working by love*, even love to God and all mankind, and by the graces and virtues which never fail to accompany or flow from genuine love; or, in other words, by a change of heart and life from sinful tempers, words, and works to universal holiness and righteousness. Not but that we believe it to be very possible for persons to be so affected, at particular times and places, either with *grief* for and *hatred* to sin, or with *joy* in and love to a pardoning God, as to become, like the jailer at Philippi, and the three thousand on the day of Pentecost, *new creatures* from that hour. And if they should even fall to the ground, like Saul the

persecutor, under a heavy load of guilt, or *cry out* and *roar*, like David, for the disquietness of their hearts, we do not know that these accidental circumstances would render their conversion unfound, or detract from the truth or genuineness of it. Be this as it may, in proof that our Missionaries, and others, who have given us an account of the work of God in Nova Scotia, have judged by *scriptural*, and not by *fanciful* or *equivocal* marks, we appeal to their letters, published in our Magazine. And we sincerely wish, that before the Editor of the Evangelical Magazine had inserted Mr. Balfour's letter, or the Conductors of the Christian Observer, had thus commented upon it, they had read the accounts of this work, which we inserted in our numbers for July, October, and November, last year. We wish, too, that they had made themselves better acquainted with Mr. Balfour's religious principles. For, unless we be very much misinformed indeed, he denies, and, while in Nova Scotia, declaimed against *all* experimental religion, propagating and defending the Sandimanian tenets of Mr. Walker of Dublin, whose pamphlet, entitled "An Address to the Methodists in Ireland," he industriously circulated in that country. It is true, when he and his helper first went into that province, they disguised their principles, and were received by the Baptists as Gospel Ministers, until the Baptist preacher was constrained to bear testimony in the public congregation against the doctrines they taught, and in favour of the truth. It appears they went so far as to declare, "that repentance

ance before faith is impossible, and that they would rather hear a man curse and swear, than pray before he believes;" That is, we presume, before he believes with his heart unto righteousness.

Mr. Black, our Missionary at Halifax, in a letter to the Missionary Committee, May 16, 1807, observes—"A very serious attack has been made on the Methodists since last autumn, and still continues, by the preaching of two Gentlemen from Scotland, and by their assiduity in spreading Mr. Walker's Address to the Methodists, and Letters to A. Knox, Esq. Their connexions in Scotland are doing the same through some other parts of America, as in Canada, &c. They have not succeeded, however, in drawing away any of our members, in this country, unless one, who *who went out from us because he was not of us*, his heart having departed, not only from us, but from the Lord, for some months before he left us."

October 10, he writes again:—"Mr. Walker's friends in this place, that is the Missionaries I mentioned in a former letter as having attracted considerable notice, have fallen into obscurity. Mr. Balfour, indeed, has left the place, and is gone to the United States. And I am mistaken if the other do not soon seek another field for his labours. His large congregation has dwindled to almost nothing."

But, be Mr. Balfour's principles and conduct what they may, we know that the Methodist Missionaries, and Methodists in general, judge of a sinner's conversion to God by very different marks from those he specifies. And, in further proof of this, and to shew

still more fully that the work in these parts is genuine, added to the accounts thereof which have formerly appeared in our Magazine, we subjoin the following extracts from letters lately received:—

In a letter, dated Annapolis Royal, June 23, 1807, some time after Mr. Balfour had left Nova Scotia, and gone to the United States, Mr. Bennet, one of our Missionaries, writes as follows:—  
 "Hitherto I have been favoured with health and strength of body sufficient to go on in my ministerial labours, and, blessed be God, I have not been comfortless. Many a time has the Lord visited my soul, and made it like a watered garden. Never did I experience so much of the overwhelming power of saving grace, as a few weeks ago, in a part of my circuit where the Lord has begun a good work, several having been brought to God, and our old professors much quickened. Within twelve months past the Lord has poured out of his Spirit abundantly, in many parts of this province, and that among other denominations of Christians as well as among us. In this we rejoice that the kingdom of God is enlarging. Joshua Newton, Esq. writes to me from Liverpool, (Nova Scotia,) 'I am happy to have so agreeable an occasion to renew to you my assurances of regard. The Lord has done, and is still doing, great things for Liverpool: his Spirit is poured out in a manner I did not expect to see, upon old men and maidens, young men and children. There appears to be a general awakening among the inhabitants of this town and its vicinity, very few excepted.'

excepted. Some of the most profligate have been brought (N. B.) TO A KNOWLEDGE OF GOD, TO A CHANGE OF HEART AND LIFE, so that we stand astonished to see what the Lord has wrought. Most of our old professors have awaked as from a dream. Our dear brother Sutcliffe, (Missionary, at Liverpool,) has had his cup running over, scarcely being able to credit his own eyes or ears: our most sanguine expectations are exceeded. And though we have prayed for this blessing, we stand amazed at the work. What is still more singular, there are no opposers: some of the Painites have been convinced and converted, and have burnt their books; and the few infidels that remain among us are ashamed, and keep out of sight. A spirit of harmony also prevails among Christians of different denominations, and we seem to *live* alike, though we do not quite *think* alike. This is a day I never expected to see in Liverpool. Oh! that the great Master of assemblies may give grace and wisdom to all, who have to take an active part in the work, that they may deal prudently, and, by sound doctrine and good discipline, preserve the tender lambs from the devouring lion and crooked serpent, that the work may spread wide and sink deep. I have reason to bless the Lord that my soul has partook of this gracious work, and I feel truly desirous to know more of Jesus and the power of his resurrection, to be more wise, holy, and useful. Colonel P. and his family have set out in good earnest for the kingdom, and our dear sisters, Lucy and Betsy, have found that blessing which they have long

sought with tears. Glory be to God for all his mercies! My heart's desire and prayer to God is, that this work may spread thro' the Province among high and low, rich and poor, as it has done with us; and that He may go on till the whole world bows to his sway.\*

\* Mr. Bennet adds: "Mr. Marsden writes from St. John's, New Brunswick, as follows: Since I wrote last, the Lord has visited me both with mercies and afflictions: afflictions, in calling away my eldest daughter; and mercies, in giving me to see the prosperity of his blessed cause. About 70 persons have joined the society, within these three weeks, at St. John's, and more are dropping in every day. A concern for salvation is become almost general, and it appears to me as if all the young people in the place would fall before the power of the Almighty God. There is seldom a meeting but some are struck. The whole city seems to be moved."

In a subsequent letter, to Mr. Black, written in September or October last, Mr. Marsden observes: "Our Society here consists of 140 members. We have six large classes. We are building a new Chapel, of 60 by 41 feet. So that in some respects, the prospect of doing good is greater than in many other parts of the two Provinces."

In the same communication in which Mr. Black quotes the above paragraph, he observes in a letter, dated Halifax Oct. 23. "Brother Bulpit has arrived at Prince Edward's Island, and has commenced his Missionary labours. I have written to him, and given him such information as I thought might be useful. At Ramsheg, which lies opposite to Prince Edward's Island, the Lord has lately revived his work, and about thirty or forty members have been added to the society in that place. Should Mr. Bulpit continue to labour in the Island, he may occasionally visit Ramsheg, which is often, nay, mostly, without any preacher. During the summer I spent a few months to the westward, and left Brother James Mann at Halifax. At Barrington and various little harbours, from thence to Liverpool, the Lord has been graciously pouring out his Spirit. I had many precious seasons with them.

Some



Some found peace with God, and about fourteen new members were added to the Barrington Society."

And now we appeal to our Readers, whether there be not sufficient evidence from these letters, manifestly written in simplicity and the fear of God, and without any view whatever to their being made public, that our Missionaries, in Nova Scotia, judge of the conversion of sinners by very different marks from those specified by Mr. Balfour, even if we should take in his *et cetera*, which the fertile imaginations of the Christian Observers have taught them to "presume must refer to the *hearing voices, seeing visions* during their trances, or to some *anomalous extravagances*." For where are any such things mentioned, or so much as hinted at in their letters, as being signs of conversion? We know that, however pleasing it may be to our Missionaries to see people *affected* under the word, and to find thereby that it is not spoken in vain, but makes some impression on their hearers, they are better instructed in divine things than to substitute any animal emotions or passions, or any mere opinions, true or false, Arminian or Calvinistic, in the place of repentance towards God, faith in the Lord Jesus Christ, or the graces and virtues of the christian life. We appeal to our Readers also, whether it was a christian conduct for Mr. Balfour and his associate, on their first entering the province of Nova Scotia, into which, it appears, they were sent as Christian Missionaries, by a society in Scotland, to begin their Missionary labours by endeavouring to overthrow those of others, whose labours God had *long owned*, and was owning at that very time in a *peculiar manner*, in turning

scores, nay hundreds, from darkness to light and from the power of Satan to God? We refer to their industriously circulating the false, bitter, and libellous pamphlets, written by an avowed Sandimanian against a body of people, whom, we are bold to say, God has raised up and used in effecting such a reformation in Great Britain, Ireland, and America, as had not been known for many generations, and whose Missions begun and carried on in simplicity and without ostentation, have been blessed of God, and rendered successful, we believe, above those of any other description of Christians:—Pamphlets which could have no possible tendency but to sow the seeds of discord or division among such as had been lately brought to God, alienate their affections from their spiritual fathers, stop the further progress of the work, and confirm and harden infidels and open sinners in their unbelief and sin. Blessed be God, however, these unchristian proceedings of Mr. B. and his helper, have failed in producing the wished for effect. They are *cast down and fallen*, while those that purely intended the glory of God, and the salvation of souls, are *risen and stand upright*. And is it any wonder that God should not countenance such unchristian conduct? We hope, that the Conductors of the Evangelical Magazine, notwithstanding the congratulations of the *Christian Observer* on their supposed conversion from *Enthusiasm to Rational Christianity*, will be more cautious, in future, how they admit into their Miscellany, letters, or communications of any kind, which tend to cast a reproach on any genuine work of God, and bring it into undeserved contempt.

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## POETRY.

### THE PENITENT'S

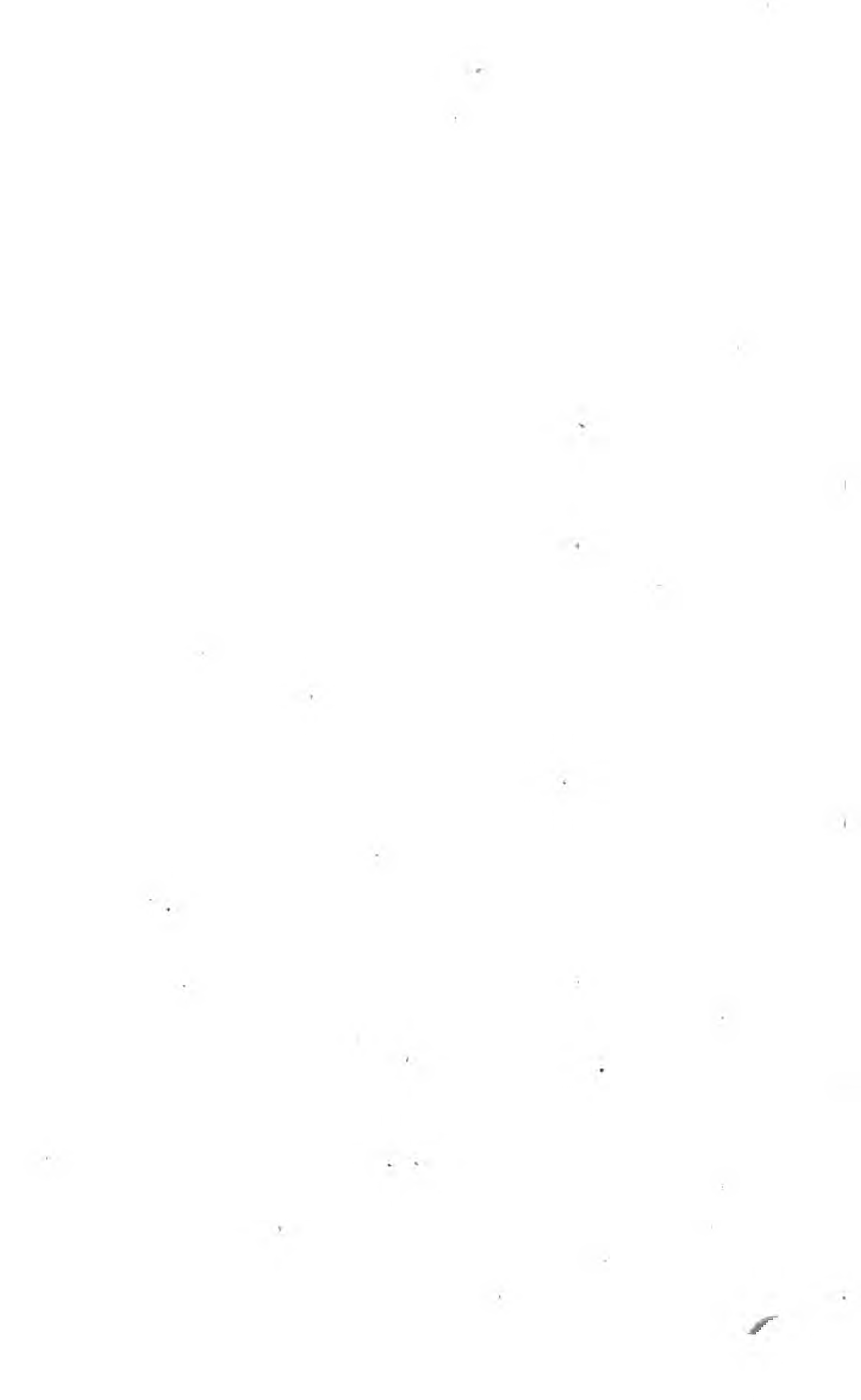
#### EVENING HYMN.

**G**REAT God of Mercy, hear my  
pray'r,  
My silent tears, and grief-fraught  
sighs;  
O give to woe thy pitying ear,  
And close awhile these weeping eyes.

O! by the sweet endearing names  
Of Saviour and Almighty Friend;  
By all the soft and tender claims  
That mortals know, thy succour lend.

On Heav'n alone henceforth be fix'd  
My wav'ring heart and feeble mind:  
For grief with ev'ry joy is mix'd,  
And pain to ev'ry pleasure join'd.

SERENA.





THE REV<sup>D</sup>. SAM<sup>L</sup>. WESLEY,

*Father of the late Rev<sup>d</sup>. J. Wesley.*

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THE  
**METHODIST MAGAZINE,**

FOR FEBRUARY, 1808.

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BIOGRAPHY.

MEMOIR OF MR. JOHN CROOK,

[Continued from page 10.]

**A**LTHOUGH in the end Mr. Crook's labours in the Isle of Man were crowned with great success, yet for some time he met with very great discouragement, and was ready to despair of seeing any reformation effected among its inhabitants. "This evening," says he, June 5, 1775, "Mr. W. returned from Douglafs, and told me that, since I had left them, all those who had been so warm for religion, were become as careless as before. And, he farther added, that he did not know whether any thing would be done at all in the way of supporting a Gospel Ministry, with much more equally discouraging. It is not possible for me to express the anguish of mind I felt, when I heard his words. I retired into a walk in his garden, and there I made my moan to God in secret, and with bitter cries poured out my complaint before him. I cried unto him until I was scarcely able to speak, till my spirit was as if dried up within me, and my moisture became like the drought of Summer. I said, O Lord God, if thou lay not to thine hand, in vain do I labour. If thou help not, the wicked will triumph, and say, 'There, there, so would we have it!' Thou knowest that my end is thy glory, and the spiritual good of this people. O Lord, as thou hast helped me numberless times when I cried unto thee, so do thou now help me."

"This morning, a little before I came from Douglafs, my old opponent, happening to be standing in the street near my lodgings, began to curse me in a shocking manner; and swore that he would throw rotten eggs at me, if I attempted to preach there again. And no sooner was I come hither, than I received intelli-

gence of another person in Castletown, who throws out strange menaces what he will do when I come to preach here again, so that I seem to be surrounded with difficulties and trials: but thou, O Lord! *hast* delivered, and I trust wilt deliver me: Do thou hear and answer, for thy Name's sake.

"June 6. Mr. B. brought me word, that rich and poor in general were out this day on parties of pleasure: some in boats on the river, some gone into the country to meetings for dancing: so that I needed not to expect a congregation. Neither is there any place, save at the Market Cross, for me to preach in.

"June 8. This evening when I went to the Market Cross to preach, I found scarcely any people at the place, but, however, news of my preaching flying pretty quick, which is frequently the case here. I soon had a congregation, and began addressing them. Mr. C. (a Clergyman) was there, making his *remarks*, and, most of the time, talking to a few of his friends, not, as I suppose, much in my favour. We had the new Deputy Governor to hear for a little while, but he never joined the congregation, but continued walking to and fro at a little distance, and then went off. What he will say to our proceedings I know not; I have only to pray that God may graciously hear me, a poor, weak creature, and that he may vouchsafe to grant, that what I want in abilities, he would graciously supply by an extraordinary communication of his Spirit.

"June 10. This evening we had a large congregation of all sorts of people. A number of Clergymen had been assembled this day at Castletown, as is customary once a quarter, by way of a visitation, and as they had stayed very late, they came flocking to hear me. They all stood aloof, except Mr. Gelling, who attended strictly the last time I was here. He stood dressed in his canonical robes among the poor, with his hat off, and seemed to be very serious all the time. I was not very well pleased to see such a number dressed in black cloth so near me; but what could I do? I had begun, and must go forward. I, therefore, looked unto the Lord, and, indeed, he did help me; glory be to his Name. I am by no means fond of having either Clergymen or Gentlemen about me, since I know right well, if we endeavour to please them, the poor will have little benefit, and if we pay no regard to them, they will be offended. But I think it the best way to be on the safe side, that is, to preach in such a manner as, if possible, to benefit the poor; for it is to these that the Gospel is preached with most success.

"June 14. This evening I preached at Peeltown to a larger congregation than I could reasonably have expected on such short notice. We had the Minister there, and some of the Heads of the town, but, I am sorry to say that some of those, who ought to be Rulers, did not appear to have learned the excellent lesson of governing themselves.

themselves. In the midst of their career, I spoke as plainly respecting such conduct as I could; upon which they seemed to be ashamed of their behaviour. The Minister acted like a man who feared God: for he stayed, and diligently attended the whole time; and as for the poor, they behaved very well.

“June 15. This evening I preached, with great plainness, to a numerous congregation, and all the people seemed to attend to the things spoken. But in the midst of my discourse I was interrupted by the master of a Coal-flat from Workington. I was speaking respecting Protestants not paying that attention to their Bibles and Prayer-Books which they ought, whereupon the honest man bawled out, ‘What do you speak against Protestants for? What do *you* call yourself? What religion are you of?’ I answered, ‘I am a Protestant.’ ‘Well,’ said he, ‘what do you speak against them for?’ I said, ‘Have patience, and I’ll tell you what I have to say.’ I proceeded, and I heard no more of him.

“June 16. Having come to Ramsay, I called at the first Inn I found there, and sent a Bellman about to inform the inhabitants of my intention respecting preaching. At the time appointed, I went to a square-place, near our quarters. Our landlord, a Scotchman, knows the truth well; that he practices it, I will not say. However, he made an attempt to get me his Brewhouse-yard to preach in, which he takes from a gentlewoman; but she, having the privilege of putting her swine therein, desired to be excused from giving any permission, fearing, she said, lest the swine should disturb us: but the truth, I believe, was otherwise. So I got upon a piece of earth which I found, and faced a considerable number of people, who came to see what was to be done. But when I wanted them to help me to sing, they all stood gaping and looking one at another. It is lifeless work to worship among such professors of religion as these are; as dead respecting spiritual religion as most people I ever saw. It is in the power of God, I know, to make these dry bones live; but there must be a particular exertion of Divine Power, I think, before it can be effected. However, I spoke very plainly to them, and it seemed as if the word had alarmed them a little. They began to look at me seriously, and when we had to sing, the tongue of the dumb seemed to be loosened. I dismissed them, having first given out preaching for five o’clock in the morning.

“June 17. After a good night’s rest, I rose and went to my Chapel, and there I found one old Scotchman; but that was all. So I waited some time, and when about half a dozen had come together, I began to sing, and they helped me pretty well. However, by and by, we had a congregation nearly as large as that of last evening. About the middle of the discourse there came a few gentlemen and ladies; but whilst they stayed, they behaved so indecently, that I was under the necessity of reproving them,

after which they soon walked off. The poor people all over the island behave, generally speaking, much better than the rich.

“After a very toilsome journey, having had to dismount, and walk up one of the most steep hills I ever saw a road upon, and one nearly a mile in length, I arrived safe in Douglafs, but much fatigued. When I came thither I was expecting to meet with much encouragement, from the great and large professions of love which they seemed to bear towards me and the cause also: but I have been so often deceived by this people, that I shall not believe any thing that is good of them, until I see it.

“June 18, in the morning, at 5 o'clock, my congregation consisted of myself and Mr. K.; so we prayed together, and came away. In the evening I went at our usual hour; and I think we had six or seven with myself: so I began to faint in my mind, and doubt concerning my success. Many a tear it hath cost me; and I fear it is not the last time I shall have to stand and weep over these dry bones. I do bless God, I speak to them as plainly as I can; but I see clearly, that unless God give his word a sort of *peculiar* energy, it will never reach this people.”

About this time, Mr. Crook seeing, comparatively, little fruit of his labour, was greatly discouraged. He found much cause to lament the instability of the inhabitants in the concerns of religion. He was apparently ploughing upon a rock, and sowing the divine seed of the word upon the sand. What must have been his feelings, when he wrote as follows!

“June 22, I went down this evening into the town, after a day of heaviness and trouble, to see so little good done, and so few come to hear the word preached. O my soul! how greatly are they deceived in me, who think I have turned Preacher for what I can get. How little do they know how dearly I buy being found in the work of the Ministry! If a necessity were not laid upon me, I would never speak in God's name again. But, I believe, woe will be to me if I preach not the Gospel! One thing, however, has staggered my faith here, and that is, If I really am called of God to preach his word, why doth it not prosper? O may the good Lord shew me what *he* would have me to do, and preserve me from walking in any forbidden path!

“June 25. Seeing my congregation greatly increased every night this week, and having been speaking very much against trusting to our own works, in point of justification, and occasionally mentioning the *knowledge* of salvation by the remission of sins, in order to shew the people that I did not, in these things, go beyond the bounds of the church, I read to them, this evening, the Homily on Salvation; and all seemed to give great attention.

“Peel-Town, June 28. This day Mr. L,— the Bishop's chaplain, dined with me, and seemed very friendly. He said that he  
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had been informed we insisted on *faith only*, and paid no regard to works at all. Upon which I took occasion to inform him of the truth; which, when he heard, he was better satisfied.

“Friday, July 7. This evening I preached at Bally-Sally to a large and attentive congregation, who seemed to feel the influence of the word spoken. They were all poor people.

“July 12. This day I was among some of our poor friends, and was as happy with them as I could well be, considering the soreness of my mind. If the Lord did not graciously mix myrrh with my wormwood and gall, I know not how I should survive.

“Glory, honour, and blessing, and praise, be unto him who sitteth upon the Throne, and unto the Lamb for ever and ever!”

About this time Mr. Crook had the happiness of seeing that he did not labour in vain. Several of the poor began to awake from the sleep of sin, and enquire what they must do to be saved. They hung, as it were, upon his lips, and willingly received divine instruction. His depressed spirits were revived; and, after all the outward and inward trials he had passed through, seeing the dawn of gospel prosperity, he rejoiced exceedingly.

Every part of his journal breathes the same spirit of piety with those extracts already given, and is expressed in a similar manner. But to give extracts of all that would be found interesting, would far exceed the limits prescribed to this Memoir. He was equally removed from pharisaism and enthusiasm. Nothing of the Stoic did he evince; indeed his feelings were exquisite. But he gave himself to prayer, and so had his various and complicated trials sanctified to his profit. Upon every manifestation of the divine power, in awakening sinners by his instrumentality, we find him, in the depth of self-abasement, giving the whole glory to the Author of all Good,

“Lord’s day, July 30. Having arrived at Douglafs, at eight in the morning, I found that only very few were assembled to hear, for they had all supposed I should not come, because of yesterday’s rain. But as one of them had come near five miles, I would not send him away; so we sung and joined in prayer, and I gave an exhortation. This evening we had rather a large congregation; but some of them behaved very indifferently. In this place, a few individuals excepted, they are quite asleep in their sins, and let me strive all I can, I do not see the smallest probability of their awakening. After I had done preaching, I spoke of the little encouragement I had had in Douglafs; that none had been more lavish in their promises, and none less consistent with them than they; that they were not disposed even to come to hear, as in other places, and that some, when they happened to come, did not behave well. I told them I would be with them on Monday se’ennight, if the Lord should permit; but I thought I might spend



spend the sabbath better, than in a place where the people behaved as the Douglass people had done.

“ July 31. This day I came to Castletown, and found that twelve people had come to meet in class last sabbath, according to appointment. O my God! give me, not only success, but a thankful heart, and then I shall praise thee.

“ Peel-Town, Aug. 9. This evening, at seven, we had a very large congregation; and I spoke with very great plainness, inasmuch that it appeared to me as if the deaf heard. After preaching I was informed that, since I was here before, there has been a little contest among the inhabitants concerning me. A person had pasted up, on the public quay, a libel against me, which he termed, “ A Christian Admonition to the Good People of Peel-town, to warn them to be on their guard against the imposition of hypocritical Field-preachers, lately crept in to subvert and make a division in the Church now established among us.”

Mr. Crook tells us that this was answered by an unknown friend, as follows:

“ *To all Christians who desire to be such in sincerity.*—Forasmuch as some evil designing person, at the instigation of others, as wicked as himself, hath, some days ago, set up a scandalous libel, inveighing, in a calumnious manner, against Field-preaching, but more particularly against one Crook, a Methodist, and the doctrine he preaches;—Be it known to you all, beloved brethren, who are studious to attain salvation through the merits of a crucified Redeemer, that this Methodist has hitherto preached the Christian Doctrine in all its purity, and in all respects agreeable to the Articles of the Church of England, which his malicious enemy would falsely insinuate he deviates from. Let not zealots and partisans imagine that any house built with hands is essential to *true worship*: for an unerring voice once said, *Ye shall neither in this mountain, nor yet at Jerusalem, worship the Father, but the true worshippers shall worship him in spirit and truth.* And this may be done with an upright heart in a field, as well as in any other place, for the omnipotent God is equally present in all places.—*By a real Friend and Promoter of the Progress of the Gospel.*”

“ Aug. 10. After preaching in the morning to another large congregation, I took my leave of the Peel people, and resolved to preach once more to the inhabitants of Ramsay. But in the way I was induced to preach in a country place called Cronk Sharry, where one of the family of the house at which I called, went out and hoisted a white handkerchief, as a flag for the inhabitants to repair to. When I saw this, Isaiah's words, chap. xi, ver. 10, came to my mind, “ There shall be a root of Jesse, which shall stand for an ensign to the people,” &c. which caused me to rejoice in spirit. After some time the people came over  
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the mountains in such numbers as to form a large congregation; and I hope they did not come in vain.

“Aug. 20. When I was passing thro’ Bally-Sally, which is two miles from Castletown, I saw a company of people assembled, and enquiring on what occasion they were collected together, I was told that it was on account of the death of a man, who being drunk last night, had fallen from his horse and fractured his skull, so that he died between three and four o’clock this morning. One woman added, “It is —, (we omit his name, through tenderness to his relations,) who abused you in such a manner in Douglafs.” I asked, with some consternation, “Is he at the place still?” They replied, “No, sir, he is taken away.” However, I immediately hastened to the place where they told me he had fallen, and found he was not yet carried off. All things, however, were ready for his being removed, and immediately on my coming to the place, his body was taken away. His poor wife was there, and one of his children, to behold whom was indeed a melancholy sight! But oh! the most melancholy thing of all remains with himself!

“Aug. 22. This day I went to pay a visit, by desire, to the Rev. Mr. Henry Corlet; and after dinner, we had some amicable conversation. He assured me that while I continued to proceed in the manner I did, he would always give me the right hand of fellowship. When we were about to part, he desired me, when I came that way, to be sure to make free at a *Brother's house*.

“Peel, Lord's-day, Aug. 27. This afternoon, attending divine service at the church, when the congregation was dismissed, the minister shook hands with me as I passed him in his desk, and asked me when I should begin to preach? I answered, “Immediately.” So he and some of the quality came together, and upon the whole, we had four or five hundred hearers. The Lord also assisted me, and we parted in peace. After preaching I met our class; and found, blessed be God, that they are doing well.

“Aug. 29. I this day received a letter from the Rev. Mr. Gelling, which I shall here subjoin:

“Sir,

Malew, Aug. 21. 1775.

“I received your kind letter the other day. As to your *Doctrine*, there was no occasion to have given any account thereof to me. You speak not in a corner, therefore, every one may hear and judge for himself, whether he hears any thing repugnant to the divine Oracles. Wishing you success in your pious labours, that you may be instrumental in turning the hearts of the disobedient to the wisdom of the just, I am, your humble servant, and well-wisher,

DANIEL GELLING.”

“Aug. 31. This evening I first mentioned to the people the call I had received to return to England, on which a sudden gloom was spread over the faces of the whole congregation. Some of them indeed burst out into tears. Surely, God will not leave them without a faithful labourer.

“Castletown, Sep. 2. In the evening I was sitting in the Governor’s kitchen, when one of my constant hearers came, with her eyes full of tears, and gave this account of herself: ‘I was struck with this palsy in my youth, and I was wont to have hard thoughts of God, because I supposed I was afflicted more than any person. And when the young people used to come about me, I fretted much because I could not be as they were. However, when you came, I went to hear you among other people, but at that time nothing touched me; only I thought the hymns were pretty. I determined however to hear you again. I then saw myself in a miserable light indeed; but since that time God has filled my heart with his love, so that I am as happy as I can be.’ I said, ‘Then you *know* that God, for Christ’s sake, hath pardoned your sins.’ She said, ‘Yes, I thank God, I do, and I could not rest till I told you of it. But Oh! what shall we do now you are going away?’ At which words she wept most bitterly. I answered, ‘I hope God will send you a Preacher after his own heart.’

“Sab. Sep. 3. This morning we had an heart-breaking season, for many of the people wept all the time. And when I had concluded, I could scarcely get myself torn away from them. O how does the love of God cement people’s hearts together!

“Sep. 4. I came to Cronk-Sharry, and there I met some friends from Peel. Oh! how shall I bear to part with them? There I preached to a people whose hearts were ready to break with sorrow. We came together this evening with great comfort and joy; and when we had gone about a mile and a half, we were met by a large party more; and O! what a meeting we had for consolation. We then walked together the rest of the way very happy in mutual love, until we came to Peeltown, where we sung a verse of a hymn, joined in prayer, and then parted with our hearts full enough!

“Peeltown, Sep. 5. This evening I went down into the town at the usual hour, in order to preach. But it rained very fast, and we could by no means stand out of doors; so I sent some of our friends to enquire for some sort of a building in which we might assemble. An upper room was obtained which had been a factory, where we found abundance of people collected. We got some candles, and begun to join in singing and prayer. But we had not been thus engaged long, before one of the beams of the floor gave way. The people standing as near to me as they possibly could, caused the weight to be greater on that one beam  
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that supported us, which broke and down we came! But it pleased God that the beam rested upon the top of a hoghead, which broke the force of the fall. As we were falling, a general terror seized the whole assembly; but, blessed be God, I believed, and trusted, with a mind perfectly serene, that God would take care of us, and that *not one of our bones should be broken*. I accordingly cried out to those around me, "Fear not; you shall *all* be safe: you shall not be hurt." But few paid any attention to my words for the present. Howbeit, blessed be God, so it was, for the Lord marvellously preserved us. Another factory was soon procured for us to worship in; but the people were not willing to go into the upper part, lest this should fall also, so we remained in the lower room, and blessed be God, he was with us.

(To be continued.)

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### DIVINITY.

#### SERMON ON GENESIS xvii. 1, 2.

(Concluded from page 16.)

III. **L**ET us now observe the third and main point, which was, that whosoever hath an interest in God's *All-sufficiency* must be a *perfect man*: that is, to take the word in the lowest sense, he must be sincere, he must have integrity of heart. *I am All-sufficient*, saith God, therefore *be thou perfect*; otherwise thou hast no interest in this all-sufficiency of mine. The point is clear, and I shall not need to confirm it by any other passages of Scripture, but rather shall shew you what this perfection and sincerity of heart are.

And first: You shall find it often expressed by *Purity*; *blessed are the pure in heart*, and, *God is good to Israel, even to them that are pure of heart*. Now that heart is pure which is *holy*, which will mingle with no sin. It is true, sin may cleave to a believer as dross doth to silver; but though sin be there, yet the heart still casts it out of itself, it resists and rejects it, and cleanseth itself from it.

Secondly: He, whose heart is perfect before God, is said to have a *single eye*. Now that eye is single that looks upon *one object*, and that is a single heart that desires and aims at *one thing*. The heart of an unsound professor, of one that is not perfect, is not pitched upon God alone; but he hath an eye upon God, and an eye upon *credit*; he hath an eye upon God, and an eye upon *wealth*, upon his pleasures, or whatsoever else may happen to engage his attention, and attract his desire. But he is a perfect

fect man, who hath a fixed resolution to cleave to God alone, ~~that~~ hath his eye upon him and upon nothing besides.

Thirdly: The Scripture requires us to "serve the Lord our God with all our heart." He, then, hath integrity of heart, he is a perfect man whose whole heart is given to God and engaged in his service. That is, every part and faculty of whose heart is so sanctified that there is no part of it but is seasoned with grace, no wheel in all the soul but is turned the right way; not any thing within him the bent of which is another way. Again, he hath a respect to all God's commandments, so that there is no duty but he gives up his heart to it: and no sin but his heart is averse to it, and he resists it to the utmost of his power. And, moreover, he hath a due regard to all the ordinances of God.

In order to know whether you are thus perfect, consider the property of a perfect heart, expressed, Phil. iii. 12, 14, "Not as though I had already attained, or were already perfect, (Gr. *perfected, completed,*) but I follow after, if that I may apprehend that for which I am also apprehended of Christ Jesus. I press toward the mark for the prize of the high calling of God in Christ Jesus. Let us, therefore, as many as be perfect, be thus minded." The meaning is, "This is my course, I have not yet attained to perfection; but this I do, I aim at the greatest attainments, even at *the prize of the high calling of God in Jesus Christ*; I aim even at the top of perfection, and I follow hard to it: and not only I, but let as many as are perfect be thus minded." In this last clause, by the *perfect*, he means such as are sound-hearted. So you find here these two properties of a man, whose heart is perfect with God. First, He aims at the highest degree of holiness; he looks at the very mark itself; he looks at the top of the standard, at the most exact line of holiness, and he labours to square himself by it, to attain a perfect conformity to the image of Christ. Secondly, He not only makes the mark his aim, but he follows hard after it; he doth not loiter in the way; his constant and ordinary work is, every day to make his heart perfect; where he finds any crookedness to get it set straight again; where he finds any defect to get it supplied: he still endeavours to amend his heart, still to bring it to a good temper. This is his work from day to day, to labour that it may be right and straight before God in all things.

When a man doth a thing remissly, it manifests a divided intention; it is an argument that his whole mind is not set on it: whence that common saying, "He that will be excellent in every thing, is so in nothing." But whensoever a man minds *one thing*, he will do it with all his might, because all the faculties, thoughts, and affections of his soul, are united and drawn together to that *one point*: they are still running in one channel: and, therefore, a man that hath a sincere heart, that chooseth God alone, saith  
thus

thus with himself: "I have but one master to serve; I have but one to fear; I have God alone to look to; my business is with him in heaven; I think him to be *all-sufficient*, and an exceeding great reward." A man whose language is, "I hope my heart is upright with God, but it is exceeding busy with other things," doth the work of God negligently. He doth but dissemble when he saith, that he walks before him perfectly. A man, whose heart is upright, hath such a disposition in him, that his speeches, his thoughts, and his actions, are still busied about things belonging to the kingdom of God. Holiness is the element he lives in: he would still be doing something that may tend that way. And this proves him to be a sincere and perfect man.

Thus, having shewn you that the cause of our departure from God is, the doubting of his *All-sufficiency*; and, in the second place, that he is *all-sufficient*; and again, thirdly, that whoever hath an interest in God must be a perfect man; I proceed to shew you, 1. What this covenant is that God makes. 2. With whom it is made, and, 3. How we shall know whether we are in this covenant or no.

1st, What this covenant is. The first covenant made with (innocent) Adam, in Paradise, was to this effect, "Do this, and thou shalt live, and I will be thy God." The covenant of grace (made with fallen man) runs in these terms, "Thou shalt believe, and take my Son, and accept the gift of righteousness, and I will be thy God. I shall now shew you that the particular branches or parts of it are three, answerable to the three offices of Christ. Christ, you know, is a Priest, a Prophet, and a King. As a Priest, he gives us remission of sins; as a Prophet, he gives us knowledge; and as a King, he governs and defends us. Of the Priestly office I shall say no more here; of the other two I shall speak as follows:

As a *Prophet*, Christ teacheth us *knowledge*, "You shall no more teach every man his brother, but all shall be taught of me, saith the Lord." The knowledge, which the Lord teacheth us, is different from that which we have from the teaching of men. He is a prophet that baptizeth with the Holy Ghost; makes men's hearts burn within them when he speaks to them; that saith to a man, as he did to Matthew, "Follow me," and he doth it; a prophet that saith to his ministers, "Go and teach all nations, and I will be with you, and I will make you able ministers, of the New Covenant; not of the letter, but of the spirit."

We may know many things, but it is a hard thing to know spiritual things as we ought to know them. Thou mayest know sin, and know it most exactly, but if thy sin lie not exceedingly hard upon thee; if it breed not in thee godly sorrow for it; if it do not amaze thee, as it were, with its filthiness and vileness,

it is because thou dost not yet know it as thou oughtest to know. And how shalt thou do then? Go to Christ, He is the Prophet; he teacheth a man to see things in such a light that his heart, his will, and affections, are moved by it; and remember, that it is a part of the covenant that he should teach men, and God hath bound himself by an oath to perform it. And if thou canst not say thou lovest him *with all thy heart, with all thy soul, and with all thy strength*; what wilt thou do in this case, but go to Christ the Prophet, and beseech him that he would teach thee to know the Lord? This he hath promised to do; and if thou pray to him, and he do not answer thy petition immediately, urge that it is part of his covenant, which he hath confirmed by an oath, and be assured if thou seek and be earnest with him, he will teach thee so to know God, that thou shalt love him with all thy soul, and with all thy strength.

As a *King*, he rules us. If thou findest thyself subject to unruly affections, which thou canst not master, it is a part of his kingly office to set up his own government in thy heart, to put his law into thy mind, and to write it in thy inward parts, that so thou mayest be indeed subject to the kingdom of Christ. To keep his people in peace, is also a part of his kingly office. His kingdom is spiritual, and therefore the main work of it is to give us *inward* peace and joy. You may have troubles in the world; it is the ordinary portion of the children of God: we are, therefore, not so much to expect outward peace; but God promiseth inward peace and joy: when you want it, ask for it; it is a part of God's covenant to give it. Go and beseech him to enrich your hearts with those riches that belong to salvation, and he will surely do it. To give us victory over our enemies, is the third part of Christ's kingly office; and that which was promised to Abraham, when he renewed his covenant, upon the offering up of his son; "Thou shalt possess the gates of thine enemies." This is the great promise that God hath made to us, that *being delivered out of the hands of all our enemies, we may serve him in righteousness and holiness before him all the days of our life*. And we may confidently plead this covenant with God, when we wrestle with Satan, or any temptation. And we may also plead his promise that we shall overcome our outward enemies, so far as will be good for us, and so far as God sees it meet.

But there is one main branch of this covenant that is general to all the three particulars, and that is, God's giving his *Spirit*. This pouring out of the Spirit upon us, is that which comprehends the life of all the other three, and which enables us to do all the rest; which makes even us kings, and priests, and prophets ourselves, in a subordinate sense, even as Christ himself was appointed

nointed with the Spirit, and that without measure, that he might be the supreme Prophet, Priest, and King of his Church.

And here let us consider how great a mercy it is that God should be willing to enter into covenant with us, and thereby to make himself a debtor to us. He is in heaven, and we are on earth; He is the glorious Jehovah, we dust and ashes. He the Creator, and we but creatures; and yet he is willing to enter into covenant with us. This should teach us to magnify the mercy of God, and to be ready to say, as David did, "What am I, what is my father's house, that I should be raised hitherto, that I should enter into covenant with the great God!"

But consider we, in the next place, what is the *condition* of this Covenant of Grace on man's part. The condition is *faith*. If you ask why Faith is the condition of this covenant; I answer,

Because Faith brings with it sanctification, and holiness of life. It draws with it all other graces after this manner. He that believes God, loves him; he that loves him must needs be full of good works. Besides, he that believes him, when God shall say to him, "I am thy exceeding great reward, see thou keep close to me, have an eye upon me, and walk with me from day to day," will be ready to do it. When God called Abraham from his father's house, and from his kindred, he was ready to leave them; whatsoever God bid him do, he was willing to do it; he preferred God before his own ease, before his own profit, before his only son, whom he loved. Let any man believe as Abraham did, and of necessity his faith will produce good works. So then, faith is the condition of the covenant, because it is the ground of perfection and upright walking with God.

The last thing I proposed to shew was, how a man may know whether he be within the covenant or not. The Scripture saith, *Abraham believed God, and therefore God reckoned him as righteous*: and so, if thou believe in the Lord Jesus Christ, it is certain thou art within the covenant of grace.

But whosoever, truly believeth in Christ is *engrafted into him*; and whosoever is *in Christ*, hath received the Spirit of Christ; and if a man have not received the Spirit of Christ, he is not in him. Therefore, that you may know whether you have the Spirit, I will recommend two places of Scripture to your consideration: one is Rom. viii. 15, "You have not received the Spirit of bondage again unto fear, but the Spirit of adoption, whereby you cry, Abba, Father; the same Spirit beareth witness with our spirits that we are the sons of God:" The other, 1 John v. 8, "There are three that bear record on earth, the spirit, the water, and the blood, and these three agree in one."

The spirit of bondage of necessity must go before: so that if you never had the spirit of bondage, certainly you never had the



Spirit of Adoption. Though the spirit of bondage is not just alike in all, some have it in a greater, some in a less degree: but all (who are brought into the covenant of grace) must have it more or less.

Now three things follow this spirit of bondage: the testimony of the *blood*, of the *water*, and of our own *spirits*. First, the testimony of the blood. When the spirit of bondage makes a man fear, it shews him that he is empty of all righteousness. It pulls away all his other props and stays from him; it leaves him in such a case, that he sees nothing in the world that can save him, but the blood of Christ: when a man sees this, he takes fast hold of that; he will not let it go for any thing. And then a man can say, "I know I have taken and applied the blood of Christ; I rest upon it; I believe that my sins are forgiven; I grasp, I receive it," this is the testimony of the blood.

But the Lord comes not by blood only, but by water also; that is, by *sanctification*; he sends the Spirit of sanctification, that cleanseth and washeth his servants; that washeth away, not only the outward filthiness, but the *evil nature*. There is not one faculty in the soul, not one part of the conversation, but it is rinsed in this water, and then when a man comes to find that he is purified, and that by Christ's Spirit, and that his conscience is cleansed from dead works; this is the second testimony.

Now follows the testimony of our own spirits, which gathers conclusions from both these, and saith thus: "Seeing I have received the Blood, and seeing I have been enabled by Christ's Spirit, to purify myself, I conclude I am a partaker of the covenant."

But some may say, This testimony of a man's own spirit may deceive him. I answer, it cannot; because though it be called the testimony of our own spirit, yet it is a spirit enlightened, and sanctified by the Spirit of Christ.

But above all these, is the testimony of God's Spirit. When a man hath put to his seal that God is true, then the Lord seals him again with the Spirit of Promise; that is, the Lord sends the Spirit into his heart, and assures him, that he hath received him to mercy. You will say, "What is the Witness of the Spirit?" It is a thing that we cannot express. It is a certain divine expression of light, a certain inexpressible assurance, that we are the sons of God; a certain manifestation that God hath received us, and put away our sins; I say, it is such a thing as none know, but they that have it. Beloved, this is the testimony of the Spirit. Indeed you must remember this, to distinguish it from all delusions. It comes with the *water* and the *blood*; and, therefore, if any man have only flashes of light and joy, but not the things that go before this testimony, he may take it for granted he has it not, and that if he think he has it, he is in a delusion: so, likewise,

likewise, if he have not the consequence of it; which is, the spirit of prayer. To conclude all; he that hath the Witness of the Spirit, is able to cry, *Abba, Father*. If any man think he hath any assurance of being in a good state, and yet is not able to pray, he is deceived; for it is the property of the Spirit to make a man cry to God, and call him Father.

You will say, "Is this such a matter? Every man can pray." Beloved, the Spirit of prayer is another thing than the world imagines it to be; he that hath this Spirit, is mighty in prayer; he is able to wrestle with God, as Jacob did, who, by the Spirit of adoption, had *power with God*: he is able to prevail with the Lord; and why? because he can speak to him as to a Father; he can continue in prayer, and watch thereunto with all perseverance; he can speak to him, as to one he is well acquainted with; he can cry *Abba, Father*, that is, he can pray with fervency and confidence; and there is no man in the world that is able to do it, without the Spirit of God.

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THE TRUTH OF GOD DEFENDED.

REVIEW of MR. WALKER'S ADDRESS to the Methodist Societies in Ireland.

[Continued from page 24.]

THE next evil which Mr. Walker has observed among the Methodists is, "an *idolatrous* attachment to men, and submission to human authority in matters of religion." We can easily conceive that a man who is "every thing thing by turns, and nothing long," will find some solace or imaginary justification of his own conduct, in exclaiming against submission to human authority in religious matters. "Call no man your father upon earth," says Mr. Walker, quoting our Lord's words in Matt. xxiii, "neither be ye called masters." He then adds, "*I do think* that the Methodist Society has *awfully* forgotten this rule." What is the rule? we ask. Mr. Walker either does not understand it, or misrepresents it. Will he say that Christ meant, "Acknowledge no authority in matters of religion.—Submit to no person in any circumstance relative to public worship, or the way in which decency and order are to be preserved in it?" The Jews usually stiled their Rabbies, *Fathers*, or *Masters*, and believed implicitly every thing which they affirmed. Christians are to call no man Father or Master in the sense of the Jewish Rabbies; but they are not prohibited from acknowledging their fathers in Christ, or those who preach the gospel unto them, and have been the means of bringing them to the knowledge of God in

in Christ Jesus. "Though ye have ten thousand instructors in Christ, yet have ye not many fathers; for in Christ Jesus I have begotten you through the gospel," I Cor. iv. 15. Mr. Walker argues, like many other persons who have taken up arms against the Church, that because Christ said, "Be ye not called Rabbi," (in imitation of the Jews) therefore, all authority in the Christian Church ought to be resisted. Some obedience is certainly due to "those who have the rule over us, who have spoken to us the word of God," Heb. xiii. 7. "Obey them that have the rule over you, and submit yourselves, for they watch for your souls, as they that must give an account," Heb. xiii. 17.

Mr. Walker, in the true spirit of Jacobinism in religion, condemns the Methodists for submission to human authority: but the Methodists in Ireland, enjoying perfect liberty of conscience, thanks be to God and to our Government, ask, What does Mr. Walker mean? His accusation of *idolatrious* attachment to men also equally surprises them. His folly, or ignorance on this subject, reminds us that the Papists charged the Waldenses with worshipping their *Barbs* or Pastors, and that Albert de Capitaneis tortured them, in order to make them confess their idolatrous attachment to men; but he tortured them in vain. The Methodists had probably as great a regard for Mr. Wesley and Mr. Fletcher while living, and have as great a regard for the Preachers who now labour amongst them, as the pious and persecuted Waldenses had for their *Barbs* or Preachers; but if Mr. Walker could step into the chair of Albert de Capitaneis, and torture the Methodists, he would not be able to extract any confession of idolatry from them. The charge of *idolatry* against the Methodists, is false and ridiculous; and Mr. Walker knew that it was so at the time when he made it. He, however, pretends to lament the attachment of the Methodists to Mr. Wesley and Mr. Fletcher, and he tells us, that *he thinks* the Methodist Society "has set them up in the place of Christ." Now we must tell him plainly that *we think*, nay, we are sure it is impossible that he can *think* any such thing, or *believe* any such falsity, if he be in his senses. But Mr. W. has a most ingenious way of proving that the Methodists do set up Mr. Wesley and Mr. Fletcher in the place of Christ. "The more any of you," says he, are shocked or offended at this observation, as derogatory to their character, the more is the justice of the observation evinced." The substance of this most curious logic is this, The more any man is shocked by a false charge which is made against him, the stronger is the proof of his guilt! But we do not think that the Methodists will be much shocked by Mr. Walker's observations, and, therefore, according to his own reasoning, he ought to admit it as a proof of their innocence.

In this one page (the 7th) of Mr. Walker's Address, we have such a farrago of fictions as we have seldom witnessed. "Are not their writings" (the writings of Mr. Wesley and Mr. Fletcher) "treated by you as paramount to the Scriptures?" We answer, No such thing, and we are sure that Mr. Walker knows they are not. "Is it the Scriptures you put into the hands of those whom you have made converts to Methodism?" We answer, the first direction which the Methodists give to any man, who desires to save his soul is, "Search the Scriptures;" and if he have not a Bible, they will lend him or give him one. "No, you send them, for the *most part*, to Fletcher's Checks." For the most part we send them to no such thing. If their minds have been poisoned by *Sandimanian* Calvinism, and they fear that they have been reprobated from all eternity, the Methodists may probably send them to Mr. Fletcher's Checks, as a very proper antidote to such poison. If Mr. Walker have not read those Checks very lately, we are sorry for it, as they might have been of great use to him. "If they be directed to the Scriptures at all, they must read them, accompanied by Mr. Wesley's Notes, for fear they should imbibe from the Scriptures any thing contrary to Methodism." This is equally untrue, with many more of Mr. Walker's assertions. There are thousands of persons in the Methodist societies, at this moment, who never saw Mr. Wesley's Notes on the Scriptures. We are sorry that not one person in ten, in the Methodist societies, can afford to buy Mr. Wesley's Notes on the Scriptures, or Mr. Fletcher's Checks to Antinomianism. If the poor Methodists can spare six-pence *per month* for the purchase of the *Methodist Magazine*, it is all they can do; and in the Magazine we must endeavour to guard them against Mr. Walker's delusions. "This is the way to make Methodists." Mr. Walker is grossly mistaken again. He does not yet know how to make Methodists. He is ignorant that God only can make them, by the saving operations of his Grace and Spirit. "It is the way to inflame their minds against the persons whom Mr. Wesley and Mr. Fletcher opposed." The mistaken pious persons whom Mr. Wesley and Mr. Fletcher opposed, are all gone to heaven, or are on their way thither, and the present Methodists, so far from being inflamed against them, are praying that they may meet them at God's right-hand. Some few of those persons, who are yet left on earth, we know, are preaching the gospel to every creature within the reach of their voice, and say little on the peculiarities of Calvinism, which Mr. Walker calls the "truths of God;" but which the Methodists call the errors of John Calvin.

Mr. Walker says, "Ask yourselves, brethren, *how many* of your present opinions have you adopted from a serious, diligent,

and humble examination of the Scriptures, in the spirit of prayer," &c. We answer, all of them, and we know that Mr. Walker cannot prove the contrary. We do not know any denomination of Christians who read the word of God more diligently, or pray more constantly than the Methodists. But some of them read the writings of Mr. Wesley and Mr. Fletcher, as well as the Bible, and this is the crime which Mr. Walker knows not how to forgive.

"The root of this evil lies deep," says Mr. Walker, and then he reverts to the old subject of *submission*, and descants on the submission of the Methodist societies to certain rules as a great evil, and laments that Mr. Wesley's authority has not died with him, and would persuade the Methodists, contrary to their senses, that they are in a dreadful state of bondage to the authority of man. The Methodists, in fact, are all as free as Mr. Walker; with this difference, that they have voluntarily united in Christian fellowship with each other, and are walking by the rule of God's word, while Mr. Walker is tossed about with vain babblings, and with every wind of doctrine which may chance to blow upon his wild imagination.

Mr. Walker then says, "Judge how far a Christian is warranted, by Scripture, in becoming a member of any society upon such terms of *absolute submission* to the authority of a man—even to the best and wisest of men." Page 9.

All that Mr. Walker has said on this subject of *absolute submission*, is founded in fiction. Mr. Wesley never required absolute submission from any man, nor did any man, who entered into the Methodist societies, ever promise it. We wish that Mr. Walker had determined on *absolute submission* to truth, before he began to write, and then his Address would have been much shorter than it is.

"Nor has Mr. Wesley's authority died with him," says Mr. Walker, "and other persons maintain the same dominion over the Methodists."\* We will tell Mr. Walker a truth which he is

\* Since we began our Observations on Mr. Walker's Address, we have seen a printed Letter in answer to it, by Alexander Knox, Esq. M. R. I. A. Mr. Knox has known the Methodists from his childhood, and was once in connexion with them. His character of Mr. Wesley will be gratifying to many of our readers.

"I had not the pleasure," says Mr. Knox, "of being personally acquainted with Mr. Fletcher, but I knew Mr. Wesley well; and I shall always reflect with pleasure on having enjoyed so valuable and so delightful an advantage. You have been very truly informed that 'he was most amiable in his manners and winning in his address;' for never was the exquisite urbanity of the Apostle of the Gentiles more perfectly exhibited, in a Christian of later days, than in John Wesley. Never shall I see, in this lower world, St. Paul's sweet portraiture of Charity more vividly realized in all its blessed features, than in that charming old man. You certainly are not wrong in supposing that the traits of character you mention contributed to what you call his 'overgrown influence.' For dead as he was, in view of all men,

is yet ignorant of: The *authority*, or dominion, which preserves the Methodists in union with each other, is the love of God, the love of each other, and the love of all men, shed abroad in their hearts by the Holy Ghost given unto them. But for what purpose does Mr. Walker write? Why, truly, that he himself may direct the Methodists, and have dominion over their faith, and that they may submit to *his* authority; although we must certainly do him the justice to say, that he does not directly propose himself as an example in faith, in purity, as among the Methodists who best know him, there might possibly be a little hesitation to follow him. Mr. Walker may say that this is illiberal. What has the *argumentum ad hominem*, or a reference to his principles or conduct to do in this case? Why truly very little, only if the Methodists are not allowed to make use of this argument, while Mr. Walker deals in it, in every page, they do not stand on even ground with him.

With an air of much consequence Mr. Walker says, "*Do I not see the principle of them (the meetings of the Methodists) sanctioned by the highest authority among you in the return made by your leaders of the specific numbers who were convinced, who were justified, who were sanctified at the several places at which they preached?*" Alas! how is the mighty fallen. We believe that some of the Methodists, in Dublin, remember the time when sinners were *convinced of sin, and justified, yea,*

to every selfish motive, and not accounting even his life dear unto him, so that he might finish his course with joy, the wishes of such a man, propounded with so gracious an energy, could not but have the force of laws, wherever there was either good nature or modesty in his society. But did he over-value this influence? No more, except for the most benignant of purposes, than he valued the earth he trod upon. Nay, I am certain, that so thoroughly was he detached in heart, from the power he possessed, that nothing but a sense of indispensable duty could have engaged him to hold it. Gladly would he have spent his last days in that quiet retirement, which he was so well fitted both to enjoy and to embellish; and for which, to the last, he never lost his taste. But it was his holy determination not to take rest until he should arrive at that 'rest which remaineth for the people of God.'

"My feelings toward Mr. Wesley were not merely those of high veneration, but of sincere friendship and grateful affection. But what produced those feelings in me? Certainly my knowledge of his transcendent worth, and my actual experience of his disinterested goodness. During years of almost hopeless affliction, he was my tender and constant comforter; writing the wisest and the gentlest letters to me, in the midst of his multitudinous avocations; and in the true spirit of him who wept at the grave of Lazarus, often postponing concerns of far more plausible importance, in order to infuse some little comfort into the languishing bosom of one absent friend. But did I obtain his friendship by flattering his peculiarities? On the contrary, I have remonstrated to him on what I conceived erroneous in his proceedings, with a freedom and plainness, which, in such circumstances as his were, nothing but a heart mortified to pride, and softened by christian love, could have borne with patience. Yet he bore with me, not only patiently, but humbly, proving that he had truly learned of him 'who was meek and lowly in heart.'—

Mr. Knox's Letter to Walker.

yea, and it may be *sanctified* also, under the preaching of the gospel by Mr. Walker. True it is, *If that light which is in you become darkness, how great is that darkness!* But Mr. Walker can now explain the greatest Gospel blessings into "sudden feelings of terror—feelings of joy," and then call the whole "a quagmire of blasphemous absurdity."

"You hold, indeed, *scriptural* and important phrases," says Mr. Walker to the Methodists, "but they appear quite different things from what I discover in the Scripture." If, however, they are *scriptural* phrases, they are not *different* things or phrases, but the same which Mr. Walker may discover in the Scripture. Mr. Walker should write a little more correctly; and he should have explained what he means by *holding phrases*. Good Mr. Hervey said, and the Methodists have always said, "We are not solicitous as to any particular set of *phrases*. Only let men be humbled as repenting criminals at Christ's feet; let them rely as devoted pensioners on his merits, and they are undoubtedly in the way to a blissful immortality." Mr. Walker tells us that the terms Faith, Grace, Justification, Sanctification, &c. are in frequent use among the Methodists, but they *seem* all perverted to sanction a system of *human feelings*. What *seems* a perversion to Mr. Walker, may seem directly the contrary to other people. We would ask Mr. Walker whether there is no *human feeling* in that faith which a man possesses who believes with his heart unto righteousness? Whether a man has no *human feeling* of that salvation from sin, which is effected by the grace of God? To ask whether there can be a *sense* of justification, or the forgiveness of sin without *human feeling*, would be a contradiction in terms. But we suspect that Mr. Walker has refined and sophisticated till he can scarcely admit a *sense*, or *consciousness*, or *feeling* of any thing. Scepticism, with regard to the truth of religious feeling, in men who once felt the powers of the world to come, is often nearer to universal scepticism than many people imagine; and we should not be surprised to hear Mr. Walker say, at last, with David Hume, "In all the incidents of life we ought to preserve our scepticism. If we believe that fire warms, or water refreshes, its only because it costs us too much pains to think otherwise."

Among other observations, Mr. Walker says, "that he can see no divine power in the *mechanical groan*;" and if it be merely mechanical, he is certainly right. But how does he know that it is not the groan of a repenting sinner whose groaning is not hidden from God, Psal. xxxviii. 9. Neither can Mr. Walker see any divine power in the periodical *Amen*. That may be true also, but it may be true, nevertheless, that the persons who repeat the periodical *Amen* in the Church, as well as in the Methodist

Chapels, may be conscious of Divine Power, or of the influence of God's Spirit, altho' Mr. Walker *sees* nothing of the matter. We have heard people in the Church cry out twenty times successively, "We beseech thee to hear us good Lord;" and at last they have come to, "Lord, have mercy upon us,—Christ have mercy upon us,—Lord have mercy upon us." And if the Methodists in every place cry to God in the same way, Mr. Walker has no authority from the Scriptures to condemn them. But when did Mr. Walker see any of the Assemblies in which persons were "going about among the people, urging them to cry out till their nerves were wrought upon to screeching?" &c.

(To be continued.)

*To the Editor of the Methodist Magazine.*

**I**N a "Review of Genuine Methodism Acquitted, &c." which appeared in your Magazine for November last, the Writer, whose candour deserves my warmest acknowledgment, has noticed what he esteems "a mistake" into which, in his opinion, "the Author has fallen, on the Witness of the Spirit. The passage to which we advert," he says, "is, 'The Spirit of God may witness to our spirits, that God adopts us as his children, *before* we are born again, and that we *may be* born again.'"

To attempt a vindication of the form of this sentence would be vain; because the manner in which it is expressed is ambiguous. But that which is intended by it, and which is the most easy and natural interpretation of it, viz. that our reception of the Spirit of adoption is the immediate *consequence* of our adoption; and the renovation of our hearts in love, the immediate *fruit* of his testimony,—is a very important branch of Christian and Methodist doctrine, and ought not lightly to be given up to those who, by denying it, would prove that a man may be a christian in the proper sense of the word, without the testimony of the Spirit that he is a child of God.

From the manner in which the Author of the "Review" has spoken on this subject, it appears, either that *he* confounds adoption with regeneration, or that he supposes *me* to confound them. I must confess, that, to me, they seem to differ as much as the *favour* of God differs from his *image*; or *God's love to us* from *our love to him*. I would, therefore, say, "The former changes our outward *relation* to God, so that of *enemies*, we become *children*. By the latter, our inmost souls are changed, so that of *sinners* we become *saints*." Wesley's Sermons, Vol. II. p. 43. 4th Edition.



Now, though there be the closest connection between these, so that there is no moment in which it can be said, any man is a child of God, but has not yet received the Spirit of Adoption; or that he has received the Spirit of Adoption, but is not yet a new creature; yet does one of them, in the order of operation, precede the other, as the cause precedes the effect, so that no man is fully regenerated till he has first received the Spirit of Adoption, nor does any man receive that Spirit till he is first adopted as a child of God. "God sent forth his Son," saith St. Paul, "that we might receive the *adoption of sons*. And because ye are sons, God hath sent forth the *Spirit of his Son* into your hearts, crying, Abba, Father," Gal. iv. 4—6. This passage is so plain and apposite, that no comment is necessary to prove from it, either that adoption precedes the gift of the Spirit of Adoption, or that our reception of that gift precedes our calling God, "Father," with the tempers of dutiful children. In conformity with this passage, the gift of the Spirit is uniformly represented as the cause of our regeneration. "Except a man be *baptized of the Spirit*, he cannot enter into the kingdom of God," John iii. 5.

But lest I should seem to contend about words, give me leave, Sir, to express my meaning in the language of Mr. John Wesley:

"We must love God before we can be holy at all; this being the root of all holiness. Now we cannot love God, till we know he loves us. 'We love him, because he first loved us!' And we cannot know his pardoning love to us, till his Spirit witnesses it to our spirit. Therefore, *this testimony of his Spirit must precede the love of God and all holiness.*

"Then, and not till then, when the Spirit of God beareth that witness to our spirit, 'God hath loved thee, and given his own Son to be the propitiation for thy sins; the Son of God hath loved thee, and *hath washed thee from thy sins in his blood*;' 'We love God, because he *first* loved us,' and for his sake we love our brother also." Wesley's Sermons, Vol. I. p. 144, 145.

"And here properly comes in, to confirm this scriptural doctrine, the experience of the children of God: the experience not of two or three, not of a few, but of a great multitude which no man can number. It has been confirmed, both in this and in all ages by a *cloud* of living and dying witnesses. It is confirmed by *your* experience and *mine*. The Spirit itself bore witness to my spirit, that I was a child of God, gave me an *evidence* hereof, and I immediately cried, *Abba, Father!* And this I did, *before* I reflected on, or was conscious of any fruit of the Spirit. 'It was from this testimony received, that love, joy, peace, and the whole fruit of the Spirit flowed.' First, I heard,

‘Thy sins are forgiven! Accepted thou art:  
I listened, and heaven Sprung up in my heart.’”

Wesley’s Sermons, Vol. I. p. 159.

Trusting that the experience of many of your readers may be, with propriety, added to that of Mr. W. and the cloud of witnesses cotemporary with him, I assure you that I am, Dear Sir,

ROCHDALE,

Your’s, &c. in Christ Jesus,

OCT. 27, 1807.

E. HARE.

THE WORD OF GOD ILLUSTRATED.

**M**ANY nice observations have been made on the titles of the Psalms, but attended with the greatest *uncertainty*. Later Eastern customs, respecting the titles of books and poems, may perhaps give a little more *determinateness* to these matters; but *great* precision and positiveness must not be expected. D’Herbelot tells us, that a Persian metaphysical and mystic poem was called *The Rose-bush*. A collection of moral essays *The Garden of Anemones*. Another Eastern book *The Lion of the Forest*. A poem, written by a Mahometan in praise of his Arabian Prophet, *The Bright Star*. Other titles mentioned by him are as odd. The ancient Jewish taste may reasonably be supposed to have been of the same kind. Agreeable to which is the explanation some *learned men* have given of David’s commanding the *Bow* to be taught the children of Israel, 2 Sam. i. 18, which they apprehended did not relate to the use of *that weapon* in war, but to the *hymn* which he composed on the occasion of the death of Saul and Jonathan, and from which he entitled this elegy, as they think, *The Bow*. The 22d Psalm might, in like manner, be called, *The Hind of the Morning*: the 56th, *The Dove dumb in distant places*; the 60th, *The Lily of the Testimony*, the 80th, *The Lilies of the Testimony*, in the plural; and the 45th simply, *The Lilies*.

It is sufficiently evident, I should think, that these terms do not denote certain musical instruments: for if they did, why do the more common names of the *timbrel*, the *harp*, the *psaltery*, and the *trumpet*, with which Psalms were sung, (Ps. lxxxi. 2, 3,) never appear in those titles?

If it be supposed that they signify certain tunes, it ought not, however, to be imagined that these tunes are so called, from their bearing some resemblance to the noises made by the things mentioned in the titles, for *Lilies* are silent. Nor doth the 56th Psalm, speak of the *Mourning* of the Dove, but of its *Dumbness*. If they signify *tunes* at all, they must signify the tunes to which  
such

such songs or hymns were sung, as were distinguished by these names: and so the enquiry will terminate in this point, whether the Psalms, to which these titles are affixed, were called by these names; or whether they were some *other* Psalms or Songs to the tune of which *these* were to be sung. But as we do not find the *Bow* referred to, nor the same name twice made use of, so far as *our lights reach*, it should seem *most probable* that these are the names of *those very Psalms* to which they are prefixed.

The 42d Psalm, it may be thought, might very well be entitled *the Hind of the Morning*, because *as that panted after water-brooks, so panted the soul of the Psalmist after God*; but the 22d Psalm, it is certain, might equally well be distinguished by this title, *Dogs have compassed me: the assembly of the wicked have inclosed me:*\* and as the Psalmist did, in the 42d Psalm, rather choose to compare himself to an *hart* than an *hind*, the 22d Psalm much better answers this title, in which he speaks of his hunted soul in the *feminine* gender, "Deliver my soul from the sword, my darling" (which, in the original, is feminine) "from the power of the dog."

Every one that reflects on the circumstances of David, at the time to which the 56th Psalm refers, and considers the oriental taste, will not wonder to see that Psalm intitled, *The Dove dumb in distant places*; nor are *Lilies* more improper to be made the title of other Psalms, with proper distinctions, than a *Garden of Anemones* to be the name of a collection of moral discourses.

*Harmer's Observations.*

## THE WORKS OF GOD DISPLAYED.

### *Of Metals, Minerals, and other Fossils.*

*Continued from page 28.*

**WE** intimated in our last, that some have supposed *Antimony* to be a general seed of Metals, and we promised to give some account of it in this Number. We must observe, then, that this is a Fossil of a very peculiar nature, a kind of undetermined metallic substance, mixed with stony and sulphureous particles, so that it is hard to reduce it to any class. It is found in different parts of Europe, as Bohemia, Saxony, Transylvania, Hungary, France, and England, in mines of all metals, but chiefly in silver or lead mines. That in gold mines is counted best. It is also found

\* The huntings of the Eastern people, according to Dr. Shaw, are managed by assembling great numbers of people, and inclosing the creatures they hunt.

found in mines by itself, intermixed with earth and stony matter. It lies in clods of several sizes, nearly resembling black-lead, stains the hands, and is full of long, shining, needle-like threads, brittle as glass, hard, and considerably heavy. It melts in the fire, though with some difficulty.

Antimony is the *Stibium* of the Ancients; by the Greeks called *στίβιον*. The reason of its modern denomination, *Antimony*, is usually referred to Basil Valentine, a German monk, who, as the tradition relates, having thrown some of it to the hogs, observed, that, after purging them violently, they immediately grew fat upon it. This made him think, that, by giving his fellow monks a like dose, they would be the better for it. The experiment, however, succeeded so ill, that they all died of it; and the medicine thenceforward was called *antimony*, q. d. *antimonk*.

USES. Antimony, at first, was of service only in the composition of paint. Scripture describes it to us as a sort of paint, with which the women blackened their eye-brows. Jezebel, understanding that Jehu was to enter Samaria, painted her eyes with antimony; or, according to the Hebrew, "put her eyes in antimony." As large black eyes were thought the finest, they of both sexes, who were careful of their beauty, rubbed their eyes, eyelids, and round the eyes, with a needle dipped in a box of paint made of antimony with a design of blackening them. At this day the women of Syria, Arabia, and Babylonia, anoint and blacken themselves about the eyes, and both men and women frequently put black upon their eyes in the desert to preserve them from the heat of the sun and the piercing of its rays. Mr. Darvieux tells us that the Arabian women border their eyes with a black colour made of tatty, which the Arabians call *rebel*. They draw a line of this kind of blacking without the corner of their eyes, to make them appear larger. Isaiah, in his enumeration of the several ornaments belonging to the daughters of Sion, has not forgot the needles which they made use of in painting their eyes and eyelids. Nor has the practice escaped the lash of Juvenal:

Ille supercilium madida fuligine tinctum  
Obliqua producit acu, pingitque trementes  
Attollens oculos.

Ezekiel, discovering the irregularities of the Jewish nation under the idea of a debauched woman, says, that she bathed and perfumed herself, and that she anointed her eyes with antimony. Job shews sufficiently how much antimony was in esteem, by calling one of his daughters a vessel of antimony, or a box to put paint in, *cornu stibii*. The author of the book of Enoch says, that before the Deluge the angel Azleel taught young women the art

of painting themselves. Tertullian and St. Cyprian have declaimed very warmly against this custom of painting their eyes and eyebrows, which was much practised in Africa even by the men: *Inunge oculos tuos non sibi diaboli, sed collyrio Christi,\** says St. Cyprian. Pliny, speaking of the Roman Ladies, says, that they painted their very eyes: *Tanta est decoris affectatio, ut tingantur oculi quoque.†* Sardanapalus painted his eyes and eyebrows. Josephus reproaches the seditious with the same, who assumed the name of zealots, and made themselves masters of the temple of Jerusalem.

*Its modern uses in our next.*



### The PROVIDENCE of GOD ASSERTED.

*To the Editor of the Methodist Magazine.*

Dear Sir,

“GOD, who at sundry times, and in divers manners, spake in time past unto the fathers by the prophets,” and who “hath in these last days spoken unto us by his Son,” hath also in various ages of the church, and amongst different denominations of Christians, been pleased to manifest extraordinary light and direction upon particular occasions; especially to some of his faithful servants, who have cultivated divine fellowship with the Father of their spirits. These manifestations have probably been intended not merely to confirm the faith of his people, but to stop the mouths of gainsayers, and to convince unbelievers.

As authentic accounts of extraordinary providential occurrences cannot fail to do good, I send, for the benefit of your readers, the following article which is well authenticated in the records of the Society of Friends, or People commonly called Quakers.

I am, dear Sir,

Your affectionate Servant,

London, Dec. 9, 1807.

J. B.

In the time of the American War an encampment of about 500 men were stationed near the dwelling of David Sands in North America. During their stay, D. S. and Wife became very uneasy, particularly his wife, who felt a presentiment that some trial was approaching. In a short time afterwards, she was alarmed by a noise she heard in the house after they were gone to bed, which her husband apprehended might be only the wind rustling among the trees: In a few minutes they were more certain by finding

\* Anoint thine eyes, not with the Devil's antimony, (paint) but with Christ's eye-salve.

† Such is their affectation of beauty, that their eyes also are painted.

finding some persons near their room and distinctly hearing them say, "Some of the family are awake, we will shoot them." In this alarming situation personal safety seemed the first object, and they soon determined to attempt an escape, which was the more easily effected by their chamber being on the first floor. In getting out through the window, one of the company, stationed to keep guard on the outside, discharged a piece at them, the ball of which grazed the forehead of D. Sands, however they escaped, but with very thin cloathing; and as it was a very cold night, and they remained in the open air till break of day, these circumstances, together with their painful anxiety, rendered it a most suffering time. When they returned to their dwelling, they found it plundered of all the cash, about £50, most of their bedding, and much of their furniture. A servant and two children, who were sleeping in another part of the house, were not disturbed. After considering what was best to be done, David found his mind most easy in determining to go to the encampment. On his arrival, he saw several officers conversing together, who said to him, "Mr. Sands, we have heard of the depredation committed at your house, and desire to know what you think can be done to discover the offenders." After some solid consideration he informed them, he had on the road felt a belief that if the men were drawn up rank and file about fifty in a company, he might be able, (if he followed the best direction,) in passing through them to detect those concerned in the robbery. The officers wondered at his proposal, thinking it very improbable he should discover them in such a manner without any outward knowledge of the persons. But they complied, and gave the necessary orders. On passing down the first rank he made a stop near the bottom, but went on to the next, when he soon made a stand at one of the men, and, looking him full in the face, said to him, "Where wast thou last night?" He answered: "Keeping guard, Sir, and a very cold night it was." "Didst thou find it so when at my house?" replied David; at which the man trembled much and shewed evident signs of guilt, on which he was ordered out of the ranks, and in like manner four others were discovered. Then he went to a young officer, whom he asked how he came to aid and accompany his men in pillaging his house? He positively denied the charge, but D. S. further interrogated him by saying, "Let me feel thy heart and see if that do not accuse thee." On putting his hand to it, it throbb'd up to his neck, and so loud, that David Sands called to the other officers to come and see and hear how it accused the officer. He was therefore considered to be guilty. Two others, which made eight concerned, deserted before the search commenced, and which accounted for the stop he made in the first rank. The officers now desired to know what could be done for him? He said he should like to

have his furniture, bedding, &c. returned, as he wanted his bedding in particular; on which they brought the greatest part with half the money, assuring him the rest was lost. They were brought to trial before the civil power, but as David declined appearing at the stated time, they were of course acquitted; but this not exempting them from the trial by martial law, and their guilt appearing beyond a doubt, the officers had them bound together and taken to D. Sand's house, informing him their lives were at his mercy, and he was to determine their sentence; upon which he gave them suitable advice and then forgave them, and as they were weary with long travelling he ordered them comfortable refreshment. At this time his wife, observing one of the men, said, "Thou art he that shot at us." Her husband made answer, "He has been told of it before." David Sands was informed the officer could not be pardoned, as the punishment of such a crime was death to him who should have been an example to his men. But David, being very solicitous to preserve his life, asked if nothing could be done to release him from that punishment? They informed him there was but one way, which was for him to desert the regiment, which was permitted. They likewise said some punishment must be inflicted upon some of the men to deter others from the like practices. Therefore some of them underwent a slight flogging.

Several years after this occurrence, D. Sands was travelling upon a religious visit, and after appointing a public meeting, a person came up to him and begged his pardon. He was indeed going to kneel upon his knees, but David prevented him, saying, he thought he was not the person he meant, as he had no knowledge of him. But the man confessed he was one of those concerned in pillaging David's house, and was one of the two who deserted to avoid discovery, and that he had not been easy in his mind since, but hoped he should meet with his forgiveness. D. S. told him, it was out of his power to forgive sins, but he hoped the Almighty would forgive him, as he had long done. The man informed him the other person was at a short distance off, who came to David attired as a Friend, asking his excuse and confessing his crime, desiring him at the same time, as a confirmation of his entire forgiveness, to go with him to his house, telling him he had married a young woman of the society, but said he had not had true peace of mind since they had done him that injury. David consented to go, and found it as he had said, his wife being reinstated in the society, and himself on the point of being received as a member.

## The GRACE of GOD MANIFESTED,

In an Account of Mrs. HANNAH MARSDEN.

**H**ANNAH MARSDEN was born January 1736. She was the daughter of Mr. John Buxton of Chelmorton, near Buxton in Derbyshire, a respectable farmer, and a dissenter, moral in his own conduct, and attentive to religious duties in his family.

Amongst her ancestors she could enumerate several who had been eminent in their day for piety and learning. Her grandfather, Mr. John Buxton, was a Non-conformist, and when, in 1662, upwards of 2000 of the best and most learned of the clergy were forced from their churches by the Act of Uniformity, was one of those who gladly invited them to preach in his house. The first who preached in it was the ejected minister of Glossop, the Rev. William Bagshaw, remembered still in Derbyshire by the name of the "*Apostle of the Peak*."\*

But as Mr. Bagshaw's labours in the village were only occasional, Mr. Buxton usually attended the ministry of the Rev. Roger Wilson

\* "The fatal *Bartholomew-day*, suspended Mr. Bagshaw's labours, for a season; but being persuaded that no power on earth could cancel his authority and disannul his obligation to preach the gospel, he preached privately in his own house, and elsewhere on the Lord's day nights; and to some few every Tuesday. Afterwards, when the liberty of the Dissenters had been established by law, he laboured more abundantly than ever. It is amazing to consider the work this good man went through. He preached several times every week, and sometimes every day in the week; after which he usually sat up late in his closet and yet rose early. He usually spent an hour in secret intercourse with God, in the morning, while the rest of the family were in bed. He was a diligent reader, and had no contemptible library; and yet there were few books in it, but what he had read through, and marked with his pencil. He left behind him fifty volumes, written fair with his own hand, on several subjects, some in folio, and many in quarto!

He once parted with his right, of considerable value, to his brother, because he would not contend with him. He was the chief instrument in gathering congregations at Ashford, Middleton, Bradwell, Chelmorton, and Hucklow; beside lectures which he began in several places." (See Calamy's account of ejected Ministers.)

The following anecdote related to me by Mrs. M's brother, is illustrative of Mr. Bagshaw's benevolent endeavours to instruct the Poor, and of his happy success. Going one day to preach at some distance from his own house, he passed by the cottage of an indigent shoemaker, who was sitting at work. He asked him if he would accompany him to the preaching. The poor man replied "I have not time to spare, for I have a wife and family to maintain." The pious minister enquired what he could earn in about an hour and a half? Being informed, he gave it him, and the man went with him. The next time Mr. B. went to preach at the same place, he passed by the cottage without calling, but had not proceeded far, before the shoemaker ran after him. On seeing him, Mr. B. said "What! art thou going? I thought thou couldst not spare time to hear preaching, because thou hadst a wife and family to maintain, and I cannot afford to pay thee every time!" But the poor man's heart had been affected under his word, so that he hastily answered, in his provincial dialect, "You shall never pay me any more. I'll never stay behind again. It was the best money I ever addled (earned)." This holy man of God preached his last sermon from Rom. chap. viii. ver. 31, March 22, 1702, and he fell asleep in Jesus, the first of April following.



son of Wounhill.\* As he was returning one day from church, a circumstance occurred, which was eventually attended with so many blessed effects as to deserve recording.—A violent storm arising on his return home, he was obliged to take shelter in the first house which presented itself. Entering into free conversation with the mother of the family, she candidly told him, that the apprenticeship of a son, who had been bound to a shoe-maker, being expired, she was at a loss to know what to do with him. The benevolent and pious man resolved to assist them; and therefore offered, if the young man, whose name was Thomas Bennet, would be steady, to procure him leather, and provide a room in his own house, for him to work in. This proposal was gratefully accepted, and followed by the happiest consequences, for he became not only a useful and respectable member of civil society, but also a truly serious character. He it was who, by inviting the Methodists to Chelmorton,† was, under God, the instrument of good to the family of his benefactor, since by the introduction of the gospel by the Methodist Preachers into the village, the two grand daughters of Mr. Buxton, Hannah and Dolly, were brought to the knowledge of the truth. Thus did the merciful, most truly obtain mercy, the kindness of the grandfather being more than repaid in the conversion of his children's children. But neither did the blessed effects of this action of benevolence terminate here; for the subject of this memoir was afterwards rendered useful to the descendants of Mr. Bennet. His grandson, Mr. Thomas Lomas, afterwards for many years a respectable steward of the society in Manchester, having settled in that town, became intimately acquainted with Mr. and Mrs. Marsden during their residence there. Designing to visit his friends in Derbyshire, he called one day at Mr. M.'s previous to his setting out on his journey. Conversing with Mrs. M. about divine things, he began anxiously to enquire what he must do to obtain a sense of God's love to his soul? She replied "Believe in Jesus;" and earnestly pressed the necessity and simplicity of faith. This exhortation was made very useful to him, for whilst he was travelling that evening, and reflecting upon what she had said to him, he was enabled to believe that Christ had loved him, and given himself for him, and from thenceforward rejoiced in God his Saviour. Several years afterwards when settled in London, she was rendered useful also to his son Robert, our present book-steward. The painful feelings of his mind under conviction for sin, though he was only about thirteen years of age, having brought him into such extreme debility of body that he was confined to his bed, and his death hourly expected, she was sent for

\* See the Account of Mr. John Marsden.

† Who erected a free school at Prestcliffe in the same county, which is still supported by two estates which he purchased for that purpose.

for to see him, and while she was praying with him, the Lord manifested his love to his soul, and his misery was exchanged for transport. "Thus the mercy of the Lord is from everlasting to everlasting: and his righteousness unto children's children." But to return.

Mrs. H. Marsden, when very young, had serious thoughts about her soul and eternity. Whilst a little girl, she asked her father, "How must I know that I shall go to heaven?" To which he answered, "Thou canst not know in this world; but thou must be a good girl, and God will bless thee." This uncertainty she even then looked upon as exceedingly distressing; and afterwards, the reading of Bunyan's Pilgrim's Progress, produced in her mind a powerful conviction that it was possible to obtain an assurance of her acceptance with God. And although her notions of christian experience were not at that time clear, yet we have reason to believe they had some influence in leading her afterwards to hear the Methodists who preached at the village where she was born, for the first time when she was about sixteen years of age.

It was not long after she had heard them before she joined their society; and an affection was then formed for them, which no change of place or circumstance could ever lessen. In the July preceding her decease, some of the preachers who were come to the district meeting, came to take tea with her, she being at that time very ill. She related to them the time and circumstances of her conversion, and then added, "I have been with the Methodists ever since. I thank God for it; and they have never turned me out of the Society."

On uniting herself to the Methodists she experienced much opposition from her father, to whom she was most affectionately attached, as well as from other relations and friends. But their opposition was ineffectual to shake her attachment to those who had proved helpful to her best interests. Her father, therefore, sent her, when she was about nineteen, to a dissenting minister's at Fendern, near Derby, hoping that distance might damp her zeal, and lessen her affection to the despised people: this too was in vain; for it was during this temporary exile from home, that the Lord spoke peace to her soul, by the application of the words of St. Paul, *Examine yourselves whether ye be in the faith; prove your own selves. What! know ye not your own selves, how that Jesus Christ is in you except ye be reprobates.*

Some time after this, she had cause for rejoicing in the conversion of her elder sister Dolly, who after hearing the Methodists for some years, having been blessed under their ministry, became a member of their society. The following account of her sent me by her son George, the travelling preacher will, I conceive, be generally acceptable.

Stockport, March 21, 1807.

"My dear Cousin,

"The following short account of my dear mother, you may insert, in what manner you please, in the account of my aunt.

"From her childhood, she was favoured with a peculiarly steady turn of mind, and an uncommon degree of regard and affection for her father. As her mother died while she was very young, she scarcely recollected her at all, and was deprived of her maternal care; but as her father was in some measure a man of piety, and paid close attention to the welfare of his children, the place of a mother was partially supplied, by the tenderness and watchful care of an affectionate father.

"Mrs. Marsden had early the care of her father's family devolving upon her, as she was the eldest daughter unmarried. And as her father did not again enter into the marriage-state, she resolved to remain single during his life, that she might be a support to him, and a companion for him in his old age. Her tenderness and affection for him were such, that she was never known to grieve him except once.

"Before her conversion to God, she was, not only dutiful to her parent, but kind to her neighbours, relieving them in their necessities, and visiting and sympathizing with them in their afflictions: so that although she was young in years, she became as a parent to many of the inhabitants of the village.

"Her mind was early impressed with divine things, particularly by hearing Mr. Peter Jaco preach. And afterwards, as she was walking with a serious young woman, who, remarking the gaiety of her dress, observed, "that it was desirable to be clothed with the righteousness of Christ," she was much affected, and when she got home, stripped off her finery and gave it away. Soon after she became more intimate with a few pious persons in the village, and some time after joined the Methodist society.

"In the year 1767 she was married to Mr. William Marsden, who was for 55 years, a steady member of the Methodist society; who with three of his brothers adorned their religious profession by holy lives, and all died happy in Jesus.

"From the time of her marriage till death, which was 38 years, she resided in or near Manchester, and by a holy life, a constant attendance on the means of grace, and close attachment to the people of God, evinced that she had not believed in vain.

"For several years near the close of life, she suffered much affliction, but was always resigned to the will of God, and her soul was kept in patience. She was never known to murmur under affliction, but often repeated, with much animation,

“ What are all my sufferings here,  
 “ If, Lord, thou count me meet,  
 “ With that enraptur'd host to' appear,  
 “ And worship at thy feet!”

Such was generally her language in her severest sufferings.

“ A few weeks before her death, when conversing with one of her sons, she remarked, that though she used to have many doubts and fears lest her faith should fail her at the close of life, she found they were all removed; and that she had a confidence in her Redeemer that all would be well. She said that her mind was in general truly happy: but especially in the night, when kept awake by pain, she found much intercourse with God, and sometimes at those seasons her happiness was such that she could not refrain singing aloud with joy.

“ On the day she died, she did not appear to be much weaker than before, but was rising in the forenoon to dress herself as usual, when the servant told her she had better lie a little longer, and afterwards she did not attempt to rise. That day, in conversation with a neighbour who came to sit with her, she said that she had not to prepare for death; being ready to depart, and appeared desirous of conversing about it. Towards evening two of the Psalms were read to her, on which she made some remarks, as her son was reading them, and appeared perfectly calm and happy; and in a few moments fell asleep in Jesus, exchanging earth for heaven.

“ Her life was a life of uniform piety and devotedness to God. Her charity was constant; and respecting many of the poor, it may be said, “ When their eye saw her, it blessed her.” It has been remarked that her parent was honoured and loved by her, and in her was fulfilled the truth of the promise, “ Thy days shall be long in the land which the Lord thy God giveth thee.”

“ In all the troubles which arose in the Methodist Connection during half a century, she and her dear partner continued firm in their attachment to the people with whom they were first united: no parties or divisions ever caused them to waver. Their love and union with the people were constant; and their house was ever open to the preachers of the gospel and the people of God.

“ Such characters are truly valuable, whose lives are a comment on the truths believed. Such was her life; and as she *lived*, so she *died* in Jesus, July 17, 1805, aged 72.

I am, &c.

G. M.”

In 1758, my late excellent mother-in-law was married to Mr. John Marsden, "a good man, and full of faith and of the Holy Ghost." (See the account of him in the preceding Number.) Soon after they were married, they removed to Manchester, and from thence, in a year or two, to London, where she afterwards generally resided, and was, for many years, a steady, active member of the Society. Whilst health and circumstances permitted, she was particularly a constant attendant on the means of grace, especially the morning preaching at 5 o'clock, and the Select-Band at 6 o'clock on Monday mornings, whilst it continued to meet at that early hour. For a number of years she was the Leader of a Class and Band; and which, as long as she was able, she superintended, and with what care, affection, and sympathy, those can testify, who had the happiness of meeting with her.

Her general character is thus delineated by the pen of one of her daughters.—"In her *domestic duties*, she was a pattern of industry. As a *mother*, she was kind and tender; and was as well the friend as the guardian of her children; ever ready to forego her own comfort, when she thought it interfered with their best interests. According to her power, she was *kind to the poor*; and when she relieved them, did it without upbraiding the distressed with their faults. It was no uncommon thing with her, to wash, clean, and clothe them with her own hands.\* For a considerable time she regularly visited the Workhouse of the parish in which we lived, and was made useful. One woman I particularly remember, who died in a very happy state of mind. She did not dwell on the faults of professors of religion; but when they were named by others, endeavoured to excuse them; and always spoke of the Methodists with affection and respect, and if she knew of any faults among them, was particularly cautious not to mention them before her children, or any young persons. As to her own mind, she was, I think, for many years, entirely void of self-dependance; and thought herself the very least of God's servants."

Her maternal and generous solicitude for the welfare of her children, may be seen in the two following extracts from her affectionate, unadorned Letters to her daughters: the first written to them when they were removing from Altringham in Cheshire, (where they had kept a Boarding-School with much reputation,) to Walshaw-House in Lancashire; the latter addressed to one of them who had requested her advice respecting marriage.

*London*

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\* One instance of her imitation of him who washed the feet of his disciples, readily offers itself to recollection. A poor, but pious old man, had been falsely imprisoned. Her husband, Mr. B., and Mr. F., interested themselves in his favour, and at length obtained his liberation. Mr. M. brought him to his house, where, with all the assiduity of sympathizing benevolence, Mrs. M. ministered to his necessities, and rejoiced to do the meanest office for a disciple of Jesus.

*London, March 29, 1796.*

“**GOD ALMIGHTY** blefs you ! who only is able to blefs, and to bow the whole world to his fway ! O that he may reign without a rival in my heart, and in all my dear children’s ! I trust the prefence of the Lord will go with you. In all your bufle, keep a meek and quiet fpirit, which is, in the fight of God, of great price. You will, no doubt, have temptations to fpeak fhort, and to be offended one with another, but in patience poffefs ye your fouls. Remember they are the greateft lofers, who are moft out of temper. But I trust the Lord will fet his holy angels as guards around you, and keep you on every fide in all your ways.”

“ Dear ———,

*London, Auguft 4, 1796.*

“ **IT** is rather difficult to write on fuch a fubject. You know my fentiments on it ; that I would have my children entirely free, that they may have nothing to grieve their minds hereafter. You know the bond ought to be (entered into) in love and the fear of God. It will foon be, that they who are married, muft be as tho’ they were not. I pray God to direct you and blefs you. He never fails them that put their truft in him.”

In the year 1795, fhe had a moft fevere illnefs ; on recovery, fhe, in a Letter to her children, thus expreffes her fense of the kindnefs fhe had met with, both from the preachers and other friends.

“ Dear Children,

*London, Dec. 25, 1795.*

“ **I KNOW** not how to exprefs my gratitude to God and you, and, indeed, to *all* my praying friends ; for in very deed they have been very many, that have flood with intreaties to God all-mighty, all-merciful, all-gracious, for my poor foul and worthlefs body. Mr. Pawfon came and prayed with me, and thofe words were fo ftrongly applied to my mind that I could not put them away :

‘ My Son is in my fervant’s prayer,  
And Jefus forces me to fpare.’

But, as to preachers, fo many came that I cannot enumerate them. Mr. Griffith, from Weft-Street, many times. O the kindnefs and goodnefs of God towards his unworthy creature ! But *God is Love.*”

After the London Conference in 1796, Mr. and Mrs. Marfden vifited Lancashire, where their ftay was protracted for a confiderable time at the repeated and earneft perfuafion of thofe of their children who were fettled there. Whilft in the country, fhe was far from being inactive, fhe vifited the fick whenever fhe could ;—

actively promoted the preaching and prayer-meetings at her daughter's;—and regularly met the class established in their house, in which there were generally not fewer than twelve or fourteen of the young persons under the care of her daughters, besides the servants, her own children, and some of their poor neighbours.

They returned to London in the spring of the year 1800; two of their daughters, who were engaged in the school, having, in the mean time, married, and the other acceding to their wish of accompanying them and residing near them.

This year proved a year of heavy trial to her and the whole family, for beside other afflictions, my venerable Father-in-law was called to his great reward: two of her grand children soon followed; and she herself was confined to her bed by a most dreadful attack of the rheumatic gout. In a few months, she was, however, through the blessing of Providence, restored to tolerable health again; though she never afterwards fully recovered from the shock her constitution then suffered, which was evidently radical. She therefore became subject to frequent attacks of her old complaint, and towards the close of life, her afflictions were long and heavy.

In 1804, she again visited Lancashire, and whilst at Radcliffe, near Bury, at one of her son's-in-law, had so severe an illness that medical aid was baffled, the weary wheels of life dragged heavily on, and her life was despaired of: but when we were expecting every hour to prove her last; God, who can bring down to the gates of the grave, and raise up again, was pleased to interpose; and she was again favoured with such a degree of health as enabled her, in July 1805, to return by short stages in a chaise to London. During this sickness her mind was, in general, calm, and happy, and resigned to the disposal of Providence, well knowing that if her "earthly house of this tabernacle were dissolved, she should have a house of God; a building not made with hands, eternal in the heavens." One day wishing to give some directions respecting her funeral, she called her brother, Mr. Buxton, to her, and said to him, "Brother, I am going to heaven." He replied, "I hope so." To which she emphatically answered, "I know I am:" and then proceeded to inform him of the place where she wished to be buried, &c. &c.

She enjoyed but little health after her return to London; nor was it long before it was perceived that she constantly grew weaker, and was evidently sinking into the grave. Her decay being gradual, it was a considerable time before she ceased to languish and to suffer. For some months previous to her decease, she was much troubled with nervous debility. This at times brought her mind into an uncomfortable state. But before her death, all her uneasiness was removed, her mind became tranquil and serene; and her prospects of futurity clear and bright. Being asked if she was  
happy?

happy? She answered, "I am happy, above happy." A few days before her death, she said to one of her daughters, "I must go home:" Her daughter enquired, "What do you mean, mother? Where is home?" She pointed upwards, and said, "Up above."

Sometimes the violence of her disorder was such as to produce a degree of delirium; but when recollected she always appeared to be looking forward to a blissful eternity, and longing to depart, that she might be with Christ. In the night of Monday, before she died, she said to her nurse, Mrs. T. "He's come!" Mrs. T. asked, "Who is come?" She replied, "Jesus; he is come for me;" and then exhorted the nurse to be diligent to attain eternal glory. On Wednesday evening, she said to the servant, "I am going to heaven! make haste and follow me."

For some time before her departure, she could not be distinctly heard to speak, but lay with her hands folded together, and her eyes lifted heaven-wards. She continued thus till within a few minutes of her death, when her daughter Hannah, seeing her in an agony, prayed, "Come, Lord Jesus, come quickly," to which she answered aloud, "Amen, Amen, come quickly;" and immediately after, breathed her last, exchanging a state of trial and affliction, for a state of recompense and glory; on Thursday the 15th of January 1807, in the 72d year of her age, and more than 50th of her union with the Methodists. "The memory of the just is precious."

Her remains were deposited in the New Chapel burying ground, on January 22, and a Funeral Sermon was preached at the New Chapel, City Road, February 8, by Mr. Benson, from Matt. iii. 2, a text chosen by herself, and in the choice of which she was directed solely with a view to the salvation of the living, knowing that without repentance, and fruits worthy of repentance, they could neither enjoy the privileges of the Gospel here, nor be admitted into the kingdom of God hereafter.

"Her soul has o'ertaken its mate,  
And caught him again in the sky:  
Advanc'd to her happy estate,  
And pleasure that never shall die:  
Where glorify'd spirits by sight,  
Converse in their holy abode,  
As stars in the firmament bright,  
And pure as the angels of God."

July, 1807.

J. TOWNLEY.



## MISCELLANEOUS.

To the EDITOR of the METHODIST MAGAZINE.

My dear Sir,

**H**AVING, a short time since, spent a day at King's Cliffe, where the late Rev. William Law resided, I obtained a copy of the following Rules, recently found among his Manuscripts, and which, I am persuaded, you will not think unworthy of a place in your Magazine. And if the enclosed anecdote be approved of, you may rely on the authenticity of it.

Mr. Wesley told the friend, who accompanied me to King's Cliffe, that when he first read Mr. Law's Treatise on Christian Perfection, he wrote a long string of objections to it, which he took with him when he went to visit Mr. Law; but on Mr. Wesley's intimating something against the doctrine, as stated in that book, Mr. Law said, "We shall do well to aim at the highest degrees of perfection, if we may thereby at least attain to mediocrity." Mr. Wesley said, he considered that remark as a full reply to all his objections, and went away without saying a word about his written strictures.

S. B.

## RESOLUTIONS FOR MY FUTURE CONDUCT,

*By WILLIAM LAW.*

TO pass my time as little as possible among such as cannot benefit me, or I them.

To think nothing great or desirable because the world thinks it is so, but to form all my judgments of things from the infallible Word of God, and direct my views accordingly.

To avoid all concerns with the world or the ways of it, but where religion or charity obliges me to it.

To remember frequently and impress it deeply on my mind, that no condition of this life is for enjoyment, but for trial; and that every power, ability, and advantage we have, are so many talents to be accounted for to the great Judge of the world.

That the greatness of human nature consists in nothing else but in imitating the divine nature; that all the greatness in this world, which is not in good actions, is nothing to the purpose.

To read and think often of the life of Christ, and propose it as a pattern to myself.

To remember often and seriously how much of my time is inevitably thrown away, from which I can expect nothing but a charge of guilt, and how little there may be to come on which my eternal happiness depends.

To call to mind the presence of God whenever I find myself under any temptations to sin, and to have immediate recourse to prayer.

To think humbly of myself and with great charity of others, allowing much for the ignorance and sad disadvantages they labour under.

To forbear condemning or speaking evil of any one.

To pray privately three times a day, besides my morning and evening prayers.

To receive all pains of body or mind as tokens of God's love, and be thankful for them, knowing, that whom God loveth he chasteneth, to draw them nearer to himself.

Not to build my hopes of salvation on my own works or self-righteousness, but on the merits of Christ and the shedding of his precious blood.

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## ON COURAGE AND DUELLING.

To the EDITOR.

Dear Sir,

**A** Miscellany, which has for its avowed object the Vindication of Truth, the Promotion of Scriptural Religion, the Correction of Vice, and the Detection and Refutation of Error, will readily admit a testimony against the Anti-christian, and diabolic practice of Duelling.

The following remarks possess a plainness and point well suited to the subject. They are extracted from an essay on Courage, by Norris; whose fame, as a divine and philosopher, was well known in the seventeenth century.

*Raitby Hall.*

S. B.

We shall not be mistaken in the idea of Courage if we define it to be "a firm and constant disposition of mind, whereby a man is fixed and determined never to dread any evil so far as to decline it when the choosing it is the only remedy against a greater." And this is most eminently signalized in the case of Martyrdom, when a man submits to the greatest evils of pain, to avoid that much greater one of sin. This is the very summit and perfection of courage, that which a Hannibal or a Scipio could never equal in all their gallantry and feats of war: And I dare venture to pronounce, that he who would rather die, or part with any worldly interest than commit a sin, can never be a coward.

And here I cannot but take notice of a false notion of honour and courage, whereby the world has been generally abused; especially those men that make the highest pretensions to both. According

According to these men's measures of things, it is sufficient reason to post a man up for a coward if he refuse a duel; and to merit a badge of honour from the herald's office, if he accept it. These men would be ready to laugh at me, I know, as a lover of paradox, should I tell them that their characters must be quite transposed to make them true. And yet I cannot help it; so it falls out, that he who declines the duel, is indeed the man of honour and courage; and he who accepts it is the coward. For he who declines it, despises the obloquy and scorn of the world, that he may approve himself to God and his own conscience, and would rather be pointed and hissed at, than be damned; and so chooses a less evil to avoid a greater. But he that accepts the duel, so dreads the loss of his credit among those, whose good opinion is of no value, that to avoid it, he chooses to incur sin and damnation, and so chooses a greater evil to avoid a less. And if this be courage, we must strike it out of the catalogue of the virtues, for nothing is so, that is not under the direction of prudence; much less what is downright folly, and the very exaltation of madness.

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O B I T U A R Y.

(*Continued from Volume XXX.*)

**F**EB. 5, 1807, died Thomas Corney, of Gilsborough. He was born in 1737, and united himself to the Methodist society in that place in 1759, or rather was amongst the first fruits in that country. He was a steady member for forty-eight years, and was always of a remarkably meek and quiet spirit. He frequently passed through deep waters, but bore them with peculiar fortitude and resignation. His love for the preachers was very great, and he hospitably entertained them for many years. Few excelled him in attention to all the means of grace. Mr. Millar was instrumental in bringing him into a fuller enjoyment of gospel liberty; and he never lost the evidence of the gracious work then wrought

in his soul. For a considerable time before his decease, he was afflicted with a diabetes and after that with a tympanites, in both of which his sufferings were great: But such was his sense of the presence and love of God to his soul, that a murmuring word was never heard to proceed from his lips. He was a man of prayer and seemed to embrace every opportunity for that purpose. Doubtless this was one grand reason of his internal prosperity. I saw and conversed with him on the evening preceding his death, and found his evidence bright and his hope full of immortality; in which happy state he continued till his last hour arrived.

JOHN DONCASTER.

To

Loughborough, April 14, 1807.

To the Editor.

Dear Sir,

**I**F you think the following short memoir worthy of a place in the Obituary of your Magazine, and will please to give it an early insertion, you will thereby greatly oblige the surviving relatives of our deceased friend, as well as the Church of God here.

JOHN DENTON.

FEB. 13, 1807, died Mr. THOMAS LOWE, aged 63, who, for twenty years, had been a steady, upright member of the Methodist Society in Loughborough. Having been a very moral character in the former part of his life, and regularly attended the Church of England, he thought all was well with him, till he was providentially brought to hear the Methodists, when the Word of God was "made spirit and life to his soul." But being naturally of a diffident disposition, he did not unite himself to the people till some time after. However, when he did, he was cordially received, and soon became a respectable and useful member. During the last twelve years of his life he was the leader of a class, and was useful in that office and much beloved. And for two years, with great fidelity, he sustained the character of *Circuit-Steward*.

In the years 1797 and 1798, when some restless persons wanted to make alterations in our economy, he stood up, tho' with great meekness, (which was his prevailing temper) yet with firm-

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ness for old *Methodism*, both in *Doctrine* and *Discipline*. Indeed much might be said in praise of brother Lowe, both as a Christian, and as a member of civil and religious society; for he filled up every relation in which he stood in life with credit to himself, and to the satisfaction of all those with whom he had to do. And some time before his last sickness, it evidently appeared to his intimate friends, that his soul was ripening fast for glory. It was about a month before his decease that he was seized with that affliction which terminated his useful life. The first time I visited him and enquired concerning the state of his mind, he said, "All is well with me either for life, or death." But when I called on him the second time, he had given up all thoughts of recovering. I asked him if his evidence was bright for a better world. He replied, (and that with such an heavenly countenance, as gave sufficient proof that he felt what he said,) "Blessed be God, I am *sure of glory*; my cup runs over; my prospects are *clear*: there is no *cloud*; no, not for a moment betwixt God and my soul." Every time I visited him till his death, was only to witness, on the one hand, his very great pain and affliction of body, and on the other, his happy state of mind, possessed of faith, patience, fortitude, and an holy triumph over every temptation and death itself. Having, during the last night of his life, said much to his friends and relatives around him concerning future blessedness, about two hours before he departed, when his speech failed

M

him,

him, he gave us signs to sing praises to God, which we accordingly did. And soon after, he quietly resigned a mortal for an immortal state.

MISSIONARY and RELIGIOUS INTELLIGENCE.

EXTRACT of a Letter from a Gentleman in the Mission-House at Serampore in Bengal, dated May 19, 1807, to his friend in England.

**D**octor Buehanan is returned from his visit to the Churches, and has given us a pleasing and interesting account of the Syrian Christians at Malayalim. These happy people, have for a series of years, to this day enjoyed the privileges of the Christian Religion in its truth and simplicity, while those called christians in Europe have been engaged in religious controversy and imbrued their hands in the blood of their fellow-creatures. God be praised, those unhappy times are far removed; may the earth, which groans under the sins of men, never more witness the like.

“With much pleasure I write to you of the State of the Progress of the Redeemer’s Kingdom in this country. There seems to be a general concern and inquiry amongst the different classes of men, both Europeans and natives; and the gospel appears in a particular manner to gain ground not hitherto witnessed. Since the last account I gave you, four persons, who formerly belonged to the Romish Communion, and five Englishmen have openly professed to the world, by public

baptism, that they belong to the Lord Jesus. There have been also many Hindoos baptized, the number of whom I do not just now recollect. At present there are a number of Europeans at Calcutta who have directed their thoughts towards religion and towards the searching of the Scriptures, so that Christianity seems to act with power upon their hearts, whereas before, they only bore the name of christians. Native enquirers, chiefly Hindoos, flock hither daily, and numbers of them seem to be under a real concern for their souls. A Bramin Pundit (doctor) at Malayalim, in translating the New Testament, was so affected with the passage, “What will it profit a man if he gain the whole world and lose his own soul?”—that he has renounced all his honours, his relations, and whatever he held dear to him, for the excellency of the Christian Religion and its divine Author, to take up his cross and despise the shame. His singular conversion may influence other learned Pundits to search the Scriptures, and who knows but that they may, by the grace of God, find in them eternal life, and be chosen instruments, in the hand of God, to turn many thousands from worshipping gods made with hands, of wood and stone, to the knowledge and worship of the true and living God. When Bramins preach the word we may hope for success, but the blessing must be from God.

“We have an Arabian of the tribe of Ali, Nathaniel Sabteat by name, lately come here, who has embraced the  
Christian

Christian Religion for these three years. We hope he will, by the grace of God, be very useful to the Church of Christ in this benighted country. He is a man of extensive erudition and perfect in the learning of the Arabians; he is also acquainted with the Persian and the Persian Hindoostanee or the Hindoostanee spoken at Delhi. He has a pretty good knowledge of the English. I shall here give you an account of the books he has composed in the Arabic and Persian Languages. In the former, he has composed two books on Logic, a Story, a History of his Life and Travels, two books on Arabic Syntax, a Poem, and a Disputation on the Mahometan Religion: this last he wrote in behalf of another man. In the latter, he has written a Divan or Poem containing 400 Pages, an Address to the Mahometans, in which he has stated the difference between the Mahometan and the Christian Religion, and a book of about one hundred pages containing the lives of different eminent men with whom he has been acquainted. He has also composed a pretty extensive Poem in the Hindoostanee language. At present, he is engaged in translating the Scriptures into the Persian from the English and Arabic. Dr. Buchanan wishes him to compose a book of Christian Doctrines in the Arabic language, and that he will have it printed and circulated amongst the Mahometans. He has begun this valuable work. If it will not be tedious I shall state the contents of this book which I have translated from his own Work. The Preface, containing the Pedigree of the Author and

his reasons for becoming a Christian. Chap. 1, Reasons to prove the Divinity and Manhood of Christ. Ch. 2, Christ, the Son of Mary, is the very Messiah whom the Prophets foretold should come. Ch. 3, Christ was both a Prophet and the very Son of God. Ch. 4, The Authenticity of the Christian Religion, proved by arguments deduced from Reason and Scripture. Ch. 5, Proofs from the New Testament, that the Old Testament Prophecies respecting Christ, are fulfilled. Ch. 6, The fallacy of all other Religions except the Christian proved by arguments deduced from reason and Scripture. Ch. 7, The kingdom of heaven is more desirable than the kingdom of the earth, therefore, it is necessary for us to obtain it. Ch. 8, Our inability to obtain the kingdom of heaven without the assistance of Christ—we *must* have this assistance. Ch. 9, The ten commandments with remarks. Ch. 10, Christ's sermon on the Mount to his disciples. Ch. 11, That which is necessary for a Christian to understand, viz. the Sacrament of Baptism, and the Lord's-Supper. Ch. 12, A few prayers necessary for us to prepare us to do the business of this life, and to enjoy the happiness of the life to come. I suppose this book will be very useful to give the Mahometans a true idea of the Christian Religion, and remove the false notions they have in their Koran of it and its divine author.

“I shall now give you some account of his conversion. For many years he had studied the Koran so that he could repeat a great part of it by rote, and on

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one half of it he had written Commentaries, but he could never find any thing substantial in it. He applied to a Mr. Falkner of Madras, letting him know the state of his mind, and that he wished to know something of the Christian Religion. Mr. Falkner sent him an Arabic version of the New Testament, which he carefully read over three or four times, comparing it with the Koran. This, by the grace of God, so affected his mind that, renouncing his former faith, he embraced the Christian religion, and was baptised by the Rev. Dr. Kerr of Madras. He held the office of a Mustie, or Professor of the Mahometan Law at Visagapatam, under the government of Madras, with the salary of upwards of 30£ a month, which he has given up, as he did not feel himself happy there after his conversion, but wished to dwell with the people of God. Hearing that there was a society of worthy men, fearing God, at Serampore, he took his passage and came round to Bengal.

“The translations in the different languages of this country are going on pretty rapidly. We shortly hope to see the New Testament printed in all the Languages of the East. The Chinese translation of Matthew is finished, but cannot be printed off at present for want of types, as the casting them will be very expensive, every separate word having a distinct character. However, we expect the Scriptures will be printed in every Language from that most benevolent society, the British and Foreign Bible Society, the institution of which will ever reflect the highest honour on the British Nation.

Two of the Missionaries lately went to Rangoon, in order to have some knowledge of the place, whether it would be favourable to a Missionary establishment or not. They met with a very favourable reception there both from the Europeans and the Natives; and were also introduced to the Shawbunder or Governor of the place. They are now returned; and mean to go back again in the course of three or four months to establish a mission there. At present they are assiduously studying the Burmah Language from a native of that country, who is employed to translate the Bible into the Burmah language. About nineteen chapters of Matthew are translated, and will soon be printed, as a font of Burmah types is almost ready. The Lord will accomplish all in his own time. We hope the time is not far distant when the knowledge of the Lord will cover the earth as the waters cover the seas.

“I am very sorry to inform you, because I fear the interests of Religion will be seriously injured thereby, that the College of Fort-William was reduced on the first of this year, and that now it has only three Professorships, and neither Provost nor Vice-Provost. This College, you know, was founded by the Marquis Wellesley, a nobleman, who, while in India, was the patron of learning and the friend of religion and virtue.\*

“Doctor Buchanan has chalked out for himself a dangerous and difficult journey. May the

\* This character was given of the Marquis Wellesley in a letter read before the British and Foreign Bible Society in May last.

Lord prosper his endeavours; for I believe he does it with a single eye to the glory of the Redeemer's kingdom. Therefore he should not be forgotten at your Missionary prayer-meetings. He purposes leaving India in November 1807, by a route overland, and to visit the ancient christian churches in Mesopotamia, Syria, Armenia, and Georgia, intending to be in England, if spared, about the end of 1808. Of the Doctor's late journey some account will soon be printed, and a very interesting account it will be to the religious world."

Through the same channel of communication, we have the following extract of a letter from a Colonel, commanding a Detachment on a Frontier station in Bengal to his friend in England, of the same rank and service. The letter is dated May 15, 1807, and we have much pleasure in giving it to our serious readers, who, we doubt not, will behold in the Colonel's experience, amid the din and clangor of military command on actual service, a faithful mirror of manly nature, and as changed by the sovereignty of God's free-grace to glory no more in the presence of God, for of HIM, says the Apostle, are ye in Christ Jesus, who of God is made unto us, Wisdom, Righteousness, Sanctification, and Redemption. That he that glorieth let him glory in the Lord, 1 Cor. i. 29, 30, 31.

"The religious reflections which form the substance and mass of your letter are, I think, just, and you appear to me to have received very correct (that is to say) humiliating views of

human nature, consequently of yourself as a part of it. It is indeed impossible (if I may judge from my own consciousness) for any man to think too humbly, too basely of the dignity of human nature. Alas! I feel by woeful experience, by my never-ending and almost continual sinfulness, exclusive of what passes off like insensible perspiration, that I am perfect weakness and contemptible wretchedness at *best*, and at the *worst* a devil! Ah! what is man! And what then is the good God to bear with him! If we were capable of discerning pure truth, we should see that every emotion of indignation which arises in us at the sins or follies of others, is inconceivably absurd, and tho' gilded by good intentions, is founded in pride and ignorance of our own depravity! The only true and reasonable indignation that we sinners can feel, is what arises from a review of our own hearts. But though I see this as well as St. Paul, (Rom. ii.) I am so miserable that I cannot practise accordingly; nay I am so absurd as to suffer my indignation to rise ten times a day against the poor native heathen who are infinitely more excusable than myself. Lord, what is man? Nothing but deep sighs and groanings can express what I am. All words are infinitely vain and futile, and therefore when I pray most fervently and eloquently, I utter no words, I only look up and groan things unutterable. But they are understood by the Spirit of God whose fire causes this smoke to ascend. I therefore believe it is accepted by and then thro' Jesus Christ! Oh!  
who



who can speak of that anointed Saviour as He deserves from us? Let us seek him ever, and we shall find him, not always in the storm, the fire, or the earthquake, but we shall always find him in the still small voice of profound humility! that summit of Christian perfection and of the hill of God on Earth."

W. S.

**I**N the following very important letter of the Rev. Claudius Buchanan, to a pious Clergyman in London, our Readers will find an account of one of the journeys of that Rev. Gentleman referred to in the preceding communication. This letter was put into our hands by a kind friend in the beginning of June last, but as an extract of it had just appeared in the Christian Observer, we doubted concerning the propriety of publishing it also, altho' more at large, in our Miscellany. But, it having been of late suggested to us that only a very small part of our readers are in the habit of perusing that periodical work, we judge we should not be justified in withholding any longer, from such as have not seen it, so interesting a communication, especially as we believe that, even those who have perused that extract of it, will not be sorry to see the whole Letter preserved to posterity in our publication.

Tanjore, Sep. 1, 1805.

My Dear Sir,

IT is seldom that any thing occurs in India worthy of being communicated to you, but the subject of a letter from this place will, I doubt not, be interesting. It is now about four months since I left Bengal, having purposed to travel from Calcutta to Cape Comerin by land. I had conceived the design of this journey some years ago, being desirous of obtaining a more distinct knowledge of the present state of the Hindoos and Mahometans, in various parts of India, also of the Protestant Missions in the Decan, of the ancient Syrian Christians in Travancore, and of the Jews at Cochin. I have now nearly accomplished my tour, and tho'

some principal objects remain to be explored, I have already obtained such valuable information on many important subjects, as amply compensates for the labour and peril of so long a journey.

When in the province of Orissa, I visited the celebrated Hindoo temple of Juggernaut. One of the Students of the College of Port William has now the superintendance of the Pagoda, and is the collector of the tax on Pilgrims. I passed about ten days in making observations on it. Juggernaut appears to me to be the chief seat of Moloch in the whole earth, and the centre of his dominion in the present age. The number of his worshippers is computed by hundreds of thousands. Four thousand pilgrims entered the gates with me on the day previous to the grand festival of the Rutt-Jatra. At Juggernaut I first saw human victims devote themselves to death by falling under the wheels of the moving tower in which the idol is placed. There I saw the place of skulls called Golgotha, where the dogs and vultures are ever seen expecting their daily corpse. There I beheld the obscene worship of Moloch in open day, while a great multitude like that in the Revelation, uttered their voices, not in Hosannahs, but in yells of applause at the view of the horrid shape and at the actions of the High Priest of infamy, who is mounted with it on the throne.

There is nothing harmonious in the praise of Moloch's worshippers, but rather a hissing of applause. Exhausted and disgusted with the daily horror of the scene, I at length hastened away from the place with some degree of trepidation. Three days afterwards when I was on the banks of the Chilka Lake, I beheld the towers of Juggernaut afar off. While I viewed them its abominations came to my remembrance and I pronounced it accursed in the name of the Church of God. How different is that valley of Hinnon from the scene which now presents itself to me here among the Christian churches of Tanjore. Here there is becoming dress, humane affections, and rational converse. Here the feeble-minded Hindoo exhibits the christian virtues in a vigour which greatly surprised me. Here Christ is glorified, and this is the scene which now prompts me to write to you.

But I ought first to have informed you that I have visited other places where the gospel is preached to the Hindoos. I had intended to have been at Vellore on the 8th of July, which was two days before the massacre; but the Providence of God retarded my steps. I was visited by a fever which confined me for some time in a Caravanfara.

Lord B—, the governor at Madras, desired I would suggest what might occur to me in my progress through the Decan, as most likely to anchorate the state of the newly converted Christians. In some places they have suffered persecution. This persecution has, however, been thus far useful that it shews the serious change of mind in the Hindoo who can bear it. For it is often alleged in India that the Hindoo can never be so much attached to Christ as the Bramin is to his idol.

When I was at Tranquebar, I visited the church built by the famous Ziegenbalger. His body lies on one side the altar, and that of Grundler on the other side. Above, are the epitaphs of both written in Latin, and engraved on plates of brass. The church was consecrated in 1718, and Ziegenbalg and Grundler both died within two years after. I saw also the dwelling-house of Ziegenbalg which is yet in the state he left it. In the lower apartment are yet kept the registers of the church. In them I found the name of the first heathen baptised by Ziegenbalg, and recorded by himself in 1707. I also saw old men whose fathers had seen Ziegenbalg. I first heard in Ziegenbalg's church, and from the pulpit where he preached the gospel published to the Hindoo's in their own tongue. On that occasion they sung the 100th psalm, to Luther's tune. To me it was an affecting scene. Tranquebar, however, is not what it was, European infidelity has eaten out the truth like a canker. A remnant indeed is left, but the glory is departed to Tanjore.

When I entered the province of Tanjore, the christians came out of the villages to meet me, and here I first heard the name of Swartz pronounced by a Hindoo. When I arrived at the capital, I waited on Mr. Kolhoff the successor of Mr. Swartz. Here also I found two other missionaries, the Rev. Dr. John, and Mr. Horst, who were on a visit to Mr. Kolhoff. They told me that the Company's Resident, Captain Blackburne, had apartments ready for my reception, and that he had dispatched a

letter to me some days before, informing me that the Rajah of Tanjore was desirous of seeing me. I asked the missionaries how the Rajah came to hear of me? they said that the Resident had got a copy of my memoir and of Mitchell's Essay. On the same day I paid my respects to the Resident, who informed me that the Rajah had appointed next day at 12 to receive me. On our entrance, the Resident accompanied me to the Rajah. The Rajah rose from his sofa, and advancing some steps, took me by the hand and seated me on his right. After a short conversation he led me up stairs to a magnificent saloon, fitted up in the English and Indian taste, and embellished with the portraits of Savajee his great ancestor and the other Kings of Tanjore. Immediately on entering he led me up to the portrait of the late Rev. Mr. Swartz. Finding that I liked music, he entertained me with Vinex and the Harp, and while the music played he discoursed of that good man and of his happiness in the heavenly world. I then addressed the Rajah in the presence of the Resident, and thanked him, in the name of the Christians in Europe and Bengal, for his kindness to the late Mr. Swartz and to his successors, and particularly for his recent acts of benevolence to the Christians residing within the province of Tanjore. He has erected a college for Hindoos, Musselmans and Christians, in which provision is made for the instruction of fifty Christian children. Having heard of the fame of the ancient Sanscrit and Mahratta library, I requested his Excellency would present a catalogue of its volumes to the college of Fort William. The Bramins had formerly remonstrated against this; but the Rajah was now pleased to order a copy to be made out, and I have it already in my possession. It is voluminous and written in the Mahratta character, for that is the language of the Tanjore court. When I was about to take leave, the Rajah, to my great surprize, presented to me a miniature of himself elegantly set, about six inches in length, and also four pieces of gold cloth. In the evening he sent his band of music of 12 men, viz. six performers on the Vina and six singers, to the house of the Resident, where I dined. They sang and played "God save the King" with variations in just measure, applying the Mahratta words to the Maha Rajah, their own most excellent Prince.

POETRY.

(To be continued.)

*The ALARM.*

MATTHEW XXV.

Tune—*Our souls by love together knit.***A** WAKE! Awake!--His chariot wheelsThe listening watchmen hear;  
The Saviour comes; the heav'n reveals  
The Prince of Glory near.Ye holy Virgins, rise discreet,  
For hark! his chariot rolls!Awake!--arise!--go forth!--and meet  
The Bridegroom of your souls!

## CHORUS.

Hosanna! Faithful is the Lord:

Hosanna! Be his name ador'd.

The Bridegroom comes to claim his  
Bride,

To place her spotless by his side.

Ye Virgins rise,—no more delay;

Attendant angels chide your stay;

The Bridegroom calls you, "Come  
away!"

We watch, obedient to his voice;

Let foolish Virgins sleep;

We daily in the Lord rejoice,

And nightly vigils keep.

We trim our lamps with fresh supplies  
Of sanctifying grace;

We watch—we pray—we pant—and rise

The Bridegroom to embrace.

## CHORUS.

Hosanna! Welcome is the Lord!

Hosanna! Be thy name ador'd!

Immanuel, come to claim thy Bride,

And place her spotless by thy side.

From heaven descend, no more delay,

While now the Bride and Spirit pray,

O Jesus, quickly come away!

T. R.

THE FALL OF ANTICHRIST,  
AN ODE FROM ISAIAH LXIII. 1--6.*Constructed on the measure of  
MR. GRAY'S "BARD."*

## STROPHE.

**W**HO, awakening quick surprise,  
On hostile Idumea's road

Advancing meets my wondering eyes,

Or Son of man? or Son of God?

Deeply dyed his garments are:

What mighty Champion? What his  
glorious war?Alone he marches tow'rd the sacred  
coast,

He marches, in himself a host.

His mien divine, magnificent his vest,

And more than man the vision well  
befseems;Nor him, some angel, at his God's  
behest.The minister of vengeance, fancy  
deemsNor man, nor angel, bursts upon my  
fight,The vision moves a God, collected in  
his might.

## ANTISTROPHE.

Darting his prophetic eye,  
Illum'd by heaven's omniscient beam,  
That shoots thro' dark futurity,

And bids the latest embryos gleam;

Whelm'd the while with solemn awe,

The astonish'd Seer demanded whom he  
saw.Not pious wishes placid heaven provokes:  
The Champion heard;—the Champion  
spoke."In flesh array'd, tho' late by heaven  
ador'd,Me, PRINCE MESSIAH, favour'd Bard,  
behold.JEHOVAH's counsels have mine eyes  
explor'd,And now my lips the mystic page  
unfold.Such is my title, such the charge I have,  
In righteousness I speak, and mighty  
am to save."

## EPODE.

"Why thine apparel red?  
Thy garments stain'd with blood?  
Than he who treads the wine-vat crim-  
son'd more?""Alone the vat I trod,  
And this the life-blood shed,  
That spots ensanguin'd my apparel o'er.  
Stood speechless my inactive host,  
Not a friend afforded aid;Mine be the fight, the victory mine (I  
said),And thou, my single arm, the conquest  
boast.Then indignation rous'd her kindling  
fire;Then sunk the vanquish'd foe my feet  
beneath;My enemies ingloriously expire,  
And laughs my fury, while they groan  
in death.The year is come, to seal their doom,  
To punish an apostate race;To save my own, each ransom'd one,  
And vindicate the work of grace.Vengeance indignant dealt the final  
blow,And tramples in the dust the antichris-  
tian foe."

T. R.

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Conference-Office, North-Green,  
G. Story, Agent.





*R. M. Meadows sculp*

MR EDMUND SHAW.

THE  
**METHODIST MAGAZINE,**

FOR MARCH 1808.

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*BIOGRAPHY.*

MEMOIRS of Mr. JOHN CROOK.

*(Continued from page 53.)*

**I**N the autumn of this year, (1775) Mr. Crook went to Liverpool, but returned to the Island on October 5, following. The pious and intelligent reader will find the following extracts from his Journal peculiarly interesting.

Oct. 10. On my way to Peel-town, I found many of the poor, simple, loving people, waiting for me, three miles from the town; and as we proceeded, the road was lined with them. We went on rejoicing and singing until we came to the town.

Lord's-day, Oct. 12. We had a blessed season this morning: and in the evening, the Spirit of the Lord was, in an eminent degree, poured upon the people. O what mourning there was for their sins, which, they saw, had been the cause of Christ's sufferings! They sorrowed as for an only son, as for the loss of their first-born! They did surely "look on him whom they had pierced, and mourn." The congregation was great, and the cry was general, so that towards the last, my voice could, by no means, be heard. It was indeed a gracious opportunity. But I had now to part with the people whom I dearly loved, and to whom my heart clave with the most tender affection. I left just fifty-three in Society.

May 27, 1776. I arrived in the Packet at Douglafs, and found that Mr. Mason had collected a Society chiefly of those old friends who were wont to come and converse with me in the evening after preaching. On the 31st I set out for Castletown, and found the little Society in a comfortable way. This day, as the members

of one of the classes were meeting in Peel-Town, the Spirit of the Lord was poured out upon divers of them, even the Spirit of Adoption, whereby they did, indeed, believingly and affectionately cry, Abba, Father. Their cries and rejoicings were so loud that they were heard by the people in the street, many of whom were gathered together on the occasion.

Mon. June 4. I set out for Peel. At Baroole, a great company met me from Peel, to whom, and many of the inhabitants about Baroole, I preached in a field near Mr. C.'s house, and we had a precious season. One person was so struck under the word, that he fell down as if he had been shot, and many more were much affected. We then set off for Peel, where I found the town all in an uproar about the extraordinary emotions on the people's minds, and their cries, expressive of sorrow or joy in their meetings, some reprobating, some abetting, and others standing neuter; but the eyes of all were upon me, to hear what I would say to it. I had talked largely with some of our brethren the night before, and so was the better prepared in my mind what to say. But I feared much that when these things should come to the Bishop's ears, I should have work enough, which accordingly happened some time after.

Tues. June 5. The town's people and many of those in the country round about, having been fully informed that I was come, a huge congregation assembled in the evening, to whom I preached on the Green, on Acts ii. 38, 39. The new converts were glad and rejoiced; others, who stood in doubt, were encouraged to hope; but some mocked, and, perhaps, even blasphemed. Many attended in the old Factory, whilst I continued in town; but there was cavilling without end; however, believers grew and were multiplied. We had almost continually some justified under the word, and at the Class Meetings.

The week following, I took a journey to Sulby and Balagh, and found Mr. Mason had raised a Society in each place. My brethren had laboured faithfully whilst I was absent in England, and I hope I can say, I seconded their labours with all my might. Frequently they found, as I had done, that they had *laboured hard, and fare hard*: But love is a wonderful principle: "Many waters cannot quench it." Tidings of what the Lord had done among the people of Peel had reached Sulby, and the enquiries there and in Balagh were considerable. I endeavoured to inform the people, both by preaching and private conversation, what these things meant, and that justification, peace with God, and joy in the Holy Ghost, were the *common* privileges of all Christian believers. Now, indeed, I stood in need of all the little knowledge I had. And my acquaintance, with the Common Prayer-Book, and the Book of Homilies, stood me in some stead: for, I often found

found people, and those not a few, who would be convinced by arguments brought from these, who were proof against all I could produce from the Word of God. Others required these kinds of proofs by way of collateral evidence; otherwise, they would call in question my method of applying the Holy Scriptures. But when the one kind of arguments was brought to corroborate the other, many of them could not find what to object. The Minister of Sulby came, but I did not hear that he made any opposition.

After I had been in these parts a few days, I returned to Peel, and, like Nehemiah's workmen, I was under the necessity of having the trowel in the one hand to build with, and the sword in the other, to cut up, and cut off the fallacious arguments and insinuations which were brought forward and objected in great abundance. In truth, I had my hands full of work between the feeble-minded, the unruly, the upright in heart, who were still very *ignorant*; and the various kinds of enemies from without. But God, all glory to his name, gave me strength according to my day.

In a few days I set off for Douglafs. Here the spirit of persecution was begun in a small degree. A minister, who apprehended that we taught the doctrine of absolute election and reprobation, as he afterwards owned, set his scholars to sing a ballad through the streets against the Methodists. If they had gone no farther than this, (though it was not pleasant,) it might have been more easily borne, and have done no great harm. But they did not long stop there, for the next time I came, they proceeded farther, as will be shewn in the sequel. I ever found some of a turbulent spirit in Douglafs, more so than in all other parts of the Island put together. I preached here three or four days, but not without some molestation, yet the alarm was not at its height. The members of the little class, however, continued to cleave to each other, tho' some began to grow weary and faint in their minds.

Having spent a few days here, and encouraged the little flock all I could, I went over to Castletown. Here the people were far more peaceable, as the Lieutenant Governor would not suffer any persecution to take place for conscience' sake. The little flock, I found, were prospering, although, I believe, if the Preachers could have been more frequently with them, they would have prospered more. Those who had been my hearers from the beginning, used frequently to attend, the rich excepted. And many good times, blessed be God, we had together. I very frequently preached at the Governor's gate, and had generally large congregations. The little flock became still more alive, by having the word ministered to them four or five days together.



From Castletown I set out for Peel, and on my way preached at Baroole, where I found a people longing for the salvation of God. Many were groaning for redemption in the blood of Christ, and there were some adversaries. I stood on a stone-wall, and preached to a listening multitude, who all gave heed to the things spoken.

After preaching next morning, I went forward to Peel, where, upon my arrival, I found a few somewhat shaken in their minds, and saw it needful to endeavour to remove the many obstacles which were thrown in the way of the simple-hearted, and to encourage such as, thro' timidity, were ready to give up their confidence, and to relinquish the blessings which they had received.

About this time, I walked over with a few friends to the Borane in Dawby; and in the afternoon I preached to a large and very attentive congregation, from Isaiah lxi. 1. And surely the Lord enabled me so to deliver my message, and gave it such efficacy that a good many dated the beginning of a good work on their minds from that time; and I hope to meet some of them in Paradise.

I now judged it to be my duty to send two men on the sabbath days to Douglafs and Castletown, to help the weaker brethren by prayer and exhortation. One of them, however, soon grew weary in his mind, and left us entirely. J— E—, of Peel, now began to give a word of exhortation occasionally, both in the Manks and English language, and has since been very useful in the Island. After some time, others arose, who have all been also useful, especially by speaking in Manks.

The blessed work still continued to go on and increase, but there were many adversaries. Some of our young friends, who had *more zeal than knowledge*, could hardly be restrained from giving the adversaries advantage against the good cause in which we were engaged by their imprudent conduct, and this was sometimes a source of grief to me; and I had to labour all in my power to prevent the ill effects thereof. The more God comforted his Church, so much the more did the gainfayers rage, speaking all manner of evil, sometimes against the subjects of the Work of God, and sometimes against me. I had nights of rejoicings and nights of sorrowing, and those contrary passions of joy and sorrow, hope and fear, frequently took sleep from my eyes. I had now upon me the care of all the societies in the Island, and if God had not been peculiarly helpful to me I must have sunk under the burden.

After a few days, I set out for Douglafs, but indeed it was with fear and trembling. That scripture occurred to my mind, "If they persecute you in one city, flee to another:" But that other, "the hireling fleeth, because he is a hireling, and careth not for the sheep," prevented my shunning the cross, and I deter-

mined

mined to go in the Name of the Lord. When I arrived at Mr. K.s', I soon learned that it was likely to be an uncomfortable place, and it was not long before I found this by experience. For as I walked in the streets, men shouted at me, and the school-boys, wherever they saw me, flung brickbats, stones, dirt, potatoes, and such like things, at me, with vehemence. We had the use of an upper room to preach in, and when we were assembled in it one evening to worship God, we were attacked by a large rabble of men and boys. A little door, which served for a window, as it opened on hinges, and which we had at first opened for light, we were soon obliged to shut, as the men threw large pieces of lime-stone into the room; and if the poor people within had not taken good heed, some of them would have got their brains dashed out. The door below was locked, and the men wanted to come in, but Mr. K.s' son, and one or two more went down to prevent mischief. When we shut the window above, they soon brake it with stones. However, I endeavoured to preach on as well as I could; but I had not much composurc. After sermon, we sung a hymn, and prayed for ourselves and our enemies, and then broke up our meeting. When I came out, and our friends around me, the mob rushed on us with great violence, and just at the end of Mr. K.s' house, I received some dirt which they threw at me. I turned about to face, and to speak to them, but they had no ears to hear, and there was a noise as at the taking of a city by storm. When Mr. G. A., a man not in the society, saw that I was likely to be very ill treated by them, he humanely came between me and the mob, and took me kindly by the arm, and brought me away. May he find mercy in that day!

The little flock here, however, continued in union with each other, notwithstanding they had so many discouragements: but indeed the persecution was not so much levelled against *them* as *me*. To drive me from the place, I believe, was the intention of him who abetted this persecution. Yet I charitably hope, had he known our principles and doctrines, he would never have treated, nor caused us to have been treated in such a manner. When I arrived in Peel, I found the little flock generally rejoicing, and walking in the comforts of the Holy Ghost. The minister behaved in a very candid and friendly manner towards me. I and the people constantly attended the Church service on the sabbath days, and I strictly urged this wherever I went, that the people who considered themselves as belonging to the Church, should be careful to attend it better than they had done heretofore, in order that they might not give any occasion of offence. The communicants in Peel were now risen to 300. And I rather think that some of the unbelieving part of that Parish were offended, because  
there

there were constantly so many at the sacrament; and this, it seems, was one fault which the Methodists had committed. Howbeit, the minister over-ruled in this case.

After a few days, I visited Ballough. One evening, after preaching, while I was meeting the society there, the power of the Lord was peculiarly present among us. We prayed fervently for a blessing, and he delivered, I think, five from the burden of sin. A person who had been much tempted against the work of God, was made to feel the arrows of the Almighty sticking fast in her conscience, and before we ended our meeting, which was not long before day, she received a sense of pardon, and was overwhelmed with the love of God, and filled with unutterable joy.

After spending some time at Peel, where large congregations from all parts attended, I set out once more for Douglass, with an aching heart. I came thither, July 11, and feared, indeed, to enter the town, but did not dare to neglect what I conceived to be my duty, let the consequence be what it might. I, therefore, cast myself upon the care of the Lord, and went forth in his Name. The salutations I met with were such as I had received before. But I had the happiness of finding the little flock united to each other in love. The difficulty now was to find a place for me to preach in, Mr. S. not being willing to have his house abused as it had been any more by the mob. However, one of our Society, took us into his house, and we went up into a back room. But we had no sooner begun to worship God, than the street was filled with people, some of whom went to the back side of the house, and threw stones towards the place where we were assembled. Mr. B. attended here, and saw their conduct. The mob was now enraged more than before, and threatened vehemently what they would do, if they could catch me: they also insulted some of the hearers. It was the opinion of most, that if they could have caught me, they would, in their rage, have taken away my life. Our friends would not suffer me to go out of doors, which when some of the enraged multitude learned, they threatened that they would come at night, and pull down, or burn the house, or they would have me. Our friends, in whose house we were, had not been long in the way, and I feared very much, lest they should suffer the spoiling of their goods and other losses. My prayer to the God of my life was that he would preserve me, and the poor people who were likely to suffer the loss of all things. About 12 or 1 o'clock, I and the family being in bed, some persons came and struck at the window vehemently, and made the glass gingle. I cannot describe the terror my mind was in, lest these unhappy people should be permitted to execute their threats. God, however, restrained them; for they ran away, and we heard them no more. I was afraid to say any thing to the people

of the house, hoping they were asleep, and they, in like manner, supposing that I was asleep, did not speak to me; and so we lay still until the morning; and, blessed be God, we received no harm.

I thought it my duty, about this time, to apply to the Governor, in Castletown, for that liberty of conscience to which all his Majesty's subjects are entitled. The Lieutenant Governor, Dawson, on hearing what I had to say on the subject, kindly answered, "No man shall be molested for using liberty of conscience in religious worship. I will do every man justice, but more especially the ministers of the gospel. I pray go to my clerk, and let him prepare to examine into this matter, and do you, Sir, get the names of the most active offenders in this business, and I will have them brought hither, and see that justice be done you myself." But just when we were likely to have had something done, the Head Governor came into the Isle, and the process, for a time, was stopped. However, I was determined to apply to him as soon as I could. In the course of a few days, I waited upon him, and he received me in a friendly manner. With his permission, I gave him a particular account of my grievances, as set forth in my letter to him. He replied, "The B—p and I are upon good terms, and I do not choose to quarrel with him; but if I see him, I will speak to him on the subject." I said, "Sir, I have sent an account of these transactions to the Rev. Mr. John Wesley, who is now at London." He replied, "You have done well: and if Mr. Wesley remember any thing analagous to this, he can direct you, and if not, he is near the seat of power." I thanked his Excellency and withdrew.

About this time, Mr. Crook wrote a circumstantial account to Mr. Wesley of the proceedings of his persecutors, and painted in strong colours the intolerant conduct of several who ought, in an especial manner, according to their profession, to have been men of peace. The reader will be gratified by Mr. Wesley's Letter to Mr. Crook on the subject.

*My dear Brother,*

*London, Aug. 10, 1776.*

"By all means stay in the Island till the storm be ended: In your patience possess your soul. Beware of despising your opponents! Beware of anger and resentment! Return not evil for evil, or railing for railing. I advise you to keep, with a few serious people, a day of fasting and prayer. God hath the hearts of all men in his hands, and he turneth them as the rivers of water. Neither Dr. M— nor the B—p himself is out of his reach. Be fervent in prayer, that God would arise and maintain his own cause. And assuredly he will not suffer you to be  
tempted

tempted above what you are able; but will, with every temptation, make a way to escape, that you may be able to bear it.'

"Violent methods of redress are not to be used, till all other methods fail. I know pretty well the mind of Lord Mansfield, and of one that is greater than he. But if I appealed to them, it would bring much expence and inconvenience on Dr. M— and others. I would not willingly do this: I love my neighbour as myself. Possibly they may think better, and allow that liberty of conscience which belongs to every partaker of human nature: and more especially to every one of his Majesty's subjects in his British Dominions. To live peaceably with all men, is the earnest desire of your affectionate Brother,  
JOHN WESLEY."

Mr. Crook, on receiving this Letter, according to Mr. Wesley's advice, set a day apart for fasting and prayer. His account of it will be best given in his own words.

"We held a fast-day, as Mr. Wesley desired; and surely it was a day much to be remembered. I was then in Peeltown: We met at five in the morning, and we had that day two public prayer-meetings and two sermons: We also went twice to Church, it being on a Lord's-day that we held the fast, for the sake of the fishermen, who could not attend so well on any other. At our one o'clock meeting, an old woman, who could never lay hold on the promise before, was so overwhelmed with divine love, that she was not able to stand. Indeed, many were so filled with joy that they could scarce tell whether they were in the body or out of the body. It was, indeed, a most remarkable day."

The minister at Douglafs, who had employed his scholars in the low, wretched work of singing ballads thro' the streets, in order to bring the Methodists in general, and Mr. Crook in particular, into contempt, was sufficiently mortified himself some time after. The Governor's Lady, a Scotch woman, hearing a favourable, because a true account, of Mr. Crook, pleaded his cause, as it appears, to good purpose with her husband. For, "About this time," continues the Journal, "the minister had to dine with the Governor and his Lady at Deemster Moore's, when a conversation took place about the Methodists, in which the Governor told the minister roundly, that he would suffer no man to be persecuted for his religion, adding, "Sir, I bear the sword here." His Lady said, "Sir, the Methodists preach in London, Edinburgh, and throughout Great-Britain and Ireland, and do you think to hinder them here?" The minister went home, and desired the scholars to desist from pursuing us any farther. But tho' the storm was now fallen, the waves, like those of the sea, continued turbulent, and, for many years afterwards there was more disturbance in Douglafs, by many degrees, than  
in

in all the Island together. I would fain hope that the Minister, who was most active in raising up this persecution, did repent of his conduct ere he was removed hence."

No apology, we judge, is necessary either to the sensible or pious reader, for the copious extracts which we have inserted from Mr. Crook's journal. His history is closely connected with that of Methodism in the Isle of Man, which renders it more interesting than otherwise it would be. Few such *uncommon* incidents happening in the course of his future ministry as those, an account of which I have faithfully transcribed, I shall be less circumstantial in the remaining part of my narrative.

[To be continued.]

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### DIVINITY.

To the Editor,

**T**HE following Sermon requires no commendatory testimony but the name of the author—ARCHBISHOP LEIGHTON. S. B.

#### SERMON on ISAIAH LX. 1.

"Arise, shine, for thy Light is come, and the Glory of the Lord is risen upon thee."

ADMIRABLE are the wonders and depth of Divine Providence! This either we know not, or, at least, seldom remember. And while we forget the *wonders* of Providence, we direct our thoughts to baser objects, and think not on it; and while we forget the *depth* of Providence, (if at any time we look towards it) we judge rashly and think amiss of it. If this be true of that general Providence whereby God rules the world, it is more true of his special Providence towards his church. This is both the *most excellent* piece of it, and therefore best worth the reading, and also the *hardest* piece, and therefore requires sobriety in judging; above all other things he that suddenly judges in this makes haste to err. To have a right view of it, it must be taken all together, and not by parcels: Pieces of rarest artifice, while they are making, seem little worth, especially to an unskilful eye, which being completed, command admiration. P. Martyr says well, *De operibus Dei, antequam actum, non est judicandum*. There is a time when the daughters of Sion embrace the dung-hill, and sit desolate in the streets, as Jeremiah hath it in his *Lamentations* iv. 5, and at that same time the voice of Babylon is, *I sit as a Queen, and shall see no sorrow*, Isaiah xlvii. All is out

of course here. But if we stay a while, we shall see *Sion* and *Babylon* appointed to change seats, by the great Master of the world; *Come down, (says he,) Daughter of Babylon, and sit in the dust, Isaiah xlvi.* And here to *Sion; Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee.* It is an entire catastrophe; both parties find a notable alteration together, that same hand that exalts the one, ruins the other. When the sun rises upon the Church, her antipodes must needs be covered with darkness, as we find it in the next verse to the text. *Darkness shall cover the earth, and gross darkness the people, but the Lord shall arise upon thee, and his glory shall be seen upon thee.*

The Prophet, elevated by the Spirit of God to a view of after-ages, as clear as if present, seems here to find his people sitting under the dark mantle of a sad and tedious night; having long expected the sun's return in vain, before its time, they give over expectation when it is near them, and desperately fold themselves to lie perpetually in the dark. Now the Prophet, as it were, standing awake upon some mountain, perceives the day approaching, and the golden chariot of the morning of deliverance hastening forward, and seems to come speedily with these glad news, to a captive people, and sounds this trumpet in their ears, *Arise, shine, for thy light is come, &c.* The very manner of expression is sudden and rousing, without a copulative, not *arise and shine*; but *arise, shine, &c.*

The words have in them a clear stamp of relation to a low posture and obscure condition; they suppose a people lying or sitting without light. Deep distress is that dark foil that best sets off the lustre of marvellous deliverances; and among many other reasons of the church's vicissitudes, why may not this be one? The Lord is more illustrious in the world by that deep wisdom and great power that shines when he raises and restores her from desperate afflictions, than if he had still preserved her in constant ease. He seems some times careless of her condition, and regardless of her groans; but even then, *is he waiting* the most fit time *to be gracious*, as our Prophet speaks. And when it is time, out of the basest estate he brings her forth more fresh, strong, and beautiful, than before. *Tho' you have lien among the pots, ye shall be as the wings of a dove covered with silver, and her feathers with yellow gold, Psalm lxxviii. 19.* Do with the church what you will, she shall come through, and that with advantage, *Mergas profunda, pulchrior exilit*, as one says of Rome. Keep the church seventy years captive, yet after that, *she shall arise and shine* more glorious than ever.

But surely the strain of this evangelic prophecy rises higher than any temporal deliverance. Therefore we must rise to some more spiritual sense of it, not excluding the former. And that

which some call divers senses of the same Scripture, is indeed, but divers parts of one full sense. This prophecy is, out of question, a most rich description of the kingdom of Christ under the gospel. And in this sense, this invitation to *arise* and *shine* is principally addressed to mystical Jerusalem, yet not without some privilege to literal Jerusalem beyond other people. They are first invited to *arise* and *shine*, because this sun arose first in their horizon. Christ came of the Jews, and came first to them. *The Redeemer shall come to Zion*, says our Prophet in the former chapter, but miserable Jerusalem *knew not the day of her visitation, nor the things that concerned her peace, and therefore, are they now hid from her eyes.* She delighted to deceive herself with fancies of (I know not what) imaginary grandeur, and outward glory, to which the promised Messiah should exalt her, and did, in that kind, particularly abuse this very prophecy; so doting upon a sense grossly literal, she forfeited the enjoyment of those spiritual blessings that are here described. But undoubtedly, that people of the Jews shall once more be commanded to *arise* and *shine*, and their return shall be *the riches of the Gentiles*; and that shall be a more glorious time than ever the Church of God did yet behold. Nor is there any inconvenience, if we think that the high expressions of this prophecy have some spiritual reference to that time, since the great Apostle of the Gentiles applies some words of the former chapter to that purpose, Rom. xi. 29. They forget a principal point of the church's glory, that pray not daily for the Jews' conversion.

But to pass that, and insist on the spiritual sense of these words, as directed to the whole church of Christ. They contain a powerful incitement to a twofold act, enforced (as I conceive) by one reason under a twofold expression, neither of them superfluous, but each giving light to the other, and suiting very aptly with the two words of command: *Arise, for the glory of the Lord is risen; and shine, for thy light is come.*

I will not now subdivide these parts again, and cut them smaller, but will rather unite them again into this one proposition: "The coming and presence of Christ engage all to whom he comes, to *arise and shine.*" In this proposition, may be considered the nature of the duties, the universality of the subject, and the force of the reason. First, the nature of the duties, what it is to *arise and shine.*

Arising hath either reference to a *fall*, or to some contrary posture of *sitting, or lying*; or to one of those two conditions, that are so like one another, *sleep or death*; and to all these, spiritually understood, may it here be referred. This is the voice of the Gospel to the sons of Adam, arise, for in him they all fell. The first sin of that first man, was the great fall of mankind: it



could not but undo us, it was from so high a station. Our *daily sins*, are our *daily falls*, and they are the fruits of that great one, *Thou hast fallen by thine iniquity*, says the Lord to his people, Hosea xiv. 1. As for the postures of *sitting* and *lying*, the Scripture makes use of them both, to signify the state of sin. Says not St. John, *The world lies in wickedness?* 1 John v. 19. Are not the people said to *sit in darkness?* mentioned Matt. iv. 16, which is directly opposite to *arise* and *shine*. In the darkness of Egypt, it is said, the people *sat still*, none arose from their places. In the gross mist of corrupt nature Man cannot bestir himself to any spiritual action, but when this *light is come*, then he may and should *arise*.

Now for *Sleep* and *Death*; sin is most frequently represented in holy writ under these black visors. To forbear mentioning places where they are severally so used, we shall find them jointly in one, Eph. v. 14, *Arise thou that sleepest, and stand up from the dead*; which place seems to have special allusion to this very text.

The impenitent sinner is as one buried in *sleep*, his soul is in darkness, fit for sleep, and loyes to be so. That he may sleep the sounder, he shuts all the passages of light, as enemies to his rest; and so, by close windows and curtains, makes an artificial night to himself within; not a beam appears there, altho' *without* the clear day of the gospel shines round about him. The senses of his soul, as we may call them, are all bound up, and are not exercised to *discern good and evil*, as the Apostle speaks, Heb. v. 14. And his leading faculty, his understanding, is surcharged with sleepy vapours, that arise incessantly from the inferior part of his soul, his perverse affections. Nor hath his mind any other exercise in this sleepy condition, but the vain business of *dreaming*. His most refined and wisest thoughts are but mere extravagancies from man's due end, and his greatest contentments nothing but golden dreams: Yet he is serious in them; and no wonder, for who can discern the folly of his own dream till he is awake? He that *dreams he eateth*, when *he awakes*, finds his *soul empty*, and not till then, Isaiah xxix. 8. Now, while he thus sleeps, his great business lies by; yet spends he his hand-breadth of time as fast, while he is fast asleep, as if he were in continual employment; judge then if it be not needful to bid this man *arise*.

This voice may import, that man is *spiritually dead*. God is the life of the soul, as the soul is the life of the body; while he dwells there, it is both comely and active; but once destitute of his presence, it becomes a carcase, where, besides privation of life and motion, there is a positive filthiness, a putrefaction in the soul, unspeakably worse than that of dead bodies, *corruptio optimi est pessima*. And as dead bodies are removed from the sight of men,  
dead

Dead souls are cast out from the favourable sight of God, till Christ's saying *Arise*, revive them. The ministers of the word are appointed to cry, *Arise*, indifferently to all that hear them; and Christ hath reserved the privilege and liberty, to join his effective voice to theirs. A carnal man may shew his teeth at this, but who is he that can, by any solid reason, charge absurdity upon this way of dispensing outward and inward vocation? I will not here mention their idle cavils; the Scripture is undeniably clear in this, that man is naturally *dead in sin*. The gospel bids him *arise*, and it is Christ that is his life, and that raises him.

Thus we see, in some measure, what it is for men to *arise*. Now being risen, they must *shine*, and that two ways, *jointly* and *publicly*, as they make up visible Churches; and likewise *personally*, in their particular conversation. First then, What is the shining of the true Church? Doth not a church then shine, when Church-service is raised from a decent and primitive simplicity, and decorated with pompous ceremonies, with rich furniture, and gaudy vestments? Is not the church then beautiful? Yes, indeed; but all the question is, whether this be the *proper genuine* beauty or not; whether this be not *strange fire*, as the fire that Aaron's sons used, which became vain, and was taken as strange fire? Methinks it cannot be better decided, than to refer it to St. John in his Book of the Revelation. We find there the description of two different women, the *one* riding in state, arrayed in *purple*, decked with *gold* and *precious stones* and *pearls*, Rev. xvii. 3, the *other* in rich attire too, but of another kind, *clothed with the sun*, and a crown of *twelve stars* on her head, Rev. xii. 1. The decoration of the former was all *earthly*, this Woman's is all *celestial*: What need she borrow light and beauty from precious stones, that is clothed with the sun, and crowned with stars? She wears no sublunary ornaments, but, which is more noble, she treads upon them; *the moon is under her feet*. Now, if you know, (as you do all without doubt) which of these two is the spouse of Christ, you can easily resolve the question. The truth is, those things seem to deck religion, but they undo it. Observe where they are most used, and we shall find little or no substance of devotion under them; as we see in that apostate Church of Rome. This painting is dishonourable for Christ's spouse, and besides it spoils her natural complexion. The superstitious use of torches and lights in the Church by day, is a kind of shining, but surely not commanded here. No, it is an affront both to the Sun in the heavens, and to the Sun of Righteousness in the Church.

What is meant then when the Church is commanded to *shine* or *be enlightened*? These two readings give the entire sense of the word; for, first; having no light of herself, she must receive light,

light, and then shew it, be *enlightened* and then *shine*. She is enlightened by Christ the Sun of Righteousness, shining in the sphere of the gospel. *This is that light* that comes to her, and *the glory of the Lord that arises upon her*. Hence, she receives her laws and form of government, and her shining is briefly the pure exercise of those, and conformity to them. And the personal shining of the several members of a Church, is a comely congruity with pure worship and discipline; and it is that which now is most needful to be urged. Every Christian soul is personally engaged first to be *enlightened*, and then to *shine*; and we must draw our light for ourselves from that same source that furnishes the Church with her public light. There is a word in the Civil Law, *Uxor fulget radiis mariti*, the wife shines by the rays of her husband's light. Now every faithful soul is espoused to Christ, and therefore may well shine, seeing the Sun himself is her husband. He adorns his people with a double beauty of justification and sanctification: By that, they shine more especially to God, by this to men. And may not these two be signified by a double character given to the spouse in Cant. vi. 10, *She is fair as the moon, and clear as the sun*. The sun is perfectly luminous, but the moon is but half enlightened: so the believer is perfectly justified, but sanctified only in part: his one half, his flesh, (his body) is dark; (compassed about with infirmity;) and as the partial illumination is the reason of so many changes in the moon, to which changes the sun is not subject at all, so the imperfection of a Christian's holiness, is (frequently) the cause of so many waxings and wainings, and great inequality in his performances, whereas, in the mean while, his justification remains constantly like itself. The light of sanctification must begin in the *understanding*, and from thence be transfused to the *affections*, the inferior parts of the soul, and from thence break forth and shine into action. This is then the nature of the duties, *arise and shine*.

(To be continued.)

The TRUTH of GOD DEFENDED.

REVIEW of the CRITICAL REVIEW.

SOME years ago, the two Reviews of the greatest circulation were the *Monthly* and the *Critical*, in which Socinians and Deists were hired to write in opposition to the principal doctrines of the Reformation, of the Church of England, and of the Scriptures. Men of this sort, however, are not much noted for unity or consistency of opinion or conduct, except in their hostility to the religion of Christ; and when Doctor Priestley and the Monthly Reviewers quarrelled, the *Analytical Review* of equally unscriptural

tural principles with the other two, was published for a few years by Dr. Priestley's party. In this Review the famous Mrs. Mary Woolstoncraft, otherwise Imlay, or Godwin, was a principal writer, who infused into it as much as possible of her sense, or no-sense, of religion and morals.\*

It is said, that at present, some clergymen of the established church, whose names are known at Cambridge, are employed in writing in the Critical Review, and on that account we think it the more necessary that the religious sentiments contained in it, should be exhibited to the public, and especially to the members of the Church of England.

These Reviewers have lately shewn the most impudent infidelity, when speaking of the Christian religion; and they are evidently labouring to destroy the faith of Christians in the truth of the Scriptures. Persons, say they, who believe the divine authenticity of the *Apocalypse*, "do not remember that the divine mission of Jesus may be supported by proofs which greatly exceed any that can be produced in support of the divine authority of this ambiguous production."† We would observe here that every person who has read the New Testament with any attention, remembers that the *divine mission of Jesus* (a cant expression of Socinians) may be proved from nearly every book in it. But a mere belief of the divine mission of Jesus, is a very small part of Christianity.

The *Apocalypse*, these men assert, is "a chaos of confusion." *Crit. Rev.* Third Series, June 1807. This we say is not true; and let any man read the Epistles to the Seven Churches of Asia, in the first three chapters of the *Apocalypse*, and judge for himself.

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\* The manner in which many of the Reviews are conducted, and the sort of persons employed to write in them, may surprise some of our readers. "The late Dr. Bisset, who, in the last years of his life, had the misfortune to pass several months in the King's-Bench prison, boasted to the writer of this article, and to some other friends, that he could produce two sheets, or earn six guineas in a single day, by reviewing; and that as he had interest to obtain the insertion of different articles relative to the same book, in various reviews, he could rely on an income from these labours of full six guineas per week, during his confinement. One of his friends who was not before in the secret of this trade, exclaimed, 'But how can you read the books, Doctor, so as to write two sheets of criticism on them in a day?'—Read the books man, said the Doctor, read them! Why do you think a reviewer reads the books?—That shews you know nothing about the matter!"

[Extract from the *Picture of London for 1807*, Page 326.

Many miserable men who have lost all character and principle, find in London, a precarious subsistence by writing for the booksellers, and the publishers of Reviews, and are ready to write on any side for the man who will pay them the best.

We are very far, however, from wishing to include in this censure, the writers in the *ECCLESIASTIC REVIEW*, many of whom are men of true piety, and who contend earnestly for the faith delivered to the Saints.

† *Ibid.*, the *Critical Review*. Third Series. Jan. 1807.

self. These Reviewers boast of "a pure and disinterested regard for truth," at the time when they are uttering the greatest falsehood. We recommend to them the plain advice given to the church of Ephesus, in the Apocalypse, *Remember from whence thou art fallen, and repent, and do the first works,* Rev. ii. 5.—Of the book of Revelation, Monsieur Saurin says, it is "un des plus satisfaisans pour un cœur avide de maximes et de precepts,"—one of the most satisfying, to a heart solicitous about maxims and precepts. But maxims and precepts drawn from the Scriptures, are not attended to by Infidels.

Mr. Faber's Dissertations, say these men, furnish another cogent proof "that the Apocalypse is a spurious production." Crit. Rev. Third Series. June 1807. Mr. Faber may be mistaken in some of his expositions of the prophecies in the Revelation, and many persons may prefer Bishop Newton's Dissertations to his; but how will Mr. Faber's mistakes prove the Revelation to be spurious? Does a mistake in the comment prove the falsity of the text? If the false comments of Socinians and Infidels proved every part of the Scriptures to be false on which they have been made, we should have little of the Old or New Testament left, which deserved our credence.

But the Critical Reviewers deserve no sort of credit, as they do not themselves believe what they say. And to prove that they do not believe their own words, we present our readers with the following extract from their Review, in defence of the Apocalypse, in opposition to their assertion that it is a *spurious production*.

"The study of prophecy in general, and particularly of the prophecies in the book of Revelation, has been constantly held up by us (the Critical Reviewers) as one of the most important duties of a clergyman, and incumbent also on every one who professes the christian religion. The difficulties in the subject, the errors into which great and learned men have fallen are no reason, against inferior capacities being occupied in these holy meditations. If they take up their bible without prejudice, and duly reflect on the great objects laid open to their view; no less than the history of the world from the beginning to the conclusion of time, they cannot but receive much improvement from their studies: they will perceive the finger of God in all his works; and his moral government will be ascertained as clearly to them in the affairs of men, as his power in the wonders of the natural world." Crit. Rev. Third Series, March 1804.

These Reviewers have discarded the former motto of their Review, *Qualis ab incepto processerit et sibi constet,*\* and have substituted

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\* Let him proceed as he began, and be consistent with himself.

stituted another in its place, and they have certainly done right, as they are now far enough from consistency, although it is probable they are such as they have always been. But they say that the Critical Review in this time of peril "will serve as a light for the ignorant!" We hope, however, that our readers are in no danger of being misled by this false light, this *ignis fatuus* of infidelity.

With regard to the Book of Revelation, we would only farther observe that, in a few years after it was written, it was numbered among the apostolical writings by the churches of Asia, the churches of Africa and Egypt, and the churches of Europe; and we refer our readers to the proofs of its authenticity, which are produced by Sir Isaac Newton and Dr. Lardner.

The Critical Reviewers are *ripe in frauds, and learned in falsehoods*, although they would have us believe that no men in the world can be more conscientious and correct in their assertions than they are.

In their Review for August last, they give us some remarks on an insidious, catch-penny publication of Joseph Nightingale, called *A Portraiture of Methodism*, price ten shillings and sixpence.

Here they inform us that Mr. Wesley (always, however, thro' ignorance or design spelling the name Westley) seems to have been impressed by his parents with a "devotional temperament." Now as they pretend to despise every thing like equivocation, they may be surprised when we ask what is meant by impressing a person with a devotional temperament, or constitution? Terms to which no signification can be affixed, logicians tell us may be called senseless, and such is the term, "devotional temperament."

Nearly the whole of what these men say of Mr. Wesley, is slanderous misrepresentation, and deserves not the least attention. They love detraction, and study abuse. Some persons they assert have doubted whether Mr. Wesley were hypocritical or sincere. As in religion, however, they are for "the most comprehensive charity," and add, "there is no sect for whom we do not pray in the liturgy of our hearts," (an infidel liturgy we fear) they deign to admit that they can hardly suppose Mr. Wesley "to have been so habitually hypocritical, as for so many years to impress on others what he did not believe himself."

But how have these men learnt that Mr. Wesley was impressed "with the conviction that what fell from his lips was the inspiration of the Divinity?" This is an entire falsehood of their own forging. Mr. Wesley constantly asserted, in opposition to Socinians and Deists, that all Scripture is given by inspiration of God, and is profitable for doctrine, for instruction, for correction in righteousness, that the man of God may be thoroughly furnished unto every good work. The pure language of Scripture is the inspira-

tion of the Divinity; and Mr. Wesley never asserted more. After having spoken evil of Mr. Wesley in every way which their imagination could devise, they give us another proof of their inconsistency, and say, "Of the foibles of Mr. Wesley we say nothing, for what good man is there to whom no foibles may be ascribed, or of whom no imperfection may be told?" They then give us a sentence or two in his praise. "His zeal, they say, was never cool, his industry was without intermission, his eloquence was popular and captivating. It had the ease, and often the charm of familiar conversation." In the same page, however, their tone is changed, and they say his vices "lurked within the interior of his heart," although they had before said, "we, who cannot read his heart, must leave him to his Judge."

In fact the ignorant imbecility, and want of common honesty of these Reviewers, when speaking of Mr. Wesley, are most clearly marked by alternate affirmation and retraction, by the forced admission of faint praise, and the malignant invention of foul and profane abuse.

All pious persons are alike obnoxious to these men, and they abuse the Moravians for their "exuberance of piety," another *senseless* term, by which they probably mean too much piety, or too much of the fruit of godliness. In their voyage to America the Moravians used private and public prayer, read the Bible, catechised the children, &c. The way in which those " enraptured devotees " (christians we should call them) spent their time on this occasion, deserves commemoration, say these Reviewers. In this we agree with them, and we shall be glad to hear that they spend their time in the same manner.

Methodism, say they, is founded on ignorance, and then speak of all "mysterious doctrines" as mere dirt and dross when compared with the moral excellence of the gospel. Methodism, we assert, is founded in the knowledge and belief of the Scriptures, which these men despise. We know well enough what they mean when they speak of *mysterious doctrines* as *dirt* and *dross*; but we know who hath said, *Great is the mystery of godliness, God manifest in the flesh, &c.* 1 Tim. iii. 16. The doctrines of the Divinity and Atonement of Christ, and many other doctrines which are revealed in the Scriptures, we have no doubt are mere *dirt* and *dross* in their opinion; and we take little notice of the treacherous compliments which such men pay to the moral excellence and functions of the gospel. Toland, Woolston, and Hume, were all pretended friends of some parts of Christianity, when it suited their purpose to deceive the unwary.

These Reviewers in their "trickish way of reasoning" choose to suppose what would be the consequence were the Methodists invested with the *sword of persecution*. The *rational religionist*, say they,

they, (Socinian or Deist they mean) would soon be made to feel the scourge of their intolerance. We can assure these men that so long as the Methodists retain the religion of Jesus Christ, they will never be invested with the sword of persecution; and therefore Socinians and Infidels have nothing to fear from them but scriptural and rational argumentation, in confutation of their errors. The Methodists are taught by Jesus Christ to pray for those who revile and persecute them, and to suffer wrongfully, as they often do, rather than persecute others.

“When we compare the present mild and tolerant spirit of the Establishment, with that persecuting ferocity which it would *probably* assume, if the church were filled with priests of this *pious* fraternity, we cannot help praying,” (we are glad to hear that they *cannot help* praying sometimes,) “that the walls of our Zion may never be scaled by the *sanctified* feet of this aspiring sect.” Crit. Rev. August 1807. Here again we have mere supposition without the least foundation in fact, but we have at the same time a mixture of that profaneness which always characterizes the language of Infidels. There cannot indeed be a greater proof of a profane mind, totally devoid of the fear of God, than the contempt which these Reviewers shew of scriptural phraseology, or the terms in which true religion has been described in all ages; terms most significant in themselves, and legitimated and given to us by the Holy Ghost in the Scriptures, by which to designate the work of God to the end of time.

To the mild and tolerant spirit of the Establishment, these Reviewers are undoubtedly as much indebted as Mr. Stone, the Socinian, who in their opinion is deserving of no small share of praise for his Visitation Sermon at Danbury. That the church allows men to partake of her revenues who preach doctrines which are in direct opposition to her Articles of faith, which they have subscribed as true, shews great negligence, or great want of power, in those whose business it is to take cognizance of the doctrines, and of the conduct of the clergy.

After falsely telling us that Peter Bohler, a Moravian, had persuaded Mr. Wesley to exclude the use of reason in matters of religion, they say, “there were several other persons beside the two Wesleys who had in a moment received that faith which excludes the possibilities of damnation.” One might suppose from this, and many other shameless falsehoods of the same sort, published by these Reviewers, that they had received that Infidelity which excludes the *possibilities* of speaking the truth. Neither the Wesleys nor any of the Methodist preachers ever believed that they had received in a moment, or in any part of their lives, that faith which excludes the possibilities of damnation. The Methodists believe no such doctrine. They believe that with-



out faith it is impossible to please God; but they believe also that a man may make shipwreck of faith, and of a good conscience, and be lost eternally.

We might have given one instance only of the want of veracity of these men, and have concluded with, *ab uno disce omnes*: But we have already produced numerous proofs that they are men on whose assertions not the least confidence ought to be placed; and it is not necessary that we should spend any more time, or waste any more paper, in replying to their falsties.

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REVIEW of Mr. WALKER'S Address to the Methodist Societies in Ireland.

(Continued from page 69.)

**M**R. WALKER next goes on to make some observations on *Class-Meetings* and *Love-Fests*, and would endeavour to persuade the Methodists that to tell each other, at periodical intervals, what God has done for their souls, is what "the most truly experienced christian" will not "dare to attempt:" and then he closes the subject with the following falsity: "Those who have no real experience in religion at all, are brought forward to declare their experience, and drilled either into hypocrisy or self-deceit." Mr. Walker knows that no person is admitted into the Methodist Societies until he desire to be saved from his sins; and if he *experience* no more than this desire, his brethren with whom he meets weekly, exhort him not to rest till his desire end in such a deep *conviction* for sin, as shall lead him to seek *justification* unto life, and *sanctification* unto God. Mr. Walker has no more authority to say that this person is drilled into hypocrisy or self-deceit, than that he is drilled to serve Bonaparte. We wish that Mr. Walker would put himself under the *drill* of some of our pious, sensible Class-leaders in Dublin, for a short time, as we are sure that they would give him such faithful reproofs and correction as would be of great use to him. The Methodists meet in classes for the very purpose of helping each other against the world, the flesh, and the devil; and they are able to reprove, and to exhort each other; and this they do not only at *periodical intervals*, but daily, if they have opportunity, and so much the more as they see the day of God approaching.

"They (the Methodists) utter, *perhaps*, the most humiliating complaints of themselves, and are secretly filled with proud satisfaction at the thought of having complained so well," &c. (p. 12.) Mr. Walker utters, *perhaps*, what is not true. But after Mr. Walker has begun with a *perhaps*, or with *it seems*, he supposes that the unwary reader may take all that for certain truth which he

has built upon a *perhaps*. All that follows, from Mr. Walker's *perhaps*, in the 12th page, to his *perhaps*, in the 13th page, is, *perhaps*, all his own invention; nay we are sure it is, to oppose the work of God in the salvation of sinners. If the Methodists of Dublin were disposed to publish an hypothetical account of the changes in Mr. Walker's opinions and conduct, and begin by saying "that he has only exchanged, *perhaps*, the sins of———, for the sins of spiritual pride, censoriousness, and hypocrisy," &c. (Address, p. 13.) they might, *perhaps*, amuse the world with a pretty long history.

"Let it be remembered," says Mr. Knox to Mr. Walker, "that the society whose practice you so much reprobate, has now pursued the same plan for more than sixty years; and that besides those temporary adherents, whom short-lived impressions have from time to time brought amongst them, there has always been a succession of established members, whose connection with the institution has terminated only with their lives. Of such I have known many; and from what I have seen in them, I have appeared to myself able to form a fair judgment of such Methodists generally. And I feel myself bound to attest that, amongst the persons I have described, I have met the greatest number of the most truly religious people that, I think, I ever was acquainted with. More conscientiousness in action, word, and thought, more piety towards God, more strict self-command, or more disinterested charity toward their fellow-creatures, I have no where else found. And therefore I do soberly think, that no religious institution, in modern times, has produced more true piety, and of course more real happiness, to individuals, to families, and I would almost say to neighbourhoods, than that society on which you so severely animadvert."

"I scarcely know a more respectable member of society, than a steady Methodist tradesman; nor can I conceive more interesting specimens of virtue in humble life, than I have seen in females of the same class and character. The very houses of such persons, the manners of all the inmates, the good order of the children, the mild demeanour even of the servants, all exhibit what a candid and benevolent mind must ever love to contemplate. The amiable community known by the name of the *Unitas Fratrum*, may perhaps furnish similar domestic displays, but any thing superior, I believe, has not yet appeared in any portion of human society, or in any stage of human civilization."

"I cannot, therefore, but lament that you should have spoken of such a body of people, so very much in the style of their grossest and most vulgar opponents, as to talk of 'their only exchanging *perhaps*, the sins of drunkenness and swearing, for the sins of spiritual pride, covetousness, and hypocrisy; or that you should re-

present

present their class-meetings as an apparatus, for 'drilling,' persons 'either into hypocrisy or self-deceit.' \*

In continuing to speak of class-meetings, Mr. Walker says, that he trusts many persons who attend them "are kept honest and simple of heart," though such, *he believes*, are often made miserable by them. We would here take the liberty to inform Mr. Walker that *we believe* the contrary; and we know that those persons, who are kept honest and simple of heart, will tell him that instead of being made miserable, they have often been made happy by attending class-meetings. Indeed, we have no doubt that, in the honesty and simplicity of their hearts, they will tell Mr. Walker, that the effects which he attributes to class-meetings, are the fictions of his own imagination.

"I know," says Mr. Walker, "to what imputations the declaration of my opinion will expose me." If he mean that he will be exposed to any other imputation than that of not speaking the truth, he is mistaken. The Methodists who know their own class-meetings a little better than he does, say that he does not speak the truth concerning them, when he says that they "must prove in many instances highly injurious, and, *perhaps*, they are most injurious to those who like them best."

Mr. Walker then adds, "After one class-meeting, they report progress at the next meeting." *Perhaps* not. We wish they may. But we should like to hear Mr. Walker's account of his own religious progress, and, *perhaps*, he may some day favour us with it. "They have now to say (as they have heard others say) that they are thirsting, wrestling, on the stretch for *justification*." And how does Mr. Walker know that the persons who say this are not *kept honest and simple of heart*, and do not speak the truth? The class-leaders in Dublin, are far better judges of this matter than he is and let him ask them.

Our readers, however, will be astonished after finding the Methodists abused and vilified in almost every page of the Address, to hear Mr. Walker say, "I am not fond of deciding on the state or character of individuals," p. 14. He then goes on to condemn the advice of the class-leaders to thirsting, wrestling sinners "to win, that night, by violence," that which they are taught to call *justification*; but as he does not know what the Methodists mean by justification, we will inform him. Justification, or the forgiveness of sin, arises from a dependance, by faith, on the merit of Christ. God hath set forth Christ to be a Propitiation through faith in his blood, Rom. iii. 25. Whosoever believeth on him shall receive the remission of sins, Acts x. 43. In justification, God *sheweth forth his righteousness* (or mercy) by

\* Mr. Knox's Letter to Walker.

*the remission of the sins that are past*, Rom. iii. 25. And that faith in the merit of Christ, by which the sinner is justified, and which is the instrument of justification, is a divine supernatural *επισημος*, evidence, or conviction that Christ died for my sins, that he loved *me* and gave himself for *me*.\* “Therefore, have a sure and constant faith, not only that the death of Christ is available for all the world, but that he hath made a full and sufficient sacrifice for *thee*, a perfect cleansing of thy sins, so that thou mayest say with the Apostle, he hath loved *thee* and given himself for *thee*.” *Homily on the Sacrament, Part I.* Now if God give the penitent sinner this faith, and this consciousness of justification, through the medium of his word, or by impressing one or more of his gracious promises on the sinner's mind, the Methodists will praise God for it, notwithstanding what Mr. Walker may say to the contrary. They would rejoice even over Mr. Walker, if they had evidence that he was acquainted with these mercies.

In the narrative of the great work of God in New England, between the years 1730 and 1740, the late Mr. Jonathan Edwards informs us, that his preaching on *Justification by faith alone*, was attended with a very remarkable blessing. The people in general were deeply concerned, and began earnestly to seek acceptance with God, and salvation in the way of the gospel. The noise among the *dry-bones* waxed louder and louder, and all talk, but of eternal things, was laid aside. After describing the various ways in which the people were brought to a conviction of their sinfulness, and in which the sins of their lives were set before them, he observes that “in several, the first sight of their just desert of hell, and their sight of God's love were so near that they seemed to go together.” “These gracious discoveries of God's love,” says he, are in many respects very various. Often, in the mind, some particular text of Scripture giving them consolation; sometimes a *multitude* of texts, gracious invitations, and promises, flowing in, one after another, filling the soul more and more with comfort. Comfort is first given to some while *reading* a portion of Scripture; but in others it is attended with no particular scripture at all.” We wish that our readers would inquire at the Methodist-Chapels, for the *Extract of Mr. Edwards's Narrative of the Work of God in New England*. They will see in it a perfect similarity between the work of God in New England and many revivals of the work of God which are now known in various parts of the United Kingdom, and which have begun by the means of the prayers and preaching of the Methodists: Before the work which Mr. Edwards describes, and before  
many

\* Mr. Wesley's Sermon on Justification by Faith, which we earnestly recommend to our Readers.

many blessed instances of a similar work in England, Mr. Walker's flimsy objections vanish like the mist before the meridian sun.

Some persons objected to the work in New England, that God could not be the author of it, as he is the God of order, and not of confusion. To which Mr. Edwards replies, "If God is pleased to convince the consciences of persons, so that they cannot avoid great outward manifestations, even to the interrupting those public means which they are attending, I do not think this is confusion, or an unhappy interruption, any more than if a company should meet in a field to pray for rain, and should be broken off from their exercise by a plentiful shower. Would to God that all the public assemblies in the land were broken off from their public exercises with such confusion as this the next sabbath day!"\* The fact undoubtedly is, as Mr. Edwards goes on to observe, that some persons make *their own Experience*, and not the Scriptures the rule in judging of these things. They condemn great terror on account of sin, or great discoveries of the glorious perfections of God; and the beauty and love of Christ, and such transports of love and joy, because they know nothing about them; and perhaps there are some that upon this ground do not only reject these extraordinary things, but all such conviction of sin, and such discoveries of the glory of God, and excellency of Christ, and inward conviction of the truth of the gospel, by the immediate influence of the Spirit of God, as are necessary to salvation."

"Cryings out in such a manner, and with such circumstances as I have witnessed, are as much evidence to me of the general cause they proceed from, as language. I have learned the meaning of them in the same way in which persons learn the meaning of language. I confess that when I hear a great crying out in a congregation, in the manner that I have heard it, I rejoice in it much more than merely in an appearance of solemn attention, and a shew of affection by weeping; and that because when there have been those outcries, I have found from time to time a much greater and more excellent effect."†

We will here add part of Mr. Knox's Answer to Mr. Walker's condemnation of the conduct of persons who are "thirsting, wrestling, on the stretch for justification," and who feel "a lively impression on their minds of words of Scripture," &c.

"Doctor Doddridge in his life of Col. Gardiner, tells us that, that extraordinary convert found all the burthen of his mind taken off at once by the powerful impression of a text of Scripture.

\* *Wide Distinguishing Marks of a Work of the Spirit of God*, extracted from Mr. Edwards. † *Ibid.*

ture." "Mr. Haliburton (whose account of himself the wise and pious Dr. Watts recommends as one of the most valuable of such narratives) relates also a similar deliverance, by precisely the same means. Bishop Burnet (a writer of a quite different school) gives us a nearly correspondent account of Lord Rochester. And Bishop Smalridge, than whom no writer has been less suspected of fanaticism, did not hesitate to give it as his opinion, that "when in reading the Scripture a person finds the veil of darkness removed from before his understanding—when those clouds that had overcast his mind are presently dispersed—when the doubts, under which he had some time laboured, are on a sudden cleared—when in his devotions he finds his attention fixed, his affections inflamed, and his heart melted within him—when, whilst the voice of God's minister, preaching the saving truths of the gospel, sounds in his ears, he is sensible of an inward voice speaking with greater force and efficacy to his soul, to his understanding, and to his heart;—upon all these, and the like occasions he is sensible of the presence and aid of God's Holy Spirit, whose grace alone is sufficient to all these purposes, and whose strength is thus made perfect in weakness" Smalridge Serm. 57.

(To be continued.)

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## The WORD of GOD ILLUSTRATED.

*Of the Title Michtam, or Golden, given to some of the Psalms.*

THE Works of seven of the most excellent Arab Poets, who flourished before the times of Mohammedanism, were called Al Modhabebat, which signifies gilded, (or golden,) because they were written in letters of gold upon Egyptian paper: and D'Herbelot tells us, that the Arabs, when they would praise any one's poems, were wont to say, these are the golden verses of such or such a one, which, he seems to suppose, was derived from the writing of these poems in letters of gold.

Might not the sixtieth Psalm, and the five others that are distinguished by the same epithet, *Michtam*, or *Golden*, be so called on account of their having been, on some occasion or other, written in letters of gold, and hung up in the Sanctuary or elsewhere. Not, it may be, on account of their being judged to have superior excellence to the other hymns of this collection, absolutely speaking, but their being suited to some particular circumstances, which might occasion their being treated with this distinction.

Hezekiah, we know, went up to the house of the Lord, and spread the letter of Sennacherib before him there, (Isa. xxxvii. 14.) hung it up, it may be, before the Lord. What Hezekiah did with a paper of threatening, other princes might do with these psalms of encouragement, and hope. Some have imagined they were called *Golden Psalms* merely on account of their distinguished excellence. That distinguished excellence, however, doth not appear; and what is more, the ancient Jews, it is certain, had a different way of marking out excellence.—The *Song of Songs*, which is Solomon's, not the *Golden Song* of Solomon. Ainsworth supposes the word *Michtam* signifies a *golden jewel*. That the affixing such a title to a Psalm would have been agreeable enough to the Eastern taste anciently, we may believe from what appears in these modern times. D'Herbelot has actually mentioned a book, entitled, *Bracelets of Gold*, containing an account of all that history had mentioned relating to a month sacred among the Arabs.

I will only farther add, that this writing in *letters of gold* still continues in the East. "The greatest part of these books," says Maillet, speaking of the Royal Mohammedan Library in Egypt, which was so famous, and was afterwards destroyed by Saladine, "were written in *letters of gold*, such as the Turks and Arabs, even of our time, make use of in the titles of their books." And a little after, speaking of the ignorance of the modern Egyptians as to the burnishing of gold, so that their gilding has nothing of the ancient splendor, he adds, "It is true, to make up this defect, they have preserved the art of making gold liquid, and fit for ink. *I have seen some of their books written with this gold, which were extremely beautiful.*" [Harmer's Observations.

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The WORKS of GOD DISPLAYED.

OF ANTIMONY.

(Continued from page 74.)

**T**HE modern uses of Antimony are very numerous and important. It is a common ingredient in specula or burning concaves, serving to give the composition a finer texture. It makes a part in *bell-metal*, and renders the sound more clear. It is mingled with tin, to make it more hard, white, and sounding; and with lead, in the casting of printers' types, to render them more smooth and firm. It is also a general help in the melting of metals, and especially in casting of cannon-balls. It is like-  
wise

wife made use of for purifying and heightening the colour of gold.

For a long time this mineral was esteemed poisonous. In 1566 its use was prohibited in France by an edict of Parliament, and in 1609, one Besnier was expelled the faculty, for having given it. The edict was repealed in 1650, antimony having, a few years before, been received into the number of purgatives. In 1668, a new edict came forth, forbidding its use by any but Doctors of the faculty. It is now universally allowed, that pure antimony, in its crude state, has no noxious quality; and that though many of its preparations are most virulently emetic and cathartic, yet, by a slight alteration or addition, they lose their virulence, and become mild in their operation.

The virtues of antimony in the diseases of animals are greatly extolled. Pigs that have the measles are at all times recovered by it, which proves it a great purifier of the blood. Horses which have running heels that cannot be cured by the common methods used by the farriers, will generally be cured by this medicine in a little time. The manner of using it is this: Mix one drachm with every feeding of oats which the horse has in a morning. It is best put together in one place, buried under a few oats; and the horse's head being withheld a little, and then let go just against that place, he will take it all in at a mouthful. Some horses do not dislike it: others obstinately refuse it, but to these it may be easily given in balls. The virtues of this drug in fattening cattle have been thought imaginary, but experiment proves it to be a real truth. A horse that is lean and scabby, and not to be fatted by any other means, will become fat on taking a dose of antimony every morning for two months together. A boar fed for brawn, and having an ounce of antimony given him every morning, will become fat a fortnight sooner than others put into the sty at the same time, and fed in the same manner, but without the antimony.

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The PROVIDENCE of GOD ASSERTED.

To the EDITOR of the METHODIST MAGAZINE,

*Dear Sir,*

**A** GREEABLY to my promise, I have written, according to the best of my knowledge, and herewith send you an account of that awful Providence concerning which you were informed at the close of the year 1806. My delay in forwarding it to you has not been occasioned by the evidence appearing doubtful with regard to the prediction and its exact accomplishment,



but it was thought necessary to obtain all possible knowledge of circumstances connected with so extraordinary an occurrence.

On Tuesday evening, Dec. 30, 1806, I was considerably affected at Chandler-street chapel, by an Address to Mr. Bogie, from Mr. S., a Christian brother, intreating that prayer might be offered to God, in behalf of a poor man under a peculiar visitation from God. I thought it incumbent on me to visit this man, and, from a lively sense of his afflicted case, I wrote the note which you read publicly, in the New-Chapel on the last night of that year.—The person's name was Thomas Davis, he was a journeyman shoemaker, late of Round-Court, in the Strand, and had been visited by our friends when confined in the Lock-Hospital, thro' a disease sinfully contracted. The useful exhortations and salutary advice which he then received, it is to be feared, did him but little, *if any* good. Upon his brother (who resided with him) entering his apartment, on Sunday Dec. 28, he was surpris'd by an unusual salutation. "Jack," (said the sick man) "it will be of no use for you to be at further expense on my account: a messenger has been sent to me with whom I have conversed. He told me that there is another and a better world but not for me. He likewise said, No more pots, no more whores, and that but four days were allotted me to live, for if I had four years they would be spent as my former life has been."

It is to be lamented that this awful warning was, till the following Tuesday, treated by his injudicious friends, as the effect of delirium. On that day, however, they were greatly alarmed and thought it advisable to state the case to our brother Sutch, who gives the following account.

'Tuesday, Dec. 30, 1806, in the forenoon Mr. R. D. came to me in tears, and said, "Mr. S., I want to advise with you, for I am in great distress concerning my brother Thomas." He had been ill some time, and becoming worse, they had called in a Doctor, who, after giving what information he could respecting his disease, proceeded to prescribe some medicine which his brother was to fetch from the doctor. Whilst he was on this errand, Thomas received a warning, as he declared, from a messenger, sent to him from the other world, who had assured him that he should die in four days from that time, and that it was of no use to ask for one hour more, for if he had four years he would spend them as he had spent his former life. These dreadful tidings threw him into great alarm and despair, his brother said that he wanted on Sunday evening to send for some person to speak to him and pray with him, but Thomas would not suffer them, saying it was to no purpose for he should certainly be lost. This gave great distress to the greater part of the family: however, no person was applied

applied to till Tuesday, when Mr. R. D. came to me to know if I could send him to somebody that would visit him; and, not knowing any person near the place, I went with him myself and found Thomas speechless, but possessed of his reason. I asked him if he was sorry in his heart, that he ever had sinned against God? This question I put to him many times, and then prayed with him, three more of the family joining in prayer, with many tears. After we had prayed, I made the same enquiry, to which he answered, with great fervour, "Yes." Mr. R. D. asked him if I should pray again? he answered, "Yes." We prayed again and I gave him such advice as I thought his awful case required, consistent with the Scriptures, telling him if he could at all pray there were hopes even in his case, and then, having pointed to Christ as the only way to escape eternal wrath, I left him. I visited him again on Wednesday evening, which was New-Year's Eve, but was not much satisfied with his state. This is what I know of the awful circumstances; and shall only add, that he warned his brother to make a proper use of the visitation, and abandon his iniquities, but stated, that it would be of no avail with regard to himself.

The same evening, when I was with him, after some incoherent expressions, the afflicted man acknowledged God's goodness in not removing him suddenly without previous notice. Whilst I endeavoured to explain the change necessary to fit him for a happy eternity, he laid his hand on his breast, as a token of hearing me. He likewise tendered me his dying hand, which I thought an expression of gratitude. I then commended him to God in prayer, and attempted to improve the opportunity by a word or two to his sorrowing relatives, who were anxiously foreboding the event of the coming day.

On Thursday, Jan. 1, 1807, being the fourth day from the time of his receiving the warning, and the day in which he had said he must die, at one o'clock he informed his friends that he had only an hour to live. A few minutes before two (about the same time that he received the warning on the Sabbath preceding) he was ushered into a world of spirits.

In consequence of the equivocal testimony of the deceased's friends, and the deranged state of his intellectual powers during the last two days of his illness, no satisfactory statement can be given respecting the concluding state of the poor man's mind, this therefore, must be left till that period when the secrets of all hearts shall be disclosed.—The Judge of all the earth will then do right. In the mean time we, the living monuments of probationary mercy, have a sure word of prophecy to which we do well to take heed. It shall go well with the righteous, for precious in

the fight of the Lord is the death of his saints. That the Lord Jesus may be glorified by the life and death of all who read the above account is,

Dear Sir,

The earnest desire of

*June 20th, 1807.*

Your humble Servant,

J. W.

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The GRACE of GOD MANIFESTED.

To the EDITOR.

My dear Friend,

*Bolton, December 25, 1807.*

**G**REAT numbers of persons who read the Biographical accounts, with much pleasure and profit, which are inserted in the Methodist Magazine, are surpris'd that they have yet seen no memoir of our venerable Brother, George Escrick of this town; a man so much esteemed by Mr. Wesley, and a great number of preachers, as well as private members of the Society in Bolton; and, considering his circumstances, one that did more, perhaps, for the cause of God than any man in the United Kingdom. I have, therefore, drawn up, and now send you the following short account of this much respected Brother, and shall consider myself as obliged by its early insertion in your Miscellany.

THOMAS TAYLOR.

GEORGE ESCRICK was descended from an ancient and respectable family, who resided in the neighbourhood of the City of York, and my informer, an old man, who had met in band with Brother Escrick many years ago, and joined the infant Society in Bolton about three months before him, thinks the village, called Escrick, a few miles from York, derives its name from some of his ancestors. There are still collateral branches of his family living in considerable opulence and style in life. I have heard George speak of a relation of his, who was Lord Mayor of York, putting the gold chain about his neck, when he was very young. George's father brought his family very low, as is the case with too many, by intemperance, and came to reside in Bolton, where our brother was born, and, as I judge, about the year 1742. He was brought up a Weaver, the staple business of Bolton, and was, in his youth, like most others, thoughtless, fond of hunting, and much addicted to fighting, being very stout and exceeding resolute. At the same time, however, he professed to be a strict Church-man, attending Divine service constantly on Sundays, and  
being

being, in other respects, pretty regular in his conduct, according to the notions which people had of regularity in those days.

The Spirit of God began to strive with him pretty early; and by comparing himself with the Church Prayers, he judged he was not right. He went to the minister for advice, who exhorted him to attend the prayers, and read the Whole Duty of Man. In this way he went on for some considerable time, but still was not satisfied respecting the safety of his state. About the year 1748, God sent his servants, the Rev. Mr. Wesley and others connected with him, to Bolton, who preached in the streets, or in any place where they could. A cross stood in the middle of the main street, which was generally their pulpit; and although the town of Bolton was then rough in the extreme, and is too much so still, yet I never could find that there was much persecution. I preached in the open street well nigh forty years ago, and do not remember seeing one scoffer.

One day our brother, seeing a great concourse of people gathered about the cross, drew near, and perceived a preacher was about to deliver the message of his Master. This being quite a new thing, he stood to hear. The text was in Titus iii. 4, 5, "But after the kindness and love of God our Saviour towards men appeared; not by works of righteousness which we have done, but according to his mercy he saved us by the washing of regeneration, and the renewing of the Holy Ghost." He now saw clearly that he wanted a Saviour: Salvation he saw was not by any works which he could do; but that he must be saved by Jesus Christ as a poor helpless sinner. This salvation he sought, and not in vain. There is no accounting for every circumstance which may occur, nor for every thought which may come into the human mind. It was before observed that he, in his youth, was a great hunter, and in pursuit of that foolish diversion, he had frequently been on some hills, on the North of Bolton, called *Smithell's Dean*, he therefore now thought he would retire to those hills in the night, for prayer; that, as they had been the scene of his diversion, they should now be the place of his devotion. However, he had a strong conflict in his mind, for it was strongly suggested to him that the devil would appear to him, and even take him away, if he did go to pray among those lonely hills. However, strange as it may appear, he went, what time of the night I cannot tell, and continued till four o'clock in the morning, wrestling with God, like Jacob, and was determined not to give sleep to his eyes, nor slumber to his eye-lids, till he found an habitation for the God of Israel. Nor was his labour in vain; he found him whom his soul loved. The love of God was shed abroad in his heart by the Holy Ghost, which was given him; nor did he, I believe, ever lose the sense thereof to his dying day. I am told he often visited those  
lonely

lonely hills in the night season for the purpose of prayer, and we may reasonably suppose, that, like Jacob, when on his death bed, he called to remembrance the visit he had been favoured with from his God many years before, Gen. xlviii. 3.

He was a man of strong passions, and somewhat positive in his way, by which he sometimes suffered loss in his soul, yet he laboured to conquer; he was not easy in that state; he desired the mind of Christ, and God heard his cry and saved him. His natural temper was rough, and his manners unpolished. This might some times have an unfavourable appearance to strangers, but seldom offended those who knew his integrity and uprightnes. Notwithstanding his natural roughness, he had a remarkably feeling heart for the poor, the fatherless, and the widow, and in times of great scarcity, he liberally supplied their wants according to his ability. He shunned riches; nay, some affirm he dreaded being rich, otherwise, he might have been one of the richest men in Bolton. I may venture to say, that he was always ready, according to his ability, to aid the cause of God.

Soon after a small Society was formed in Bolton he became one of them, and continued a steady member to his dying day. His house was a home for the preachers, till Bolton was made the head of a circuit, and whenever Mr. Wesley came, he received both him and all his friends. Indeed his house and his table were open to all that came during Mr. Wesley's stay. For although he was not rich, yet he lived in credit, no man more so. Some persons have every appearance of religion till you call upon them for the cause of God, or the poor and needy; then they desire to be excused. But that was not the case with our brother, his heart, his hand, and his house, were open to all who loved and feared God. He might be said to be a father to the poor, and many silent sufferers he sought out and relieved, whose bashfulness prevented them from making their case known.\*

He had a most cordial love to plain experimental preaching; and walked, I believe, many thousands of miles to hear the same. He walked many times to Manchester, twelve miles from Bolton, to hear the preaching at five o'clock in the morning, and returned home to breakfast. Indeed, he was an extraordinary walker; for, a little before his death he walked to Chester, near forty miles, one day, and came back another, and only spent four-pence on the road.

\* I believe many suffer in silence, being ashamed to make their wants known. The noisy, whining complainers, who can assume a plaintive tone, are far from being the most needy, as I have often proved. This shews the excellency of that most humane institution the *Benevolent or Strangers' Friend Society*. It is incredible what numbers of distressed objects the Visitors in that most compassionate Society, have met with, who must, in all probability have perished, with sickness, hunger, and cold, if they had not been sought out and relieved by these indefatigable tender-hearted lovers of the human race. To these our Lord will say, "Inasmuch as ye did it unto one of the least of these my brethren, ye did it unto me."

He loved the whole of the Methodist discipline, and often walked to Manchester, Birstal, Leeds, Liverpool, and many other places, to attend Love-feasts, perhaps I might say hundreds of times. He never varied in his sentiments; not even when Mr. Bennet, whom he heard first at the Cross in Bolton, embraced the Calvinistic opinions, and made a separation in the Society, which was about the year 1754. Having been made very useful in preaching, Mr. Bennet was at that time much esteemed, and took away, well nigh the whole Society, which was, even at that early period, pretty large; I think only 9 or 10 were left. Our worthy friend, however, stood his ground, and remained with the little flock, and even became as a nursing father to them.

He took a very active part in the Sunday-School, in Bolton, which was, I believe, the first in Lancashire, and has been very successful. A considerable number of the scholars from time to time have become very serious, and many have died in peace and triumph, and many others are now respectable men and women, who might have been mere vagabonds, but for that blessed institution. There are now about 1500 taught every Lord's-day, and nearly 100 are under very hopeful impressions, and promise fair for being real christians; several can already give a reason of the hope which is in them. Moreover, this school has been conducted with very small expence, considering the number of scholars which have been taught in it. Indeed all the teachers give their labour gratis, and generally there has been a good supply of teachers who have readily and generously offered their service. In this noble work our brother took much delight, and when his sight failed, so that he could not teach, he either acted the part of an overlooker, to keep the school in order, so that the teachers might have no trouble but to attend their respective classes; or he engaged as one of those who usually take a number of children apart by themselves, to speak to them respecting their immortal concerns, and to pray with them.

He had the good of the society much at heart, both as to its temporal and spiritual concerns. And it was his desire that the ministers of Christ should be made comfortable, as well as useful; that neither they nor their families might want any thing that was needful.

He loved the disciples of Christ, they were the excellent of the earth in his eyes, and with them was his delight, so that he could with truth say, *I am a companion of all them that fear thy name.* Indeed none else were his companions, for he came out from the world, and was separated from them. But I am not drawing a perfect character: I have observed he was rough in his manners, apt to be angry at times, and a little too positive in his way. It

was well known that he almost adored Mr. Wesley, yet he would be warm and rough with him upon occasions. For instance ; on a certain time when Mr. Wesley was going Northward, George was informed that he had not Bolton in his plan ; and as he was then at Liverpool, 31 miles from Bolton, our dear departed friend set out in the evening for that town, saying to such as would have dissuaded him from going, "I will neither eat nor sleep till I see him." He arrived at Liverpool, by the time of service at five in the morning, and after the preaching was ended and the congregation dismissed, he followed Mr. Wesley to his lodgings, and being admitted into his apartment, said, "So the devil may take Bolton for you," repeating the words, and then withdrew.

He was married four times, and was blamed by some, for his last marriage, he being so late in life ; but others viewed the matter in a favourable light, believing he acted from motives of piety. By his third wife he had a son whom he was doatingly fond of, but who was a great cross to him, and who almost ruined him as to his circumstances, but died a little time before him, as did his last wife.

Finding himself quite superannuated, so that he could not meet his class nor be of any active use in the church, he resigned his office and gave up his house, and retired to a friend's house about two miles from Bolton, having just as much property left as would carry him to the grave. Being much beloved, his friends frequently visited him, and found him prepared for the final summons. Having wholly done with earthly things, his conversation was such as became one who was about to enter into the joy of his Lord. He said not much, indeed he never was a great talker ; but his confidence was calm and serene, and, like old Simeon, he could say, "Now, Lord, lettest thou thy servant depart in peace ; for mine eyes have seen thy salvation." He died, April 27, 1805, near the 82d year of his age.



A short Memoir of the late Mr. WILLIAM WAIT, of Belton, near Pensford.

*"The Memory of the just is blessed."* PROV. x. 17.

**M**ERE eulogiums, whether delivered over deceased persons, or exhibited on their monuments, cannot afford either pleasure or profit to those, their surviving friends, who are truly intelligent : they must rather disgust than delight persons of understanding, however nearly related to such as are departed ; and yet, on the other hand, it would give them pain to find the real excellencies of their friends buried in oblivion. Nor would this be pleasing  
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to the ever blessed God, who never imparts light, but in order that it may be diffused; never raises any of his people to eminent stations, but to shine either in public or private life; neither does he call the righteous to rest from their labours, but with a gracious design that the living should lay it to heart, and reap benefit from their experience and example.

With a view to preserve the memory of the late Mr. William Wait, and comply with the wishes of his friends, the present short memoir of him is given to the public. He was born at Rangeworthy, in Gloucestershire, July 12, 1725. His parents were engaged in the farming business, to which he was brought up, and in which they were greatly favoured with prosperity by a kind and gracious Providence.

In the early part of Methodism, Mr. Wait's mother was brought to a knowledge of the truth, and embraced it with her whole heart. There being, at that time, little, if any preaching by the Methodists nearer than Kingswood-school, a distance of 6 or 7 miles, she attended there every Sabbath day, to which place her son William accompanied her. By hearing the word of life clearly and faithfully preached, his judgment was informed concerning the way of salvation by faith in Christ, yet no deep impression appears to have been made on his mind, till a cousin of his, a truly pious young woman, visited his parents, by whose holy conversation, and exemplary conduct, under God, he was led to a clear view of the evil of sin, and sincerely to mourn on account of it in public and private. Mercy became the object of his pursuit, and matter of his request to God in prayer continually, till he found redemption through the blood of Christ, the forgiveness of his sins, of which he had a clear and certain knowledge before he was seventeen years of age. From that time he continued to attend the public worship of God at Kingswood, and was, soon after, joined to the Methodist Society there. He was diligent in prayer, and in reading the Holy Scriptures, in which exercises his faith was greatly strengthened, his hope of eternal life abundantly confirmed, and his peace with God, and peace of mind established. And although at that period the Methodists were *a people every where spoken against*, his attachment to them was strong and permanent. He clave to them as Ruth did to Naomi, resolving that this people should be his people in life and death. No opposition, no persecution, no intreaty or bait, ever succeeded to alienate his affections from them.

In the month of April 1744, Mr. Wait removed with his parents from Rangeworthy to a large farm, at Norton, about six miles from Bristol. In this new situation his steady aim was to keep a conscience void of offence towards God and men. His life and conversation were uniformly exemplary, which greatly



effened the prejudices of some of his neighbours, who were at first opposed to the Methodists, through ignorance of their principles and practice, and led them to have a more favourable opinion of this people.

When Mr. Wait was upwards of thirty years of age, he thought it his duty to enter the state of matrimony. This induced him to pray earnestly to the Lord that he might be directed to a suitable person, one that would in reality be a help-meet for him in the best things, that they might worship God together in the church militant, and finally meet in the church triumphant. His prayer was graciously answered, and he was eminently favoured in his choice of a wife, in Miss Wilshea, of Bradford, Wilts. They were joined together in the fear of the Lord, (in February, 1759,) resolving, by his grace, to use the talents committed to their trust in promoting the interests of the Saviour's kingdom. After their marriage, they attended preaching at Kingswood, on the Lord's day, (a distance of 9 miles) because the hours of worship were more suitable to them than those at Bristol. They took their food with them in the morning, and returned in the evening. This was all the help they then had from public worship or from christian fellowship. *The word of the Lord was precious in those days.*

However mysterious any of the Providences of God may be, we may rest assured of their being managed by infinite Wisdom, and designed for good to them that love the Lord. One sabbath day, as Mr. Wait, his wife and mother were returning from Kingswood, his dear wife had a fall from her horse, by which one of her legs was broken. This seemed a dark Providence at the time, but this circumstance led them to wish more ardently than ever to have preaching nearer home. The preachers were of course requested to preach at Pensford, about a mile from Norton, a place which Mr. Wesley had tried in some of his first visits to Bristol, but where preaching had not been continued. Thus the word was providentially brought to that town again, where sinners were awakened to a sense of their guilt and misery, and a society was formed, of which Mr. Wait became the chief support. He watched over them with the tenderness of a father, and was, thro' the Divine blessing, a centre of union to them.

From the first time of the preachers going to Pensford, they found a most agreeable home with Mr. and Mrs. Wait, whose house was always open to the Lord's servants, and whose conversation was both pleasing and profitable. If a preacher in the Bristol circuit happened to be ill, in the house of these kind and affectionate friends he was sure to meet with a cordial welcome, a quiet retreat from the noise of the city, an attentive and tender nurse, and every thing that could minister to his recovery. All the preachers who have laboured in the Bristol circuit from the  
time

time that Pensford was taken into it, and who are now living, will bear ample testimony to the truth of this, and will recollect, with gratitude and affection, the kindness of their departed friend. Nor did he ever grow weary of this labour of love. To the day of his death the servants of the Lord continued to go to his house. When he left Norton, and went to an estate he had purchased at Belton, a little nearer to Pensford; he would have the preachers with him, and even when he gave up the business to his youngest son, he left it in charge with him to follow the example of his father herein after his decease, which charge is cheerfully fulfilled.

Mr. Wait was the chief instrument in getting a chapel erected in Pensford, for the good of the poor people in that town. There he constantly attended to hear the word of God, and join in the various exercises of divine worship. His neighbours were affectionately invited by him to accompany him thither, in hope they would be brought to a knowledge of the truth, as it is in Jesus. And if he saw in any of the hearers any appearance of *works meet for repentance*, they were sure to meet with tender sympathy and great encouragement from him. His conduct, as a christian, was truly circumspect. His deportment in his family, as a husband, a father, and a master, was exemplary and worthy of imitation. He constantly kept up the worship of God in his family, and in his closet. And when his bodily strength failed him, so that it was with great difficulty he could get to the chapel, he would not give up his attendance there till within a few days of his death. His chief desire was to dwell in the house of the Lord, and to enjoy intercourse with him in his ordinances, and among his people.

August 17, 1806, Mr. Wait had several of his children to dine with him, who thought him to be more active in body than he had been of late, and more devout and heavenly in his conversation than they had ever known him before. Every little occurrence was improved by him to the benefit of his relations, and the subjects of conversation were such as tended to mutual edification. On that day he attended divine worship at the chapel, and heard the word of salvation with gratitude and delight. The following day he was resolved to visit a sick person at Publow, a village more than half a mile from his own house. This proved too much for his little remaining strength; for early in the evening he felt himself fatigued and exhausted, and was obliged to go to bed.

Tuesday 19. He complained of a giddiness in his head, and a pain in his left side, which rendered it expedient to call in medical aid. The following day he continued poorly; yet he not only rose from his bed, but walked out into the garden, where he stumbled through weakness, and would have fallen, had he not been caught by one of his sons. When he returned to his house,  
he

he felt himself so much indisposed that he was obliged to take to his bed. As he went up stairs, he said to the servant who assisted him, "I believe this is the last time I shall ever go up these stairs: I shall never more leave my room."

Thursday 21. He had a blister applied to his side, which, through the Divine blessing, relieved his pain; but his weakness daily increased. When he was asked by a near relation what hopes he had of salvation, and what were his prospects of a better world, he answered, "Christ is in me the hope of glory;" but his extreme weakness prevented his saying more. Some time after, while several of his friends were in the room, he affectionately said to them, "Forget not to pray." From this time till the following Monday, he continued in such a state of weakness, that nature seemed to have spent all her vigour, and the lamp of life appeared just ready to go out. However, he still evinced by the motion of his lips when any one prayed with him, and the affectionate grasp of his hand when any of his friends spoke to him, that he was quite sensible and happy.

Tuesday 26. Mr. W. seemed to have fresh strength given him, and expressed his feelings in the following manner, with peculiar vigour, "Praise the Lord, O my soul! Praise the Lord, O my soul, for all his past mercies! Wash me, Lord! cleanse me, O Lord. Wash me in the blood of the everlasting covenant, and prepare me for thy glory. O Lord, save all my children. Sanctify, and fit them for heaven, that we may meet in glory." He then repeated the following verse of a hymn,

"I hold thee with a trembling hand,  
But will not let thee go;  
Till steadfastly by faith I stand,  
And all thy goodness know."

Most of the Tuesday night, Mr. Wait spent in a kind of easy slumber, only taking occasionally a very small quantity of wine and water. The following day he appeared still to be sinking under weakness of body, which accounts for his speaking so little. About ten minutes before 8 o'clock in the morning, "The weary wheels of life stood still," and the happy spirit of my dear friend, entered into rest. His beloved wife, to whom he had been united 47 years, keenly felt the separation, but has been strengthened to suffer as a christian. The members of the society in Pensford, and the poor people, lament the loss they have sustained, but hope his youngest son will fill the place of his father, and conscientiously copy his example. May all his children partake of that salvation which their dear father enjoyed for 64 years, and, according to his dying prayer for them, meet him in the kingdom of glory!

## MISCELLANEOUS.

To the EDITOR of the METHODIST MAGAZINE.

Dear Sir,

I Am a plain man who regularly attend the Methodist chapels, read the Methodist Minutes and Magazines, and for some years have been a member of the society; hence every thing relative to *Methodism* is to me exceedingly interesting: This, I hope, will be deemed a sufficient apology for the liberty I take of thus noticing the "*Admonitory Letter*," that appears in the Appendix to your valuable Miscellany for the present year (1807.) The conformity to the world which some of the Methodists have fallen into in dress, &c. is too glaring to be denied, and too criminal to be excused; for it must be admitted, that so far as we are *conformed to the world*, the mind is unrenewed, and consequently incapable of proving *what is that good, and acceptable, and perfect will of God*. Indeed the indulgence of this temper and conduct strongly indicates *Love of the world*, and infallibly characterizes *a friend of the world*; and if *any man love the world, the love of the Father is not in him: and whosoever will be the friend of the world, is the enemy of God*. Hence, to plead in favour of that conformity in any person, (but most especially in our preachers, and their wives, to whom we naturally look as our examples in every thing) would be to advocate the cause of Satan: and so far as the "*Admonitory Letter*," is calculated to check this sly and destructive evil, the writer merits our thanks.

But, Sir, there are two things in that letter which some of your people think very objectionable. The first is the *severe*, and it is thought *unjust* censure, in which it involves our preachers. The writer who, it seems, is "*a Woman of deep thought and long standing in the church*," has represented *you and your brethren* \* in the ministry "*as fashionable gentlemen, who outrage common sense by wearing lapelled coats, enormous neckcloths, and frightful whiskers*," &c. Now, Sir, the Methodist preachers have preached in my father's house, in one of the most respectable circuits in Yorkshire, for near twenty years; and although our table could never boast "*a profusion of dainties*," and we had no plate, nor were the walls adorned with one painting; the preachers visited us, I believe, with more freedom than they do "*the opulent members of the society, whose sideboards, (it is said) groan (comparatively) beneath a load of plate*." And

\* Our correspondent does not speak accurately here, the words of the Letter are, "In specifying those instances of conformity to the world," (mentioned in the Minutes of the Conference of 1806,) "how was it that no notice was taken of the frightful whiskers and enormous neckcloths of *some* preachers, which are as great an outrage on common sense, and favour as little of piety as a lapelled coat? And surely the silly custom of some, who have their clothes made so wide as to lead us to think they are in a consumption, is as reprehensible as the former. Again, in the gentle animadversion on our sisters, why not advise them to cover their necks as well as their elbows? and why not spare all extravagance of lace as well as the long tail to their gowns?"

And I must say, that I never saw in our little pulpit, one preacher who had either a lapelled coat, an enormous neckcloth, or frightful whiskers.

I may add, my occupation having obliged me to travel, I have had the satisfaction of witnessing the spirit, dress, &c. of many of the preachers and their families, not only in our own circuit, but also in various parts of the kingdom, and have occasionally been in the towns where you have held your Annual Conference, during its sittings. At these seasons (not being satisfied with the inexpressible gratification derived from beholding the Preachers seated around the gallery at the morning and evening Sermons,) like others of your simple-hearted people, I have frequently attended the chapel to see them come out to their meals. This privilege I had in Liverpool, the last August, when I observed the *dress* of the preachers more minutely than heretofore, and, as far as I can recollect, there was not *one* preacher in *twenty* who wore a lapelled coat; not *one* in *fifty* who had on an enormous neckcloth, nor *one* in a *hundred* who had frightful whiskers.

But of this, you, Sir, and the senior preachers in general, *who have long given us full proof that you abominate this fashionable folly as cordially as the writer of the Admonitory Letter*, can judge most accurately. Now, Sir, admitting that a few individuals among the preachers should have evidenced a mind so astonishingly supple, weak, and irresolute, that totally forgetting the dignity of their calling, they have yielded to silly custom (which Mr. Wesley properly denominates "*the tyrant of fools*,") is it candid, generous, or just, (not to say christian) to involve *you*, and the *whole body of preachers* in the same condemnation? It is true one sentence makes an exception in favour of some of the preachers and their wives; but we think the exception should have been far more general than the censure.\*

Secondly, We strongly object to that unscriptural idea respecting the support of our preachers, contained in the following sentence: "It is recommended to every member of the society to pay a penny a week, and who would not gladly do this? And yet there are those who withhold it for this obvious reason: they cannot think it would be any CHARITY (*mark the term*) to give their hard-earned penny to those fashionable Ladies and Gentlemen (as I have heard some of the poor call their preachers and their wives,) for whose support it is required."

We apprehend this obvious reason, which it seems, some of your society have made a principle of action, is obviously *false, unreasonable, and unscriptural*. Is it mere CHARITY or EQUITY; an act of MERCY, or JUSTICE, to support our preachers? If God call a man to give himself up entirely to the work of the ministry, and the brethren in the quarterly and district meetings, and then the Conference

judge

\* The exception in the Admonitory Letter is in these words, "And yet we have many noble examples amongst both preachers and their wives of self-denial and rigid attention to every part of the Christian character." Certainly we think this exception should have been more general. For we doubt not but the generality of the preachers and their wives are such examples.

judge that he has *gifts* and *graces* for the important work, (God having already given him seals to his ministry) ought he not to be supported by the people whom he serves in the gospel? Is it not most reasonable that he whose time, talents, and strength are wholly employed in serving our *best* interests, should receive of us the comforts of this life, not as a matter of *Charity*, but as a matter of *Right and Equity*?

Nay, has not God ordained, (and dare a Christian resist his will?) That they who preach the gospel should live of the gospel, as the priest who served at the altar partook of the offerings of the people with the altar? Does not the Holy Ghost command him that is taught in the word to communicate to him that teacheth in all good things? And is it not evident that he, whose heart the Lord hath opened to attend to the things which are spoken by his messengers, will voluntarily open his hand and purse to support the messengers of salvation; yea, and constrain them to receive such support? Why did our Lord, when he sent out his disciples to preach, so strictly enjoin, "*Carry neither purse nor scrip?*" Could they purchase food without money? or were they to be supported by miracle? Neither. The case is plain: the persons to whom they carried the glorious tidings of salvation, were to supply all their wants: and this they did. For when the disciples returned, they told their enquiring Master, they had lacked nothing. But why should I dwell so long on a point so obvious? Surely all, whether masters or servants, especially the latter, who frequently have to maintain a family by scanty wages "*hard earned,*" will readily admit that the *labourer is worthy of his hire.*

But the inspired Apostle goes so far as to direct when, and in what proportions the Corinthian Christians should contribute to the support of the *Lord's ministers, His cause, and His poor*: on the *first day of the week*, that is, every Lord's-day, each member of the church was required to lay by him in store (not merely a penny a week) but as the Lord had prospered him. Some of your people, Sir, have long wished that this heavenly injunction might have a practical influence on all our societies: were this the case, your feelings would be spared the pain, and your cause, the discredit, occasioned by the frequent recurrence of *public collections*; while it would enable you to prosecute your exertions to save sinners with a vigour and effect, which our departure, in this instance, from the primitive plan, renders impracticable.

Having, I hope, proved that our preachers and their families have a claim upon us for their maintenance, and that, according to the Bible and the Laws of Methodism, they have, in justice, as much right to their board and quarterage, as the labourer to his weekly wages,—I beg leave to observe, that it afforded your readers no small pleasure to find that this admonitory letter was followed by one on the "*Evil effects of depreciating God's Ministers.*" We sincerely hope this pernicious practice, so prevalent amongst the professors of religion, will, in future, be discarded by all who read the Methodist Magazine; for surely,

If we fear God, respect his messengers, regard our own character as christians, or have the least concern for the eternal salvation of others, we shall uniformly set our faces against a conduct, so fraught with mischief to him who speaks, and to all who are so unhappy as to hear what is spoken. If you think these observations just, their early insertion in the Methodist Magazine, will oblige,

Dear Sir,

Your affectionate servant,

December 11, 1807.

A YORKSHIRE METHODIST.

## OBITUARY.

(Continued from page 30.)

**D**IED suddenly at Wansford, in the Bridlington Circuit, Feb. 16, 1807, John Murgatroyd, aged 83 years. He was born at Guilderfom near Leeds, in the West-Riding of Yorkshire, and at a proper age was bound an apprentice to learn the business of Cloth-Weaving. The family to whom he was bound were of the Presbyterian persuasion, and were very moral and strict in the performance of the external duties of Religion; so much so, that he has often said that, during the eleven years which he served them as an apprentice and journeyman, he never heard one of the family swear an oath, nor sing a vain song; and yet, as remarkable as it may appear, they knew nothing of experimental religion, until he prevailed on his mistress to go and hear one of the Mess. Welleys, at their first coming into Yorkshire, when the secrets of her heart were made manifest, and she was brought to acknowledge that God was with these his servants of a truth.

Previous to this time, after Mr. Murgatroyd's turning to God, he had met with much opposition in the family, but now it ceased. He

was first convinced of sin among Mr. Ingham's people, but under the preaching of the Mess. Welleys he was taught the way of God more perfectly. He became a member of the second class which Mr. Wesley raised in Yorkshire, and after he joined the society, was soon blest with the knowledge of salvation through the forgiveness of sins. When he was twenty-five years of age he entered into the marriage state, with a person who feared God, and settled at Little Horton in the neighbourhood of Bradford. From this time he became more concerned for the salvation of others, and invited Mr. John Nelson to preach in his house. The word was the mean of bringing several to repentance, and in a short time a class was formed and appointed to meet in his house, of which he was made the leader. He was the instrument, under God, of raising three more classes, two at Bradford, and one at Great Horton. And he brought up nine children, and regularly called them together, twice or thrice a day, to read the Scriptures, and worship God in prayer and praise, and this was his constant practice while they were under his care.

In

In the year 1790, Providence opened a way for him to come and settle at Wansford, in the East Riding of Yorkshire, where he continued to reside until his death. At his first coming to this place he found a few persons who were desirous that the preachers should visit them regularly, for till then they had only had preaching occasionally, and those few persons, had met in class at a neighbouring village. But now a society was formed and regular preaching established at Wansford. And since that period the word of the Lord has mightily prevailed, for, I believe the Society at his death consisted of about sixty members. A few weeks before his decease he spoke in his class with more than usual freedom, and said, for the encouragement of those who were just setting out in the way to heaven, "That he had been a member of the Methodist society sixty-three years, and during all that time had never been out of it." In the last six months of his life his soul burned afresh with desire after the salvation of souls, and he was eager to have a class to meet in his own house. The Word of God was made a remarkable blessing to him, especially in the latter years of his life, and he was frequently so affected, while reading it that he shed tears abundantly.

The Sunday morning before he died, he attended the preaching of Mr. Samuel Ward, and the word was so refreshing to him, that, altho' he was poorly and felt a difficulty in breathing, he would go to hear him again at Driffield in the afternoon. He was then so remarkably lively

and sung with such animation that several of the people could not but notice it.

After preaching he returned with his wife to Wansford, and in the evening attended their own prayer-meeting, after which he went home and read the Scriptures and prayed as usual in the family. He and his wife went to rest about ten o'clock, and awoke and conversed with each other about three and five o'clock in the morning, when he signified that he had had a very comfortable night's rest, and he believed it had been owing, under God, to his going to Driffield, and that if he were spared another week he would go again the next sabbath day. After this conversation they both, as she thought, fell asleep again. But when she awoke about seven o'clock and called him, she soon found that his spirit had taken its flight to the place from whence there is no return!

As he had been above sixty-three years a follower of the Lord, and a member of the Methodist Society, so he was present when Mr. John Nelson was pressed for a soldier, and put in the prison at Bradford. At which time he, with many other friends, assembled at the outside of the prison to join Mr. Nelson in singing hymns of praise to God. He had had ten children, fifty-one grand-children, and twenty-one great-grand-children. And several of his children and grand-children are following him to the kingdom of God; and he died not without hopes that they will all, sooner or later, be converted to God.

A funeral



A funeral sermon was preached at Wansford on the occasion of his death, on these words of our Lord, "Be ye therefore ready, for at such an hour as ye think not, the Son of Man cometh." It was a solemn season to all who were present, and especially to his widow, children, and relatives. May the effect produced be lasting!

JOHN OGILVIE.

MISSIONARY INTELLIGENCE.

EXTRACT of a letter from Mr. Bulpit, Missionary in Prince Edward's Island, to Mr. Lomas. Dated, Oct. 16, 1807,

Dear Sir,

**A**S I was disappointed in my expectation of going from London to Halifax, I took my family on board the *Urania*, bound for Quebec, in hopes of being landed near the place I was bound for. I left Poole April 9, and we dropped anchor at Spithead the 10th, and on the 18th, we weighed anchor and sailed for our place of destination. I preached sixteen times while I was on board, and, I bless the Lord, we experienced his goodness. May 25th, we caught fish on the banks of Newfoundland, and on the first of June made Anticosta in the River of St. Laurence, thus my hopes were cut off, from being landed near Prince Edward's island. We sailed four hundred miles up the river, and to see, as we passed along, hundreds of French houses as white as snow surrounded with green trees, afforded to me the most pleasant prospect I ever beheld. June 8th, we arrived at Quebec, In this city I landed, a stranger

to all. One of our preachers had been there, but he was gone. I preached in a large house for one month to the most friendly people I ever met with. July 10th, I left this city, and took a passage to the Gut of Canso. In this place I was received by a friendly people, and preached several times. The power of God was with us. July 20th, I was landed at Mary Harbour in Prince Edward's island. I found about fifty people in this place, the greatest part of whom are some of our poor friends from Jersey. They surrounded me with tears of joy, and I improved the opportunity and preached to them from Nahum i. 7, *The Lord is good; a strong hold in the day of trouble; and he knoweth them that trust in him.* And while I was endeavouring to lead their minds to admire the goodness of God, he was with us, and our hearts were graciously influenced with love and gratitude. I am now in Charlotte Town, as being the most central for my labours, I have preached in a large Court-house by the consent of the Governor, and have had a large congregation of the most respectable inhabitants. We have fifteen who meet in class here and are all athirst, I hope, for the life and presence of God. We have no opposition at present, but abound with friends. The minister of the church and his family attend preaching, and one of his sons meets in class with us. The people sometimes come ten and fifteen miles to hear preaching. I never saw such a pleasing prospect of doing good, in all my travels. I hope, by the blessing of God, we shall see some hundreds

hundreds brought to God. We have, on the whole, fifty members in the island, and I expect the people will build me a house and two chapels this winter.

I waited on the Governor to inform him from whence I came and for what purpose. He asked if the Methodists would fight, and if they were loyal subjects? I assured him they were inflexibly loyal. He then desired me to go, and exhort all the people to be honest and industrious, and to live a good life. I bless the Lord, the people are glad to hear the gospel, and I am favoured with good health to travel. The air is remarkably clear: a fog is rarely to be seen throughout the year. The spring is very rapid, and the degree of heat in summer is much the same as in England, but more regular. The autumn is long and pleasant. The island abounds with large trees of various kinds, as the white and yellow pine, the large hemlock, the red, white, and black spruce, two or three kinds of fir. There are also oak, ash, elm, poplar, cedar, birch, beech, and maple. The island likewise abounds with horses, cows, sheep, and swine. There are thousands of wild geese and ducks, partridges, and hares. I think it is a fine place for poor people. That the Lord may bless and keep you is the prayer of your servant in Christ.

JAMES BULFIT.

BAHAMAS ISLANDS,  
From Mr. WM. TURTON to Dr.  
COKE.

Wreck-Sound, Eleuthera,  
Sept. 23, 1807.

Rev. Sir,

I conceive it to be my duty, as the Lord hath, in mercy, raised

me again, so that I am able to sit up, to inform you of the particular providences which have been appointed to me for some time past; and of the goodness of a merciful God, not only in supporting me under them, but carrying on his work while I lay in a dying condition.

After Mrs. Turton had been with the Doctors in New Providence, for near nine months, and they could not be rendered useful, but pronounced her incurable, I thought it advisable to remove her to Wreck-Sound, especially as it was her desire to be with me when she should depart this life. The latter end of last May she arrived here in a very low condition, remained with me near four months, and then left this world with an assurance of being received to eternal happiness.

On the 16th of June I was taken with a fever, which brought me to the gates of the grave; but blessed be God, for his own wise purposes, he has brought me to a hope of recovering, but I cannot say I am out of danger. I do not recollect ever to have passed thro' such a fire of affliction in all my life; but I thank the Lord, I never felt one murmuring thought, but, in every thing, was perfectly resigned to his wise and gracious will. I believe, however adverse his Providence may appear to us, all things shall work together for good to them that love him. I thank him for all things, but particularly for carrying on his work among the people during the time of my sickness and distress. It appears, that, though they were deprived of my teaching, they were blessed with a better instructor within, who has led them constantly

stantly to the throne of grace, to supplicate the divine favour. The people appear more determined than ever to go forward, and their number has increased during the time of my sickness. Zealous Brother Hilton and Sister Hannah Sands have never failed to help all they could; neither have they, nor any of the rest neglected me in my distress, but faithfully assisted me all they could. I have been often invited to New Providence, where more necessaries are to be had; but it appeared to the people such a dismal thing, for the preacher to leave the place, that I could never think it my duty to go; therefore I still remain with them, although the last Sabbath was the first time I could meet with them since June the 14th.

Finding myself weaker and weaker, and almost useless in these parts, and knowing by experience that it is probable, spending a little time in America will be profitable to my health, if it please the Lord, I intend early in spring to visit that country. I should have gone the last spring, but Mrs. Turton's illness prevented me.

That the Lord may bless and prosper all your endeavours to forward his work is the earnest prayer of,

Rev. Sir,

Your most humble servant  
in Christ Jesus,  
WILLIAM TURTON.

The Rev. C. BUCHANAN'S Letter,

(Concluded from page 96.)

**N**EXT day I sat some hours with the Missionaries, consulting on the general state of the mission. They want help, their vineyard is increased, and their labourers are decreased. They

have hitherto had no supply from Germany in room of Swartz, Jænicke, and Gericke, and have no prospect of a supply. It appears to me, that the Glory has departed from Germany, and that God has given it to England. Last Sunday and Monday were great days with the Christians at Tanjore. It being rumoured that a friend of the late Mr. Swartz had arrived, the people assembled from all quarters on Sunday morning. Three sermons were preached in three different languages. At eight o'clock we proceeded to the church built by Mr Swartz within the Fort. It is larger than the church of St. Mary Woolnoth. From Mr. Swartz's pulpit I preached in English, from Mark xiii. 10, "And the Gospel must be first published among all Nations." The Resident, and other Gentlemen, Civil and Military, at the place, attended, and also the Missionaries, Catechists, and English Troops. After this service was over the Native Congregation assembled in the same church and filled the aisles and porches. The service commenced with some forms of prayer read by an inferior minister, in which all the congregation joined with loud fervour. A chapter of the Bible was then read, and a hymn of Luther's sung. Some voices in tenor and bass, gave much harmony to the Psalmody, as the treble was distinguished by the predominant voices of the women and boys. After a short extempore prayer, during which the whole assembly knelt on the floor, the Rev. Dr. John delivered an eloquent and animated sermon in the Tamul tongue, from these words, "And Jesus stood and cried, if any man thirst," &c. &c.

As Mr. Whitfield, on his first coming to Scotland, was surprised at the rustling of the leaves of Bibles, which took place immediately on his pronouncing his text, so was I here surprised at a noise of a different kind, namely, that of the iron pen engraving the Palmyra leaf. Many persons had their Ollas (Leaves) in their hands writing the sermon in Tamul short hand. Mr. Kolhoff assured me that some of them are so expert in this, that they do not lose one word of the preacher. And the sermon of the morning is regularly read in the evening to the schools by the Catechist from his Palmyra leaf.

Another custom obtains which I may mention. In the midst of the discourse the preacher puts a question to his congregation, who respond without hesitation

them in one voice. The object is, to keep attention awake, and the answer is generally prompted by the minister himself. Thus, suppose he is saying, "My dear brethren, it is true you are now a despised people, being cast out by the Bramins; but think not that your state is peculiar. For the Pharisee and Worldly man is the Bramin of high and low cast in Europe. *All true Christians must lose their cast in this world.* Some of you are now following your Lord in the regeneration under circumstances of peculiar suffering, but let every such one be of good cheer and say, 'I have lost my cast, and my inheritance amongst men, but in heaven I shall obtain a new name, and a better inheritance, through Jesus Christ our Lord.'" The minister then adds, "My beloved children, what shall you obtain in heaven?" They immediately answer in one voice, "A new name, and a better inheritance, through Jesus Christ our Lord." It is impossible for a stranger not to be affected at this scene: children of tender years enquire of each other, and attempt to help the responses. And this custom is deduced from Ziegenbalg, who proved its use from long experience.

After the Tamul service was ended, I retired with the Missionaries into the vestry, or Swartz's library. Here I was introduced to the Elders and Catechists of the church. Among others came Sattianaden, the celebrated preacher, who is yet found faithful. He is now stricken in years, and his black locks have grown grey. As I returned from the Church, I saw the Christian families returning in crowds to the country, and the mothers asking the boys to read passages from their *ollas*.

At four o'clock in the afternoon, we went to the little chapel in the mission garden, out of the fort, built also by Mr. Swartz, and in which his body now lies. This was a solemn service. Mr. Horst preached in the Portuguese language, from these words, "Ye who sometime were afar off," &c. I sat on a granite stone, which covered Swartz's grave. The epitaph is in English verse, and written by the present prince, who has signed his name to it. The organ here accompanied the voice of the multitude, and the preacher addressed the people in an animated discourse of pure doctrine. In the evening Mr. Kolhoff presided at the exercise in the schools, on which occasion the sermon of the morning was repeated, and the boys' *ollas* examined.

In consequence of my having expressed a wish to hear Sattianaden preach, Mr. Kolhoff had given notice to the congregation, in the morning that there would be divine service next day (Monday) in the little chapel at nine o'clock. Accordingly the place was crowded at an early hour. There appeared more of a divine unction in the assembly on this occasion, than on any of the former. Sattianaden delivered his discourse with much natural eloquence and action, and with visible effect. The subject was, "The marvellous light." He first described the Pagan darkness, then the light of Ziegenbalg, then the light of Swartz; then the efforts making in all lands to produce light; and lastly, the heavenly light, where there shall be no need of the light of the sun, nor of the moon, &c. In quoting a passage, he desired a lower minister to read it. Sattianaden listened to it as to a record, and then proceeded to the illustration. The responses by the audience were frequently called for. He concluded with a fervent prayer for a blessing on the Church of England.

After service, I went up to Sattianaden, and took him by the hand, and the old christians came round about weeping. He said he was unworthy to preach before his teachers. The people asked me about Bengal, saying, they had heard good news from thence. I told them the news was good, but that Bengal was exactly a hundred years behind Tanjore.

Mr. Kolhoff is a man of a meek spirit, but of ardent faith, labouring in season, and out of season. His congregation is daily increasing. When I was taking leave, he presented to me the Hebrew Psalms, and Greek Testament of that venerable apostle Mr. Swartz. I intend to give the Greek Testament to the Rev. Mr. Browne of Calcutta.

Soon after leaving Tanjore, I passed thro' the woods inhabited by the Colliers (or Thieves,) who are now humanized by the Gospel. They were clamorous for a minister, supposing that I could send them one. They have eight churches, but no European Minister.

Tritchynopoly, Sep. 6, 1806.

I thought to have dispatched this letter from Tanjore, but I have not had time to conclude it. At this place is the Church first built by Swartz, and called by him, "Christ Church, Tritch-

inopoly." It is about the size of St. Mary Woolnoth, but the arches supporting the roof are each twenty feet in length, and the pillars only one foot, two inches in thickness. At this station there are a great number of English, civil and military. On Sunday morning last, I preached from these words, "For we have seen his star in the east, and are come to worship him." Dr. John, who followed me to this place from Tanjore, preached afterwards to the Tamul congregation. Next morning, a Serjeant called on me, who said he had seen the heavenly light in the east, and wanted bibles for the pious English soldiers. There is a great cry for bibles in this country, by the native christians and Europeans. Mr. Pohle the German Missionary here, told me he could dispose of a thousand Bibles.

I proceed from this place to Madura where the Roman Catholics cover the land. Mr. Pohle tells me, that one of their priests, who was lately in this vicinity, preached the Atonement with great clearness and force, in consequence of which, he was immediately removed by his superiors. I shall endeavour to find him out. Some of the Romish churches are very corrupt, mingling Pagan Superstitions with Romish Ceremonies. But it is yet true, that the Jesuits have hewn wood, and drawn water for the Protestant Mission. I hear that three Clergymen have arrived at Calcutta, since I left it, namely Mr. Martin, Mr. Parsons, and another.

I am, dear Sir, your's affectionately,  
C. BUCHANAN.

### POETRY.

To the Editor of the Methodist Magazine,

**T**HE following lines are not original; but if you think them proper to occupy a place in the poetical department of your Magazine, they will probably be new to many of your readers.

Guernsey, Dec. 1807. W. T.

#### SILENCE, A SOLILOQUY.

**HAIL**, holy *Silence!* source of rest divine!  
Thy sacred, awful charms, the enamour'd Muse,

With heartfelt joy shall sing, In thee  
repos'd,

A happy few who walk in white, obtain  
The solid feeling of substantial peace.

Remote from sin, and wrath, and poignant care,

In thy cool vale serene, and fragrant shade,

The sons of Wisdom screen'd from hell's alarms,

The unerring voice of Truth attend. **O**  
Truth!

Thou balm of every wound! Thou perfect God!

Thou first and last! Thou all of heavenly bliss!

In Silence thou art known. Of life's fair tree,

Thou art the choicest fruit. What mental peace!

What spotless joys! What unimagined rest!

Are found in thy exhaustless, charming stores,

To satiate myriads of immortal minds,  
Beyond their utmost wish. High-favour'd John

When seventh seal was open'd, with wonder mark'd,

That silence was in heaven. But oh! what words

Of men, or angels blest can ere declare  
What then was felt in that celestial calm?

The radiant brightness of eternal truth  
Then pour'd full tides of beatific joy

On all the raptur'd throng. True worship, then,

Was paid to *Him*, on throne of white who sat,

Before whose face unveil'd, old Heaven and Earth

With utmost speed did flee. Ah! think, my soul,

How far from Wisdom's golden precepts  
The noisy crowd, who slight with proud disdain,

The solemn joys which inward silence yields.

'Tis here the mind expands! the noble soul

Familiar grows with pure celestial things;  
Which to its high descent, and boundless grasp

Are all congenial, and which never cloy.  
Thrice welcome then, thou pure celestial calm,

Wherein th' Eternal speaks! Whose Word distils,

(Soft as the gentle dew on tender flowers,  
In atoms hue of crystal liquid pearl)

To cheer the heart, and with its costly balm,

Dispenses every good. As night's black shades,

Before the rising sun subside: As spring  
Absorbs pale winter's shivering cold: So

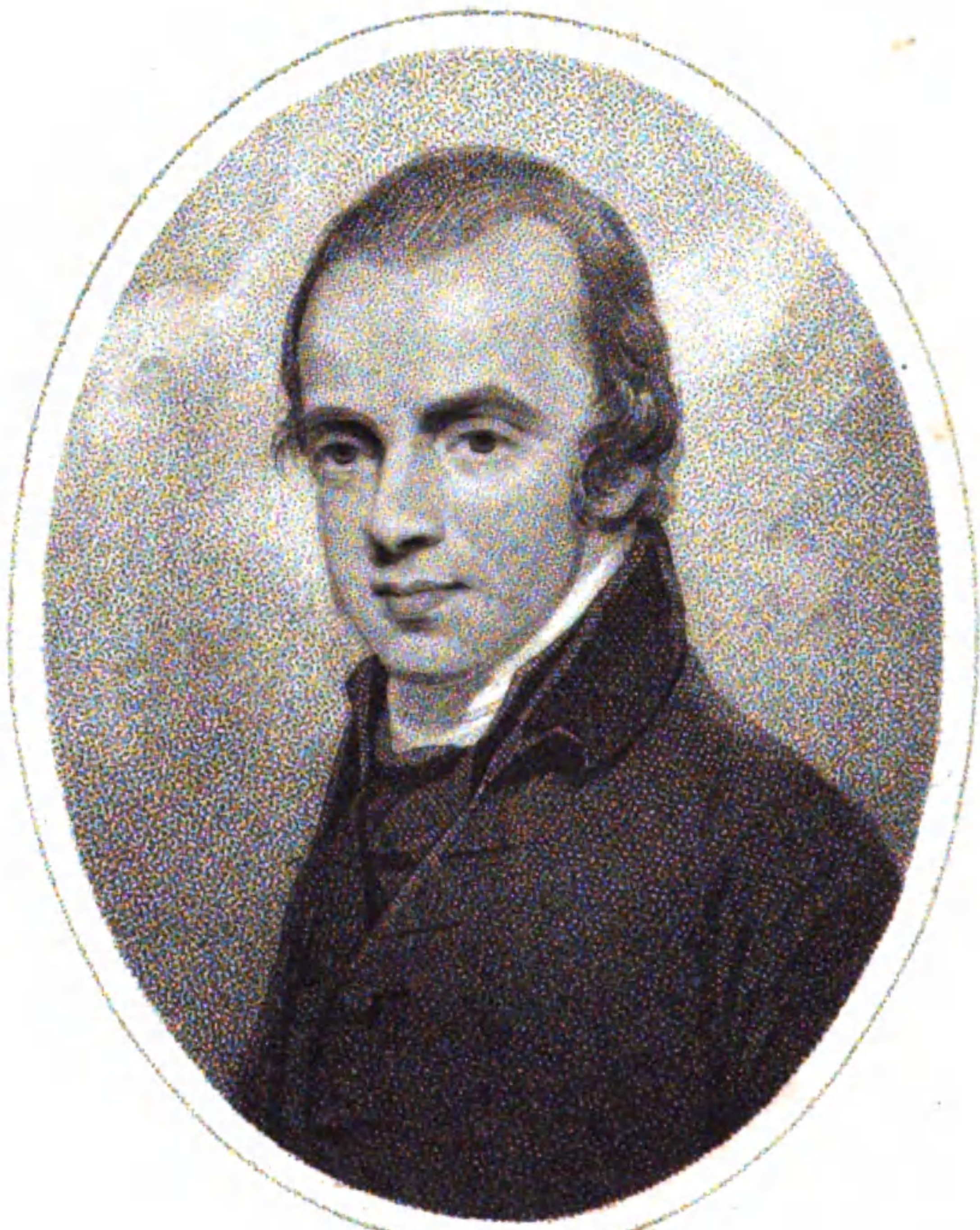
God's

Eternal Word—His own essential Word,  
In silence heard, all mental pain removes:

And deeply through the ravish'd mind proclaims

That his great Name and Nature *All is Love.*

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*Ridley & Blood Sailp.*

*Mr W<sup>m</sup> Newton?*

*Aged 32*

*Preacher of the Gospel.*

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THE  
**METHODIST MAGAZINE,**

FOR APRIL 1808.

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*BIOGRAPHY.*

MEMOIRS of Mr. JOHN CROOK.

*(Continued from page 98.)*

**T**HE first time Mr. Crook's name appears in the Minutes of the Methodist Conferences, is in the year 1775. The Conference was held that year in Leeds, at which he and nine others were admitted on trial. England then contained no more than thirty-seven circuits; Scotland three; and Ireland ten: nor were there more, at that time, than eleven Methodist Preachers in America. The total number of members in society, including 3,148 in America, amounted to 38,150.

Mr. Crook, after labouring in conjunction with two others in the circuit then called Lancashire West, was, at the next Conference, which met in London in 1776, received into full connection. Preachers then, and till the year 1784, on having travelled one year, if properly recommended, were fully admitted. The rule which extends their time of probation to four years, is a considerable improvement, and attended with several important advantages. For the sake of such readers as are unacquainted with the History of Methodism, it is proper to add, that the improvement in question, was made by Mr. Wesley himself, about seven years previous to his being taken to his reward. I am sorry that it should be found necessary to give such information to any of the Methodists. Surely it is not to their credit, as it implies that they have not read the Life of the Founder of the religious body to which they belong. Who can become acquainted with the History of the Reformation, and remain ignorant of the lives of Luther, Calvin, and Melancthon? And who can have any proper knowledge of the History of Methodism, and remain unacquainted with



the Life of Mr. Wesley? To Mr. Crook's numerous friends, to name the circuits in which he travelled, however little we can collect relative to his labours in them, will not be uninteresting. Those of them who knew him well and long, know that steadiness and perseverance in the best of works, were striking traits of his character. In 1776, he was appointed to take charge of the Dales circuit, from which he was removed, the ensuing year, to that of Newcastle-Upon-Tyne. After labouring there for a year, where, as in the Dales, he was the superintendant preacher, he was removed to the Isle of Man, in which, and in the north of Ireland, he laboured for several years after with considerable success. The Isle of Man was the first circuit in which his ministerial labours were continued more than a year at one time. And by comparing the numbers which he found in society in that Island when he came to it in 1778, with those which he left three years after, it will appear that he, in conjunction with his fellow-labourers, was eminently useful. The numbers returned in 1778 for Whitehaven and the Isle of Man united, were 933; and in 1781, the numbers in the Island itself amounted to 1597, and those in the Whitehaven circuit, to 290. What a blessed increase in those two circuits in so short a time! An increase of upwards of 900.

From Mr. Crook's leaving the Isle of Man, till his return to it, we have seen comparatively little fruit of his labour. This observation is not meant as a reflection upon him or his fellow-labourers during that period: for the best of men, however well qualified for the work of the ministry, may often have to lament, that they plough upon a rock, and sow the seed of the divine word upon the sand. But, notwithstanding this, they have a consolation, of which the obstinacy of men can never deprive them, namely, that their "judgment is with the Lord, and their work with their God." Surely they neither know themselves aright, nor God's method of dealing with men as moral agents, who imagine that success, in the conversion of sinners, is *always* the consequence of faithful ministerial labours. The truth is, no man can, without the consent of another, be an instrument of his conversion: and God himself will not lay any compulsion on the will of man. Did he will the conversion of all men, in the sense in which he willed the creation of the world, all men would be necessarily converted; but that is not his method of saving sinners, all of whom he indeed *wills* to be saved, but saved as *rational* and *free* beings, or as *moral* agents. Proper views of this subject may be attended with important advantages to both preachers and people. The former may discover thereby, that when favoured with prosperity in their labours, they have no reason, on that account, to think highly of themselves, as though they had brought lost sinners to God, by their own power or holiness; and that

when

when they see little fruit of their labours, which will sometimes be the case, they have no reason for despondency.

Some may be disposed, and not without reason, to draw an argument in favour of triennial stations, from the great success attendant on Mr. Crook's *three continued* years labours in the Isle of Man. But, declining the discussion of that subject, on which oneness of sentiment is not to be expected, it may be justly observed, that itinerancy is an essential part of the Methodist economy; and a part which has been, and still is attended with several advantages. But that it has been often abused by the popular dehatings and votings of those who have taken an active part in choosing and rejecting preachers, cannot be denied. From the nature of the economy of Methodism, the right of stationing the preachers must remain with the Conference. That right was recognized and confirmed by the Conference and Trustees assembled at Manchester, in the year 1791, and thus expressed in the Plan of Pacification: "The appointment of preachers shall remain solely with the Conference." It is very possible for a preacher, in some cases, to be continued too long in a circuit; but the removal of any of them, unless single men, at the end of their first year, is frequently attended with unpleasant consequences, and not seldom with serious evils. Extraordinary cases may occur, sufficient to justify such premature removals. But who that knew Mr. Crook, would imagine that he was a subject worthy of being removed by the "popular vote," at the end of the first year? And yet this was the case: but he rests from his labours, and "hears no more the voice of the oppressor."

In the year 1781, we find Mr. Crook's name stand in the Minutes, with that of Mr. Pilmoor, for the city of Dublin. That appointment, however, he did not fill, having been elsewhere employed by order of Mr. Wesley. In 1782, he came to Lisburn circuit, in the north of Ireland, where, after labouring two years, he left the numbers in the circuit increased only seventeen. This fluctuation in point of increase of numbers in the different periods of the same man's labours, proves two things: first, that no man, whatever his parts and piety may be, can command success; and, secondly, that God, in whose hands are the times and seasons, works in some places, and on some occasions, out of his ordinary way. Of these things no man was more sensible than Mr. Crook; nor, of course, less lifted up by success, though apt to be cast down by the want of it.

In 1784, he removed from Lisburn to the Charlemont circuit. That was, what may be called a prosperous year: for in addition to the excellent state for piety and discipline the people were brought into, there were added 259 members to the societies. That was the first year of Mr. Griffith's travelling, and he ac-

counted the being appointed to labour with Mr. Crook, a privilege. Nay, I am warranted in saying, that to this day, he reflects with gratitude on that Providence which gave him, in the infancy of his itinerancy, an opportunity of forming a close and lasting friendship with a man so justly noted for holiness of life, christian prudence, skill in discipline, and ministerial abilities.

In the year 1785, having travelled one year, I had the happiness to be appointed to labour with Mr. Crook in the Charlemont circuit: and I reckon that appointment among the peculiar Providences of a very happy life. I shall never forget our first interview in Charlemont chapel; where, after we had conversed a little and prayed together, he kissed me with the tenderness and affection of a father. I felt his sweet spirit, and endeavoured to profit by his counsels and example.

Charlemont circuit then took in an extent of country which now contains six circuits. It was, when I went to it, what was called, a six week's riding circuit. Each preacher had a horse, and remained no longer than one night, or two at the farthest, in any place; and concluded his round in six weeks. The circuit had been in a prosperous state the year before, and, blessed be God, it continued to prosper. New societies were formed in different places, the principal of which was in Dungannon, a town which has been for several years past the head of a circuit. It had been tried with preaching, time after time, for upwards of twenty years; but to no lasting good purpose. No class was formed, nor was preaching established in the town; but as the Lord was graciously pleased to pour out his Spirit in many places, we resolved once more to try what the Great Head of the Church would do by us in Dungannon. We had no place for some time, except the open air, to preach in, yet many attended our ministry. In a short time, the Lord awakened several sinners who were put under the care of proper Leaders. And so did the work prosper, that, in the course of about six months, the Society consisted of about eighty members, almost the whole of whom, experimentally knew in whom they had believed. A chapel was built soon after, and the work obtained such a stability as seldom succeeds such a sudden revival. The members of the Established Church there, in general, as well as Presbyterians, Quakers, and Papists, were opposed to the progress of Methodism; but, in opposition to them all, it prospered. God gave the people a special time of visitation; he opened a wide and effectual door to his ministering servants, although there were many adversaries.

In another part of the circuit, called Newtown-Hamilton, if the tide of worldly favour could have converted sinners, they must have been converted in abundance. There we had the Presbyterian chapel to preach in, with the hearty consent of the old minister,

Mr.

Mr. M<sup>c</sup>Combe, and the principal members of his congregation. "I have," said the venerable old man, "been striving in vain, for many years, to do my congregation good, and if the Methodists can be of any use to them, they are welcome to the use of my chapel." Methodism was hailed there by persons of every description. The Rev. Mr. Martin, the Church minister, who knew the Methodists well, was very friendly, and frequently entertained the preachers at his house. But what did all this tide of popular favour effect? Nothing, or next to nothing. Scarcely any good was done there then, or for many years after. It was a place where the people remained long proverbially careless and stupid; and such, for any thing I know to the contrary, may be their general character to the present time.

About Christmas, the Lord so prospered his work, that we found it necessary to employ an additional preacher; and different places in the circuit then, could not be visited by each of us in less than eight weeks. But extensive as it was, and altho' Mr. Crook could not visit some parts of it oftener than once a quarter, he had every society as exactly regulated, and properly disciplined, as if he had visited it once a week. This he effected by his own exertions, in conjunction with those of his helpers; and by the proper directions which he gave the Leaders. He gave himself wholly to the work; his heart and soul were in it; and as he was regularly an early riser, being seldom found in bed at 5 o'clock, and never was idle, nor triflingly employed, he had time sufficient for reading and study, as well as for directing all parts of discipline through his widely extended sphere. Our increase, at the end of the year, amounted to 257, which, added to the increase of the year preceding, amounted to 516; a blessed enlargement of the work in that circuit during the two years of Mr. Crook's ministry. At the Dublin Conference, in 1786, the circuit was divided; and Newry, a large trading town, then became, and still continues, the head of a circuit.

The Methodists in the Charlemont circuit were, in general, well informed, very peaceably disposed, circumspect in their behaviour; and persons who possessed much of the spirit of true devotion. Their liveliness was of the genuine stamp; it was humble, patient love, very remote from spiritual vanity, (the worst vanity of all!) and a censorious, ungovernable, dogmatizing spirit. In short, a people more devoted to God, I never met with either in Ireland or England. It is now more than twenty years since I laboured among them; of course most of that race of Methodists have made their escape from the windy storm and tempest. May those who have succeeded them, imitate their amiable spirit and holy conversation.

The following are the circuits into which that of Charlemont has been divided since the year 1785, and do not altogether quite occupy the space which Charlemont then occupied: viz. Charlemont, Newry, Dungannon, Cookstown, Lurgan, and Tanderagee, in which six circuits there are now no fewer than 4394 members in society, so that the Methodists in that part of the north of Ireland, in the course of twenty-four years, have increased upwards of six-fold. It was of the inhabitants of this part of Ireland that Mr. Wesley wrote as follows: "I do not wonder that the gospel runs so swiftly here. The people in general have the finest natural tempers which I ever knew: they have the softness and courtesy of the Irish, with the serioufness of the Scots, and the openness of the English."

Having mentioned some revivals of vital religion, of which the Lord made Mr. Crook the happy instrument, it may not be improper here to bestow an observation or two on the subject of revivals in general. That God deals with *all* men, and at *all* times, so graciously as to leave them without excuse, is demonstrable from the Scriptures: for he could not in any reason be said to *will* all men to be saved without rendering the salvation of all men possible. With whatever difficulties arising from outward appearances, and metaphysical reasonings, this truth may seem to be clogged, we are bound to receive it on the authority of God's infallible testimony. This being admitted, it follows, that what are called extraordinary outpourings of the Spirit of God are not essential to the conversion of mankind: for if they were, as God does not visit all men with them, it would follow, of necessary consequence, that he does not will the salvation of all men. Men may, therefore, repent and be converted without any *extraordinary* effusion of the Holy Spirit. The Lord reigneth; and whether in the *ordinary* way, he convinces and converts sinners, or in the *extraordinary*, by causing numbers at once to cry aloud for mercy; his government is *equally* under the direction of Infinite Wisdom and Love. With how little reason, then, do some ill-informed professors censure pious and upright individuals, because no extraordinary work of God appears to take place in the parts in which they respectively reside! What! reflect on the pious few that, in the midst of a crooked and perverse generation, shine as lights in the world; that exert themselves to stem the general torrent of impiety; and, Abdiel like, are faithful among the faithless! And for what? because no extraordinary outpourings of God's Spirit take place! But have *they* the times and seasons in *their* hands? "But," it will be asked, "why do they not pray more for a revival of God's work?" The proper answer here is, You do not know how much they pray; and it is certain that the "Church universal" cries continually in the Lord's ears, "Thy kingdom come."

come." Still, however, it is to be deplored that there is but little true religion in the world, and that for this plain reason; men are naturally depraved, and though, by grace, constituted moral agents, they, in general, *choose* death in the error of their life; nor will God deprive them of the liberty he has seen meet to give them, and lay them under a necessity of being religious.

But while we gratefully and humbly praise the God of all grace, for carrying on his own blessed work in the ordinary way, we ought, at least, to praise him equally, when he peculiarly displays his power, by awakening multitudes of sinners out of the deadly lethargy of sin. What friend to true religion would not rejoice to hear that God caused a shaking among the dry bones? Mr. Wesley's Journals, in several places, give an account of numbers falling to the ground under the word, and lifting up their voices, with loud and bitter cries, and of many such penitents being filled in a moment with joy and peace in believing. Our venerable Founder, in whom uncommon natural parts, great learning, and piety, were happily united, delighted to publish to the world, every well authenticated account which he received of any extraordinary revival of religion. President Edwards' Vindication of a remarkable Work of God in New-England, never was nor can be answered. And the truly pious throughout the Christian world, have rejoiced to hear of the very extraordinary effusions of the Holy Spirit, with which God has, for some years past, favoured the Methodists, and some other denominations of christians in America. That some unusual and unaccountable circumstances have occasionally attended the work, ought to be no obstacle to any one's admitting the fact, that thousands have been turned from sin to holiness; and that in a very short time. And why should we wonder at this, if we allow that God arose in majesty and power to plead his own cause!

(To be concluded in our next.)



## DIVINITY.

### SERMON on ISAIAH LX. 1.

(Continued from page 110.)

**WE** come, now, to consider the *Universality* of the subject, which was the second head, and is this, that every man that knows Christ is here engaged to shine too. Neither grandeur exempts from the duty of shining, nor doth meanness exclude from the privilege of shining. Men of low condition in this world need not despair of it, for it is a spiritual act; great men need not despise it, for it is a noble act to shine by Christ's light.

In the 3d verse of this chapter, it is said to the Church, *Kings shall come to the brightness of thy rising.* To what end, but to partake of her light and shine with her? And indeed the regal attire of Christ's righteousness, and the white robes of holiness, will exceeding well become kings and princes. *Give the King thy judgments, O Lord, and thy righteousness to the king's son.*

The third and last thing propounded was, the force of the reason, That Christ's presence engages to *arise* and *shine*, wherein it is supposed that Christ, declared in the gospel, is the *light* which is said here to *come*, and *the glory of the Lord* which is said to be *risen*; so that now it should be more amply cleared, how Christ is Light, and the Glory of the Lord, and what his coming and rising is, but of these afterwards. I shall close now with a word of exhortation.

Arise then, *for the glory of the Lord is risen.* The day of the gospel is too precious that any of it should be spent in sleep or idleness, or worthless business. Worthless business detains many of us; *arise*, immortal souls, from moiling in the dust, and working in the clay, like Egyptian captives. Address yourselves to more noble work: there is a Redeemer come that will pay your ransom, and rescue you from such vile service, for more excellent employment. It is strange how the souls of Christians can so much forget their first original from heaven, and their new hopes of returning thither, and the rich price of their redemption; and forgetting all these, dwell so low, and dote so much upon trifles; how is it that they hear not their well-beloved's voice, crying, *Arise, my Love, my fair one, and come away?* Though the eyes of true believers are enlightened, their spirits are often seized with a kind of drowsiness and slumber, and sometimes even then, when they should be most active. The time of Christ's check to his three disciples made it very sharp, tho' the words are mild, *What? could you not watch with me one hour?* Shake off, believing souls, that heavy humour. *Arise*, and satiate the eye of faith with the contemplation of Christ's beauty, and follow after him till you attain the place of full enjoyment. And you others that never yet saw him, *arise* and admire his matchless excellency. The things you esteem great, are but so thro' ignorance of *his* greatness; *his* brightness, if you saw it, would obscure to you the greatest splendour of the world, as all those stars, that never go down upon us, yet are swallowed up in the surpassing light of the sun when it arises. *Stand up from the dead, and he shall give you light. Arise and work while it is day; for the night shall come wherein none can work,* says our Saviour himself. Happy are they that arise early in the morning of their youth; for the day of life is very short, and the art of Christianity long and difficult. Is it not a grievous thing, that  
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men never consider why they came into the world, till they be upon the point of going out of it, nor think how to live, till they be summoned to die? But most of all unhappy he, that never wakes out of that pleasing dream of false happiness, till he fall into eternal misery: *Arise* then betimes, and prevent this sad awaking.

And being risen, put on your beautiful garments, Isaiah lii. 1. It is time to awake, says the Apostle, Rom. xiii. 11, and presently after, *Put ye on the Lord Jesus Christ*. And it is a wonder how a sinner can rest while he is out of this garment; for there is no other in heaven or earth that can make him shine to God, and so shelter him from the stroke of justice. Put *him* on then, and so shine; being thus clothed, thou shalt shine in justification, and likewise in sanctity. What a privilege is it to be like God! a *sanctified conscience*! what can be said against it? And, first, have an *enlightened understanding*, for that is the proper seat of light; that ignorant zeal that Rome commends, exposes religion to scorn and contempt: *Heat* without *light* is the character of the fire of hell. I know all are not tied to a like degree of knowledge, but certainly all are obliged to have a competency, and diligence for increase. Aspire then to be *intelligent Christians*, and to know well what you believe; let your minds be filled with knowledge, as the Apostle speaks. But let it not stop there, it must have influence upon the will, *Lux est vehiculum caloris*, true light conveys heat. All the knowledge that the natural man hath of Christ, not warming his affection to Christ, is but *ignis fatuus*, a vain light, it shall never lead him to happiness. Saving light produces *love*, and by that acts. *Faith works by love*, says the Apostle. That breaks forth and shines in the life, in *godliness, righteousness, and sobriety*.

Shine then in all these, first in *piety* towards God, for this is the reflection of these rays of light back toward their source, and this will command the other two. No man that shines in godliness will wallow in injustice and intemperance. Guile and wrong cannot endure the light; they that are unjust cannot shine. And let them never offer to shine among christians that are not sober, but stained with riot and uncleanness; these foul enormities lay waste the conscience, and put out the light. How can any seeds of grace subsist undrowned, that are exposed to a daily deluge of cups? How can that pure Spirit, which chose the likeness of a chaste dove, dwell and give light in that soul which is a nest of impure and filthy lusts? No, there can be no fellowship betwixt this celestial light, whereby we should shine, and those infernal works of darkness. Let profane men hold it a chief strain of wit to scoff at purity; but you that pretend heaven-ward in good earnest,



earnest, and mean to shine in glory, shine here in holiness: "For without holiness no man can see God." And do it with these qualifications: (1.) *Constantly* in every estate. Let not this divine light go out, neither by day in prosperity, nor by night in adversity. Do not shine clear in all other places, and be dark in your chamber; they that do thus *have their reward*. That is a solemn word, if rightly understood, *Beware of Hypocrisy*. Again, (2.) Shine *progressively*, gaining still more and more victory over darkness, till you attain unmixed and perfect light. The way of the just, says Solomon, "is like the shining light, that shineth more and more unto the perfect day," Prov. iv. 18. (3.) Shine *humbly* to his glory, whose light you borrow; not to shew forth your own excellencies, but his, "who hath called you from darkness to his marvellous light," 1 Pet. ii. 9. If we be children of light, our brightness must praise the Father of Lights: "Let your light so shine before men, that they seeing your good works," (not yourselves if you can be hid, as the sun affords its light, and will scarce suffer us to look upon itself) "may glorify" (not you, but) "your heavenly Father," Matt. v. 16.

The pure light of the church is revived, and *the glory of the Lord is risen upon you*, and upon this glory *there shall be a defence*. If God be your glory *in the midst of you*, he will be likewise a wall of fire round about you. All the danger is, lest we fall short in the duty of shining; but as you desire that this glory should abide and dwell amongst you, let all estates of men provoke one another to shine bright in holiness. You who, either by birth or office, are in eminent stations, know that you were set there to be eminent and exemplary in shining, as stars of more notable magnitude. You who are ministers of this light, know that you are *the light of the world*; and if the very light become darkness, how great will that darkness be? You that are of a lower order, know that you must shine too: for it is a common duty. There is a certain company of small stars in the firmament, which, though they cannot be each one severally seen, yet being many, their united light make a conspicuous brightness in the heaven, which is called, *The Milky Way*: so, though the shining of each private christian be not very remarkable, individually considered, yet the concourse and meeting of their light together, will make a bright path of holiness shine in the church.

Now to the end that we may each one shine in our measure, we must learn to turn ourselves often towards him from whom our light is derived. Conversing with him will make us more and more like him. There is a secret unknown virtue for this purpose in secret prayer and meditation; were we more on the mount with God, our faces would shine more with men. Let us then rescue from the world all the time we can, to resort frequently

quently thither, till such time as the soul, which is now often pulled down again by the flesh, shall let that mantle fall and come down no more, "but shine there without spot, and be for ever satisfied with her Maker's Image."

(To be continued.)

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## REVIEW of Mr. WALKER'S ADDRESS to the METHODIST SOCIETIES in IRELAND.

(Continued from page 121.)

**A**FTER Mr. Walker has indulged his imagination in opposition to the blessing of justification, and the way in which God is pleased frequently to bestow it, he goes on to the doctrine of sanctification, and says that if the Methodist "only continue regular in attending on his class, and precise in the observation of *Methodist discipline*, no doubt is entertained by himself or others of his Christianity." Does Mr. Walker know what Methodist discipline is? We wish that he knew it practically. It is to abstain from all sin, yea, from the very appearance of evil, and to practise all righteousness.\*

"The Methodistic idea of sanctification is, in plain English, this: that the corrupt nature of man becomes in believers less and less corrupt, thro' the influence of divine grace," &c. But, says Mr. Walker, (p. 16.) "According to Scripture, I am not warranted to consider it any part of the work of grace to *mend* our fallen nature. That nature is as bad, as wholly evil in a believer, as in an unbeliever, as bad in the most established believer, as in the weakest." He is aware, however, that it may be asked, What difference then is there between the believer and the unbeliever? And he replies, in page 18, that the believer is "brought out of *that state of nature*;" he is brought from among them "in whose hearts the God of this world reigneth." This is very extraordinary indeed, if he be still not *mended*. He is, "brought out of that state of nature," and yet, says Mr. Walker, his nature is wholly evil, and as bad as ever it was!

"According to Scripture, I am not warranted to consider it any part of the work of grace to mend our fallen nature." This extraordinary assertion, which we again copy, we consider as directly *contrary* to the Scriptures, and to the great salvation which Christ has purchased for us by his death, and works in us by his Spirit in making us new creatures. If it be no part of the work

\* See the Character of a Methodist.—The Nature, Design, and General Rules of the Methodist Societies, &c.

of grace, to mend our fallen nature, then we admit that fallen nature must remain unchanged in all its depravity. But if fallen nature cannot be mended, what is there in man that can be mended? If the tree cannot be made good, it is perfectly absurd to expect that the fruit should be good. "Do men gather grapes of thorns, or figs of thistles?" First make the tree good, and then the fruit shall be good also.

*Fallen nature* is a concrete term, which refers to man as the subject to which it belongs, and Mr. Walker must mean by it, man after the fall, or man in his fallen state, otherwise, he is unintelligible, as fallen nature, abstracted from man himself, cannot exist. Taking it for granted, therefore, that fallen nature means man in his fallen state, we will consider whether fallen man may not be *mended*. The heart of fallen man, we know, is deceitful and desperately wicked. But "the Lord thy God will circumcise thine heart, and the heart of thy seed to love the Lord thy God with all thine heart, and with all thy soul."\* We may go farther: God has said, "A new heart also will I give you. I will take away the stony heart.† And David prays, "Create in me a clean heart, O God, and renew a right spirit within me."‡ Hence it appears from the Old Testament, that God will *mend* fallen man. In the New Testament, when the Apostle to the Gentiles says, 2 Cor. iii. 18, "We are changed into the same image;" and in 2 Cor. v. 17, "If any man be in Christ he is a new creature; old things are passed away, behold all things are become new," he certainly means some amendment. Again; the same apostle must mean some amendment of fallen nature, when he says, "In Christ Jesus neither circumcision availeth any thing nor uncircumcision, but a new creature," Gal. vi. 15, or a *new creation*, as Mr. Walker knows the words *Kαὶνὴ κτίσις* may be rendered. No! says Mr. Walker: no amendment of *fallen nature*. Of what *nature* then, we would ask? What other nature needs mending?

If Mr. Walker insist that there is a difference between *fallen nature* and *fallen man*, it lies upon him to prove it. We say, that every attempt to prove any difference is mere quibbling, in opposition to common sense. Sanctimanic and Antinomian quibbles of this sort, have long lost all credit with the Methodists, and with the world in general. Man is fallen, and in his fallen state, God has promised to give him a new spirit, and a new heart. If fallen man cannot be mended, it is needless to exhort men to repent and turn to God, and to seek for a change of heart and life. The Methodists have always believed and preached, that all pretensions to religion are false and hypocritical, which do not include a change of heart, and a change of life; and that no religion is of God which does not produce both these effects.

We

\* Deut. x. 6.

† Ezek. xxxvi. 26

‡ Psalm li. 13.

We dwell the longer on this subject, because Mr. Walker makes it a most serious charge against the Methodists, that they believe that fallen nature may be mended. The Methodists, however, will not only continue to say that grace can mend man, but that man is also called upon *to mend himself*. "Cast away from you all your transgressions whereby ye have transgressed, and make you a new heart and a new spirit." \* Mr. Walker does not say to his followers as Dr. Young to his baptized infidels, *Ye are worse for mending*; but he in fact says, *Ye cannot be mended*. Certainly the Methodists and Mr. Walker are greatly at variance upon this subject; and some of the Methodists, who know Mr. Walker, may think it very possible that he himself might be mended; and they may pray God to give him that grace which will cleanse him from all filthiness of flesh and spirit, and perfect him in holiness, in the fear of God.

The expectation of the Methodists to obtain that personal holiness without which they cannot see God, and thus to have dispositions suited to the enjoyment of the inheritance of the saints in light, Mr. Walker may think as absurd as the expectation of Be-lial to be prepared to dwell in *Pandemonium*, or while there, to be

—————"Chang'd at length, and to the place conform'd  
In temper and in nature." *Milton.*

However, when the flesh, or *fallen nature*, and its affections and lusts, are crucified, we hope that we are in the way to some amendment of fallen nature. Even the good Dr. Owen, Calvinist as he was, in answer to the question, *How doth the Spirit mortify sin?* says, "By a real, physical efficiency on the root and habit of sin, for the *weakening, destroying, and taking it away*. Hence the Spirit of God is called a *Spirit of judgment, and of burning*, Isa. iv. 4, really consuming and destroying our lusts."

We will add another observation of Mr. Walker, which we consider as explanatory of that on which we have just commented.

"It would be much more gratifying to the pride of our hearts, to think that, however bad we may be naturally, yet we are not so bad but that we may be *mended*." Address, P. 17.

Here Mr. Walker drops the term *fallen nature*, and speaks of man as the subject. We therefore cannot misunderstand his meaning, and our explication of it is fully admitted.

It may be gratifying to Mr. Walker's pride, or folly, to write thus. It may be gratifying to think that he himself cannot be *mended*. On the contrary, it is gratifying to us to know from Scripture evidence, that no man is so *bad* or so *good* but that he may be mended. It is gratifying to the penitent sinner to think  
and

\* Ezek. xviii. 31.

and believe that, however many his sins, and however bad he is naturally, yet that the blood of Christ cleanseth from all sin, and that he may be *created anew* in Christ Jesus, and, in future, walk in newness of life.

We would perpetually warn the Methodists against the persons who hold Mr. Walker's dangerous doctrine.

“ Their song is death, and makes destruction please.”

We hope, indeed, that none of our brethren are in danger of falling into this delusion of the devil, as the preaching which they hear from day to day, is utterly abhorrent from it.

“ But,” says Mr. Walker, “ what are we to understand by being *sanctified* or made *holy* ? ” He adds, “ I answer in a word, *separated unto God.* ” So far as this answer goes, it is true. Mr. Walker knows, however, how to explain it in perfect consistency with the Antinomian sentiment, that Christ has done all for us, and that nothing is to be done in us. “ All are alike *sanctified in him,*” says Mr. Walker, “ from the babe in Christ to the father : no one of them more or less so than another.” Address, P. 20. We ask, in what then consists the difference between a babe, a young man, and a father in Christ ?

In answer to Mr. Walker's doctrine of *sanctification* Mr. Knox quotes two passages from the New Testament, and reasons upon them with great propriety.

“ As he who hath called you is holy, so be ye holy, in all manner of conversation (*ἢ πασῶν ἀναστροφῶν*;) as it is written, be ye holy; for I am holy.” If *sanctification* did not admit of *less* or *more*, how could holiness be enjoined in *all manner* of conversation ? Does not such a direction imply, that there was a possibility of individuals *not* being holy in *all* their conversation, just as there was a possibility of individual Israelites defiling themselves with creeping things; and that, therefore, in the sense of the command, *all* believers are *not* necessarily *alike* holy.

“ To go on with quotations on this point, would be to transcribe great part of the New Testament. I shall therefore adduce but one passage more. If it were as you say, that believers, as chosen out of the world, and separated from it by their union with Christ, are *all alike* sanctified in him, no one of them more or less so than another; I ask, once for all, Why does St. Paul pray for the Thessalonian believers, that ‘ the God of peace might sanctify them *wholly* ? ’ Adding in the same breath, and therefore clearly pursuing the same thought : ‘ And may the whole of you, the spirit, the soul, and the body, be preserved blameless unto the coming of our Lord Jesus Christ ? ’ If there be not *less* nor *more*, how could St. Paul use a term which so necessarily and distinctly implies both less and more ? For when he prays that they

may

may be sanctified *wholly*, does he not clearly imply that it was a possible thing for them to be sanctified *in part*? And from such possibility, does it not necessarily follow, that all believers in Christ are *not* alike sanctified, but that one may be more or less so than another?"

Believers are *saved in the Lord*, with an everlasting salvation, says Mr. Walker; but we contend that they are not saved at all, if they are not saved from sin, if they are not saved from their old nature, and a new heart, and new spirit be not given to them.

It is true that we are commanded to separate ourselves from sinners; and God hath set apart him that is godly for himself. But Mr. Walker is afraid of touching our fallen nature, and therefore he does not tell us that in sanctification, the sinner is not only set apart for God, but that he is cleansed from the pollution, and freed from the dominion of sin; yea, that he is cleansed from all filthiness of the flesh and spirit, and perfected in holiness. God, by the work of his Spirit, sanctifies the unholy. "And such were some of you, but ye are washed, but ye are sanctified," 1 Cor. vi. 11. Thus they were possessed of that personal holiness without which they could not see God. In justification, the sinner is pardoned; in sanctification, his nature is renovated by the Holy Spirit. "Now the very God of peace sanctify you wholly," 1 Thess. v. 23. "The washing of regeneration, and the renewing of the Holy Ghost," (Tit. iii. 5.) means more than *setting apart*, although it includes it. The new man is renewed in knowledge after the image of him that created him anew. The sinner is renewed in *the spirit of his mind*, Eph. iv. 23; so that the spirit of his mind does not remain *as bad as ever it was*.

The Spirit of holiness, the Spirit of life and of power, of love and of a sound mind, the Spirit of God *dwells* in them (the believers) and *descends* upon them, says Mr. Walker, producing the fruits of holiness; and yet this same Mr. Walker has just been endeavouring to persuade us that it is no part of the work of grace to mend our fallen nature! Hear him farther: Believers are placed in a *new state*, says Mr. Walker. We say they are possessed of a *new nature* too, and that if they be not partakers of a *new nature*, they delude themselves by talking of a *new state*. If that old nature, called the *flesh*, became less and less evil, says Mr. Walker, we should have less and less occasion "to walk not after the flesh," &c. Certainly, those who continue to grow in grace, to walk *less* and *less* after the flesh, however contrary it may be to Mr. Walker's ideas of the way in which they ought to walk. We are not surprised at Mr. Walker's enmity to the writings of Mr. Wesley and Mr. Fletcher, which are directly opposed to every Antinomian delusion of this sort. When Mr. Walker says the flesh *lusteth* against the spirit, and that the carnal mind is enmity against

God, he speaks the language of Scripture and truth: but the Methodists would remind him that they that are Christ's have *crucified* the flesh with its affections and lusts; and that they have the mind which was in Christ Jesus. Mr. Walker, however, is such an advocate for the *flesh*, that he will not be guilty of crucifying it; and as to *the body of sin being destroyed, that we may no longer serve sin*, this is such a Methodist heresy, as must excite all his feelings of compassion for those who embrace it. The young persons among the Methodists may not remember the times when Mr. Wesley had to combat with many such advocates for sin as Mr. Walker, and until we saw Mr. Walker's pamphlet, we hoped that the whole race of them was extinct.

If our *fallen nature*, or as Mr. Walker says, the *flesh*, remain in the believer just what it was before, we would ask, what does the Apostle mean by the *filthiness* of the flesh, and by being *cleansed* from it *all*? We should think that this means something like *amendment*. We will not increase Mr. Walker's astonishment by asking what the Apostle means by *perfecting holiness* in the fear of the Lord?

(To be continued.)

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To the Editor of the Methodist Magazine.

Dear Sir,

HAVING received a Letter, containing several observations on Mr. Benson's Apology for the Methodists; towards the conclusion of which, the writer asks whether I can find no way of giving, at least, the Methodist Public an idea of a Work which, he judges, might be very useful to them, and being persuaded that the Letter is well calculated to answer that purpose, I send it to you for insertion, adding only that I have a considerable number of copies on hand, which I sell at 2s. in boards, and 3s. bound in calf and lettered.

Your's respectfully,  
ROB. LOMAS.

To Mr. ROBERT LOMAS.

SIR,

THAT *Methodism*, a glorious phenomenon in the Christian world, does not more excite the attention, and provoke the inquiries of men in general, must be owing to their never having considered the subject with a seriousness suited to its importance. Dr. Haweis, with a candour which does honour to his head and heart,

heart, records in his Church History, the rise and progress of Methodism as the revival and progress of genuine Christianity. That Methodism, in its divine effects, is far from being confined to those who are more immediately designated by the appellation, *Methodists*, he seems to glory in avowing. "It hath," he says, (Vol. III. page 265.) "spread in a prodigious manner among those of the Church, as well as Dissenters from it; and has been the mean of rekindling the zeal of very many, so as to produce a vast alteration for the better in the conduct of thousands and tens of thousands. Predilection for the Establishment, strongly attaches many to it who have received their religious impressions from one or other of the Methodist societies, or from some of their own clergy, who lie under the imputation of being Methodistically inclined, that is, such as *literally* and with apparent zeal inculcate the doctrinal articles they have subscribed, and live in a state of greater piety and separation from the world, than the generality of their brethren. The number of these is, of late, amazingly increased. Where before scarcely a man of this stamp could be found, some hundreds, as Rectors or Curates in the Established Church, inculcate the doctrines which are branded with the name of *Methodism*; and every where, throughout the kingdom, one or more, and sometimes several, are to be found within the compass of a few miles, who approve themselves faithful labourers in the Lord's vineyard."

Such is a part of Dr. Haweis' account of the extensive utility of Methodism. And yet, strange to tell! many thousands of the younger members of what is properly denominated the Methodist society, are unacquainted with its history. Previous to Mr. Wesley's Life, by Coke and Moore, and Benson's Apology for the Methodists, being published, a knowledge of the origin and progress of Methodism, could not be attained, without a perusal of more works than many could conveniently procure, or afford time to peruse. But at how cheap a rate, since the publication of those valuable works, might a thorough knowledge of every thing essential to the Methodist economy have been procured! And from the last Catalogue I have seen of the Books sold by you, Sir, it seems that both these works are yet on sale; Mr. Wesley's Life, at the small sum of four shillings; and Benson's Apology, containing upwards of 400 pages duodecimo, in boards, at two shillings! That both these works, at the prices for which they are advertised, had you some thousands of copies on hand, should not all be ordered in a few months, must be owing to a general want of information relative to the important and interesting matter which they contain. To confine myself, for the present, to Benson's Apology: with what a world of pleasing and most important in-



telligence does it abound ! From the first to the thirty-fourth page, we have a most authentic account of Mr. Wesley's childhood, youth, and residence at Oxford, as well as of the origin of the Methodists in that University. This section contains much important information relative to the venerable Founder of Methodism, and his first associates in the great and arduous work of reformation. The pious and intelligent reader, on perusing this part of the work, and taking a view of the present prosperity of the work of God among the Methodists, will be ready to exclaim, "What hath God wrought !" He will discover, that neither worldly wisdom, nor a sectarian spirit, had any share in the formation of that economy which experience has proved to be replete with wisdom. It will not escape him, that the Founder of Methodism himself, for several years after he had begun to be distinguished for his zeal in preaching the essential truths of the gospel, had not the remotest idea of labouring in union with any who were not episcopally ordained. To no man's *wisdom* or *fore-sight* will God be indebted for carrying on his own gracious designs.

Those who are disposed to attribute Mr. Wesley's employing laymen as his assistants, to his resolving, at all events, to be at the head of a sect, ought carefully to read the whole of the fifth section of the Apology. The circumstances attendant and consequent on Mr. Maxfield's preaching in London, while Mr. Wesley was on a visit in the country, demonstrate the falsity of that injurious imputation. They fully evince, that Mr. Wesley, so far from having laid a plan for the purpose of introducing preaching by laymen, was highly offended when it occurred ; and hastened to London in order to suppress what he then conceived to be an intolerable irregularity. "When he arrived," says Mr. Benson, (page 142) "his mother perceived that his countenance was expressive of dissatisfaction, and enquired the cause." "Thomas Maxfield," said he abruptly, "has turned preacher I find." She looked attentively at him, and replied, "John, you know what my sentiments have been. You cannot suspect me of favouring readily any thing of this kind. But take care what you do with respect to that young man, for he is as surely called of God to preach as you are. Examine what have been the fruits of his preaching, and hear him also for yourself." These were sentiments worthy the daughter of the learned, public-spirited, and pious Dr. Annesly ; and sentiments, the force of which Mr. Wesley admitted. He heard and judged for himself, and, as Mr. Benson tells us, "his prejudice bowed before the force of truth, and he could only say, *It is the Lord, let him do what seemeth him good.*"

A very interesting account of Mr. Wesley's visiting Epworth, the place of his nativity, we find in the sixth Section. "January 2,

1743," Mr. Benson informs us, "he reached Epworth, and next day being Sunday, he preached at five in the morning, and again at eight, from his father's tomb-stone. Many from the neighbouring towns asked, if it would not be well, as it was sacrament Sunday, for them to receive it. 'I told them,' says Mr. Wesley, 'by all means: but it would be more respectful first to ask Mr. Romley, the Curate's leave.' One did so, in the name of the rest: to whom he said, 'Pray tell Mr. Wesley, I shall not give him the sacrament; for he is not *fit*.'"

"How wise a God," observes Mr. Wesley, "is our God! There could not have been so fit a place under heaven, where this should befall me at first, as my father's house, the place of my nativity; and the very place where, *according to the strictest sect of our religion*, I had so long lived a pharisee! It was also *fit* in the highest degree, that he who repelled me from the very table, where I had myself so often distributed the Bread of Life, should be one who owed his all in this world, to the tender love which my father had shewn to *his*, as well as personally to himself."

In the eighth section, we find a proper and well-authenticated account of "The nature of the Methodist societies, and of their plan of discipline." Mr. Benson very properly lays the Rules of the Society before his readers; and gives, in Mr. Wesley's words, an account of the origin of class-meetings. With this part of the work every Methodist should be well acquainted. An account of the formation of circuits, the introduction of Conferences, and the points discussed in them, occupies the ninth section. Ample quotations from the earliest Minutes of Conference, enrich this part of the work. What Methodist would not wish to know the result of the earliest deliberations of Mr. Wesley and his associates in the work of the ministry? Had Mr. Benson studied his own fame rather than the intrinsic value of his work, he would not have given so many, and such large quotations, when he might with so much ease have clothed the ideas they contain, in his own language. This, it must be confessed, would have given the work a semblance of originality which it does not possess; while, in the estimation of proper judges, it would have detracted from its value. The best apology for, or defence of Methodism is, to shew it to the world in its rise, progress, and effects. And how could this ever have been done so well as in the words of the most authentic documents?

A very satisfactory, because an impartial and full account of the Doctrines of Methodism, begins at page 223, and occupies the forty following pages. It affords me the most sincere and cordial pleasure to find that those *primitive doctrines of Methodism*, which have been so long, and so much owned of God, are still universally inculcated throughout the Methodist Connexion. You know, Sir, that

when, for distinction's sake, I use the phrase, *Doctrines of Methodism*, I mean those of Christianity: for the doctrines of any people are no farther worthy of defence, than they are agreeable to the Law and the Testimony.

The 11th section is chiefly original. I have seldom, if ever, seen observations more judicious on the *circumstance* of the generality of the first Methodist preachers being defective in point of general knowledge, than this part of the work contains. "The lay-preachers," says the Author, (page 264), "at this period, were not, in general, of that class of men that have been favoured with opportunities of improving their minds by an early education, or much reading. The knowledge of many of them extended not beyond the first principles of religion, and the practical consequences deducible from them; repentance toward God, faith in our Lord Jesus Christ, and the fruits that follow, *righteousness*, and *peace*, and *joy in the Holy Ghost*. These were the subjects of their daily discourses, in which there was little variety. But such was the low state of religious knowledge among the people, that they were not then prepared for any thing higher. It was absolutely necessary to make them well acquainted with *first principles*, and to give these principles a practical influence on the heart and life, before they were led any further. In these circumstances, the limited knowledge of the preachers was so far from being an inconvenience, that it was an unspeakable advantage; as it necessarily confined them, to those fundamental points of experimental and practical religion, which were best adapted to the state of the people." These sentiments, tho' obviously founded in truth, come with a peculiar force from the author, who is confessedly a literary character.

The 12th section, in addition to much other important matter, contains two original letters written by Mr. Wesley, and a very interesting account of that venerable minister of Christ, the Rev. Mr. Grimshaw. The following section contains a faithful epitome of the progress of Methodism in Ireland, from its first introduction into that country, till after the appointment of the Missionaries there, who preach in the Irish language, and often on horseback, in fairs and markets. It also contains an account of the principal persecutions to which the Methodists have been exposed in that island.

The 14th section contains an account of the work of God, carried on by the instrumentality of the Methodists in Scotland, the Isle of Man, and the Islands in the English Channel. The persecution Mr. Clarke suffered in the Island of Jersey, and the temper with which he bore it, deserve particular notice. "Mr. Clarke," says Mr. Benson, (page 329) "preached many times in the town of St. Aubin, surrounded by a very violent mob, from whom he received

received much abuse; and was often in danger of losing his life. The rioters tore the house in which he preached almost to pieces. At another time, one of the Magistrates headed a large mob, and pulled down Mr. Clarke from the pulpit with his own hands. The drummer of the St. Aubin militia was then called, who had the honour of beating the minister of God, and afterwards of drumming him through, and out of the town. Mr. Clarke, however, was not to be intimidated by the usage he met with, but continued his visits and labours, till he at last weathered the storm."

The 15th section gives an account of the origin and progress of Methodism in America, and the West India islands. "About the year 1768, Philip Embury, a local preacher from Ireland, began to preach in the city of New York, and formed a society." About the same time "a Mr. Webb, a Lieutenant in the army, preached at New York and Philadelphia, with great success;" and in 1769, Messrs Boardman and Pilmoor landed in Philadelphia, being the first itinerant preachers, in connection with Mr. Wesley, on that continent.

In the 16th section I find an account of two charitable institutions, which do honour to the age and country which gave them birth, viz. Sunday-Schools, and the Strangers' Friend or Benevolent Society. These institutions, which are attended with incalculable advantage to the souls and bodies of many thousands of the fatherless and widows, and such as were desolate and oppressed, are chiefly supported by the Methodists, with the assistance of many serious and well disposed characters, who are friends to their economy, though not in their Society.

A most spirited and argumentative note of some length occurs, page 360, in which Mr. Benson most successfully combats the charge gravely urged by the Editor of an intolerant periodic work; namely, "that the Methodist Benevolent Fund might be more properly called a Fund for Profelytism." Never was a charge more successfully repelled; nor is it possible to conceive how the author of it could be more fully exhibited to the contempt which he justly deserved. By turning to the note in question I am persuaded you will be of my opinion. There is no institution, however divine, which some men of corrupt minds will not oppose and ridicule. One might think that all, possessed of the feelings of our common nature, would at least approve, if not endeavour to support such institutions. But *even these* have had their *enemies*.

In the concluding section, Mr. Benson considers the designs of the Methodists; and makes a manly, rational, and Christian appeal to the public. He demonstrates, from documents the most authentic, that the designs of the Methodists *have been, and still are*, by spreading genuine religion, the love of God and man, among their fellow-creatures, to promote their best interests in  
time

time and eternity. I scruple not to say, that the two large quotations from Mr. Wesley, inserted in this section, one of them from his answer to Dr. Conyers Middleton, and the other from one of his Appeals, possess more manly sense, originality of thought, strength of argument, and sound divinity, than some volumes written by authors possessed of abilities far from contemptible.

And do you continue to sell a work of such merit as the *Apology for the Methodists* for the very small sum of two shillings? Surely the Methodists in general have no idea of its real worth, or it would be on continual sale, and at its *original* price, as well as the Lives of Brainard, Walsh, and Nelson. Can you find no way of giving, at least the Methodist public, an idea of a work that, while it is worthy of a place in the Library of a man of letters, is especially calculated to promote religious knowledge among those who have not much leisure for reading: a work which, from the best of motives, I could wish to find its way into every Methodist family.

I am, Sir,

With much respect for you,

Nov. 23, 1807.

A Lover of good Books.

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THE WORD OF GOD ILLUSTRATED.

On PAINTINGS or DRAWINGS, &c.

(Continued from page 122.)

**S**T. JOHN evidently supposes *paintings*, or *drawings*, in that volume which he saw in the visions of God, and which was sealed with seven seals; the first figure being that of a man on a white horse, with a bow in his hand, &c. We expect copper-plates in our printed books, but, it may be, never thought of drawings in a manuscript.

The Eastern manuscripts, however, are not without these ornaments. So Olearius, describing the Library belonging to the famous sepulchre of Schich Sefi, says, that the manuscripts are all extremely well written, beautifully bound; and those of history illustrated with many representations in miniature. The more ancient books of the East are also found to be beautified after this manner: for Dr. Pococke speaks in his Travels of two manuscripts of the Pentateuch, one in the Monastery of Patmos, and the other belonging to the Bishop of Smyrna, adorned with several paintings, well executed for the time; one of which is supposed

to be above nine hundred years old. Such a sort of book, it should seem, was that St. John saw in a vision.

If they adorn their books sometimes with *material* paintings, those of the intellectual kind are, however, much more frequent. They continue still, as they were anciently, very bold, but with a coarseness, ostentation, not very pleasing to *our* taste. Thus Huzzai compares David and his men to a *bear* robbed of her whelps, 2 Sam. xvii. 8, which appears to us very odd: but it shocks our delicacy much more, when we find it applied to the Majesty of heaven, Lam. iii. 10. This is, however, entirely owing to the difference of the taste of the Europeans from that of the people of the Levant. We, in England, when we compare a person to a bear, always have something of a disagreeable fierceness, and awkward roughness in view; therefore these paintings give us pain. But though *we do*, the Eastern nations *do not* blend the ideas with those of strength and terribleness in displeasure: that, therefore, which appears an indecent comparison to us, was none to them, and this image accordingly still continues in use among those people.

“Saladine,” says Maillet, “going one day from Cairo up to the castle he had built there, and causing his brother Sirocoe, who had accompanied him, to take a view of its works and buildings: ‘This castle,’ said he to him, ‘and all Egypt, will be one day the possession of your children.’ ‘Sirocoe replying that it was wrong to talk after that manner, since Heaven had given him children to succeed to his crown:’ Saladine rejoined, ‘My children are born in Egypt, where men degenerate, and lose their spirit and bravery; but *yours* are born in the mountains of Circassia, of a man that possesses the fierceness of *bears*, and *their* courage.’ The event justified the prediction, the posterity of Saladine reigning but a few years in Egypt after the death of that great prince.”

Here our readers see Sirocoe compared to *bears* by an Eastern prince, where an eulogium was intended, and not the least disrespectful hint designed.

The name which an Hivite prince was called by, according to Gen. xxxiv. 2, is full as grotesque: for *Hamor* signifies an *ass*. Such a name would be thought a reproachful one among us, and very unbecoming the dignity of a prince: in the East they have thought very differently. Mervan, the last Khalife of the Ommites, was surnamed, according to Monsieur d’Herbelot, Hemar, the *ass*, and the *ass* of Mesopotamia, because of his strength and vigour. And as the wild *ass* is supposed, by the oriental people, to surpass all other animals in swiftness, Baharam, king of Persia, he says, was surnamed *Gour*: a word which signifies, in the language of that country, a wild *ass*.

HARMER’S OBSERVATIONS.

THE

## THE WORKS OF GOD DISPLAYED.

## Of MINERALS.—GOLD.

*(Continued from page 123.)*

**G**OLD, the most valuable of all the metals, is of a bright yellow colour when pure, but becomes more or less white in proportion as it is alloyed with other metals. It is the heaviest of all known bodies, platina only excepted, its specific gravity being to that of distilled water as 19,640 to 1000. It melts in a low white heat; requiring, according to Mr. Wedgwood's calculation, 5237 degrees of Fahrenheit's, or 32 of his own thermometer, for its fusion; a heat greatly superior to that which melts silver or copper; the former requiring only 4717, and the latter 4587 of Fahrenheit. Other metallurgists, however, have differed, and assert that copper requires for its fusion a greater degree of heat than either gold or silver.

Gold is by far the most tough and ductile, as well as the most malleable of all metals. According to Cronstedt, one grain of it may be stretched out so as to cover 98 Swedish ells, equal to 63.66 English yards of silver wire; but Wallerius asserts, that a grain of gold may be stretched in such a manner as to cover 500 ells of wire. At any rate, the extension is prodigious; for according to the least of these calculations, the millionth part of a grain of gold may be made visible to the naked eye. Nor is its malleability inferior to its ductility. Boyle, quoted by Apligny in his Treatise of Colours, says, that one grain and an half of gold may be beaten into fifty leaves of one inch square, which, if intersected by paralleled lines drawn at right angles to each other, and distant only the hundredth part of an inch from each other, will produce 25,000,000 of little squares, each very discernible by the naked eye. Mr. Magellat tells us, that its surface may be extended by the hammer 159,092 times.

Mr. Wesley observes in his Philosophy, the malleableness or ductility of gold is beyond all imagination. By exact weighing and computation it has been found, that there are gold leaves which, in some parts of them, are scarce 350,000th part of an inch thick. And yet this is a notable thickness in comparison of that of the gold spun on silk in gold-thread. It has been proved, that the breadth of these gold plates is only the 96th part of an inch, and their thickness the 3072nd; so that an ounce of gold is here extended to a surface of 1190 square feet. How thin must it be when thus extended! In some parts it has been computed, its thickness is only the 3,150,000th part of an inch! And yet with this amazing thinness, it is still a perfect cover for the silver:

nor can the best eye, or even the best microscope discern the least chasm or discontinuity. Nay, there is not an aperture to admit Alcohol of wine, one of the subtlest fluids in nature; no, nor light itself. So closely connected are the particles, notwithstanding their inconceivable thinness.

Gold is more elastic than lead or tin, but less so than even copper. It grows hard and brittle by hammering, but resumes its ductility on being slowly heated. Gold leaf exhibits a fine green colour on being interposed between the eye and the beams of the sun, or any other luminous body. When exposed for some time to a strong heat, it becomes ignited, and at last melts, assuming at the same time a fine bluish green colour; and, when cold, crystallizes into quadrilateral pyramids. This bluish green colour, according to Mr. Magellan, as well as the former, when a thin film of the metal is interposed between the eye and the luminous body, is owing to transmitted light,

The PROVIDENCE of GOD ASSERTED.

**T**HE following Account of a remarkable preservation during and after a shipwreck, is extracted from a late Publication, entitled, "Voyages to Portugal, Spain, Sicily, Malta, Asia Minor, Egypt, &c. &c. By Francis Collins:" A publication which we can recommend to our Readers, as at once interesting and instructive,\* as being the production of an intelligent and truly pious man, though late a Lieutenant on board a Ship of War.

"During the several months of our visiting" the coast of Portugal, "we had the satisfaction of enjoying much fine weather, of rendering assistance to commerce, and were gratified with pleasing views; but before our final departure, had to experience shipwreck. The night, on which it happened, was dark, the swell high, and all but the watch were gone to repose, and, confident of security most of them were in a sound sleep. At ten o'clock a violent concussion was felt: all were soon awoke, and the cry, 'The ship has struck,' was instantly felt by every heart. The lead was thrown overboard, and it was soon discovered that our situation was still more perilous than we, at first, imagined, by finding the ship had grounded on a bank at a distance from land. While the pumps were clear, and the tide rising, hopes were entertained of its bearing her over the sand into deep water.

\* See the Advertisement of it on the Cover of our Number for May 1807.



The masts and yards were brought as low as possible, to ease the violence of her beating; but alas! soon the doleful tidings were secretly communicated, that the ship had sprung a leak; and presently after, that the pumps were choked. It was now perceived that the violence of the concussions had stove in her bottom. The sea gained rapidly, and, notwithstanding every effort to throw out the water, in the course of an hour it caused the furniture to float in the Captain's cabin. Nothing now of hope presented itself as to saving the ship, and the best means of leaving her claimed instant decision. Rafts were immediately procured, and kept ready to leave, when the ship was sinking. In providing these rafts, the writer of this account was severely wounded, and so far from being able to assist others in effecting their escape, he was obliged to be carried and supported by those whose professions prevented their more active exertions.

“Our situation at length became so critical, that many were for taking to the rafts and boats, and casting themselves on the mercy of Providence, exposed to the dangers of a tempestuous element, on an unknown coast in a dark night. But Oh for grace to mark the hand of a wonder-working God! when the water had arisen in the ship to such an height that we were just on the eve of quitting her, an extraordinary swell buoyed her over the bank, and almost at the same moment a favourable wind sprung up, which, together with the swell, urged her, like a log in the water, in a state completely unmanageable, to the main land, where we were fixed, and prevented from sinking altogether in the midst of an awful surf. Mercy still followed us, and the ship was soon thrown with one side deep in the sand, and the other rose considerably above the surface of the sea. As attempting to land in boats was impracticable, on account of the breakers, or violence of the waves beating over the ship, and with the foam of which we were surrounded, and often covered, we sat on that part of the ship's side next the stern, till day-light appeared, when, through a thick mist, we descried a few large boats on the beach; this revived us again, and as day farther advanced, and cleared away the mist, several men collected on the beach, and appeared to view our distressing situation with more astonishment than sympathy; for none of our signs were effectual, to induce them to make an attempt to relieve us. At length one of our seamen, with that generosity and resolution peculiar to many of them, offered to run the immediate risk of his own life, to save ours; the offer was accepted with gratitude. He threw himself into the surf, and the foaming billows were commissioned to bear him safe ashore. After many expectations and promises, even of a hat full of money, if the spectators of our distress would launch down their boats and attempt our release, they at length consented; but

but what language can describe the joy of every individual on board our ship, when their endeavours were blessed with success beyond our most sanguine expectations! My feelings, above all, were excited by this safe method of conveyance, for had any great exertion on my part been necessary, I should, probably, have perished in the attempt; for having lost much blood, during so many hours of perilous anxiety; I was conveyed to the shore in a state of debility and danger, which confined me to my bed near a fortnight, and from which it took me upwards of two months to recover. On my landing I was surprised to see my chest had been washed out of the ship, and thrown safely on the beach; our place of retreat was an extensive sand, far from any town of note. The few fisherman's houses, on the beach, were gladly taken possession of, and the captain, officers, and crew, formed their divisions by means of a few sails saved from the wreck.

“An early opportunity was taken to convey intelligence of our situation to our friends at Lisbon, and a favourable answer soon returned. The three weeks of our remaining in this inhospitable place were occupied in saving provisions and stores from the wreck; at length, the joyful news of our being ordered to Lisbon, was received, and vessels arrived to convey us thither: thus did a gracious God preserve our whole crew, and my own peculiar preservation and recovery was astonishing indeed. We took our leave of this place, with little regret, and in a few days again entered the capital, where an abundant supply of fresh provisions, vegetables, fruit, and wine, were provided for us. A striking contrast in every respect to our late distresses and privations.”

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The GRACE of GOD MANIFESTED,

In an Account of Mrs. ANNE LAMB, of Whitby,

To the EDITOR.

THE substance of the following Account was written by a daughter of the late Anne Lamb, who was an honour to the Methodist Society in this place. An early insertion of it will be highly gratifying to multitudes in this Circuit, and I hope will prove a general blessing.

JOHN DONCASTER,

ANNE LAMB was born at Castleton in the North-Riding of Yorkshire in 1714. Her mother was a pious woman, though she never had an opportunity of sitting under the ministry of the Methodists. Her words, upon her death-bed, made such an

impression upon the mind of her husband and children, as caused them to enquire after the Methodists, who were then but little known in that part of the country, and several of them soon after joined themselves to the society. Anne, the subject of this memoir, often declared that she had serious thoughts upon her mind from her childhood. Death, eternity, and the concerns of her soul, were subjects of her frequent meditation. But as she advanced in years, she contracted a love for vain songs, dancing, card-playing, and dress. And thus she lived till she was upwards of twenty-years of age, detesting indeed gross sins, and maintaining what is termed—"a moral character," but in reality being without God in the world. About this time she was brought into a great strait and much trouble. But she cried mightily to God for help, promising if he would protect her innocence, and make a way for her escape, she would set her heart to seek and serve him. He did deliver her, and she paid her vow. By frequent fasting and prayer she sought him till he spoke peace to her soul, and filled her with joy unpeakable and full of glory.

Having believed on the Lord Jesus Christ with her heart unto righteousness, she soon confessed him with her lips. And this wonderful change made a great noise in the neighbourhood, and brought many to see her. As none of them understood her experience or conversation, they agreed that she was quite deranged, and she suffered much by reproach and in various other ways, from those who viewed her in this light.

Her inward conflicts and temptations were likewise daily multiplied. However, she retained a sense of the divine favour, till one Sunday she was prevailed upon to do something which her conscience dictated ought not to be done. No sooner had she thus sinned than her peace and joy departed, and temptations came in as a flood. She had fallen alone, and had none to help her up again. She was now tempted to believe that she had committed the unpardonable sin, and thus sunk into black despair. She fasted three days and nights successively, abstaining from every kind of food, and would have fasted longer had not her mother prevented her, by informing her that she was going the way to commit self-murder. She mourned exceedingly, and sought the Lord in all the means of grace, but still found no relief. After some time, in her despair of finding mercy, she turned to the world again, imagining her damnation was absolutely decreed of God. In this state she strove to forget her soul, and the eternal world as much as possible, and to employ her thoughts entirely about the present world. In her 30th year she entered into the marriage state. She now met with cares and afflictions, beyond her expectation. In the space of eleven years, she bare six daughters. At each time of child-bearing, her life was in imminent danger, and death ap-  
peared

peared peculiarly dreadful to her. She used to see, as she expressed it, the pit, as it were, opening its mouth to receive her, and the fiends ready to drag her away to that place of torment. Sometimes she was tempted to blaspheme God, for creating her, and suffering her to commit a sin for which she supposed she could have no forgiveness; and at other times, to put an end to her miserable existence. Her mother's death happening at this time, alarmed her greatly, and excited her to think seriously of a future state. Having heard the Methodists a few times, she found a gleam of hope arise in her mind, but being constrained by her husband to forbear hearing the word, she soon gave up the little confidence she had obtained.

At Easter 1765, she paid a visit to her brother, who was settled in Whitby. This was the happy time in which she became more fully acquainted with the Methodists, whom she ever after dearly loved. Her brother and his wife, having both joined the society, took her with them on Easter-Sunday to hear Mr. Wm. Ripley, (whose memory will ever be dear to her children.) He preached from John xx. 13, "They have taken away my Lord, and I know not where they have laid him." From this sermon she saw her real state, and the willingness of God to save her; and soon after received a divine consciousness of the pardoning love of God. She returned back to her family, and announced the good tidings to her husband. At the same time she declared it to be her intention to unite herself to that people, who had been instrumental in bringing her to God, whatever she might suffer for so doing. She had always been strict as to the morals of her children, but now she began to point out their fallen state to them, their danger whilst they were unregenerate, and the willingness of God to save them. She now also began to pray with them, and strove with all her might to bring them up in the fear of God. When she had occasion to correct any of them, her first object was to choose a proper time for it; when there were none to disturb her, and when she could first shew them the nature of their faults, and point out to them their duty and her own, together with the consequences of neglect, either in them or herself. She often told them of, and read to them the case of old Eli. Having given what she judged due correction, she afterwards caused all present to fall down upon their knees, whilst she prayed to the Lord to give a blessing to her endeavours, and grace to her children. This was her constant practice as long as she had them to instruct and govern, and it was always done with the affection of a parent, and the meekness and fortitude of a Christian.

A peculiar trait in her character was a punctual observance of her word, so that her children had the greatest confidence in whatever they heard her say. As she saw the great value of souls, and the

danger of the unconverted, she laboured to convince her neighbours of their state, and to bring them to God. She visited the sick, conversed and prayed with them, and saw some fruit of her labours. For the space of two years, she met with no opposition from her husband, as he also had joined the society, and they had prevailed on the preachers to visit the place, which was near Lofthouse. During that period they walked lovingly together, till her husband gave way again to his besetting sin, the love of liquor. He now insisted on her withdrawing herself from the people, and ceasing to hear preaching. She obeyed his injunctions for some time, and thus brought deadness into her soul. But it occurred to her mind, that when the Lord revealed his mercy to her, and lifted upon her the light of his countenance, she had resolved to give up all, and now felt herself willing to part with husband, children, and her own life for his sake. She therefore determined that, by divine help, she would henceforward obey God rather than man. So she ventured to attend the means. From this time her husband began vehemently to oppose her, and threatened the severest punishments, if she persisted. He soon made good his word, for he went and drove, or dragged her out of the preaching-house, and very often beat and otherwise used her most barbarously. He once led her home in a cord, and sometimes burned the shoes she used to walk in to the preaching, altho' they were ever so good. He has brought out an armful of her best clothes, and thrown them into the fire, and when she attempted to save them, he has struck her with the first thing that came to hand, till the blood sprung out of her arms. At other times he has turned all the children out of doors, and gone to the ale-house, whilst his wife and children have covered themselves with a little straw in the adjoining out-house. Sometimes he has stripped her almost naked and turned her away, and once he put a hank of linen yarn about her neck to hang her. And it is remarkable when he was attempting to take her life therewith, his hands suddenly dropped down upon his sides as though by a paralytick stroke, and he exclaimed, "I cannot hang thee!"

When he had proceeded in this way for some years, the business failed in which he was employed, and they removed to Whitby. Here he found it more difficult to prevent her from attending the means of grace, however, he frequently did hinder her, by locking her in the house. What has been related is but a small part of the sufferings and persecutions she endured from him, in the cause of Christ. But she bore all with singular patience, and undaunted fortitude. Her greatest distress arose from what her children suffered on her account. When one of them went home sick, perceiving that she was seriously concerned for the salvation of her soul, he turned her out of doors, and would show no fa-

your to any of them, unless they would promise him not to attend the meetings.

Many serious friends advised that she should be separated from him, as he often threatened her life. She consulted Mr. Wesley, who replied, "If the unbelieving depart, let him depart." As she was not fully persuaded, from this what to do, she set a day apart for fasting and prayer. She was, perhaps, twenty times upon her knees before she was satisfied touching this matter. At last those words were powerfully impressed upon her mind, "The Son of God was made perfect through sufferings." From this time she gave up all thoughts of leaving him, and persevered in prayer for his salvation, firmly believing that God would not suffer her to see his end without first seeing his conversion. Accordingly, about 10 years before his death, he began to attend preaching, and likewise endeavoured to engage his children to do the same. Prayer-meetings also were held in his house, which he requested might be continued so long as he should live. He told his children that he was greatly distressed for having so long withstood his wife, and praised God for giving him a change of mind. He lived five months after his wife, and died in peace!

But to return; when she had enjoyed the pardoning love of God for some time, Mr. W. Brammah came into the circuit, and, through his preaching, many were stirred up to seek after a deeper work of grace. She prayed fervently to the Lord for a clean heart, and he poured his Holy Spirit upon her copiously. The blessing which she then received, she held fast till her death. She diligently attended all the means of grace, and conscientiously observed all the rules of the society.

Her experience was very deep, and she had very bright views of future glory. Her attention to every moral and relative duty was remarkable. She frequently rose by 3 or 4 o'clock in the morning, and wrought diligently with her hands, that she might be able to cast in her mite for the support of the cause of God, or to relieve the necessitous, which she was ever forward to do. She observed days of fasting, and among these every Friday in particular. This practice was continued by her to the end of her life. She was often in prayer, and especially presented her children before God, in that duty, beseeching him to preserve them from ensnaring objects. They had abundant proof that he heard her prayers for them, and as they grew up to maturity, one and another of them began to fear God, till they all united themselves to the society. They all felt the warmest affection for her, and would take no step without her approbation, nor without requesting an interest in her prayers. When she grew old, and became unable to support herself, they cheerfully united to help her, and the husbands of those that were married, willingly joined with them

them in this good work. She had also many other kind christian friends, who assisted both her and her husband, as long as they lived. She was very careful not to offend others either by word or deed. She often lamented having once given way to the suggestion of an enemy, so as to speak unadvisedly with her lips against a sister, that has long since entered into rest. She spoke of this a little before her death, and said, "Though it is long since God pardoned that fault, I cannot forgive myself." She constantly strove to reconcile contending friends, and to discover to them the devices of Satan. She experienced, for many years, the fullest deliverance from the fear of death, and enjoyed the abiding witness of her acceptance with God. Though naturally of a good constitution, and of a cheerful disposition, when age came on, her afflictions were severe. She was frequently much bruised by falls occasioned thro' extreme weakness, which prevented her from waiting upon herself and husband. Nevertheless, in the midst of all she never suffered a murmuring word to escape from her lips, but praised God for all she suffered. A few weeks before she died, the enemy endeavoured to disturb her repose, by representing her unprofitableness, and pointing out her weaknesses, but she had recourse to Christ, by faith, and found deliverance from all her fears.

To such friends as came to see her, when near her end, she spoke of Christ, of heaven, and the salvation of their souls. As death approached, she said her prospects became more bright every day for glory. One night she dreamed that she took wing and flew to Mrs. Woodhouse, her late band-mate, who died some years before. She was remarkably thankful for every thing that was done for her, so that it was truly pleasant to be with her. One said to her, "You suffer much;" to which she replied, "I only suffer what I am willing to suffer. I can suffer nothing but my heavenly Father's will, and his will is mine." The following were amongst the many things which she said in her last sickness: "O my precious Redeemer, it cost thee much my peace to buy, and I know thou hast prepared a place for me: O what hath Jesus done for me! O that men would fear the Lord, for his goodness endureth for ever. What am I that I should be thus favoured?" She then tried to sing her favourite hymn,

"I'll praise my Maker while I've breath."

On the 5th of December 1804, she was in an agony of pain. All present were greatly distressed to see her. When the pain abated they thought her spirit had taken its flight, but she revived again, and was in the same happy frame of mind, thanking God for all his favours to her and hers.

The night before she died, she began, as in an ecstasy, to praise  
 God,

God, claiming her relation to, and confidence in him, through the bleeding Sacrifice. She continued in a state of holy triumph, till her voice failed, and about 2 o'clock in the afternoon, December 12, fell asleep, in the 81st year of her age. Thus lived and died, one of the most excellent women in this place or neighbourhood, as all, who knew her, will readily acknowledge.

*Whitby, April 4, 1807.*

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MISCELLANEOUS.

EAST-INDIA MISSIONS:

*To the Editor of the Methodist Magazine.*

Dear Sir,

MR. Twining, (a Proprietor of India Stock) lately gave notice of a motion, at the India-House, relative to attempts now making to propagate Christianity, in Hindostan, which, had it been persisted in, would have had for its object, (if a judgment may be formed from his pamphlet) if not the absolute banishment of the religion of Jesus, from our Indian territories, yet to impose such restraints upon its ministers and friends as to prevent effectually the diffusion of Divine Truth. This proceeding has excited considerable interest in the religious world, and whatever may be the future proceedings of Mr. Twining and his friends, I hope the spirit of inquiry, relative to the state of religion and morals in British India, will not expire with the occasion which gave it birth.

It should seem that the enemies of christianity cannot brook even the noiseless and circumscribed endeavours to propagate the gospel, which have been hitherto made. They wish to put a stop to every effort for that purpose. It must be confessed that the means already employed to enlighten the population of our Indian territories, have neither been extensive, nor adapted to effect any speedy change in its general moral condition, yet attempts are made to excite alarm and persuade the world that immediate mischief is to be expected. It surely, then, becomes our duty seriously to inquire, not only whether those consequences are likely to be the result of spiritual and moral instruction upon the present scale; but whether all has been done that could, or ought to have been done, for the many millions of immortal beings, comprehended in our empire, in that quarter of the world; and whether we are using those peaceable and christian efforts which the great Governor of the world has imposed upon us as duties, by placing that population under our government. I confess I am not only for controverting the arguments and conclusions of Mr. Twining and his co-adjutors, but I wish most ardently, that the religious

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religious



ligious part of the community may maturely consider whether it be not practicable to convey the light of Divine Truth to the subjects of our Indian dependants, without injuring the stability of our power, and if so, what means are most proper for that purpose, and most likely to be crowned with success.

During the last century, at least, there has existed in this country, a desire more or less ardent to propagate genuine Christianity, in the East-Indies, as well as in other parts of the globe. In this noble work many great and pious men have engaged with a zeal which will render their names dear to good men in future generations. The pious Ziegenbalgius and his companion Grundlerus, and the amiable and faithful Swartz and Gericke, will ever be remembered as Missionaries, while our George the First, and the excellent and moderate Archbishop Wake, will be celebrated as the early fosterers of those germs from whence will spring a harvest to enrich the world. The first will furnish a rare example of regal care for the Church of Christ, which, I trust, will ever be followed by the descendants of the illustrious house of which he was an ancestor: and the pastoral anxiety for distant churches, observable in the other, will, it is to be hoped, stimulate future Archbishops of the See of Canterbury, to a similar conduct.\*

But we need not refer to such names only as furnishing instances of the interest taken in the propagation of Christianity. We might adduce a glorious company; and so long as the worth of the soul is properly estimated (compare Matt. xvi. 26.) there ever will exist a solicitude to make known to mankind the way of salvation: a salvation which not only refers to eternity, but which even in the present life has a direct and most happy effect upon the human character. In this list of Missionaries, we shall see those of the late Rev. John Wesley's connection not last either in point of talents, piety, or assiduity. But, however highly their endeavours may be rated, and however  
ready

\* I observe you have inserted Archbishop Wake's excellent letter to the Missionaries, in your last volume, page 370. I shall beg leave here to present your readers with two letters of His Majesty, George L. as quoted in Dr. Buchanan's memoir. The perusal of them will excite prayer, for the perpetuity of the gospel in those parts. The peculiar interest, says the Rev. C. Buchanan, taken by King George the First, in this primary endeavour, to evangelize the Hindoos, will appear from the following letters addressed to the Missionaries, by his Majesty. "George, by the  
" Grace of God, King of Great Britain, France, and Ireland, Defender of the Faith,  
" &c. To the Reverend and Learned Bartholomew Ziegenbalgius, and John Ernest  
" Grundlerus, Missionaries at Tranquebar in the East-Indies."

" Reverend and Beloved,

" Your letters, dated the 20th January, of the present year, were most welcome  
" to us; not only because the work undertaken by you of converting the heathen  
" to the christian faith, doth, by the grace of God, prosper, but also because that in  
" this our kingdom such a laudable zeal for the promotion of the gospel prevails.  
" We pray you may be endued with health and strength of body, that you may  
" long continue to fulfil your ministry with good success; of which, as we shall be  
" rejoiced to hear, so you will always find us ready to succour you in whatever may  
" tend to promote your work, and to excite your zeal. We assure you of the con-  
" tinuance of our royal favour.

" Given at our Palace of Hampton-Court, the 23d of }  
" August, A. D. 1717, in the 4th year of our reign. }

GEORGE R."

ready the Methodists in general may have been to afford pecuniary aid, it is for the former, deeply and solemnly to reflect whether they have faithfully employed the talents committed to their charge. Without intending any compliment, I cannot forbear saying, that if suitable persons are to be found any where, for Missionaries, they may be found amongst the Methodists; and that there are amongst them very many who would cheerfully devote themselves to this work. And I am persuaded, that amongst their numerous congregations there would be no deficiency of funds, for the necessary expences. But have *they* yet attempted to send one Missionary to the East-Indies?

As to the persons who should be sent, and their mode of proceeding, we certainly must remember that every instrument ought to be adapted to the soil in which it is to be employed. Without a competent knowledge of the character and dispositions of the people among whom Missionaries are to labour, we cannot expect much success, nor indeed a wise deportment. The morals, the religion, the prejudices, and indeed the general habits of life, and modes of thinking of the people, should be known, and well considered, before it can be determined who is properly adapted to the office of a Missionary among them, or in what manner he should proceed in fulfilling its duties. Concerning the habits, language, and genius of the inhabitants of India, we are, I am apprehensive, but indifferently informed: it is no wonder, therefore, that their spiritual and moral improvement should have given us no considerable concern. If any light can be thrown on these topics, I apprehend it will be rendering not an unacceptable nor a useless service, as they are intimately connected with Missionary exertions, and the propriety of continuing or extending them. I design therefore, as opportunity serves, to submit to you occasionally, notices of books on India subjects, so far as they may be connected with religion, and to communicate such information, connected with the subject, as I apprehend may be useful, with such observations as may present themselves. And I trust if any of your numerous readers should be in possession of any information on these matters, they will favour you with it. I am yours, &c.

T.

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The King continued to cherish, with much solicitude, the interests of the Mission, after the death of Ziegenbalgus: and in ten years from the date of the foregoing letter, a second was addressed to the members of the Mission, by his Majesty.

“ Reverend and Beloved,

“ From your letters, dated Tranquebar, the 12th of September 1725, which some time since came to hand, we received much pleasure; since by them we are informed not only of your zealous exertions in the prosecution of the work committed to you, but also of the happy success which hath hitherto attended it, and which hath been graciously given of God.

“ We return you thanks for these accounts, and it will be acceptable to us, if you continue to communicate whatever shall occur in the progress of your Mission. In the mean time we pray you may enjoy strength of body and mind for the long continuance of your labours in this good work, to the glory of God, and the promotion of Christianity among the heathens; *that its perpetuity may not fail in generations to come.*

“ Given at our Palace at St. James’s, the 23d of February, } “ GEORGE, R.”

“ 1727, in the 13th year of our reign.

## LETTERS TO A YOUNG PREACHER, from his FRIEND.

## LETTER I.

*On the Necessity of Diligence in a Christian Minister.*

My dear Brother,

**H**AVING a leisure hour, I sit down to comply with the request you made, viz. that I would give you, in writing, my thoughts on the best means of improving your mind in your present situation. I cannot pretend to give you directions fully equal to your circumstances; you will only regard what I may advance, as friendly remarks, which may be attended to, so far as they are practicable, till you find "a more excellent way."

As you have engaged in the most important labour in the world, "to win souls," let these three things be deeply engraven on your heart:

1. The Greatness of the Work.
2. That you are set apart wholly for it.
3. That it demands all your Powers.

Let the love of Christ and pity for perishing men bear you forward as a torrent, to study, to pray, to instruct, to warn, to intreat every man, that "you may present every man perfect in Christ Jesus."

Whatever studies you pursue, be a man of much prayer, and holy meditation. Give all diligence, to keep alive in your own soul a deep sense of the vastness of eternity; the glories of heaven; the miseries of the lost; the grace of our Lord Jesus Christ; the certainty of salvation to all who truly repent and believe; and the certainty of everlasting death to all the finally impenitent. Let all your reading and study constantly centre in these things. Never forget that you are now entirely set apart to that very work, for which the Son of God came down from heaven to earth, and for which he poured out his soul unto death. That you have given up yourself, and have comparatively no other business in the world, than to preach the Gospel, and save souls. "Meditate on these things: give thyself wholly to them," 1 Tim. iv. 15.

Frequently survey the authority of that Gospel which was foretold by Moses and the Prophets, published by Christ and his Apostles, confirmed by the out-pouring of the Holy Ghost, witnessed by myriads of confessors and martyrs, amidst bonds and scourgings, racks, gibbets, and flames;—that Gospel which the power of God has accompanied through so many ages, to the salvation of men; which he has owned, to the instruction of the ignorant, the pardoning of the guilty, the consolation of the wretched, and sanctification of the unholy;—that Gospel by which God will judge the world. My dear brother, my heart inwardly trembles whilst I write. May you never, never forget, that your work through life is to make known to your fellow-creatures, *those unalterable rules, by which the Creator of the Universe*

*Universe will decide the everlasting states of men and angels in the great day.*

Were there even no other considerations, we might conclude that no one can believe these and trifle. We might suppose that it would be impossible, with these views, to “preach ourselves,” “to seek our own” ease, honour, or interest, when opposed to the end for which Christ died. Yet we have too many proofs, that “the salt may lose its savour;” that “the candle may be put under a bushel;” “the unfaithful servant bury his talent,” and say in his heart, “my Lord delayeth his coming.”

I believe you will not take it in any other light than that in which I mean it to be taken, if I express myself without reserve on the snares which you may be exposed to in your new situation. Though few situations in life could have afforded you greater opportunities for improvement to yourself, or usefulness to your fellow-creatures, yet it has its snares; these snares are neither few nor small, and they are the more dangerous, because they are not easily observed; they surround you on every side, and are most closely connected with your greatest comforts.

Perhaps it is not saying too much, to say, “The first race of Methodist Preachers were in no danger of trifling in their work, compared with those who go out at present.” Were you my son, I would labour to inculcate this consideration upon you by every method I could. Shall I freely tell you what my thoughts have been, if at any time I have seen a trifling itinerant preacher?

“This man, perhaps, was once a serious, industrious Christian, a class-leader, or local preacher; his piety and prudence established his character. He was called out to travel in consequence of them; but, unprepared for so great a change, he has lost his former usefulness, and become burdensome wherever he goes.” What has been the cause, that the itinerant preacher is less useful than the local? Amongst many other causes, want of sufficient employment may be a principal. Laborious as the itinerant life certainly is, in a variety of respects, yet mere want of sufficient employ may destroy the usefulness of many. For instance, my dear brother, you have been in the habit of employing twelve or fourteen hours a day (allowing short intervals for meals) as closely as you possibly could; never trifling at your work; hardly allowing yourself any intermission. When your day’s labour was ended, conscience led you to your closet, your Bible; or to social worship; you had no waste time. O! be determined, fully determined, in your new station, to have none. If you ever suffer yourself to contract a habit of doing nothing or what amounts to nothing, your graces will wither; your love to souls will decay; you will be another awful instance of the danger there is in taking a young man from constant employment, and leaving him to do what he pleases six or eight hours a day.

To warn you against splitting on this rock, I will suppose, that, having given up business, you are not yet prepared by habit for sedentary employments; and I will leave you to judge what will be the consequence,

consequence, if you fix upon no plan for your improvement. Having several hours each day at your command, you may soon contract a habit of lingering one or two hours in bed, more than when you were obliged to rise to a regular and necessary employ. If you meet the family, where you lodge, at breakfast, an hour will be spent in that and family prayer. Perhaps you have a journey of six or ten miles to ride, and you have to prepare for it; the forenoon of course passes away without much reading or prayer, and your reflections, as you ride, perhaps, may not be very spiritual. You arrive at the town or village where you are to preach in the evening; attention to your horse, dinner, and conversation will consume, it is probable, little less than two hours more of your time; so that it will be well if two hours remain for study and prayer, before you may think it proper to go and take tea with a friend. Now, after this what time will be left, wherein to prepare for the solemn and important work of edifying the congregation, which will expect to hear you discourse to them, concerning their best, their immortal interests, at 6 or 7 o'clock?

I may have overcharged the picture; but should any thing resembling it be the case, and be persisted in, the consequence will be such as every serious and considerate person must exceedingly deprecate: for, to say nothing of the loss the congregations, to which you minister, must sustain through your want of zeal or ability in your work, how is it possible, that after you have been accustomed to close employment for twelve or fourteen hours each day, and have constantly been engaged in a useful pursuit, you should be preserved alive to God in your own soul, if you contract such habits as these?

If, my dear brother, you would avoid becoming such a cumber-ground, be determined, the Lord being your helper, that you will no more be without a proper pursuit now, than when you had to earn your bread with the sweat of your brow. Be determined that you will be as careful to make the best use of your time in your Lord's work, as you were in your own. Remember you are called to *labour*, not to sleep, in the Lord's vineyard.

Do not, however, at your first setting out, go off with such speed as must compel you to grow weary. Though the body must be "kept under," it must not be destroyed. He that careth for the oxen, would have us care for our bodies. I mention this, lest you should fall into a snare, not uncommon to active minds. When Satan cannot prevail with us to trifle, he will strive to induce us to undertake so much work, that, finding we cannot accomplish it, we shall be discouraged, and give up in despair. And it is one of his devices, to propose things for us to do, foreign to our station, or a multiplicity of pursuits together, in order that we may effect nothing. Now in opposition to this, God's rule is, "Let all things be done in order." "Every thing is beautiful in its season." And I trust you will not only see the necessity of "redeeming your time," but of dividing it amidst such pursuits as your station calls for; so that one duty may not interfere with another, and that you may suffer no moment to pass away unimproved.

This

This was the subject on which you wished me to give you my thoughts; but I could not satisfy myself, without prefacing them with such reflections as might increase your conviction, that "time is eternity, pregnant with all eternity can give." If this conviction be maintained, you will not long be at a loss for a plan how to improve your hours; if it be not, plans will be of little use.

There is one thought more, which I will name before I dismiss this part of my subject. To increase your conviction, that time is of infinite value, reflect not only upon the awful charge you have undertaken, "to publish the Gospel of the Son of God," but frequently survey the blessed effects of the labours of holy men. In this respect, study the Lives of Baxter, Watts, Doddridge, Fletcher; but especially, take for your example, our venerable Father, John Wesley. Justly may we glory in his behalf. What do we,—what does this nation,—what does the world owe to his resolution in the redemption of his time? Let this consideration, my dear brother, sink deep into your heart. You have not his understanding, his piety, his learning, his influence; but you have his time and his God.

Once more settle it in your heart, that you are not too ignorant to learn, too insignificant to be useful, nor too young to grow wiser and better. And remember, that word is as true and applicable to you, as it ever was to Moses, to Joshua, Isaiah, or St. Paul, "to him that hath shall be given."

I am affectionately, &c.

(To be continued.)

## OBITUARY.

(Continued from Page 140.)

**F**EBRUARY 1, 1807, died at Norwich, Mr. Joseph Neal, of London, aged 21. He was born in Spital-Square, Jan. 15, 1786; his father died when he was only 13 years of age, and left his mother with five children, of whom Joseph was the eldest son. Even at this early period of life, he interested himself in a peculiar degree in the concerns of the family, kept all the books, and attended closely to every branch of the manufactory. At this time he evidenced no particular mark of seriousness, yet he attended regularly at the Methodist Chapel in Spitalfields, on the Lord's Day.

At the conclusion of the service one Sunday, he asked me to walk a little way with him, which I did, and in the course of conversation informed him I had begun to meet in class with Mr. Marriot. He expressed a desire to see our manner of proceeding in these meetings; therefore I took him with me in the afternoon, and at the conclusion of the meeting, he signified how highly he approved of it. The next Sabbath, he joined himself to the people of God. This was in the year 1799.

From that period he continued a *regular, steady, and unblamable* member of the Methodist society,

ciety, and as he loved the cause of God, he was *liberal* in the support of it on all occasions. His mother about this time leaving London, and going to reside in the city of Norwich, he was induced to seek a situation as a clerk, which he obtained in a respectable mercantile house in this city. He continued in this situation till his decease, and how beloved he was while living, and how regretted when dead by his employers and all who resided in the house with him, it is not easy to describe. While he was the man of business, he was the Christian; for punctuality, attention, correctness, and dispatch, he stood almost unrivalled.

Some years before his death, and under the ministry of Mr. Benson in particular, he saw the absolute necessity of a more deep acquaintance with divine things, and often lamented that the Spirit of God did not bear a *clear* witness with his spirit, that he was born of God. However, he sought the Lord in the use of all the appointed means of grace, which were his greatest delight, and none of which he ever omitted without absolute necessity; and it was observed, that, for several months previous to his last illness, the things which are temporal were of little estimation with him, and at his class he spoke with more feeling and spirituality than formerly, often signifying how much his soul was drawn out after God. In November 1806, he began visibly to decline; medical advice being taken, he was informed that he must leave the metropolis immediately. Having, therefore, settled both his own affairs and those of his employers, he went by short

stages to Norwich, to his mother's house, whose care and that of his eldest sister, were unremitted. Yet he daily became worse, his disorder being a confirmed consumption. The state of his mind at this time will be best discerned from two or three short extracts from one or two of his letters. Dec. 18, he wrote to me: "I feel myself quite resigned to the will of God, whether for life or death. I often enjoy sweet intercourse with him in private, altho' at times I am bowed down, because I do not enjoy a *clear* evidence of my acceptance in the Beloved. The hindrance I plainly see must be in myself, and I pray God to discover it to me, that it may be removed." Again, "I seem to myself willing to tear every idol from my heart, and to trust *alone* in the atoning blood of my Redeemer; pray that I may receive an increase of faith, and that God may manifest himself more to me. I see all things below are vanity, and that nothing but God's favour is worth living for." He writes to the same purport in all his subsequent letters, and in one of them lamented *much*, that he was deprived of the privilege of being at the Watch night, at the New Chapel, on the close of the year 1806, and in another, of attending the Covenant Meeting, on the first Lord's-Day, of 1807. He never omitted being present at those solemnities.

Having promised, before he left London, that I would see him in Norwich, if circumstances should appear to denote his dissolution, Jan. 27, I received a line from his sister, informing me that the physician supposed that two or three days would terminate his existence, and expressing a desire that

that I would lose no time, but go immediately, as her brother was anxious to see me. Although it was very inconvenient to me to leave home at that time, I went without delay, and found my dear friend a mere shadow. Our interview was more affecting than words can describe. After our emotions were subsided a little, I made the state of his mind my first enquiry, when he informed me, his soul was continually going out in desire after God, and that Jesus was his only refuge, adding, with much fervour, "What a mercy it is that so sure a foundation is laid in Zion! here we may safely build." He then repeated the following verse,

"What have I then wherein to trust?"

"I nothing have, I nothing am,

"Excluded is my every boast,

"My glory swallow'd up in shame."

On my inquiry if he had any fear of death; he replied, "No. When I pass thro' the dark valley, God will be with me, therefore I need fear no evil." The next day, Jan. 30, he was evidently much weaker in body, but his mind was in a calm and heavenly frame; yet he longed for a more clear evidence of his acceptance with God, feeling, however, a confidence that it would be imparted to him, before his departure. Mr. Towler, the preacher then at Norwich, and several very kind friends, visited him in the course of the day, and after they had conversed and prayed with him, he said he was much refreshed, and begged they would see him as frequently as possible. In the afternoon he appeared to be

much animated at the thoughts of joining the general assembly and church of the first-born, and of seeing those who had gone before, particularly his father. He then took hold of my hand, and said, "O! my dear friend, that we could go together in the same vehicle! but remember, I shall be on the look out constantly for you, and if permitted, will be the foremost to convey you to the celestial regions, where, I trust, our acquaintance will be renewed in a way of which we can now form no conception." In the evening he begged I would read to him 2 Cor. chap. v. and several of our hymns, particularly, "Leader of faithful souls," &c. from all which he derived consolation. He had wearisome nights appointed him; but the Lord gave him songs, and communion with himself, during the silent watches thereof. As he slept but little, he frequently called upon me to pray, and the solemn opportunities we had together during the night season, I shall ever remember.

Sat. Jan. 31, it appeared evident, that the time of his departure was near. In the morning, after prayer, he lamented that he had not that ecstasy of joy, which some on their death-beds are made partakers of. On my observing to him, that the extreme weakness of his body was probably the cause, he replied, "I some times think so," and added, "I have no doubt but God will give me the desire of my soul, but, perhaps not till I am in the article of death, and then heaven will be the immediate consequence." Soon after, Mr. Towler called again to see him, and he said he received

much



much consolation from the visit, returning him many thanks for his kindness. In the evening he particularly requested he might be got up to take tea with us, which we accomplished with much difficulty, his weakness and shortness of breath being extreme. However, the change revived his spirits, and he conversed more than he had usually done, and expressed much gratitude to the Lord, for giving him such peace of mind, and firm confidence in him, as also that he was preserved in a great degree from bodily pain. He added, that he could now, more than ever, give up every endearing earthly tie, seeing the prospect of enjoying the society of his friends again in a brighter and better world, far more than compensated for the present loss of it. On informing him of some of the principal ideas of a sermon of Mr. Benson's on "Have faith in God," he seemed remarkably animated and encouraged, and observed how glad he should have been to have heard it. He also mentioned several times how much he had been profited by Mr. Benson's Lectures delivered at Hoxton, on the Epistle to the Romans, which he regularly attended.

The solemn hour at length arrived, when the silver cord was to be loosed, and the golden bowl broken. The night preceding his decease, he was much convulsed, and exceedingly uneasy as to his body; but his soul, I believe, enjoyed peace and love. On Sunday morning, Feb. 1, he informed me he felt himself better, and begged I would go to the Chapel; but while I was preparing he sent for me; and I immediately perceived a change had taken place,

indicative of a speedy dissolution. He begged I would go to prayer, and during the time, his heart appeared to be lifted up. His breath then became more short, and it was with difficulty he could tell me to pray again. Truly God was eminently present. Just after, a kind friend came in, whom also he requested to pray; and while he was concluding, he said,— "Good bye, mother, I am going to Christ." His mother, who was very anxious that he might leave a testimony behind, said, "My dear, are you dying?" He replied, "Yes." She then said, "If you find Christ precious, and cannot speak, lift up your hand;" which he immediately did, and waved it several times in holy triumph and in token of victory, and then expired without sigh or groan, aged 21 years.

I will only add, that his mother has lost a most dutiful son, his brothers and sisters, an affectionate brother; the Church of Christ, a useful member; the world, a valuable member of society, and myself such a friend as it is probable I shall never find again.

May all that read this short memoir, especially we who are young, follow him as he followed Christ, and more abundantly!

The following Sunday, Mr. Towler preached on the occasion of his death at Norwich, to a crowded auditory, from Job xiv. 1, 2; and Mr. Benson at London, from Deut. xxxij. 29.

J. J. BUTTRESS.

## RELIGIOUS INTELLIGENCE.

EXTRACT of a letter from H. Roberts, Sail-Maker, on board his Majesty's ship *Le Tonant*, to his friend in London.

Torbay, Dec. 29, 1807.

Dear Son in the Gospel,

I HAVE this day received your kind letter, and it gave me much comfort, to hear of the goodness of God to your soul. Glory be to his name. Nothing can be more satisfactory to my mind, or delightful to my heart, than to know you are living to God; this is all my wish, this is all my joy, to know God is glorified, and sinners saved. Poor T. J. is gone to the world of spirits, himself a happy one, without the shadow of a doubt. He died above two years ago, on board the *Ville de Paris*: rejoicing as he expired. We had one of our people killed at Trafalgar action, who had found acceptance with God, about two months previous to that memorable event. Another has died happy since then, in Plymouth Hospital. Some are gone into other ships, so that you see the little leaven still spreads. Oh! that the lump of the whole world were leavened! Our number is now about twenty four, and we find the Lord powerful to save us from the adversaries that continually rise up against us. Men of foreign nations have here found peace with God, and redemption in the blood of Christ, a Portuguese, a Swede, a Dane, and a Dutchman, who, I believe, will bless the Lord for ever for coming into an English ship. I find

myself highly and divinely honoured by the Lord. To his own gracious name be all the glory! My soul enjoys a special degree of his presence, and a constant communion with my loving Saviour. The language of my heart at present is like Simon's; *Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation. I desire to be dissolved, and to be with Christ.* I can safely say I never saw the presence and the power of God so visible in any place as it is among my own flock. Praised be his name! J. W. is well, and gives his kind love to you, and rejoices on your account. You say you are called upon to fill up some small offices. 'Tis a fine thing to be employed for God. David says he would rather be a door keeper in the house of his God than dwell in the tents of the wicked. Be faithful: let your soul be clear from the blood of all you are concerned with. Your labour shall not be in vain in the Lord. And I pray that the Lord may cause his word to dwell richly in you in all wisdom, and that he may establish you in all the truth as it is in Jesus, and replenish your heart with both light and love. There appears to be with us here a greater degree of God's Spirit poured out than is common. We have a good prospect of seeing our little church increase in members. I trust we shall also grow in grace and in the further knowledge of our Saviour Jesus Christ.

I remain

your loving Brother,  
HUGH ROBERTS.

As we believe it will give joy to many of our readers, to hear that God is carrying on his work in the army as well as in the navy, we shall here insert a letter or two on that subject.

Extract of a Letter to Mr. STORY, from a Soldier in the 72d Regiment, dated Cape-town, Cape of Good Hope, Sept. 16, 1807.

Sir,

I Take the liberty to address these lines to you, to inform you of the glorious work which God is carrying on in the hearts of some individuals of the several regiments in this Colony. About a year ago, a few scattered sheep of Christ's fold began to make inquiry, in the several regiments, if there were any Methodists among them, or any that were striving to work out their salvation. About thirty-four of this description were found in the 93d regiment; some of them, however, held the principles of the Church of Scotland. In the 21st, light dragoons, about five sincere Methodists were found, who appeared to have the life of God in their souls. We also found one in the 24th, foot, and two in the 72d regiment. After becoming a little acquainted with each other, we appointed to meet when opportunity served, at a distance from the town, where we built, with stones, a small sanctuary. We continued to have prayer-meetings there for some time, until, making inquiry for a room in the town, we found we might obtain a large meeting-house belonging to some Quakers; and, upon speaking to the proprietors, we got leave to have the use of it six days out of seven. We went on with our meetings for some time there, till, unexpectedly, some of the 93d

regiment began to disturb us with certain matters of doubtful disputation. Upon which we found we had no prospect of peace, without proceeding to exclude them from among us, which we did without delay. They were about twenty in number. Since then we have been all of one heart and mind, contending for all the mind that was in our Saviour Christ. We have also added many to our number. About seven of these are of the 24th regiment, among whom was one William Breet, who after an exhortation one afternoon, in the month of March, became very uneasy in his mind, seeing himself to be a great sinner, insomuch that he despaired of any mercy, and in that state of mind, went to a secret place with a view to put an end to his life; but one of our brethren, following him, prevented the execution of the dreadful design. They turned and went to the meeting-house, where, in a short time, he found relief from his burden, by the influence of the Spirit of God in his soul. He then broke out in prayer and praise, telling to all present what the Lord had done for his soul. Of those added to us, ten are of the 21st, light dragoons, most of whom can rejoice in a sin-pardoning God; two of these are sergeants and one a corporal. Our prayer to the Lord is, that Satan's kingdom may fall, and the hearts of the disobedient may be turned to the wisdom of the just. One thing we particularly endeavour to impress on the minds of one another, and that is to be humble, submissive, and obedient to our officers, and those that have the rule over us; and that not with eye-service, but as the servants of Christ, doing the will of God from the heart.

heart. Most of those that are pious in the 93d regiment were brought to the saving knowledge of God, at Enniskillen, in Ireland, by the instrumentality of Mr. Armstrong, and other Methodist Preachers; those of the 21st light dragoons, under Messrs. Oulley and Graham, Missionaries, in the county of Waterford; and I myself was convinced of sin in Ireland. And I have reason to bless the Lord for the manifestations of his blessed Spirit to my soul ever since. In God I put my trust, praying that he will make use of me, unworthy as I am, to the advancement of his glory and to the good of souls. I endeavour to exhort, and expound the word of God occasionally, and can truly say, I find great liberty in so doing. We have had two love-feasts since we formed our society, and they have been times of refreshing from the presence of the Lord. Many souls, in speaking of their experience have borne testimony in these meetings to the love of God shed abroad in their hearts. We keep up Class and Band-meetings, and Watch-nights at the time proposed by the Society: But we are short of books. We would thank you to send us some Hymn-books, Bibles, and Mr. Wesley's Works, for our instruction. We have collected a small sum of money for that purpose. Please to write by the first packet. I am, your's in Christ,  
GEO. MIDDLEMISS.

## MISSIONARY INTELLIGENCE.

Extract of a Letter from Mr. ALCORN, to the Rev. Dr. COKE, dated Dublin, June 22, 1807.

**W**E visited a barrack, near Donard, where a detachment of the Wexford Militia is

quartered. The officers were not very favourable at first: but, most of the men being Catholics, the officers, when they heard that the catholics attended preaching, became rather desirous that we should come thither; and, glory to God, there is a great work in that barrack now. At first the few serious ones held their meetings in the fields, in our absence; but latterly they have become so numerous and happy, that they are not ashamed to hold them in the barrack; so that the rooms which once rung with cursing and vain songs, now ring with praise and prayer. Twenty-four are joined in class; several of whom were Roman Catholics. One of those who assist in holding the meeting, in our absence, was a Catholic: I think there are two or three of the serjeants who will very soon be preachers. That detachment bought about 40 bibles and testaments from us. O, Sir, if I had an opportunity of relating the blessed work we have seen among the soldiery in Ireland, it would make any man rejoice that either fears God or honours the king. I was greatly pleased last sabbath, in one of our new societies, where we have 15 meeting in a class, two of them Catholics. There is also a Sunday-school which we have got lately established; about 50 poor children, most of them Romanists, are there instructed, the expence of the school being borne by the gentleman with whom we lodge: and, as you aim at the reformation of the Catholics of Ireland, I advise you to have something done which will enable the Irish Missionaries to establish Sunday-schools, and furnish them with Testaments, gratis.

Though there are some things, in the Irish Mission, disagreeable

to flesh and blood, and though my health has suffered by it, yet I have such views of its vast importance, as make me willing to encounter the difficulties, as long as God continues my health, and the Conference think proper to appoint me for it.

I remain,

Reverend and dear Sir,

Your's most affectionately,

SAM. ALCORN.

Dublin, June 22, 1807.

P. S. We have formed, in those wretched towns, where travelling preachers do not call, seven new classes this year, containing near 100 members.

In a Letter of prior date, Mr. ALCORN observes:

“**T H A N K** God, upon the whole we have good encouragement, in these parts (the Dublin District and its vicinity.) Numbers of new places are opening to us, not fewer than thirteen or fourteen towns, where we have liberty to preach, and many are willing to receive both the gospel and its feeble ministers. At present we have a regular new circuit formed in this country, and brother Bell and I are separated, and travel regularly, on a similar plan with that of the Itinerant Brethren, one of us following the other every fourteenth day. This we find is the most eligible way of proceeding, as we can meet such as are awakened to a concern for their souls, and strive to form classes, and establish some proper discipline among them. Preaching in the streets in day-light, affords us an opportunity of publishing for preaching in the evening, and as this is at a late hour,

labourers and mechanics have an opportunity of hearing regularly. When we cannot procure a house or room for preaching in, our friends in the army, both officers and others, shew us much respect and kindness in allowing us the use of a guard-house or a barrack-room. At present it is evident that a dispensation of the gospel is afforded to the army. Many of them are brought to repentance and follow us from town to town, to hear the word, and often carry forms out into the street, in order that we may stand upon them, and to accommodate the people. But alas! Popish ignorance prevails in this country astonishingly. Preaching three or four times a day, tries our strength to the utmost, and as we have to walk and stand most of the day in our damp boots, and frequently in rain and storms, we must expect to take cold, and that our lungs will receive injury. Thanks be to God, however, we feel happiness in the work; and are grateful for his goodness, in making an open way and provision for Ireland to hear his holy gospel. Sometimes the Catholics tell us, their priests tax them while living; and require the poorest of them to pay 2 shillings for the priest's blessing the clay where they are to be interred, when they die. Many of them are reading the Scriptures, and are determined to hear the word notwithstanding every opposition. Mr. Bell received a letter lately from Downpatrick, from a converted Roman Catholic, who informs him, that about fourteen years ago James Mc. Gorrin, a Catholic, was awakened, hearing him in the street; he heard him again about a year ago in Downpatrick.

patrick, in the street, and is now converted to God. His priest, his wife, and relations, used every effort both by flattery and threatening to prevent his meeting in society, but he has broke through all, and finds happiness in the love of God.

### WEST-INDIES.

Extract of a Letter from Mr CHARLES HODGSON, Missionary in Tortola, to his Friend in Driffield, Yorkshire.

Tortola, Dec. 13, 1807.

My very dear Brother,

ACCORDING to your request and my promise, I proceed to acquaint you with my safe arrival in the West-Indies. After an agreeable, but tedious passage of 44 days, we landed at Barbadoes. The people received us kindly, and I stayed there about ten days, and then took the Packet for Tortola, where, after touching at Dominica, Antigua, Nevis, and St. Kitts, (at all of which places I preached Jesus and him crucified to great multitudes) I landed safe on Sunday afternoon, Dec. 13. I found no preacher here, Mr. Evans having died some months previous to my arrival. And there is no church or minister here of any kind, so that I have the whole Island to myself until the other missionary arrives. The people knew me to be the PARSON (for this is the title they give us) as soon as I landed, and the news flew thro' the town like lightning, I soon heard from all quarters. "The Parson is come! The Parson is come!" The news soon reached the Chapel, and out the people came. Three or four got hold of each arm, some behind and some before, and I was led in triumph thro' the streets that were on our way to the Preacher's house. And all the windows of the houses were filled with people to see the PARSON pass by. I cannot describe the joy which was manifested on my arrival. "Welcome to Tortola! Welcome to Tortola!" resounded from all quarters, and the children danced for joy! You may, perhaps, anticipate my feelings. I was overcome with gratitude to that Good Being who had brought me thro' so many dangers to dwell with this affectionate people. I was deeply humbled under a sense of my own unworthiness, and likewise of my own insufficiency for so great a work. For, by the death of Mr. Evans, the Superintendancy of the whole of the Virgin Islands, at present, devolves upon me. You see, therefore,

that I have the care of some thousands of people. Lord, who is sufficient for these things! For not only the members of our own society, consider us as their Pastor, but all that attend on our preaching, for there is no other minister in all the Virgin Islands.

I was presented to the Governor, who shook me by the hand with all the kindness of a Brother. You see my important situation, and how much I stand in need of the assistance of your prayers. I want wisdom and prudence, and every christian grace and virtue, that I may feed the flock of Christ with knowledge and understanding. I do not repent coming to the West-Indies. I have hitherto had my health better than I had at home. I am astonished at the idea that some people have entertained, viz. that any person will do as a missionary for the West-Indies. I can assure you that the people speak better English here than the majority of the people in London. And many of the Negroes speak better than the English peasants, and will reason and talk with the Preacher in a manner that would amaze you. You would be pleased to see our congregations, how neat they are, the women wearing plain Methodist bonnets. They are a credit to the connexion.

I am, yours sincerely,  
C. HODGSON.

To the EDITOR.

Sir,

THE following irregular Ode upon the Crucifixion, is the production of a female pen. As it appears to me to possess considerable merit, I have copied it for insertion, in your useful miscellany. If approved, its early appearance will much oblige yours affectionately.

JONATHAN BARKER.

### THE CRUCIFIXION.

An irregular Ode.

AWAKE my soul, awake my tongue,  
Awake and tune the sacred song,  
And touch the trembling lyre;  
Borne high on faith's adventurous wing,  
The glorious mysteries dare to sing,  
Which angel-minds admire.  
But all thy pow'rs, alas! how faint,  
To spread th' important theme abroad,  
What muse shall sing, what pencil paint,  
The sufferings of our Saviour, God?  
Eternal Spirit fill my soul,  
And deign my artless verse t' inspire,  
Bring down from heav'n a living coal,  
And touch my lips with hallow'd fire;  
We know, we feel the work is thine,  
To lead us into truth divine,

Nor wilt thou scorn to guide a female  
pen,  
While it holds forth a Saviour slain for  
ruin'd men.

Behold in Pilate's judgment hall,  
The great, the sov'reign Lord of all!  
He, whom th' angelic hosts obey,  
(His awful Godhead veil'd in clay,  
Great, tho' in fetters, lo! he stands,  
Confin'd by ignominious bands!  
The envious Priests, the murd'rous Jews,  
Of crimes unknown their Lord accuse,  
And wretches vile with bribes suborn,  
To prove what they have falsely sworn:  
And hark! they now with clam'rous  
strife

Demand aloud his spotless life,  
Invoke the dreadful wrath of God,  
And on their heirs entail his blood;  
(Dire imprecation! to this hour,  
Their scatter'd nation feels it power!)  
Now by a judge unjust is sentence given,  
And he's condemn'd on earth, who reigns  
the Lord of heav'n!

See now the knotty scourge,  
The gorgeous robe, the circling thorn,  
And all the racks that hellish scorn  
And cruelty can urge!  
Behold the Roman soldiers low  
In wanton sport, before him bow;  
A reed instead of sceptre bring,  
And scoffing hail him Israel's king!  
Led forth, the Saviour there,  
His pondrous cross compell'd to bear!  
Though bleeding, agonizing faint,  
We hear him utter no complaint.  
Patient and gentle as a lamb,  
Free from resentment as from blame;  
While creatures whom his hand sustains,  
Revile, contemn, and smite their Lord,  
Not all their wrongs, not all his pains,  
Can force from him one murm'ring  
word,  
Blush, mortals, blush; repress the rising  
ire.  
And imitate the pattern you must all ad-  
mire.

Now we approach the awful close,  
The summit of a Saviour's woes!  
Let us our hearts, not garments rend,  
While Calv'ry's mountain we ascend,  
Lo, yonder stands the cross erected,  
Our great Emmanuel to bear,  
The Lord of heav'n, by earth rejected,  
Is rais'd conspicuous in the air;  
The rugged nails, with cruel smart,  
Mangle his flesh and pierce his heart,  
From whence the blood of countless  
worth,  
In crimson torrents issuing forth;  
Forms a rich stream where low and high,  
Their deep stain'd souls may purify,  
Justice divine our sins has laid,  
On our dear Surety's guiltless head,

His life a ransom for our crimes is given,  
And rebels doom'd to hell, are thus made  
heirs of heav'n.

He utters now a piercing cry,  
"My God, my God, why leave me?  
why?"

Celestial Mourner, Love divine!  
Never did sorrow equal thine,  
No mortal ever felt such pain,  
None but a God could such sustain.  
Sure ev'n his foes (tho' now too late,)  
Weep for his wrongs, and mourn his  
fate!

Ah, no, still, still the barb'rous Jews  
His anguish mock, his name revile,  
The bleeding sufferer abuse,  
Or view him with a scornful smile;  
Afford no succour at his call,  
Save mingled vinegar and gall.  
With more than savage cruelty they rail,  
And feast their eyes with scenes which  
make the sun turn pale!

But hark! the dying Saviour speaks,  
Again his solemn silence breaks,  
Now for his murderers he prays:  
Transcendent love! amazing grace!  
"Father, forgive, them, for they know,  
Nor who I am, nor what they do!!"  
And now the dreadful scene is o'er,  
And sufferings shall be felt no more,  
" 'Tis finish'd," the Redeemer cries,  
Then bows his sacred head—and dies.  
The sun his wonted light suspends,  
The temple's veil in funder rends,  
Earth shakes, the dead forsake their dark  
abode,  
And wond'ring nature mourns the death  
of nature's God!

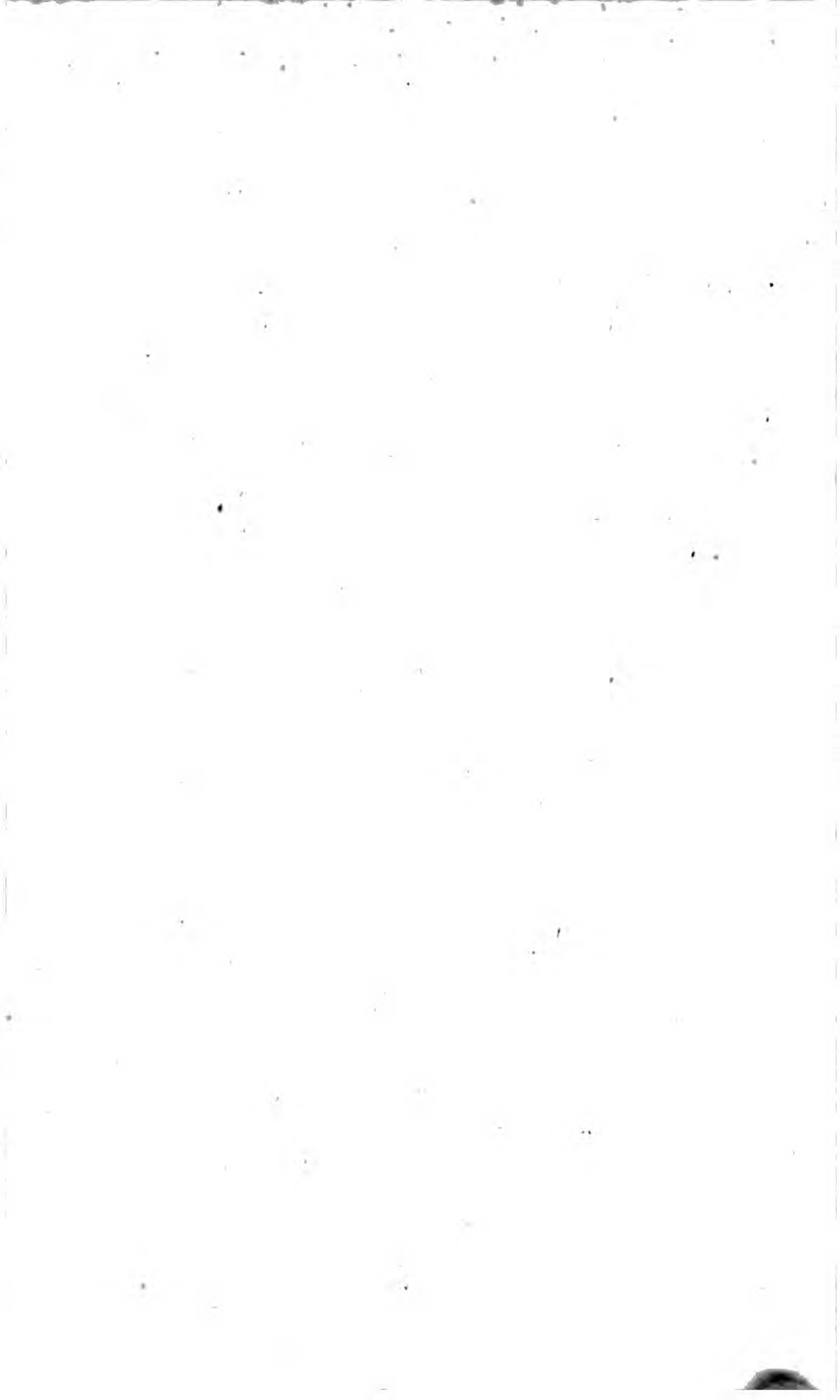
Christians! while these sad scenes we  
trace,

Let us adore our Jesu's love:  
For us he bore such foul disgrace;  
For us descended from above,  
Not Roman powers or Jews alone,  
Mock'd him, and nail'd him to the  
tree;

No, ev'ry crime that we have done,  
Increas'd his pain and agony;  
He, in our stead was crucified,  
For us he bled, for us he died,  
He died our guilty souls to cleanse,  
And save us from, not in our sins.  
And shall we still those sins retain?  
Shall he thus bleed, and die in vain!  
Forbid it, Lord! O send thy grace,  
And from our hearts all guilt erase:  
Vanquish thy foes, and reign secure,  
And make us pure as thou art pure;  
Through life protect us by thy power,  
Support us in its closing hour;  
Then take us to the climes of bliss above  
To join the Seraph Choir, and sing re-  
deeming Love.

*Sambrecht.*

B. T.







Mr. Humphry Parsons  
Aged 36

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THE  
**METHODIST MAGAZINE,**

FOR MAY 1808.

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*BIOGRAPHY.*

MEMOIRS of Mr. JOHN CROOK.

(*Concluded from page 151.*)

**I**N the year 1786, Mr. Crook returned to the Isle-of-Man, and after labouring faithfully there, in conjunction with others, left, at the end of two years, the numbers in Society 170 fewer than he found them. What a contrast apparently, in point of success, between his two years' labours in Charlemont Circuit, and those two last-mentioned! Nevertheless, Mr. Crook was still the same excellent apostolic man; and the circumstance of *great* apparent prosperity at one time, and of *little or none* at another, neither did, nor could affect his character, either as a Christian, or a Minister of the Gospel. If many of those who had been the immediate disciples of our Lord, forsook their Divine Master, went back and would walk with him no more; (John vi. 66.) it is not to be wondered if several, that for a time had attended the ministry of Mr. Crook, should grow weary of well-doing, whatever diligence he might use in watching over their souls.

In 1788, Mr. Crook, after an absence of two years, was appointed to labour in the Charlemont circuit. That circuit having been divided two years before, the number returned to him was 838; which increased, previous to the conclusion of his second year, to 1023. From the Charlemont circuit, he removed to the Tandragee circuit, where he remained one year, and then was removed to that of Newry, in which he laboured the two following years with no remarkable success.

Mr. Wesley, the venerable Founder of Methodism, being in 1791 taken to his reward, Mr. Crook was called to the chair at the

Dublin Conference that year. That Conference was numerously attended. It is true, that for reasons which were of little or no weight, we did not term it a Conference, but a *Committee of all the Preachers* assembled. Virtually, however, and for all the purposes of such a meeting, it was a Conference. Never did Mr. Crook appear to more advantage than in the chair. He possessed all the requisites for presiding, viz. a good understanding, general knowledge, correctness of phrase, a compassionate heart, patience, fortitude, and dignity of character. No judge upon the bench did I ever know to take notes of a trial with more presence of mind, or sum up the evidence adduced, with more propriety, than Mr. Crook did at every trial of importance at which I have seen him preside.

After having finished his second year, in the Newry circuit, Mr. Crook was called once more to the chair, to supply Mr. Mather's place, who had been appointed by the English Conference in 1792, to preside in that of Ireland, the year following. His next appointment was Coleraine; a place of which he always spoke with much respect and affection. He professed to have enjoyed there advantages for the improvement of his mind, superior to those he had ever been favoured with in any other circuit. These advantages consisted in a choice collection of books, to which he had access, the leisure he had for reading them, and the very intelligent as well as pious characters with whom he had many opportunities of conversing. Those who knew him need not be told how capable he was of setting a due value on such helps, and of using them to the best of purposes. They know that in reading he was indefatigable; that he read with judgment and taste; and that in well-informed, religious society, he found uncommon pleasure. He was far removed from the little, selfish spirit of those who can enjoy nothing in conversation, which they do not themselves deliver. He never seemed disposed to obtrude his own sentiments on others, nor, on any occasion, to take an undue share of the conversation. Indeed, he leaned too much to the opposite extreme; for such was his native and habitual modesty, that he generally suffered individuals to take the lead in conversation, whom he was very capable of instructing. If this was a failing, and I think it was, it was surely one which "leaned to virtue's side;" and one to which many characters of uncommon worth for sense and piety have been addicted.

After Mr. Crook had laboured two years in the Coleraine circuit, with comfort to himself, and, no doubt, profit to the people, we find him appointed again to the Newry circuit. That circuit was, with him, a favourite one, several of the members of society in it having been

"Plants of his hand, and children of his care."

The

The custom in Newry then was for the preacher in town to preach ten times each week. Each of the two preachers, for it never had more, laboured in the town one half of his time; and of course preached there 260 sermons annually. It follows from this calculation, that Mr. Crook, having laboured in that circuit four years, out of the last six he spent in Ireland, preached in the town of Newry during that time upwards of 1000 sermons. But as he was very diligent in reading, prayer, and meditation, his fund of Divinity was never exhausted. He still, like a scribe well-instructed in the kingdom of God, brought out of his treasure things new and old. He was, what the Puritans would have called, a pious, painful, and laborious minister of Christ. His sermons were not a collection of dry bones mechanically united; no, they consisted of sacred, instructive, and animating truths, a happy compound of what tended to excite and invigorate the affections and inform the understanding. But the best of all was, God was in his preaching; and hence all such of his hearers as were truly spiritual, felt the divine unction with which it was accompanied. Nor let any say that this is the strong colouring of a friend, and which should, on that account, be received with considerable abatement; for they never thoroughly knew the man, who would hesitate to credit all, and more than all, that I have offered to his advantage. His was modest worth, too apt to be cast into the back ground in popular assemblies; and hence many of his brethren in England who knew no more of him than what they learned by seeing him at Conference, knew him very partially.

During his last appointment to Newry, he was called to bear the heavy cross, arising from the sickness and death of his first wife, a woman of good natural sense, as well as genuine and unaffected piety. She was a tender, affectionate wife, who greatly honoured, because she truly loved, her excellent husband. She, well for her! did not live to be a witness of his great and complicated sufferings. As she had long lived, so she died, rejoicing in God her Saviour. She rests in the grave of an old friend, who, in her life time, knew how to value her worth; and in death they were not long divided.

In the year 1798, Mr. Crook was once more appointed to labour in the Isle-of-Man. During his stay in the Island, he suffered very much from that severe scorbutic complaint in his legs, which, mocking the power of medicine, united with the most suitable regimen, eventually caused his death. The Irish brethren, wishing to have him once more among them, though no longer an effective man, appointed him in 1799, supernumerary for the Dungannon circuit. He did not, however, fill this appointment; but, after continuing some time in Leeds, towards the end of the year he

went to Liverpool. From that time till the August following, I had almost daily opportunities of conversing with him. Scarcely a day past in which he did not call at my house, with the affection of an old friend, nay, a father. Having had many opportunities of hearing him preach during his stay in Liverpool, I discerned with pleasure, that, notwithstanding his great and continual affliction, his abilities for preaching were undiminished. Such was the nature of his complaint, that he was obliged to preach fitting; but this circumstance had no tendency to deprive his sermons of any degree of energy or unction. His kind, christian friends in Liverpool, received him to their houses with that hospitality for which they are justly noted; so that he was at no expence while he was there for either board or lodging. But notwithstanding the kind attention of his friends, he suffered much both in body and mind while among them. His complaint fell often with amazing weight upon his spirits, and so drank them up, as to cause some parts of his diary to be a compound of lamentation, and mourning, and woe. Surely the heart alone knoweth its own bitterness.

So strong in Mr. Crook was the social principle, that his troubles generally disappeared in company. There he manifested that dignified cheerfulness which is always the effect of genuine piety when accompanied with good sense and good manners. From his case we may learn how little we know of what others suffer. I, who knew him better than most men, could never have imagined, had not his diary come into my hands, the tenth part of what his mind endured. "Much pity, in all probability, needs the most envied state."

But amidst all his inward and outward sufferings, we find him indulging "no blunt, importunate desires of death." He was not only willing, but desirous to live; and hence assiduously used every probable mean in order to his recovery. The means used in Liverpool, under the Divine blessing, had such an effect upon his health, that in 1800 he ventured to take the place of an effective man in the Birmingham circuit. At the Leeds Conference the following year, he was appointed for Dover, where, after labouring for a single year, he was removed to Rochester. Some time in the course of the year in which he laboured in Rochester, after consulting some of his brethren, especially his old friend Mr. Pawson, he married his second wife, Mrs. Archer, of London, of whom he afterwards wrote and spoke in strong terms of affection and esteem. Many times have I found him in his diary, blessing God for such a help-meet, and praying for her temporal and spiritual prosperity. One of the two following years he laboured in Dewsbury, and the other in Rotherham; and went from the Sheffield Conference to Scarborough, his last appointment. Having come, in the brief manner which I prescribed to myself in writing

writing this memoir of Mr. Crook, within a few months of his death, I shall gratify the pious and intelligent reader, by giving him an opportunity of observing the sentiments of a dying Minister of Christ, in his own words.

On Thursday, August 15, 1805, Mr. Crook, with his wife, reached the town of Scarborough. "Mr. Smith," he observes, "kindly took us in and lodged us, as the house in which we were to live had not been occupied for three weeks. It was half past eleven 'ere we got to bed, and I was exceedingly weary as we had travelled that day 40 miles. Friday 16, We had a prayer-meeting at six o'clock, at which was a tolerable company. Till I and my wife had together poured out our souls at home to the Lord, my heart sunk within me at the consideration of the long journies I had to take in this circuit; the time I should be from home, and the length of the walks, which I was persuaded I never could perform." Lord, help me! Thou knowest I besought thee long to send me where thou wouldst make me useful: pour out thy Spirit upon me, that I may be made very useful to thy people here, during my pilgrimage among them.

"18, Lord's-day. The Lord raised me up just a few minutes before five. Preaching began at seven o'clock, and I was as much perplexed in the work, as I was clear last night. Lord, help me! I am nothing without thy peculiar aid. O give me thy hand, and help me up, I pray thee! I went to church where was a Charity Sermon for the poor children, and I was glad of an opportunity to assist.

"Thursday 22. I had many disturbing dreams the night past; but the Lord was gracious, and raised me up a monument of his mercy, at half past five o'clock. I *thought* some one called me, I found that I wanted more rest, but I judged it best to bestir myself, as the *time is short*. O may I be helped to devote all my heart, time, and strength to the Lord, and that in the best and most acceptable manner!

"25, Lord's-day. I arose a little before five o'clock. I bless God, that he helped me in speaking to a serious congregation. I went to church twice to-day, and heard two good sermons. I also met a Class at half past two o'clock. At six we had a full house, and the Lord, blessed be his name, mercifully helped me in preaching and meeting the society afterwards. I praise the kind and compassionate Saviour for his pity and love manifested to his very poor, helpless creature.

"Friday, September 13. I had a pleasant journey from Weaver-Thorp. I read a little as I came along, and found my poor mind somewhat as I used to find it, when, in Ireland, and the Isle-of-Man, I used to read on horseback. But O what scenes of sorrow have I seen and passed through since those pleasant times and seasons!

sons! O my God, I beseech thee to sanctify them to me, for Christ's sake.

"Friday 27. This day ends my 62d year. If I live till to-morrow, I shall enter into my 63d or grand climacterical year; *a year this which may be replete with important events to me.* May the good and gracious Lord mercifully prepare me for them, be what they may.

"Saturday 28. O my God! if it be thy pleasure to call me to thyself in the course of this year, I pray, in the name, and for the sake of Jesus Christ, my adorable Redeemer, whom I adore even as the Father, that I may be found "numbered with the saints in glory everlasting." But if thou sparest me this year also, O help me to bring forth much fruit, and so be thy loving and obedient disciple. I arose at six, and was sorry that I had lain so long."

Mr. Crook, some time before the 22d of November, being in the country part of the circuit, found himself much afflicted with a cough, and pain in his breast and stomach; but continued to preach as usual.

"November 24, Lord's-day. I arose this morning about half past six o'clock, after having had a very poor night. I coughed almost incessantly till after one o'clock. I was much mistaken in my hopes that bathing my legs would bring down the humours from my lungs. I found myself very low and ill-fitted to go through the service of the day; but, blessed be God, he helped me in preaching his word. I went on to Pickering, but was uneasy in riding. My good and gracious Lord, however, gave me a good day. When I had to walk up the hill to the chapel, at two o'clock, I was ready to fall down some times for want of breath, and could not easily recover myself. I had besought the Lord to grant me the benefit of that promise, *As thy day, so shall thy strength be;* and, blessed be his name, so it was, for I was less weary when going up the second time than the first: and, God so enlarged my heart in speaking to the people, that I marvelled at his loving-kindness.

"Monday, November 25. When I arose between seven and eight o'clock, I was all weakness; and my lungs were so affected that I could hardly breathe. When I prayed in the evening, my head was perplexed either with other thoughts than I ought to have had, or with drowsiness. But, thanks be to God, he was gracious and kind to me in blessing me with ability to speak his blessed word.

"Tuesday 26. I thank God, I did not cough nearly so much last night, as the night preceding: but I was restless for a long time, and my breast and lungs were oppressed, nevertheless, I praise God, that I was better than when at Pickering. I arose, I think, a little after seven o'clock, but found myself very unwell. O Lord,

I desire earnestly, doing or suffering, to bring glory to thy name; but I feel I cannot without more strength than I have.

“I set out, having, I thank God, a fine day, for Yidington; but I was so ill that I could but just sit on horseback. My breast was so stuffed, and gave me so much pain, that I was frequently constrained to cry out, and groan by the way. I knew that God saw me, and I trust, pitied me; but I had many painful reasonings, as well as seasons of praying and weeping. About twelve o'clock we went to bed; but my poor breast was so closed up, and so hot with the abounding humours, that I had to gasp and struggle for breath, as if I were going to be entirely suffocated. When I lay down, I could not breathe; so I was obliged to rise and put on a part of my clothes—indeed hardly knowing what I did. I then bolstered myself up, and called upon the Lord, taking off the pitch plaster, which, I thought, confined my breast. I thank the Lord, who is the only help in distress, that he gave me some rest after one o'clock. When I arose, I was obliged to move very slowly, as every little exertion put me out of breath.

“Wednesday, November 27. I thought it would be better for me to go forward to Scarborough, and get what help I could, as I found my complaint was growing worse continually. I thank God, I had a fine day; but my poor, dear companion, was much struck to see me come home a night before the time.

“Lord's-day, December 1. I was very much distressed with a coughing the last night, and I felt my breast to be very much confined. After eight o'clock, I arose, but was very poorly, still finding little ease in any part. Alas! sweet mornings are now past and gone! Monday, December 2. When I arose, which I did a little before nine, my old complaint appeared to be still fixed: I felt great pain all over my chest, and had much difficulty to take breath, as also some remains of a strangury. When Mr. W. came to see me, he told me frankly that my complaint was not to be trifled with; and desired a Physician might be called in. Dr. S—— was sent for, and prescribed Calomel, and that I should have a blister laid on my back. This is a new school into which I have entered; may HE who hath put me into it, teach me a gracious lesson for my own profit, and that of others! The pain at my stomach was almost intolerable.

“Thursday 5. I felt more of the fever upon me this morning than upon the preceding day. This being the day appointed by Government for national Thanksgiving, service began at eight o'clock as on the Lord's-days. I was sorry, that while God's people were singing his praises, I was obliged to remain in my bed-chamber like a vessel of no use. Lord help me! Thou knowest I do unfeignedly desire to serve thee and thy church: O do not, I beseech thee, let me thus linger away uselessly!

“Friday,



“Friday, December 6. I thank God for his mercy, in that I rested better last night than I had done lately; but alas! it was near nine o'clock before I was able to rise; and then my stomach was very sick, and I could hardly hold up my head. I see every day has its trials: Lord, help me through them all.”

This night he rested tolerably well, and seemed better in the morning than he had been since he came last from the country. In the evening, however, he grew much worse: and the evening following he was taken so ill that, for some time, it appeared as tho' he would be suffocated. “All these days,” says he, Monday 9. “I have been unable to read my usual lessons in the Bible: but the Lord sees my afflicted state; O may he help and support me, for his mercy's sake.” The next day also, the pain in his breast was very distressing, but “I poured my heart,” says he, “in secret. I also prayed in the family before bed time, but was much affected with this little exercise.” Having had a tolerable night's rest, he rose, with Mrs. Crook's help, on Wednesday morning, and after he had walked a little to and fro, thought he breathed with rather more ease. This, however, was not of long continuance, for the pain in his stomach and chest, still distressed him. And, some times, also, he had a shivering fit and cough, and occasionally an unnatural drowsiness. “When Mr. W. called,” says he, “I informed him of my sickness, and that my legs did not discharge, though I put on the plaisters, prescribed by Dr. S——; that the humours in my lungs and chest were accumulating, and if something were not done to throw them off, my life would soon be at an end. He desired I would write to Dr. S——, and state my case, which I attempted to do, though in great weakness.”

Thursday 12. His words are, “I thank the Lord I rested tolerably well, all things considered, and arose between eight and nine; but before I had got my clothes on, my pains began, and I was very ill all the forenoon; but having a few of our friends with me, they served to divert my attention, in part, from my malady. In the evening I grew worse: my lungs and chest were overwhelmed with the reflux humours transfused thither from my limbs: and there was no prospect of removing them. When it was time to go to bed, the cough and shortness of breath came soupon me that my pain was excruciating. I cried unto the Lord in my trouble, in broken sentences, as my lungs gave me leave, but I got no relief till after one o'clock, when the gracious Lord took pity upon me, and gave me a little rest.” The next day he adds, “I thank God for the rest which he gave me after one o'clock. The Apothecary came, but as there was no letter from Dr. S——, he only enquired into my state, &c. O Lord, look down upon and help me, for Christ's sake!”

Here ends Mr. Crook's Diary. He was able to write no more;  
and

and the wonder is, considering his great and complicated affliction, that he could write so long, and so well. Little more, relative to his sufferings or state of mind, has come to hand, than that on the 27th of December 1805, he sweetly died in the Lord, whom he had faithfully served in his generation, amidst the attentions and tears of the affectionate people of Scarborough.

Mr. Crook's person was a little above the middle size, and rather inclined to corpulence. His complexion was fair and ruddy, and his countenance friendly and engaging. His look was that of discernment and penetration; his gait was erect and firm; far removed from any thing foolish in his dress, he was a pattern of neatness and cleanliness. Being a character the very reverse of eccentric, he attended to rule and order in every thing relating to his person, as well as profession.

With respect to his piety, there has been only one opinion concerning it; nor did his enemies, if he had any, ever call it in question. It was deep as well as genuine. He was equally removed from pharisaic self-complacence on the one hand, and speculative or practical antinomianism on the other. His natural temper was warm; and the painful disorder under which he laboured for many years, so affected his nerves, as to add to his native irritability. In one place of his Diary he notes, "Dining with a friend to day, I had like to have fallen into sharpness of spirit, in reproving a person for her bitterness. O Lord, help me. I feel I want thy presence, light, and power, at all times, to enable me to do thy work, in thine own spirit, even when my designs are good." He was well read in that useful science, so little understood by the world, and too little known by professors, *self-knowledge*; and this led him to that charitable judgment, which he was ever wont to pass on the guilty or unprosperous.

His talents for the pulpit, were very respectable. His manner of speaking was very natural; and the arrangement of his subjects discovered the man of judgment, method, and application. He used words merely for the sake of conveying ideas; hence his sermons were plain and scriptural. And I will venture to say, that no person, after hearing him, ever said, what I have been sometimes pained to hear, "I dare say the man meant well, but I did not understand him." Having early in life been very conversant with the writings of the Divines of the seventeenth century, he had adopted some of their quaint phrases; and his occasionally using them in the Pulpit, had a tendency to hide from fastidious and superficial hearers, the real excellence of his discourses. In speaking of the Divine wisdom and power, he has sometimes said, "God can strike straight strokes with crooked sticks, and hang many heavy weights on small wires." The oddity of such phrases, which

he was most apt to use when favoured with great enlargement of heart, caused some persons to think him a weak preacher; but they were those, whose judgment could not penetrate below the surface. He was the very reverse of a weak preacher. He knew his Bible well, having conscientiously devoted the first hours of his mornings, (and he rose generally about five o'clock) for perhaps more than thirty years, to reading the Scriptures. He was indeed mighty in the Divine Word, and had a singular felicity in applying it on all occasions. But his reading was not confined to the Scriptures; on the contrary, he was a very general reader, and well acquainted with the best works, both in prose and verse, in our language. He had a fine taste, chaste and correct, and an excellent relish for the beauties of poetry. He sung well, and had a fine ear for music, of which he was allowed to be a good judge: and wherever he was appointed, he delighted to regulate and improve the singing.

Visiting the flock committed to his care, was to him a pleasing part of his labour, and a part in which the Lord made him a great blessing to many. It was his custom, in general, to ask leave to pray wherever he called, and to notice the children and servants, frequently by name, in prayer. In that duty, as well as in preaching, he was simple, scriptural, and fervent. Humility formed a prominent feature of his character. I knew him, and that well, for upwards of twenty years; and in all that time I never discovered the least inclination in him to exalt himself, or depreciate any of his brethren. Often have I heard him adopt the sentiment put by Gambold in the mouth of one of the primitive christians, "My frailties keep me cool." In short, Mr. Crook was a truly apostolic man, in whom gifts and grace were happily united; a man of whom it may be said, *He watched in all things, endured afflictions, did the work of an Evangelist, and made full proof his ministry.*

Heptonstall, Oct. 17, 1807,

JAMES M'DONALD.



Additional Traits of Mr. CROOK'S Character, in a Letter to Mr. Mc'Donald. By Mr. Walter Griffith.

My dear Brother,

I AM exceedingly thankful that you have consented to furnish the Methodist Societies, through the medium of the Methodist Magazine, with some account of that venerable man of God, the late Mr. John Crook. *The righteous should be had in everlasting remembrance,* and especially such as our late friend, who, to a good understanding well-instructed, and a considerable measure of personal

sonal godliness, added indefatigable labours, in the work of the ministry: labours to which the blessed God gave his sanction, by making them effectual to the conversion and salvation of many.

We know that all the help that is done in the earth, the Lord doth it; that no degrees of sincerity, no talents, no diligence in the work of the ministry, will avail, unless God give his blessing; and that the most successful Minister in the world, is only an instrument in his hand. But an attentive observer, will discern an admirable suitableness in the means or instruments which it pleases God to use, to the work which he accomplishes by them. The truth of this observation, is verified in the case of our late friend, whom you and I have seen in a great variety of situations and circumstances, in all of which we discovered very little in him worthy of blame, and much worthy of praise and imitation.

For my part, I esteem it one of the most gracious dispensations of the Divine mercy towards me, that, when it pleased the Lord to thrust me out into his vineyard, in the year 1784, I was appointed to labour under the superintendency of Mr. Crook, upon the Charlemont circuit. He received me with the affection of a father, helped my feebleness of mind, and tenderly reproved whatever he saw amiss in me. While his conduct afforded me such an example of redeeming time, of doing every thing in its proper season, and of order and diligence in every department of his work, as a Methodist Preacher, as I have ever since admired, and wished to imitate, but of which I have fallen very short. He generally rose, at that time, at four o'clock in the morning, and as we were on horseback every day, and were not always favoured with a place of retirement at the end of our journey, he endeavoured to supply that lack by reading on horseback, whenever the weather permitted.

He was then in the vigour of his days, and in the height of his usefulness. Multitudes attended upon his ministry, "the hand of the Lord was with him, and many believed and turned to the Lord." Yet never did I observe him puffed up by his success, in the smallest degree. He rejoiced indeed, but it was with fear, lest any, who made a profession of religion, should not have *the root of the matter in them*, and lest such as had, should be beguiled of their simplicity, and should *end in the flesh*, after having *begun in the Spirit*. To prevent this, he acquainted himself with them individually, as far as possible, and watched over them with all the care and tenderness of a father.

Various have the situations been, in which I have observed him since that time. I have seen him twice preside among his brethren and fellow-labourers in Ireland, with ease, dignity, temper, and propriety. I have seen him deprived of the wife of his youth, loaded with bodily affliction, his worth not known, and therefore

not properly appreciated by many of his brethren, his labours comparatively unacceptable to the people to whom he ministered, through their want of discernment. I have known the feelings of his heart on these occasions. And tho' those feelings were acute, and he sometimes expressed himself in such a way as led some, who knew not what it was to be afflicted like him, to doubt his being under the influence of the christian temper, yet both you and I know, as well from our personal intercourse with him, as from a careful perusal of his Diary, that he was much more desirous to approve himself to God, under his afflictions, than to be delivered from them. While drinking of his Lord's cup, he has prayed, with strong cries and tears, "Father, if it be possible, let this cup pass from me;" but he has added, "Nevertheless, not my will, but thine be done." Whatever bitter, the Lord was pleased to mingle in his cup, he fully tasted; but he also tasted largely of the sweets. The consolations of God were neither few nor small with him.

You and I became acquainted with him, and each other, when we were both young men. To me that acquaintance, and the friendship to which it led, have been a source of much profit and comfort. He is gone to his reward. We follow. There is something inexpressibly solemn and pleasing in the thought. We shall soon be gathered to our fathers, our friendship will be renewed, perfected, and perpetuated for ever.

I am, my dear Brother,

Your truly affectionate Brother,

*Manchester, Oct. 20th, 1807.*

WALTER GRIFFITH.

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## DIVINITY.

### SERMON II, on ISAIAH LX. 1.

"Arise, shine, for thy Light is come, and the Glory of the Lord is risen upon thee."

"**T**RULY light is sweet, and it is a pleasing thing to behold the sun," says the preacher, Eccles. xi. 7, but the interchange of night with day, adds to its beauty, and the longest night makes day more welcome; as that people well know, whose situation in the world gives them five or six months night all at once. It is reported of some of them, that when they conceive their night draws towards an end, they put on their richest apparel, and climb up to the highest mountains, with emulation, who shall first discover the returning light; which, so soon as it appears, they salute with acclamations of joy, and welcome with solemn

solemn feasting, and all other testimonies of exceeding gladness, But such is the lethargy of sinful man, that he stirs not to meet his spiritual light; and, which is worse, when it comes upon him, it finds him in love with darkness. Instead of his shouts of joy for this light, many a cry must be sounded in his ears to awaken him; and it is well if, at length, he hear and obey this voice, *Arise, shine, for thy Light is come.* It is clear that the words contain a command, and the reason of it: The command to a two-fold act; the reason under two expressions, proportionately different. Good reason is there that the church should arise when the Lord's glory is risen upon her; and it is very congruous, she should be enlightened and shine when her light is come. Of those two acts or duties, somewhat has been spoken; and the reason likewise has been made use of so far as relates to those duties, and tends to their enforcement. But the meaning of the phrases, in which the reason is express'd, was rather supposed, than either duly proved or illustrated; so that it will be expedient to consider, simply in themselves, these latter words, "Thy light is come, and the glory of the Lord is risen upon thee."

So far as this prophecy hath respect to the reduction of the Jews from the Babylonish captivity, that temporal deliverance, with the ensuing peace and prosperity was their Light, and that Divine Power by which it was effected, was this Glory of the Lord. And, indeed, both these expressions are frequently used in such a sense in Holy Writ: "When I waited for light, there came darkness," says Job ch. xxx. ver. 26. (so Isa. lviii. 8, and many other places,) and the glory of the Lord is put for a singular effect of his power, Job xi. 40, Isa. lx. 18, and elsewhere.

But this literal sense is but a step to elevate the prophet to a sight of Christ's spiritual kingdom, which is usual with him; as our Saviour himself testifies of another of his prophecies, "These things, said Isaias, when he saw his glory, and spoke of him," John xii. 41. It was a sight of that same glory, that makes him say, "Thy light is come," &c. In these words, there are three things concerning Christ, represented to the church's view: First, His *beauty and excellency*, in that he is called *Light, and the Glory of the Lord.* Secondly, The Church's *propriety and interest* in him, *thy Light, and risen upon thee*, which hath a restrictive emphasis, as the very next verse doth clearly manifest. As he is originally the glory of the Lord, and the light of the Lord, *lumen de lumine*, so he is communicatively the Church's light and her glory too, as it is express'd in the 19th verse of the same chapter, *Thy God, thy Glory.* Thus hath she both his worth, and her own right in him, to consider. Thirdly, His presence, or her actual possession, *He is come, and is risen.* And in these the church, and each faithful soul, may find a double spring of affection, the one of *love,*  
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the other of joy. The transcendent *beauty* of Christ makes him the choicest object of *love*, and her *property* in him or *title* to him, together with *possession*, is the proper cause of solid joy.

First, then, this excellency, is express'd by these two characters, *Light*, and *the Glory of the Lord*. Concerning which, it will be fit both to demonstrate that they are the proper titles of Christ, and here to be taken for him; as also, to shew what they signify in him.

Indeed, the Apostle in his second epistle to the Corinthians, ch. iii, insists much in extolling both *the light* and *the glory* of the gospel, and in the 4th verse of the next chapter, speaks of *the light of the glorious gospel*; but he immediately intimates whence it hath this light and glory; "the glorious gospel of Christ," says he, "who is the image of God." So that it is unnecessary to enquire, whether the Messiah, or the Word that reveals him, be rather here couched under these terms of *light*, and *the glory of the Lord*. These two agree so well together, and these words agree so well to them both, that it was an injury to attempt to sever them. All the difference will be this, Christ is that incomplex and substantial light, the gospel that complex light wherein he appears. But (not to be guilty of dark terms, especially in a discourse of light) I take it in this resemblance; Christ is the sun, and the gospel his proper sphere or heaven, wherein he gives light to his church. He is primarily the glory of the Lord, and the gospel by participation, because it declares him; so that much of that which shall be spoken here of Christ, will be secondarily to be understood of the gospel of Christ. That Christ is *light*, the Scripture speaks abundantly. His own voice, concerning himself, (notwithstanding the cavil of the Pharisees) is above all exception, for he is Truth itself. "I am the Light of the world," saith he, "he that follows me shall not walk in darkness," John viii. 12. The Father that sent him gives him the same title, "I will give thee for a Light of the Gentiles," Isa. xlii. 6.—xlix. 6. And not to multiply citations of the Prophets and Evangelists, who with one consent all magnify this Light, take the true testimony of a false Prophet, (and indeed the favourable witness of an adversary is strongest.) It is that of Balaam, who saw that Christ was Light, tho' because he saw him afar off, (as he says himself) and had not his eye fortified, like the true Prophets, he discerned him but as a Star. "There shall come a Star out of Jacob," &c. Numb. xxiv. 17. But what need we go so far, to be certified that this Light and Glory of the Lord is the Lord of Glory himself, seeing the very next verse to the text assures us of it? "Upon thee shall the Lord arise." And in the 19th verse, "The Lord shall be thy everlasting Light, and thy God thy Glory."

By this time, I hope, it is clear, that the eternal Son of God, co-essential with his Father, was he that gave accomplishment to this prophecy, by appearing to the world wrapped up in the darkness of human nature. "He is that Day-Spring from on high that hath visited us," as old Zacharias speaks, Luke i. 78.

Among all created excellencies, none can be borrowed more fitly representing Christ than that of *light*. And is it not Christ that decks his Church with supernatural beauty, and makes it indeed *Κοσμος*, a comely world, called out of the world? But the manifold agreement of Light with Christ, doth require more particular consideration.

Light is, as they call it, *primum visibile*, the first object of sight. And Jesus Christ, whom the Apostle stiles "God over all blessed for ever," is *primum intelligibile*, the prime object of the understanding. What is then become of that divine sparkle, that understanding soul, that the Father of Spirits breathes into these bodies, that all our thoughts creep here below, and leave their chief and noblest object unconsidered? Which of us may not complain, (though few of us do) that our souls have either no wings to elevate themselves to the contemplation of him, from whom they issued; or if they make efforts at it, our affections, engaged to the world, make us, like a bird tied by the foot, to fall presently down again into the mire? It is high time to leave pursuing shadows; and to turn our internal eye to the beholding of this uncreated Light.

In this elementary world, Light being, as we hear, the first visible, all things are seen by it, and it by itself. Thus is Christ, among spiritual things, in his Church; "all things are made manifest by the Light," says the Apostle, Eph. v. 13, speaking of Christ, as the following verse doth evidently testify. It is in his Word that he shines, and makes it a directing and convincing Light, to discover all things that concern his Church and himself. How impertinent then is that question, so much tossed by the Romish Church, How know you the Scriptures, say they, to be the Word of God, without the testimony of the Church? I would ask one of them again, How they can know that it is day-light, except a candle be lighted to let them see it? They are little versed in the Holy Scripture, who know not that it is frequently called Light; and they are senseless that know not that light is seen and known by itself. "If our gospel be hid," says the Apostle, "it is hid to them that perish; the god of this world having blinded their minds against the Light of the glorious gospel of Christ." No wonder if such stand in need of a testimony. A blind man knows not that it is light at noon day but by report: but to those that have eyes, light is seen by itself. Again; it makes all other things that are in themselves dark to become actually



ally visible, (as they speak;) so by the light of this substantial *Word* Jesus Christ, all things in religion are tried and discovered. The very authority of the church, which they obtrude so confidently, must be stopt and examined by these Scriptures, which they would make stand to its courtesy. *Doctrines* and *Worship* must be tried by this Light: and what will not endure this trial, must not be endured in the house of God. "To the law and to the testimony," says the Prophet, "if they speak not according to this word, it is because there is no light in them," Isa. viii. 20. The rays of Christ's light are displayed through both his Testaments, and in them we see him. But, oh! how sublime is the knowledge of him! No one is ignorant that there is light, yet what light is, few know; the best Wits are troubled to define it. So all that bear the name of Christians acknowledge that Christ *is*, but to know *what* he is, is of marvellous difficulty. In a speculative way, unfathomable is the depth of his nature and properties, *and his generation who can declare?* says our Prophet; I define not, whether his eternal generation, or his incarnation in time be intended. These are mysteries that shall hold the very angels busy in admiration for ever; and for experimental knowledge by faith, how small is the number of those that are truly acquainted with it!

Again: Light fitly resembles Christ in *purity*, it visits many impure places, and shines upon the basest parts of the earth, and yet remains most *pure* and *undefiled*. Christ sees and takes notice of all the enormities, and sinful pollutions in the world, (as David says of the sun, Ps. xix.) *there is nothing hid from his beams*; yea many of those foul evils he cures, and purgeth away these pollutions, and yet is never stained by them in the least degree. He is a Physician not capable of infection, and, therefore, while he dwelt among men, he shunned not publicans and sinners, but sought them rather; for with such was his business and employment. Indeed for a frail man to be too bold in frequenting profane and obstinate persons, though with intention to reclaim them, is not always safe. *Metus est ne attrahant*: they may pull *him* in, that would help *them* forth, and pollute *him* that would cleanse *them*. But our Saviour, the Light of the world, runs no such hazard; he is stronger than the most perverse sinner, yea, than the Prince of Darkness himself, over whom his banners are always victorious, and purer than to be in danger of pollution. His precious blood is a *fountain opened for sin and uncleanness*; sinners are purified by it, and it is not defiled by them. Thousands have washed in it, yet it shall abide, and always shall be most perfectly pure: *And such a High Priest was needful for us, ἀμικτός, undefiled*, and though conversant with sinners, to communicate to  
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them his goodness, yet *separate from sinners*, in immunity from their evil, Heb. vii. 26.

To this agrees well that title the prophet Malachi gives him, chap. iv. 2. when he calls him the *Sun of Righteousness*, full of purity and righteousness, (as the sun is of light) all luminous, without spot, subject to no eclipse in himself, his light being his own, tho' our sins interposed may hide him sometimes from us, as those real eclipses in the sun, are rather ours, for *we* are deprived of light, but not the *sun*. Christ is many ways most fitly called *the Sun*; for since all created lights fall infinitely short of his worth, the prince and chief of them, the sun, cannot but suit best, so far as may be, to set forth his excellency.

When the sun takes its course towards us in the season of the year, it drives away the sharp frosts and the heavy fogs of winter; it clears the heavens, decks the earth with a variety of plants and flowers, and awakes the birds to the pleasant strains of their natural music. When Christ after a kind of winter-absence, returns to visit a declining church, admirable is the change that he produces; all begins to flourish by his sweet influence; his house, his worship, his people, are all clothed with new beauty, but it is spiritual; and therefore none but spiritual eyes can discern it. When he will thus return, all the power and policy of man can no more hinder him, than it could stay the course of the sun in its circle. In like manner, a deserted, forsaken soul, that can do nothing but languish and droop, while Christ withdraws himself, what inexpressible vigour and alacrity finds it at his returning! Then those graces, that while they lurked, seemed to have been lost and quite extinguished, bud forth anew with pleasant colour and fragrant smell. It is the light of his countenance that banisheth their false fears, that strengthens their faith, and cures their spiritual infirmities. This sun is indeed the sovereign physician: *Unto you that fear my name, shall the Sun of Righteousness arise with healing under his wings*, Mal. iv. 2.

Finally: All darkness flees away before him: It was his arising in the world that made the day break, and the shadows flee away. The types and shadows of the law were then abolished. It was his light that dispelled the mists of ignorance and idolatry, and he alone delivers the soul from the night of sin and misery procured by it: All the stars, and the moon with them, cannot make it day in the world; this is the sun's peculiar: Nor can nature's highest light, the most refined science and morality, make it day in the soul; for this is Christ's.

The common light of reason, every man that comes into the world hath from him as his *Creator*, but the light of grace *they alone* that are *born again* have from him as their *Saviour*. Gross

is the darkness of every natural mind, till Christ enlighten it. It can neither discern nor receive the things of God, *ὅτι ἄχρηται*. *Ye were darkness,* (says the Apostle) *but now are you light in the Lord.* It is nothing else but a mass of darkness; and the companion of darkness is confusion, as it was in the mass of the world before light was created. And what is there under heaven more confused than a carnal mind? The affections disordered, and though all naught, yet sometimes fighting one with another and continually hurrying the judgment whither they please. Now to dissipate this darkness, and remedy this confusion, Christ shines externally in his word: But too much daily experience testifies, that this is not sufficient; therefore with this *outward* light of his word, he gives another *internal* by the Spirit. The sun can make dark things clear, but it cannot make a blind man see them: But herein is the excellency of this Sun, that he illuminates not only the object, but the faculty; doth not only reveal the mysteries of his kingdom, but *opens blind eyes* to behold them. And the first lineament of the renewed image of God in man, is that light in the understanding, removing not only that simple ignorance of divine things, but those misconceits likewise, and false principles, and that wicked obstinacy, whereof man's mind is naturally full. He that *at first commanded light to shine out of darkness*, infuseth saving knowledge and light into the dark soul of man. And this light (as was said) kindles love. It is *vehiculum caloris*, hath a powerful influence, begetting heat in the affections. This divine light conducts the soul that hath received it, to the land of light and perfect happiness. Thus in our Redeemer is *the fountain of life*, as the Psalmist speaks. *And in his light do we see light*, Psal. xxxvi. 9.

(To be Continued.)

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The TRUTH of GOD DEFENDED.

REVIEW OF MR. WALKER'S ADDRESS  
to the METHODIST SOCIETIES IN IRELAND.

(Continued from page 160.)

**B**UT Mr. Walker brings a grand charge against Mr. Wesley. Mr. Wesley, says he, tells you, "that men are justified before they are sanctified." Very true; and Mr. Walker neither has proved nor can prove the contrary. But this is part of a system of which Mr. Walker very consequentially says, "I avow my persuasion that it is a mass of the most dangerous errors." The Methodists, however, will think Mr. Walker's avowal or persuasion, of very little importance, in opposition to obvious truth. Mr. Walker then says, that Mr. Wesley tells us that from  
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the moment we are justified "there may be a gradual sanctification:" Very true again; and we again say that Mr. Walker cannot prove the contrary. But he can give us his *avowal* and his *persuasion* instead of proof. We would here ask every person, who thinks seriously on religious subjects, whether a man who denies such plain truths as that we are justified before we are sanctified, and that after we are justified there may be a gradual sanctification, deserves the least attention.

We are not surprised at Mr. Walker's dislike to Mr. Fletcher's Writings, as they have been, and we hope ever will be effectual Checks to Sandimanians, Antinomians, *et id genus omne*. Mr. Walker asserts that the study of Mr. Fletcher's Controversial Works, constitutes the education of a Methodist. This, however, is very far from the truth, as few of the Methodists are in possession of those works. But having asserted this fiction, he thinks it proper to accompany it with the following pompous declaration. "I do consider that his (Mr. F's) polemic writings strike at every principle of divine truth." We might say, *We do consider* the contrary; and we would advise Mr. Walker to consider again, and to give us some proof of the truth of what he says, as the result of his consideration. It is true that Mr. Walker calls the attention of the Methodists to Mr. Fletcher's Last Check to Antinomianism, p. 15, 16, and we thank him for doing so; but he states very unfairly Mr. Fletcher's sentiments as given in that Check.

Mr. Fletcher describes Christian Perfection as consisting of perfect repentance, perfect faith, perfect humility, &c. and, above all, of perfect love to God through Jesus Christ. Then in answer to the question, Is Christian Perfection a *sinless* perfection? Mr. Fletcher describes the *Adamic, Christless, Anti-evangelical* law of God in paradise. But Mr. Walker ignorantly, or wilfully misrepresents what Mr. Fletcher says of the law which God gave to Adam in paradise, and assures his readers that there never did "proceed from God any *moral* law but *one*:" as though Mr. Fletcher had asserted the contrary. Mr. Fletcher never denied that the *moral* law, or the law of the ten commandments proceeded from God, or that the spirit of it is comprised in our Lord's words, *Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength; and thou shalt love thy neighbour as thyself*, Matt. xxii. 37, &c.

The *Adamic* law of innocence and paradisiacal perfection, is broken in numberless instances, after our *full* conversion to God; and under that law we must be considered as transgressors for ever. Man has lost his original perfection, and paradisiacal powers, and he cannot fulfil the *Adamic* law of innocence. But, says Mr. Fletcher, we shall not be judged by *that* law, but by a law adapted to our present state and circumstances, a milder law called the *law of Christ*, i. e. the Mediator's law, which is like

himself, *full of evangelical grace and truth.* *Last Check to Antinomianism*, p. 16. The Christian is not under a *Christless* law with Adam, but *under a law to Christ*, the evangelical law of liberty. Mr. Walker asks what does Mr. F. mean by calling this law of God "anti-evangelical?" and then runs on without fear or wit, as though he did not know that the law which Mr. Fletcher calls the "*anti-evangelical, Christless, remediless* law, is the law of our Creator in paradise. (*Check*, p. 15.) Hence, arguing *passim*, from his own false statement of Mr. Fletcher's sentiments, every thing which he says concerning the law of the Ten Commandments, and of the Gospel of Jesus Christ, leaves Mr. Fletcher's argument untouched; and Mr. Fletcher could, no doubt, join the Apostle with much more sincerity than any Antinomian, in saying, *Do we then make void the (moral) law through faith? God forbid, yea, we establish the law.* Rom. iii. 31.

After Mr. Walker has misrepresented Mr. F's reasoning, and argued on that mis-representation as though he were perfectly safe from detection, he talks of the consequences and danger of Mr. F.'s principles, although the name of Mr. F. "has been so canonized" among the Methodists. What is meant by *so canonized*, we do not know; and therefore, how far Mr. Walker may be canonized now or hereafter, we cannot tell.

"A milder law! What is the plain English of that?" says Mr. Walker. We will tell him what is the plain English of it. We must first, however, inform him in plain English that he does not speak the truth, when he says it is *a law which sanctions sin.* Mr. Fletcher never thought or said any such thing. Mr. Fletcher asserts that we shall *not* be judged by the *Adamic* law, but by a *milder law*, the law of Christ. If Mr. Walker think that he shall be judged by the law of perfect paradisiacal innocence, and not by the *milder law* of Christ, he is certainly at liberty to think as he pleases. But we wish that in publishing his thoughts to the world, he would be more careful than he is, not to misrepresent the thoughts of others. With the last *Check to Antinomianism* before him, and open at the 67th page, he says that "As his (Mr. F.'s) *evangelical* law is the standard to which a Christian is to be perfectly conformed, in order to be his *perfect Christian*; so he has another, a yet *milder* law which was the standard of a *Jew's* perfection; and another milder still, which is the standard of a *Gentile's* perfection. See his *Last Check*, p. 67." Now in that part of the check to Antinomianism to which Mr. Walker refers us, Mr. Fletcher does not say one word of an *evangelical* law, or of any *milder* law, or of any law whatever. Mr. Fletcher's words are, "*To fear God and work righteousness*; i. e. to do to others as we would be done by, from the principle of God's fear, is the standard of a *Gentile's* perfection. The standard of a *Jew's* per-  
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fection with respect to morality may be seen in Deut. xxvii. 14.—26, and in Psalm xv.”

“Error is not only a very prolific, but a very inconsistent thing,” says Mr. Walker; and *perhaps* this truth was never more clearly manifested than in Mr. Walker's own conduct. But we will spare Mr. Walker after all the evil which he has spoken of the Methodists. We will not retaliate. We will not render evil for evil.

Mr. Walker asserts that the Methodists teach that after a man has believed with the heart on the Lord Jesus Christ, he *cannot* be saved, but must perish for ever, unless a further work be wrought in him before death. This is another of Mr. Walker's misrepresentations of the doctrines of the Methodists. The Methodists believe that every *justified* person, who dies in a state of justification, will be saved. But they, at the same time believe, that the person whom God justifies, (if he continue in a state of justification) will also be sanctified before death, and made meet to be a partaker of the inheritance of the saints in glory. “For my own part,” says Mr. Walker, “*I am persuaded* that the real believer from the moment he is made a partaker of that precious faith, &c. is as truly *prepared for death* as ever he can be.” Here also Mr. Walker's *persuasion* will have very little weight with those who believe the Scriptures, and who have learnt from them that the believer may grow in grace, and in the knowledge of the Lord Jesus, until he become a perfect man, and arrive at the measure of the stature of the fulness of Christ.

Mr. Walker's notion seems to be that the moment a man is justified, he is also sanctified as fully as he can be, i. e. he is sanctified, not in himself, but in Christ, or in other words, as Christ is completely holy, so is every one that is justified or pardoned. This, we say, is rank Antinomianism, and is a doctrine which leads men to be perfectly easy without being saved from the dominion of sin. If the sinner's holiness be all in Christ Jesus, and not in himself, he need not trouble himself, on the subject. He has holiness enough. But what means that text, *Be ye holy, for I am holy*, 1 Peter i. 16. It might more properly have been said, *Ye need not be holy, for I am holy*, if Mr. Walker's doctrine were true. The Methodists say that a farther work than justification (Mr. Walker's fancied sanctification is no work) must be wrought in the soul before death, as there is no “death-purgatory,” however Mr. Walker may dislike the term.

In the 29th page of his Address, Mr. Walker pretends to give another account of the doctrine of justification, as held by the Methodists. “According to your language, says he, we are to understand by the justification of a sinner, his obtaining a certain sudden feeling in his mind of divine peace and joy. Those who

get this you call *justified*." Now although this is a very unfair representation of the language of the Methodists, we would ask Mr. Walker whether any person can have a "*feeling in his mind of divine peace and joy*," if he be not justified? Divine peace and divine joy can only spring from that faith which justifies. Mr. Walker in this instance, as in many others, knows not what he says. He then asserts, If I ask most of you on what ground you think you are justified—that your sins are pardoned, &c. you would tell me of distressing agonies which preceded it (*perhaps*, in the simplicity of their hearts, some of the Methodists, who thought Mr. Walker to be pious, might do so) of the joyful emotions which succeeded it, and of the words of Scripture which accompanied it, &c. Here the pious reader will observe, that an artful statement of part of the experience of the awakened and justified sinner is put for the whole. Mr. Walker chooses to leave out of the account, the *faith* which is of the operation of God's Spirit, and by which the repenting, believing sinner is enabled to trust in the atonement of Christ, for justification or pardon. Mr. Walker falsely represents the Methodists as trusting in something else than in the satisfaction of Christ for pardon and peace, because they are not satisfied with a barren, speculative *Sandemanian* faith, without feeling or fruit; a faith which neither justifies the sinner, nor purifies his heart.

Mr. Walker then falsely says, that each of the Methodists "is taught to look for a divine revelation to himself," and to build his persuasion that his sins are pardoned, "not upon any thing declared in Scripture, but upon the strength of the sudden feeling with which it has been impressed on his mind." This is all fiction; and before Mr. Walker write again, we hope that he will have learnt the importance of speaking the truth of his neighbour. It is afterwards insinuated that the Methodists tell a sinner that he must feel a sudden gust of peace and joy before he can trust that he is "accepted in the Beloved," &c. Then the Methodists are reprehended for supposing that *repentance* means "sorrow for sin and solicitude about the things of salvation," and that *conviction* of sin means the terror of an alarmed conscience. *Repentance* which is unto life, Mr. Walker says, is not any thing preceding faith. But there are such absurdities, confusion, and ignorance in Mr. Walker's divinity, as makes it utterly undeserving of notice.

For the purpose, however, of making our readers farther acquainted with Mr. Knox's pamphlet, we will just notice Mr. Walker's doctrine of *repentance*, and then quote Mr. Knox's observations upon it.

"I would" no more be warranted in representing any such

\* Mr. Walker means, "I should no more be warranted," &c. He writes *would* for *should*, and *will* for *shall*, and thus writes nonsense. He ought to study Lowth's English.

*infidel repentance* as a preliminary step to faith, than in so representing murder and adultery." Address page 38. By *infidel repentance* Mr. Walker tells us that he means "any thing preceding faith or unconnected with it,—any thing called repentance while we are yet under the power of unbelief."

To this strange doctrine, which is directly contrary to the Scriptures, Mr. Knox replies,

"To reason against such positions would, I apprehend, be a very hopeless attempt. I shall therefore have recourse to a simpler, and I hope surer method of combating them. I ask then, if *all* repentance that precedes faith in Christ and 'the Spirit of Adoption' be but *infidel repentance*, and no more a preliminary step to faith, than *murder or adultery*, why was John the Baptist sent 'before the face of the Lord to prepare his way?'† 'In those days came John the Baptist preaching in the wilderness of Judea, saying, Repent, for the kingdom of heaven is at hand.' But the Baptist is liable to another charge! he called upon men not only to repent, but to 'bring forth fruits worthy of repentance,' and all this before they could have the 'Spirit of Adoption.'‡ He also endeavours to excite that *poignancy of sorrow*, and that *lively solicitude* which you so much undervalue, by declaring to them that the axe was even then lying at the root of the tree, and that every tree which brought not forth good fruit should be hewn down and cast into the fire; and he even so far resembles the *profane infidel* as to say, 'Be honest and do no hurt to any one,' enjoining the soldiers to 'do violence to no man' and the publicans to 'exact no more than what was appointed them.'

"But a greater than John the Baptist pursued the same method, for we read that Jesus himself 'began to preach, saying, Re-

English Grammar.—He should remember the story of the man who fell into the Thames, and cried out, "I will be drowned and nobody shall save me."

† "I cannot see that the New Testament terms *Μετανοια* and *Μετανοειν* contain any idea incongruous with the *preliminary* sense in which our Saviour and St. Peter have so evidently applied them. That they are generally so used as to imply a *moral change* is certain but that this meaning is necessarily conveyed, may be disputed. It is said of the transient contrition of the Ninevites, that 'they repented' (*μετανοησαν*) 'at the preaching of Jonah.' It seems therefore that the strict sense is not *change of mind*, but *efficient reconsideration*; which is well expressed by the Latin term *Resipiscencia*, but perhaps most happily of all in our Lord's striking words respecting the Prodigal: 'When he came to himself, εις εαυτου δε ελθων.' This I take to be a strict and beautiful paraphrase of the verb *Μετανοειν*. And therefore, when we find both our Lord and his Apostles so solemnly commencing their instructions with 'Μετανοειτε, repent'—can we doubt that the precise amount of the exhortation, was, 'Come to yourselves—awake from the delirium of a sinful state—that ye may be prepared for the spiritual blessings of the Messiah's kingdom?' Mr. Knox to Walker.

‡ See Acts vii. 1, 2. See also St. John viii. 37, 39.



pent, for the kingdom of heaven is at hand.' To this repentance as well as to that of the Baptist, I conceive all your observations are strictly applicable; for here also the duty is enjoined, while what you conceive essential to its being rightly performed is (as the very words indicate) still at a distance.

"Our Lord's authority cannot be added to, but his meaning may be rendered still more unquestionable, by the method of exhortation, which was used when his 'kingdom' had actually 'come with power.' On the day of Pentecost, the *terror of an alarmed conscience* produced in those who had come together, *sorrow for sin*, and *solicitude about the things of Salvation*; they therefore say to the Apostles, 'Men and Brethren, what shall we do?' Peter forthwith answers, 'Repent, and be baptized every one of you, in the name of Jesus Christ, *For the remission of sins* (ΕΙΣ ΑΦΙΣΙΝ ΑΡΜΑΡΤΙΩΝ,) and ye shall receive the gift of the Holy Ghost.' Again, in the evening of the same day, the same Apostle in addressing the Jews at the gate of the Temple, says, 'Repent ye therefore and be converted, that your sins may be blotted out.' From these passages does it not inevitably follow that, in St. Peter's judgment, *Repentance was a preliminary step to saving faith?* On your plan St. Peter ought not to have called on them to *repent*, until they could believe that their sins *were blotted out*. But as if for ever to guard the Christian world against such a notion, he says, "*Repent—ΕΙΣ ΤΟ ΑΞΑΛΕΙΦΘΗΝΑΙ,*" IN ORDER to their being blotted out; if this does not describe one thing as a *preliminary step* to another, what terms in language could?"

"When tenets of this nature were broached in England, towards the end of the seventeenth century, none were more zealous in opposing them than the respectable Calvinists of that day. In particular, when in the year 1692, a Mr. Richard Davis of Rothwell in Northamptonshire, had amongst other things asserted, 'that the Law prepares not for conversion,' and 'that there are no preparatory humblings in order to faith:'—the united Non-Conforming ministers in and about London, forthwith published a declaration solemnly pronouncing such positions to be "not only repugnant to the gospel, but *strong temptations to carnal security and libertinism.*" (Calamy's Historic Additions to Baxter's Life.)

(To be Concluded in our next.)

## THE WORD of GOD ILLUSTRATED.

**I**N describing times of great calamity we meet with many passages in the holy Scriptures strongly figurative. For instance, the Prophet Ezekiel has those words in his 20th. chapter: "Say to the forest of the south, hear the word of the Lord, Thus saith the Lord God, Behold I will kindle a *fire* in thee, and it shall *devour* every *green tree*, and every *dry tree*; the flaming fire shall not be quenched; and all faces from the south to the north shall be burnt therein." This may be paralleled by a passage of a modern writer. Upon receiving this message from God, the Prophet observes that the people were ready to say, his messages were *parables*, ver. 49. Whether this declaration of God was really as hard to be understood by them as a parable, is not certain; but D'Herbelot hath given us a passage of a Persian Poet (describing the desolation made by a pestilence, which entirely ruined the city of Astarabad, about the year of our Lord 997,) the terms of which very much resemble the words of the Prophet:—

"The pestilence, like an avenging fire, ruins, at once, this beautiful city, whose territory gives an odour surpassing that of the most excellent perfumes.

"Of all its inhabitants, there remains neither a young man nor an old: this was a lightning that falling upon a *forest*, consumed there the *green wood with the dry*."

So the *pestilence* and *coals of fire* are mentioned together in the same verse of the Prophet Habakkuk, "Before him went the *pestilence*, and *burning coals* went forth at his feet," chap. xxxv.

In like manner the Prophet Amos threatened, that God would make "the *sun go down at noon*, and would *darken* the earth in a clear day; that he would turn their feasts into mourning, and their songs into lamentation," &c. ch. viii. 9, 10.

We meet with language similar to this of Amos in the Asiatic poets. Aboulfarge Sangiari, a Persian, who lived at the time of the irruption of the Tartars under Genghizkhan, gives this description of those miserable days. "It was a time in which the sun arose in the West. That all sort of joy was then banished from the world, and men appeared to be made for no other end but suffering. In all the countries thro' which I have passed, I either found no body at all, or met only with distressed wretches."

The sun's *going down at noon*, and its *rising in the West*, are different expressions, indeed, but they are of the same import, and serve to illustrate one another; for they both signify how extremely short their time of prosperity would be, how unexpectedly it would terminate, and for how long a time it would be succeeded by suffering, of which darkness was often made the emblem.

HARMER'S OBSERVATIONS.

VOL. XXXI. May 1808.

THE

## THE WORKS OF GOD DISPLAYED.

## ON GOLD.

**G**OLD is more generally found native than any other metal; tho' Bergman informs us, that he does not know any instance of its ever being found perfectly free of alloy. Kirwan says it is seldom found so; being generally alloyed with silver, copper, or iron, and sometimes with all three. According to Wallarius, native gold is found, 1. In solid *masses* in Hungary, Transylvania, and Peru.—2. In *grains* in the Spanish West Indies.—3. In a *vegetable form*, like the branches or twigs of plants.—4. In a *drusic figure*, as if composed of groups or clusters of small particles united together, found in Hungary.—5. Composed of thin *plates*, or thin *pellicles*, covering other bodies, found in Siberia.—6. In a *crystalline* form in Hungary.

Gold is also found in the form of thick, solid pieces. It is generally more frequently imbedded in *quartz*, and mixed with it, than with any other stone; and the quartz in which the gold is found in the Hungarian mines, Mr. Magellan tells us, is of a peculiar mild appearance. Sometimes, however, it is found in limestone, or in hornblende, &c.

Europe is principally supplied with gold from Chili and Peru in South America. A small quantity is likewise imported from China and the coast of Africa. The principal gold mines of Europe are those of Hungary, and next to them the mines of Saltzburg. The mines of Adelfors in Smoland are likewise worked to advantage; and the veins of metal appear to be diffused over a great track of land. Some gold, from four to seven grains in the mark, is also said to be extracted from the silver of the mines of Osterilverberget, in the province of Dalarna. Native gold has also been found in Lapland, above Tornea, and in Westmanland. In Peru it is found mixed with a stony matter not well known, from which it is extracted by amalgamation. Mr. Pallas mentions three gold mines that are worked there, near the river Pyschma, in which five hundred men are employed. The metal is found in a powdery form, and also in thin plates or leaves. Sometimes kernels, or lumps of a spongy texture, and very light, are met with, which contain a good quantity of gold-dust. This gold-dust, or wash-gold, is usually washed out of sands wherein it lies in the form of loose grains or lumps. It is distinguished by the variously coloured substances wherewith it is mixed. The metal is also found separate from any matrix in the lumps or visible grains mixed with sand. Thus it is met with in many rivers of Europe as well as the other quarters of the world. It is also visibly dispersed thro' masses of sand, particularly such as is of a yellowish-red or violet colour; and in  
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this state it is so universally diffused through every kind of earth, that Mr. Bergman thinks it the most common of all the metals, iron only excepted. If 100 pounds of sand contain 24 grains of gold, the separation is said to be worth attending to. In Africa, five pounds of sand often yield 63 grains of gold, or even more; and the heaviest sand, which is often black or red, contains the most. In Hungary, however, only 10 or 12 grains of gold are contained in 10,000 pounds of sand; and even this trifling quantity has been extracted, tho' with loss.

Gold is brought down with most of the large rivers; even those which do not take their rise in mountains where gold is found. In Transylvania the river of Avanyos affords subsistence to upwards of 700 gypsey families, who collect the gold from it. In Brasil it is found in such abundance, that their torrents are often turned with great labour and expence into new beds, in order to gather the gold there deposited by the running waters. It is also found there mingled with the earth in various shapes and forms. It is likewise said to be sometimes found in veins running thro' beds of coals.



The PROVIDENCE and GRACE of GOD MANIFESTED,  
In an Account of the Life and Death of Mr. JOHN SHEWEL of  
Doddleston in Cheshire.

To the EDITOR.

**M**R. SHONE, our Circuit Steward, at my request, has drawn up for insertion in your Miscellany, the following short account of a man that was deservedly esteemed and loved by all who knew him. He lived like an Apostle, and died like a saint.

CHESTER, Oct. 22, 1806.

ROBERT MILLER,

JOHN SHEWEL was born Dec. 26, 1759, at a village called Pulford near Chester. His father was a Farmer, but by the wickedness of his conduct was brought to poverty. John was sent to a Free-school supported in the parish by Earl Grosvenor, where he made a quick progress in learning. At this time he had serious impressions on his mind, which preserved him from many sins into which others fell. His mother was tender over him, and laboured to teach him the fear of the Lord. But her poverty obliged her to send him to service, where, by the prevalence of bad examples, he lost his seriousness, and ran to a great length in wickedness. After this, it pleased the Lord to place him in a family which had a little of the fear of God, and here

he again began to use prayer, a duty which he had left off for five years. He also reformed his life, and seeing that his friends were going on in the road to ruin, he oft reprov'd them, and inculcated on them the necessity of praying to God, and being ready for death. All this time he had no serious friends that could instruct him in divine things more perfectly. For he lived in a place where gross darkness reigned, and where no gospel sermons were to be heard. Some time after, he became acquainted with a serious young man, who constantly attended the Methodist Chapel. He went along with him for a few times. At first he ridiculed every sermon he heard, and, at one time, wickedly threw stones at the late Mr. Sellers, as he was returning home from preaching in the country, because Mr. S. had reprov'd him for dancing on the sabbath-day.

This circumstance he afterwards bitterly lamented. He still went on to hear occasionally, till at last the word came with power to his heart, and he was deeply convinced of sin, and became, apparently, much in earnest for some time to save his soul. But meeting with a little persecution he left off attending the Chapel, and then returned to his old ways.

He now formed a resolution to marry, and had fixed the day when the ceremony was to be performed, but it pleased that God, who had been so long striving with him, to frustrate his designs about two days before the time appointed, by an affliction of a singular kind. He had been hunting the day he was taken ill, and, after he returned, being fatigued with riding, he sat down in a chair near a window which was open, and fell asleep. When he awoke he found a violent pain in his loins. This did not at all discourage him, as he thought he had only strained his back by leaping a gate or hedge while hunting. He retired to bed, but the pain still continued and increased. Nevertheless, the next night he was persuaded to attend a Play, but the pain in his back spoiled his pleasure, and he was obliged to retire before the conclusion of it. When he left the Play, he travelled in the night air to some distance, to see the object of his affections, which considerably increased his complaint. The next day a person advised him to drink plentifully of gin, with which advice he readily complied, but to no purpose. The day following, a Surgeon was sent for, who gave him a medicine which eased his pain a little. But when he strove to rise the next morning he fell flat on the floor. From this time to the day of his death, he never could either stand or walk. He was now taken to Chester Infirmary, where all the medical skill that could be used proved insufficient to remove his affliction. The spinal marrow, in the lower part of his back, was so affected that he entirely lost the use of his lower parts.

He now began to mourn over his wretched condition, and thought himself the most miserable of men. A serious woman seeing him thus distressed, put her hand on his head and said, "Don't fret, my lad, if God has taken away one blessing, it is that he may give thee something better." He then thought, "What blessing can God give me equal to the use of my limbs?" But he afterwards found the prediction of this woman verified: for when the Lord had set his soul at liberty from the guilt and power of sin, he used often to say, that the love of God was of more value to him than the limbs which he had lost the use of.

His mind was much humbled under the mighty hand of God, during his stay in the Infirmary. And when he afterwards left it, to try the use of the cold bath at Holywell, his convictions for sin took deeper root in his heart. He now began to be sensible that God was at work with him, and he felt great delight in reading his Word, in meditation and prayer, and seemed determined to seek the salvation of his soul, and to forsake every thing he knew to be evil. He was, however, again overcome, which made him resolve to leave Holywell and return home to his mother. He found his sister a corpse in the house on his return. This struck his mind with solemn awe, and made him renew his resolutions to seek the Lord. He read the Word of God, and prayed, in the best manner he could, five times a day. He also exhorted his mother and friends to seek the Lord, and to attend the church twice every Sunday as he did. All this time, however, as he observes, he was building on the sand, and soon found his foundation again swept away. For when the time of the Wakes arrived, his friends, as usual, came about him, and he gave way to vanity. He said to his friends "I have nearly spent all my money to recover my health. But I have a guinea and half a crown left. Here is my sister, perhaps the greatest object of charity I shall ever see. I will give her the guinea, and the half crown I will spend in treating you my friends." He did so, and afterwards began to reflect, "What shall I do now? I have no money, and no power to stand or walk to get more. My mother has but a small income, quite insufficient to maintain us both." He now saw nothing but distress coming upon him in this world, and, his hopes of happiness in another having vanished, he cried to God in great bitterness, when our Lord's words came to his mind, "Seek ye first the kingdom of God and his righteousness and all these things shall be added unto you." A beam of hope now sprung up in his mind, and he began to pray and seek the kingdom of God with all his heart, resolving not to rest till he had found it. In his distress the Lord manifested his love to his soul, and he felt a saving change pass upon him, and was satisfied that God, for Christ's sake, had blotted out all his sins, although, at this time, he did  
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not know there was another man alive on the earth that experienced any such thing.—His friends were confounded and did not know what to think of him: but he boldly declared what God had done for his soul, and was enabled to hold fast his confidence to the end of his days.

He now began to pray for his friends, and exhorted them all to seek the same blessing which he had found. Having spent two weeks in praising God for what he had done for his soul, he thought, I have found the kingdom of God for my soul, but how is my body to be provided for? He therefore began to pray for the accomplishment of the other part of the promise, viz. that, “other things might be added;” and after he had fasted and prayed for two days, a letter arrived from the Lady, in whose service he had lost the use of his limbs, containing a sum of money, and consoling him on his affliction, and assuring him that she would allow him a yearly salary as long as she lived, which promise she punctually fulfilled. Thus the Lord made his promise *yea and amen* to his afflicted servant. His soul was now so filled with the love of God, that he thought day and night too short to praise him. He used to go to rest at eleven at night and rise at three in the morning, and was grieved, that he could not, without the intermission of sleep, constantly be engaged in doing good to the bodies and souls of men. He fasted twice in the week, and prayed or read every leisure moment he had, for he was now engaged in teaching the children of his neighbours and friends that were poor, to read and write, gratis.—He attended the Church twice every Sunday, but had no serious friend to converse with.

One day as he was sitting rather too near the fire, it burnt one of his knees. For as he had lost all sensation of pain in his lower parts, he did not perceive it till it had produced a large blister. This soon rankled into a wound. His Patroness hearing of this, sent a chaise to fetch him to Chester Infirmary. Here he found himself surrounded with distressed objects, whom he took every opportunity of exhorting to flee from the wrath to come, and to seek the Lord while he might be found. This brought a flood of reproach upon him. For they upbraided him with being a Methodist. This charge he endeavoured to refute, as he knew but little of the Methodists. They were confident, however, let him say what he would, that he must be a Methodist. His thigh also began to grow worse, and became hollow for eight or nine inches up, discharging a quart of matter in a night. The Doctors now despaired of curing it unless it were cut off. Having before lost the use of his lower parts, and it appearing that his life could only be saved, by the amputation of one of his limbs, he began to desire that the Lord would release him from

an afflicted body, and a troublesome world. But God, now gave him such a humiliating sight of his own wretchedness, and of the sinfulness of sin, that he thought he would give a thousand worlds, if he had them, to be raised up, that he might testify to his friends the dreadful consequences of dying in sin. And altho' it appeared to him next to impossible that he should live, he began to pray and covenant with God, that if he would raise him up, he would lay himself out unreservedly in his service. He thus continued, praying and pleading with God for some time, till his prayer was heard and answered. The running in his thigh stopt in one night, and in fourteen days he was quite well.

He stayed at the Infirmary a little while after he was well, and, having no place to retire to for private prayer, he now, for the first time since his conversion, found his mind clouded. This made him resolve to return home to fulfil his promise. Satan now assaulted him, to overturn his confidence in the Lord. Some Antinomian preachers coming that way, hearing of his piety, called at his mother's to see him. Not knowing their sentiments he soon told them what God had done for his soul. But they began to persuade him that the devil had blinded his eyes, and that all his experience was a delusion: that there was *no other Spirit, but the Word of God*; that whosoever trusted in frames or feelings was deluded, and in the high road to hell. An interesting debate now took place between them, but John was enabled to prove from Scripture that his experience was genuine, and that to receive the Spirit of Christ is the privilege of all true believers, although, at this time, he had little or no information, save from the Scriptures and the Liturgy of the Church of England. About this time a young man, belonging to the Methodist society, having heard of him, called to see him, and asked him if what he had heard was true, that he professed to know his sins forgiven? He replied, it was. "And," said he, "Do you know your sins forgiven?" The young man replied in the affirmative, and added, "This is the doctrine which the Methodists preach." "If so," said John, "I will be a Methodist also." Before this however, a sermon of Mr. Charles Wesley's on, *Awake, thou that sleepest*, had been made a great blessing to him, and had supported him at the time the Antinomians had so violently attacked him. His new acquaintance informed him that that sermon was preached by one of the Methodist Preachers. Hence he conceived a great desire to hear them. An opportunity soon offered, and he rejoiced to hear that their doctrines agreed with his sentiments. As they had begun to preach in the neighbourhood he soon joined them, and was one in heart and in sentiment with them to the day of his death.

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He now, by the assistance of his friends, built a school, in the village which was occasionally used as a preaching-house. In this school he laboured for about twenty-years, "receiving all that came to him, and teaching the things concerning the Lord Jesus, no man forbidding him." So great a gift had the Lord given him, that it was almost impossible for any man to be long in his company without receiving some good. I believe hardly a person can be found within many miles of the place where he lived, either high or low, rich or poor, whom he did not find occasion to address upon the important concerns of eternity. For about twenty years his constant practice was to teach, gratis, nearly all the poor children in the neighbourhood, to read, and write, and cast accompts. Indeed, upon an average, he taught more than half his scholars who, at times, were very many, for nothing. His constant practice was also to clothe the poorest of them. And his care was not confined to the bodies and temporal welfare of his scholars, but he was wont constantly to pray for them and to instruct them in the things belonging to their eternal peace and felicity. And in this, I believe, he was somewhat successful. His young charge, as they grew up, always paid him great respect; and I am persuaded there is not one of them now alive, but will acknowledge the great pains he took to enforce on him the necessity of serving the Lord in spirit and truth.

The infirmities of his body prevented him from attending the public means of grace so oft as he wished, and of course were an obstruction to his usefulness. His abilities for public speaking were considerable, and, had the health of his body permitted him to use them oftener, he doubtless would have been a shining character in the Church of Christ. But the Lord chose to exercise him in another way. His afflictions, for more than twenty years, seemed, at times, almost intolerable, but altho' he drank so deep of the cup of suffering himself, he was always ready, when any friends called on him, to administer comfort to them. No sooner did any of the followers of Jesus appear in his presence, than his sorrowful countenance would change. And while his heart and tongue were engaged in the things of God, he would forget his pains in the thoughts of Christ and glory, and seem as tho' he were quite well. His company and conversation were highly prized and earnestly sought by all religious characters that knew him. Many esteemed an hour, spent in conversation with him, more than a sermon. For my part I can truly say I have spent some of the most profitable hours of my life in his company. His love to the cause of God and to the Methodist doctrines and discipline, was unbounded. He would, at any time, if necessity required it, have spent the last farthing he had in its defence. He was an able advocate for our doctrines, and a great admirer of  
Mr.

Mr. Fletcher's works, and seemed to drink deep into the spirit of that great man. Being asked on his death bed, if his sentiments on points of doctrine were the same they had been before, he replied with his faltering tongue, "Yes, blessed be the Lord: my sentiments will never change." His compassion for the poor and those in distress may be equalled but can never be excelled. For he would, at any time, have given the last farthing he had to relieve an object of distress. Had it not been for his liberality in lending small sums of money, at different times in his life, to people in distress without any view of interest, he would not have had five shillings beforehand at his death.

As he was unable to attend his class for some time before he died, I visited him as oft as opportunity served, and found that God was deepening his work in his soul. For six months before his death, I never saw him but he had always some good news to tell me. His peace now flowed as a river. His love for souls increased: he began, with fresh vigour, to pray for his friends and neighbours, and to exhort them to seek the Lord; and I trust his labour has not been altogether in vain. His young charge now seemed to lie nearer his heart than ever. When ever I called to see him, he would say, "Come, friend, let us pray for these children." His very soul was engaged as in an agony for them. O! that his prayers may be answered now he is gone!

About a month before his death, the Lord called away his sister under whose care he had been for more than twenty years. He now told me he soon should follow her. His weakness of body began to increase. But his soul was so filled with the glory of God, that he could hardly contain. It was with difficulty we persuaded him to give up his school, as he wished to instruct his scholars as long as he could, and was about to clothe a part of them when the afflicting hand of God prevented him.

One day, when I told him I thought he would get well, he said, "What? be called back into the world after all the bright prospects of heaven I have lately had? No, no, I must go." At another time when, in a violent attack, his friends were expressing their fears that he was dying, he, over-hearing them, said, "Why are you afraid? I am not afraid: death is not a terror to me." At another time, when a friend asked him if he thought he was going; he said, "Yes: but I have nothing to fear: I know that God is my Father, Christ my Saviour, the Holy Spirit my Sanctifier, and Heaven my home. What, then, have I to fear?" I asked him a little before his death, if he was happy? "Yes," said he, "I am happy,—happy,—the enemy is not permitted to give me one thrust!" Thus he continued happy and praising God as long

as his faltering tongue could speak; till he departed this life, without a sigh or a groan, July 14, 1806.

No private Christian could ever live more respected, or die more lamented than he did. On Friday the 18th, nearly all the neighbourhood came, uninvited, to his funeral, which was conducted with singing, prayer, and exhortation. His religious friends wept and praised God, his carnal friends bitterly lamented the loss of their best friend and counsellor: for he was always looked up to as the oracle of the place. It was truly affecting to see many of his young charge weeping as though their hearts would break, over their beloved master, now no more. His funeral sermon was preached on Friday night, by Mr. R. Miller, from Num. xxiii. 10. It was truly a solemn time, and what made it more so, a violent thunder-storm came on about the middle of the Sermon; which seemed to shake the house to its foundation: the lightning was so glaring that we were obliged to remove into another room. Thus the voice of God's word, assisted by the thunder of his power, made many of the friends of the deceased cry for mercy, and I trust that awful season will never be forgotten by many.

T. SHONE.

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AN ACCOUNT OF Mr. ROBERT LEISTER, OF EPWORTH.

To the EDITOR.

Dear Sir,

I TAKE the liberty of presenting to you a short account of the circumspect life and happy death of one of the oldest members of the Rev. Mr. Wesley's connection; who, though dead, yet speaketh. I hope you will judge it calculated to edify your readers, and therefore will give it a place in your useful Magazine.

I am, Sir, your very affectionate Brother,

*Epworth*, May 13, 1806.

ROBERT MELSON.

ROBERT LEISTER was born in the year 1723, at Epworth, in Lincolnshire. His parents were members of the Church of England, and he was brought up to the same way of worship, and was greatly prejudiced in favour of it. Before converting grace took possession of his heart he was much opposed to the Methodists; not believing the doctrines preached among them, particularly those of justification by faith in Christ, and sanctification through the operation of the Spirit of God; supposing them to be  
antisciptural

antiscrptural and contrary to reason. He sometimes, however, heard the Methodist preachers, and he was one day determined to take his Bible with him, and publicly oppose the Preacher, if he advanced doctrines so contrary to it; but, while he was sitting to hear, a conviction of the truth of those doctrines seized his mind, and in consequence thereof, he went home without making the opposition he intended. After this he became a candid hearer of the preachers who were then labouring in the Epworth circuit, and was made sensible of his original depravity, and of his actual transgressions, and of the necessity of forgiveness, and of the extirpation of that depravity from his heart, in order to his final salvation. Hence he began to humble himself before God, and seek diligently for deliverance from the guilt and power of sin;—and he did not seek long before the Lord spoke peace to his soul, and gave him a sense of his justification by faith in Christ. Soon after he received the blessing of remission of sins, he began to see the absolute necessity of a further work of grace, knowing that he was not so fully renewed in the spirit of his mind, as to be qualified to dwell with God. This he sought with great earnestness and diligence; and, I have no doubt, received and enjoyed a great measure of it. From his conversion to his death he was a zealous defender of the gospel, and entreated both young and old to attend to its precepts, and to embrace Christ by faith, who is the sum and substance of it, and through whom he had received salvation. He was always ready to give reproof to the ungodly who committed sin in his sight; and it appears that he had a spirit well adapted to giving reproof, without offence to the person reproofed.

He diligently attended the ordinances of God, and thus set an example to the little flock over which he was appointed leader. He was less given to change than any man I ever heard of, remaining the same steady follower of Jesus, for a long succession of years. His youngest daughter told me that she had known her father for thirty years, and that he had regularly proceeded on in the same uniform way; following the same employment, retiring to rest and rising at the same hours evening and morning; worshipping God in his family, and giving advice to his children. She added, that his life was a life of self-denial, and yet that he was always cheerful. Of this venerable man it may truly be said that he was an Israelite indeed in whom was no guile, being possessed of a truly christian spirit, and filled with humility and childlike simplicity.—Indeed, from the time that he set out for the kingdom of heaven, his constant aim was, to use his own words, “to be a christian of the primitive stamp.”

I must beg leave to insert here a remarkable anecdote concerning him and his family, which occurred in the year 1782, although it

was published in the Methodist Magazine for the year 1784. "I have known" said he, at that time, "the goodness of God for nearly thirty years; but in spite of all my advice, my five sons and two daughters, all grown up, ran on in the broad road to destruction. This cost me many a prayer and tear; yet I saw no fruit of my endeavours. In January last, (viz. in 1782,) I dreamed the Day of Judgment was come. I saw the Judge on his great white Throne; the holy angels sat round him, in the form of a half moon, and all nations were gathered before him. I and my wife were on the right hand, but I could not see any of my children. I said I cannot bear this; I must go and seek them; so I went to the left hand and found them all seven, standing together, tearing their hair, beating their breasts, and cursing the day that ever they were born. As soon as they saw me they all caught hold on me, and said, 'O father! we will never part more.' I said 'My dear children, I am come to see if I can get you out of this dismal situation.' So I took them all with me: but when we were come within a bow-shot of the Judge, I thought he cast an angry look, and said 'What do thy children with thee now? they would not take thy warning when upon earth, they shall not share the crown with thee: Depart ye cursed!' At these words I awoke, bathed with sweat and tears. Awhile after, as we were all together on a Sunday night, I related my dream to them.—No sooner did I begin, but first one, and then another, and at last all of them burst into tears. Five of them are now rejoicing in God their Saviour; and I know God is at work with the other two, So that I doubt not but he will give *them* also to my prayers."

This good old saint, in the course of his pilgrimage through life, was exercised with various trials, both of a temporal and spiritual nature; but grace supported him! yea the grace of God was sufficient for him. In his last illness he suffered much, being under a necessity of *sitting* up day and night, and deprived of sleep. In the beginning of it he could rejoice, from the confidence he had in the goodness, mercy, and promises of that God whom he had served near sixty years; but afterwards, at intervals, his happiness was interrupted by the temptations of Satan. The last Sabbath, however, of his existence was a day of great consolation to his soul; through a sight of, and conversation with his friends who visited him on that day, he was greatly refreshed, and more especially from an expectation of meeting them above, in the palace of angels and God. Wonderfully was the grace of God displayed in the end of this good man. The night before he died he sat speechless in his chair, and could not give an answer to any question that was proposed to him; and indeed he was not heard to speak again until he was in the last hour of life; then, about  
half

half an hour before his death, his son, referring him to God's promises made to his people in such a state, and adding, "A little more patience, and he will come," he raised himself up immediately, and with an audible voice, said, "He is come!" He then broke out in raptures of praise to God, crying, "Glory be to God," for nine or ten times; and in the end adding, "The victory is gained; the prize is won!" His son then said, "You are almost gone;" when he replied, "I am gone:" and in a few minutes breathed his last; leaving the world in peace; triumphing over death, and all the powers of darkness; and committing his happy soul to the care of his God and Saviour. This was on Saturday, January the 18th 1806.

As he was a man highly esteemed both by the religious and profane, a great number assembled, and crowded to the chapel, when his funeral sermon was preached, which was the evening his body was interred; for, notwithstanding that the evening was very dark and wet, and not a Lord's-day, it was supposed that there were no fewer than eight hundred hearers present; and it was one of the most affecting and solemn seasons I ever knew. I suppose that three parts out of four of the congregation were in tears; and, as for myself, I was sometimes so affected and carried away with the subject in hand, that I was ready to forget I was addressing an audience. The text made choice of, was the believer's triumph over death, as recorded, 1 Cor. xv. 55—57.

R. MELSON.

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MISCELLANEOUS.

ON PRAYER for the NATION.

To the EDITOR.

Dear Sir,

**W**ILL you permit me, with much respect, but with all the freedom arising from conscious duty, to solicit the serious attention of your readers to a most important subject,—I allude to *Prayer for the Nation*? I am fully aware that this subject, of general obligation and universal interest, has not only been frequently inculcated, but certainly impressed with some effect upon the religious public. But it may be doubted whether it has been attended to in a measure commensurate with its magnitude, and in a manner correspondent to the warmest wishes and best opinions of the pious. Has this scriptural duty influenced private christians in their ordinary, private, and family devotions? Has it had

its due place assigned by ministers, in the execution of their public ministry? In both these cases, I believe it generally has. I know no exception with the people called Methodists; who, notwithstanding their good has been sometimes evil spoken of, like their predecessors in the apostolic ages, are taught of God and by man, to "obey the civil power, for conscience' sake; to seek the peace of the land, and to pray unto the Lord for it." But, besides praying for the Nation on ordinary occasions, and besides the Intercession every Friday at noon, practised by the Methodists, from an early period of Methodism, should not a particular season be set apart, when the whole body in the United Kingdom may meet at the throne of grace; may together weep between the porch and the altar; may strengthen each other in "lifting up holy hands, without wrath or doubting;" may unitedly intreat the Lord to lengthen out our tranquillity, and not deliver us up to destruction?—A powerful conviction of the propriety of this, was evinced by the Conference in the year 1803, to which circumstance I beg to call the attention of the Methodist connexion. The following measure was then adopted, entered on their minutes, and particularly recommended:—"A prayer-meeting is to be held every Friday evening, in every society; and a Fast held every first Friday in the month, during the present danger of the Nation." Accordingly, the weekly prayer-meetings, and the monthly fasts were adopted in many places, were continued awhile in some places, and still are not quite forgotten in a few places.

Without discussing the *nature, reasons, and obligation* of this duty, it is sufficient to say, that in 1803, it was deemed very expedient we should have stated seasons for fasting and prayer. I will therefore only propose this plain question: Does the present appearance of things warrant supinents, justify relaxation, and let aside the moral and pressing obligation of the foregoing rule? If the real conviction of our judgments and consciences leads us to reply in the manner I apprehend we ought, surely the ensuing district-meetings will employ some time to good purpose, if they will make enquiry, where those meetings and fasts have been maintained; and *effectually recommend, and see to their institution*, where they are not already adopted. In a matter so very perspicuous, to add words, would perhaps only darken counsel. It will be sufficient if we are influenced by the divine charge, "Seek the peace of the city, and pray unto the Lord for it;" knowing the beneficial consequence, "for in the peace thereof shall ye have peace."

*Bristol.*

T. R.

LETTERS

## LETTERS to a YOUNG PREACHER from his FRIEND.

*(Continued from page 183.)*

## LETTER II.

*On the Division of Time.*

My dear Brother,

**B**EING only able to obtain, for the purpose, broken intervals of time, I am obliged to treat the subject you requested me to write on, in a desultory manner. Should your leisure permit, and you think the advantage to be derived would recompense you for the labour bestowed thereon, you may arrange and place in a proper order the particulars here offered to your consideration.

The preceding reflections will assign my reasons for concluding that you ought strictly to live by rule in the application of your time. But to form any plan sufficiently adapted to your circumstances I fear I am not competent. There are, however, two general observations, which present themselves to me, in considering this subject. The one respects the subjects you should pursue: the other the division of your time, so that you may have leisure for different subjects. I shall confine this letter to the latter enquiry, as the former will require much more discussion than I have now opportunity to give it. I recommend, then, that you rise at or before 5 o'clock, breakfast at 8, travel, if need be, from 9 till 11, dine, if convenient, at 1, retire from dinner at 2, and spend the afternoon in reading or visiting the sick, take tea with your friends at 5, retire into your closet at 6, spend from 7 till 9 in preaching and meeting the Societies, &c. retire and prepare for rest at half past 9 or 10. On this plan you will have generally 8 or 9 hours for devotion or study, 7 for rest, and 8 for public labour, travelling, visiting, and meals.

Were I desired to say how you might employ your time to most advantage in retirement, my answer should be,—Confine your hours before breakfast to prayer, self-examination, and reading and meditating on the Scriptures.—Dedicate your forenoons to the close study of divinity.—Employ your afternoons on lighter subjects: and let the hour before sermon be sacred to meditation and prayer. If you have any time after supper, employ it in reading Ecclesiastical History or Biography.

I do not intend that no departure should be ever made from a general plan. Circumstances will occur, in which, if you would make any progress in a subject, you must devote more hours each day to it, than this division of your time would allow to any particular part; but that will not be so frequent, as to affect your general method. But I would advise, in order to your steadily pur-  
suing



suing any point, that before you engage with any subject, you should seriously and with much prayer consider your reasons for undertaking the study of it. And then having solemnly, and as unto the Lord, engaged in it, continue your pursuit of it altho' under many discouragements, unless you are fully convinced you can employ your time to better purpose. Do not lightly give up what you have once begun, lest you contract a desultory method of proceeding and be as those who are "ever learning and never able to come to the knowledge of the truth."

It is of much importance, what subjects you choose to pursue. Your obligations both to God and man require that you should not waste your time in trifles. Let every thing lead you to "God in Christ, reconciling the world unto himself." Let every thing remind you, your work is to be an *Ambassador for God*, entreating men to be reconciled to him. Consequently, remember, whatever doth not promote this end is foreign to your purpose.

The more I reflect upon this subject, the more I am surprised that young preachers have had so few helps amongst us. I am persuaded you, my dear brother, feel your want of help, that you may be fitted for your great work, and you earnestly enquire of God and man, How shall I *read and write, converse and study*, not only that I may grow in grace and save my own soul, but may preach to more advantage and win more souls to the Lord Jesus. May this enquiry increase in your heart! May you live under its powerful influence! May every thing tend to enlarge your zeal for God and compassion for souls: then, out of the abundance of your heart, you will bring forth things new and old, and you will be a scribe, well-instructed in the Kingdom of God.

I am, affectionately your's.

(*To be continued.*)

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## OBITUARY.

(*Continued from Page 186.*)

To the EDITOR.

OUR dear brother, Mr. Wm. Fenwick, is no more. His health had been in a declining state for some time; and it was evident to all who saw him, that he had not long to be an inhabitant of this world. In the meantime he often spoke of death with satisfaction, saying that he had no doubt of his acceptance with God. To one of our friends, (Mrs. Hill) he said, "I intend to go to the church-yard to fix upon my burying place." She answered, "You may make yourself easy on that head. If you die while in Dumfries, you shall be laid in our family grave." Which was soon the case. He often expressed a desire to die in the pulpit, while administering the word of life. And his request was nearly

nearly granted; for he preached on Christmas-day in the evening, and died on Tuesday morning following, at 8 o'clock.

One of the Elders wrote to me as follows: "I had the happiness to witness the dying moments of our dear brother, Mr. Fenwick. While kneeling with his family at the bed-side, our prayer was turned into praise. I can truly say, it was a happy season." Mr. Fenwick was in the 16th year of his labours as an Itinerant Preacher. He has left a widow and an only daughter, 22 years of age. All his treasure was laid up above, as I understand he was not worth 20s, except a few books and his watch, when he died. These were divided betwixt the widow and his daughter. It is evident, therefore, he did not labour for worldly gain, but that his sole desire was to spend and be spent in that blessed work to which his Lord and Master had called him.

I am, &c.

MICHAEL EMMETT.

MARCH 13, 1807, died Mrs. Ann Reynolds of Gwainrynth, Montgomeryshire, aged 86 years. She was a steady member of the Methodist Society for upwards of 40 years, being one of the first who was united with Mr. Welley's connexion in these parts. She was a sincere lover of the preachers, and kindly entertained them, from time to time, all these years. I am not able to ascertain the exact period when she was brought to a saving knowledge of God; yet her christian experience for many years, the love she evidenced for God's cause and people, with her steady,

uniform life, demonstrated that a real work of grace was wrought in her soul. Previous to her death she was brought back nearly to a state of childhood, yet she retained the exercise of her mental powers to the last, and was sensible of her approaching dissolution, to which she could look forward without the least diffidence or gloomy apprehension. The Sunday before her death, she said to a friend, "I am very happy, I long to be at home," adding, "I must pray for patience to wait the Lord's time." In this composed frame of mind her happy spirit returned to God.

EDWARD LINNELL.

MARCH 14, 1807, died, at Barnard-Castle, Mr. Rich. Steele, jun. grandson of Mr. Jacob Rowell, one of our old travelling preachers. Richard Steele was blessed with restraining grace from his infancy, which was, perhaps, in part, owing to the care his parents took to watch over his morals, and take him with them on all occasions to hear the word of God. Yet he lived without experiencing the power of religion until his eighteenth year. The mean the Lord made use of to awaken him to a sense of his sin, was the affliction and happy death of his cousin, Miss Elizabeth Steele, daughter of Mr. Richard Steele, senior. In her affliction she fervently exhorted her young relatives and companions to prepare for death. She sent for her cousin Richard, on purpose to give him her dying charge; and that she might do it the more effectually, she requested that none might be in the room besides themselves. This in-

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terview

terview continued about an hour, and he left his cousin's room with his mind much affected, and determined to live for a better world. His convictions, indeed, were not so deep, nor his distress of mind so great as some have felt, but he had such discoveries of himself as a lost, helpless sinner, as produced, I trust, repentance unto life, and ended in a genuine conversion to God. The last July he was attacked with a pulmonary consumption. Medical skill was sought and a change of air tried, but all in vain. His friends seeing him make hasty strides towards the grave, were anxious that he should finish well. In one of my visits to him I pressed him to tell me the real state of his mind. His words were, "I have a good hope thro' grace, and a degree of peace, but I have not those manifestations of God's love, nor that degree of sensible comfort I have heard others speak of." I urged him to apply to the throne of grace by faith and prayer, that he might not only die peaceably but triumphantly. The Lord answered for himself. Upon my next visit to him, I asked if he had any doubts respecting his acceptance with God? He answered, "Not the shadow of a doubt. I know in whom I have believed. I know to whom I have committed my all. I know I shall be with him for ever. Glory be to God!" He manifested the greatest patience throughout the whole of his afflictions; his general language was, "The cup which my Father hath given me to drink shall I not drink it? Not my will but thine, O Lord, be done." Some of his last words were, "Come, Lord Jesus, come

quickly, thy servant waiteth."

He was a young man of good natural parts, improved by a genteel education. His prospects for this world were very flattering, and had his life been prolonged, he would, no doubt, have been a valuable member of civil and religious Society. But the Lord knows best how to deal with his creatures. May our last end be like his!

*Barnard-Castle,* } JOHN FARRAR.  
April 8, 1807. }

APRIL 3, 1807, died, at Burnley, in the county of Lancaster, Mary Smith, aged 49 years; 15 of which she had been a member of the Methodist Society, and a credit to the cause of God. When in health, her attendance on the means of grace was constant; particularly her class-meeting, which always proved a profitable mean of grace to her soul. Her experience was sound and clear, and the whole of her deportment evidenced that she had drunk deep into the spirit of holiness. Her last illness was severe; but she found the grace of God sufficient, she frequently spoke to her husband and children, concerning her faith in God, the consolations of the Spirit which flowed into her soul like a river; and her assured hope of everlasting life. As her affliction increased, and her end drew near, her consolations abounded. Her son, coming into the room a few hours before her death, asked her how she felt herself; she replied, "Dost thou mean with respect to body or mind?" He said both: "As to my soul," said she, "I was never happier in my life; but my body is much afflicted."

afflicted." Thus she continued to witness a good confession, till she fell asleep in Jesus.

Z. TAFT.

APRIL 5, 1807, died William Preston, of Colne, in the county of Lancaster, aged 30 years. He was convinced of sin when about 13 years of age, joined the Methodist Society, and soon found a clear and satisfactory evidence that he was a child of God. This filled his heart with ineffable joy, and he continued a very pious, steady, and upright member of our society, for about 11 or 12 years, four of which he acted in the capacity of a local preacher; and, as he was possessed of moderate abilities, he was in general well received. But it appears, notwithstanding his name continued among us to the day of his death, yet, that for near two years before his affliction commenced, he was, in heart, in a backsliding state. He knew he had grieved the Spirit of God; and as he abhorred inconsistency, particularly in divine things, he gave up preaching the gospel; because it ceased to be the power of God unto salvation to him, through his unbelief. He was a subject of much affliction for the last two or three years of his life, and learned, thro' the divine chastisement, a lesson, which, I trust, led him to permanent felicity; so that, during his continuance under the rod of correction, he could say with the Psalmist, "Return unto thy rest, O my soul! for the Lord hath dealt bountifully with thee;" which passage, as it was rendered a great blessing to him, he desired might be the subject of a discourse on the occasion of his

death. Many of our friends visited him, as well as myself, during his long affliction; and I believe there does not rest upon any of our minds a doubt respecting the safety of his state, or the foundation of his hope for future blessedness. He has left a wife and three small children to lament his loss. May God, according to his promise, be a Father to the fatherless, and a Husband to the widow!

Z. TAFT.

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RELIGIOUS INTELLIGENCE.

Extract of a Letter from Mr. THOMAS MALTBY, of Sunderland, to his Wife. Dated Arras Prison, France, June 16, 1807.

Dear Wife,

I THINK I was once in the great chapel, when I heard Mr. Bramwell say that the celestial fire had broke out in the prisons in France; but on my arrival, I did not find it so here, (which was on the memorable 18th of February.) But blessed be God, we have, since that time, got a church, and about 70 souls in close society, of whom some have found that peace which the world can neither give nor take away. I was some time without an helper; but glory be to God, he has sent me Jeremiah Taylor. O the sweet counsel we take together; we hope the Lord will pardon our weaknesses: we have prayers, with a sermon, turn about, every morning, and prayers and a portion of Scripture read every evening; and a sermon, with prayers, three times on Sundays. We intreat the prayers of the great congregation, that the Lord may help us, and prosper his own work.

## MISSIONARY INTELLIGENCE.

## WALES.

From Mr. OWEN DAVIES to the  
Rev. Dr. COKE.

*Denbigh, Oct. 30, 1807.*

Rev. and dear Sir,

I AM just returned to Denbigh, after having been from home six weeks. In this tour I was much pleased to find, in most places, order and regularity more established. And altho' in some circuits we have but little increase, yet, on the whole, the increase has been considerable, and the work of grace is deepened in many. It gives me great pleasure to inform you that the congregations, in general, are larger than ever, not only on particular occasions, but in a regular way. On this tour we opened a large chapel at Machynleth, which was not sufficient to contain the people who then came together. In the evening we administered the sacrament of the Lord's-Supper to that and the neighbouring societies, and were surprized to find that they amounted to 420.

The quarterly-meeting for Aberystwyth, was held at Lampeter, a small town in Cardiganshire, where we have but a small society, and no chapel. A stage was erected for us in a field, and on the evening previous to our meeting, we preached to a large congregation by candle light. The next day was chiefly spent in preaching to the largest congregations I ever preached to, except one on Gwynap-Green in Cornwall. The people came from almost every part of the county, and from most parts of Caermarthenshire. Some of the neighbouring clergy, and Dissenting

ministers, of different persuasions, together with several very respectable gentlemen, dined with us, and shewed us evident marks of good-will. It had been intended that two sermons should be preached that night by candle-light; but as the people had been standing most of the day, and the ground was beginning to be damp, through small rain falling, we judged it prudent to dismiss them when the evening began to close in. There are now four preachers in Aberystwyth circuit, thro' which means Caermarthen and many other parts of the county, have regularly Welsh preaching.

I am glad to find that our Welsh brethren are very cordially received by our worthy brother Truscott, and while the Welsh and English preachers and people are of one heart and one soul, no doubt but much good will be done. The Aberystwyth preachers have penetrated to the borders of Glamorganshire, and hope soon to form a junction with the Missionaries in that county; so as to afford the country more preaching, and a greater variety of preachers. Ground has been bought at Beaumaris for a chapel: it is in the very centre of the town, and the only place they could get. Four chapels have been opened since Conference, and we are not without hope of having a large one at Holyhead.

I suppose you have received letters from brother E. Jones, and brother Bryan, giving you a more particular account of the work in their circuits.

Wishing you a continuance of health, and every blessing for this and a better world, I remain  
your's as ever, OWEN DAVIES.

Extract

Extract of a Letter from Mr.  
EDWARD JONES, to the Rev.  
Dr. COKE.

*Aberystwyth, Nov. 5, 1807.*

Rev. & dear Sir,

ACCORDING to your desire, expressed to me at the last Conference, I take this opportunity of informing you concerning our progress in this part of the Principality. You will recollect that two preachers were appointed at Conference to labour with me in this circuit, and since then I have prevailed on Mr. Davies to let me have one more. We are now, therefore, four; and, blessed be God, we are as the heart of one man, exerting all our powers as instruments in his hands, in promoting the blessed cause of the Redeemer in this part of his vineyard. I always imagined, before I came into these parts, that the south was remarkable for religion: but, alas! it is the reverse. There are, indeed, thousands that make a profession of religion, much more so than in the north, but the power of vital piety is very rare indeed! And this is not to be wondered at, considering that the doctrine of the Witness of the Spirit has been hid like a candle under a bushel. One grand reason, I believe, of our success, has been our endeavouring, according to our abilities, to inculcate that doctrine. We have been, however, and still are, labouring under many disadvantages, having to preach very often in the open air, because of the largeness of our congregations. Nevertheless, I have the pleasure to inform you that we continue, thro' God's mercy, to have a blessed prospect before us of a glorious revival. And, thanks be to

God, we find our hearts inflamed with the love of Christ, so that we are willing to spend and be spent in this good cause.

We had our Quarterly-meeting in the beginning of last month in a small town called Lampeter, when we had the largest audience of any we have yet seen since the work begun. There were ten travelling, and two local preachers present. Eight sermons were preached and the word was attended with power. It would have delighted you, dear Sir, to have seen the concourse of people that were hearing, with seriousness and attention, the ambassadors of the Lord Jesus, proclaiming the unsearchable riches of his kingdom. This kind of meetings, from the very first, has been particularly useful in Wales. We added above a hundred members last quarter, and are likely to add more this. I hope too that we shall be able to establish several new societies. We preach in most parts of Cardiganshire and in several places in Caermarthenshire. In Llandovery, Llandele, and Caermarthen, we are doing well, and in many other places in that beautiful country. I have taken ground at Llandovery to build a chapel upon, and we purpose to build at Llandele as soon as we can meet with a convenient spot for that purpose, for there we have above sixty members in society, and a very large congregation. At Caermarthen Welsh preaching is very acceptable, and likely to be useful. We have formed a Welsh class there. In Cardigan we have a large congregation, where we have also lately formed a society. I am in hopes that, in a little time,

we shall take possession of every part of the South as we have done of the North. I hope we shall be favoured with more labourers; for now is the time to employ them, whilst the Lord is so abundantly pouring out his Spirit. When I consider what the Lord has done, and is still doing in North and South Wales, and the feebleness of the instruments he is pleased to employ, I am lost in astonishment.

From your unworthy fellow-labourer in the vineyard.

EDWARD JONES.

From Mr. JOSIAH HILL, to the  
Rev. ADAM CLARKE.

Jan. 12, 1806.

My dear Sir,

I CANNOT satisfy myself without acknowledging the favour of your answer to the letter which I took the liberty of addressing to you, at the Conference; and I cannot do less in return, than communicate some additional information concerning the Mission in South Wales. I have delayed thus long, that I might be able to say something of the farther progress of the work. It would be easy to detail particulars; but this is unnecessary: it is more important to give a general idea of the state of things.

Circumstances seem to confirm the opinion which I ventured to express, of the little comparative good to be expected from the solitary and unconnected labours of the Missionaries. What I particularly wished, was, that they might be permitted to form one circuit; (if only two Missionaries could be spared for the south) and to follow each other in the usual way. Of the superior ad-

vantages of this plan, I can now speak from facts. When our worthy friend, Mr. Batten, came into this circuit, (Merthyr) he saw at once, all the disadvantages of his situation. Most of the places could have preaching but once in the fortnight. Consequently the infant societies could not have that degree of attention which was necessary to their real prosperity. Add to this, the Missionary found himself so fully employed, that it was not in his power to extend his labours. In the midst, however, of these discouraging appearances, I am grateful to say, it pleased God to open a way to that which we so much wished. Mr. Batten, at the pressing instance of many of the people, very readily availed himself of the assistance of our pious and valuable friend Evan Edwards, (a local preacher) a young man of exemplary character, and of very acceptable abilities. With this seasonable help, Mr. B. has been enabled both to methodize, and extend his circuit. The places are now regularly visited every week, and proper discipline established in the societies. The good effects of this plan were almost immediate. Many were turned from sin to righteousness; new places were taken in, and new societies formed. Considerably more than a hundred members have been added since Conference, and the prospect every day becomes more and more pleasing: indeed the work is so much extended, that there is now as much need of a third preacher, as there was, six months ago, of a second.

To convince you that the work is worthy of every encouragement, and that they are not, in any degree,

gree,

gree, attempting "to force a passage." I need only state, that, notwithstanding the expences of an additional Missionary, since the Conference, not a farthing has been drawn from the fund. The work has fully supported itself; the people subscribe with the greatest readiness, and to the utmost of their ability.

I am happy to say that this also has been the case with the Cardiff Missionary. No expence has been incurred; the people abundantly supply all his wants, and offer to subscribe very liberally towards the support of a second preacher, of whom there is the greatest need. I have therefore, at the particular request of the Missionaries, ventured to press Mr. Davies, to send, if possible, an additional preacher into each circuit. I have no doubt, but the progress of the work will more than keep pace with the increase of the Missionaries.

I cannot express to you the pleasure I feel, in witnessing the good that has been done in my own neighbourhood. The work fully attests its divine author; characters most notoriously wicked have been completely changed; sinners are converted to God. Those who, a few months ago, were living in ignorance, and abandoned to the grossest vices, are now learning the lessons of wisdom; and are endeavouring to *perfect holiness in the fear of God.*

You will smile, perhaps, when I tell you, I am a member of the *Welsh* society, and make a point of preaching with the Missionaries, as often as I can. The fact is, I feel it my duty, to do all I can, to support and recommend the cause. I have never before seen

so good a work: it strongly reminds me of the accounts we have of Primitive Methodism; and, I might add, of primitive Christianity.

Allow me, my dear Sir, to thank you (which I do, very sincerely) for the kindness you express in your letter. Any information I can give, concerning the Mission, is perfectly at your service. Believe me, yours, &c.

JOSIAH HILL.

Extract of a Letter from Mr. OWEN DAVIES, to the Rev. Dr. COKE.

DENBIGH, March 11, 1808.

Rev. and dear Sir.

**H**AD any thing particular occurred, respecting the work of God, in these parts, since I wrote to you at Leeds; I should have gladly embraced the first opportunity of addressing to you another letter; tho' quite at a loss to know where it would meet with you. However, I am happy to inform you, that the Lord's work is not on the decline; it is advancing, though not so rapidly as at first. Every Circuit (except one) has increased in number, since the Conference; and I hope the people have also increased in grace. I have just now received a letter from brother Edward Jones, of Aberystwyth, in which he gives me a most pleasing account of their prosperity, in the South. There was an increase of upwards of 200 members, last quarter, in that Circuit; and it appears there will be a very great increase this quarter also. He thinks his Circuit must be divided into three, the next Conference. He expects that ten or twelve Chapels will be built, in those places, in the course of



of next summer; some of which, are already begun. We have also begun to build a few in these parts, since Conference. I have had some very pleasing accounts from brother Batten, in Merthyr Tidvil Circuit; which accounts have been corroborated by others. He has added about a hundred new members to the Societies, since the Conference; and being much in want of help, two more preachers have been sent to him, and brother Griffith Hughes, in the Cardiff Circuit.

## POETRY.

Dear Sir,

**T**O the chaste and judicious pen of Gisborne, we are indebted, for the following elegant Ode on Cowper; whose name is Eulogy; whose verse is Fame; and whose memory, "to those, who ever felt the sting of sorrow," is Sacred! But by the Christians, as a Christian, he is loved; and since not a small number of your readers merit that honourable appellation, they cannot but be gratified by the insertion of the enclosed verses, in your improved Miscellany.

I am, dear Sir, yours &amp;c.

Raithby-Hall. SARAH BRACKENBURY.

## ODE to the Memory of WILLIAM COWPER, Esq.

1. 1.

"SERAPH!"—from Heaven's eternal throne,  
Slow the solemn accents roll;  
"Thou, by whose hand, on David's favour'd soul,  
"Through clouds of grief, my mercy shone:  
"To him, whom now 'tis thine to guard,  
"A blessing, in affliction's form convey.  
"Go, gently on the Christian Bard,  
"The wand of sorrow lay."

1. 2.

The obedient spirit flies;  
Aid to Salvation's heirs ordain'd to lend;  
Ministrant hosts his flight attend.  
Hark to the song that rends the skies!  
"From the flame's refining power,  
"More pure the gold of Ophir flows:  
"From affliction's fiery hour,  
"More bright the Christian's virtue glows.  
"Bard, lov'd of Heaven! thy Saviour's face,

"Though clouds and darkness hide;  
" 'Tis but a moment.—Canst thou doubt his grace?"

"For thee the Saviour died."

1. 3.

Around th' unconscious Bard, with pitying gaze,  
The heavenly squadrons stand,  
With pealing swell, and solemn pause,  
He sings the great Redeemer's praise.  
Nigh the raptur'd Seraph draws,  
With smiles of love he waves his hand;  
And cries, "'Tis mercy!" while he lays  
On Cowper's brow the wand.  
With nerves unstrung, and aspect pale,  
The son of sorrow lies;  
And sad, and wildering visions fail  
Before his vacant eyes.

11. 1.

"Seraph!"—from God's eternal throne;  
Hark, the dread Behest again!  
"The gold is tried: bid cease my servant's pain:  
"Go, make the Heaven he sang, his own."

— "Secure thy Truth, untired thy Love,

"Parent of Good!"—angelic hymns reply;—

"To saints that live in bliss above;  
"To saints below, that die."

11. 2.

On sorrow's couch reclin'd,  
Behold the Bard! Mark ye the beamless glance,  
Wide--wandering slow in dizzy trance,  
The sigh that speaks the wounded mind?  
Weak his hand; yet still it strays,  
Sweet lyre! athwart thy hallow'd frame:  
Faint his voice; yet still would raise,  
In broken tones, his Saviour's name.  
Seraph! O haste the glad command—  
"In bliss," he cries, "repose."  
The Christian sinks; behold an Angel hand,  
The stiffening eyelid close!

11. 3.

"Servant of God,"—through heaven the sounds are spread:  
"Servant of God! well done:  
"Thy warfare's past, thy toil is o'er:  
"Visions of woe no longer dread:  
"Moon and star thou need'st no more,  
Nor yonder perishable sun:  
"The night of earthly noons is fled,  
"The eternal day's begun.  
"Thy Master calls;" "Awake; Awake,"  
Proclaims th' Incarnate Word;  
"Servant of God! well done; partake  
"The glories of thy Lord."





MR. JOS. BROOKHOUSE.

THE  
METHODIST MAGAZINE

FOR JUNE 1808.

BIOGRAPHY.

MEMOIRS of Mr. MELCHOIR SEYMOUR TEULON.

TO THE EDITOR.

Sir,

THE subject of the following memoir having been a member of the Methodist Society 47 years, it may be gratifying, to many of his friends, to see some account of him in your Miscellany, at the same time that it may suggest to your numerous readers, the importance and utility of a faithful discharge of the social and relative duties.

I am, Sir,  
very respectfully your's,  
M. E. B.

MELCHOIR SEYMOUR TEULON was born at Bromley in Kent, March 8, 1734, of strictly moral parents, who rigidly attended to the performance of every outward duty, while they were ignorant of the inward power of godliness. He was naturally of a thoughtful, serious turn of mind, and was favoured with the advantages of a religious education; the influence of which was increased, by the particular attention of a worthy uncle and aunt, with whom he spent a considerable part of his childhood: their own children dying in infancy, they entertained a paternal affection for him; and formed his mind to a conscientious scrupulosity in the round of moral duties, and stored it with virtuous principles.

At a proper age he was sent to school at Nottingham; to a Mr. Gill, who kept a respectable academy in that town. He was a single man, whose mother kept his house. Observing the

steady, docile disposition, of their young pupil, they treated him with great care and tenderness. Here he became acquainted with some boys, whose father, a Mr. Seward, was town Clerk of Nottingham, with whose family he contracted an intimacy, which continued many years. He visited the parents of his new associates, who were pious dissenters; and saw the effects of true religion in their conduct, and ever after spoke of them with gratitude and respect: he expressed a desire to attend their meetings, which alarmed his kind mistress; who, being a strict adherent to the Established Church, feared lest his new companions should induce him to turn *Presbyterian*, and he was forbid visiting them, until he had promised her, never to go again with them to the meeting. Her kind attention to him had excited a filial regard, and many years after, he had the pleasure of hearing that this good lady died in the faith of the Gospel; and likewise that her son, his master, became a new creature, and died in peace.

At the age of fourteen, he was sent to London, and put apprentice to his uncle, Mr. Wagner of Pall-Mall, Hatter to King George the Second. Here he entered upon a new scene of life, being introduced into a gay family of young people, who spent their evenings in all the fashionable amusements of the times, in which, (when business allowed) he was induced to take his part, and became particularly fond of Music and Dancing, and frequently attended theatrical performances. He, however, never gave into the vicious courses, to which such pursuits too often lead. The family were constant attendants at St. James's Church, and at the monthly Sacrament, and required all their young people to attend with them. About the year 1752—3 the Rev. Dr. Secker, then Rector of St. James's, began a Sunday evening lecture; taking occasion to improve the event of several shocks of an Earthquake, which happened about that time, and gave great alarm to many, and produced a temporary reform in his uncle's family. Plays and cards were, for a while, suspended, and family prayer begun, which continued till the pious Doctor was promoted to the Archbishopric of Canterbury; when, with his faithful warnings, all fears of the Earthquake vanished; and with them, the practice of this round of duties, and they gradually resumed their usual pleasures.

Tho' Mr. T. became fond of these amusements, yet they never engrossed any of the time appointed for business, nor did he forget the improvement of his mind. He had acquired a love of reading, and having but little leisure for it, he made it a rule to read at breakfast and tea, by which he contracted a habit he never after relinquished, (except when in company) till within a few days of his death. When in health he always read

aloud to his family, at those meals, by which mode of redeeming time, he went through much reading, without infringing upon other engagements. By constantly going to Church and Sacrament, and avoiding those excesses in which young men of his age often indulge themselves; attending strictly to the duties of his profession, and fulfilling conscientiously all his engagements; allowing himself now and then, by way of recreation only, the amusement of a dance, a concert, or a play, Mr. T. begun to think himself a very good Christian; and was quite satisfied and easy in his mind; till an incident occurred which at once overturned all his *dependance for salvation on his moral system of life.*

When the time of his apprenticeship was ended, he entered into business in partnership with Mr. Lindner, a native of Germany, who had been his fellow apprentice, for whom he had contracted a particular friendship; and who was likewise a relation of Mr. Wagner's family. They were united in all their pursuits, and such was their attachment, that this connexion lasted upwards of forty years. During this period they brought up each a family, the one of eight, and the other of ten children, who still survive them. This is such an instance of friendship and constancy as is seldom met with in these days, and evinces an amiable trait in the character of both parties.

It was customary for these young men occasionally to engage a party of their select friends to a dance; a recreation they were both partial to: these occasional meetings were enlivened by the company of an amiable and intelligent young lady, of the name of Deshon, who was a first cousin of Mr. Teulon; whose sprightly talents for wit and pleasantry, with goodness of temper, and suavity of manners, endeared her to her friends, and made her much admired by all who knew her. Mr. T. calling upon her one day to invite her to an annual dance at Christmas, she replied, "Indeed, cousin, I cannot come." Upon his asking her, to give her reason, she answered, "I find in the Scriptures, I am required to do every thing to the glory of God, and I do not think I can dance to his glory." Her refusal was a great disappointment to him, but finding he could not prevail upon her to consent, he gave the matter up.

I shall here make a little digression, as it may not be unacceptable to the reader, to receive some further information concerning this young person. While at school, she had contracted a friendship with a young lady (who was afterwards married, to Josiah Dornford Esq. senior.) She continued to visit at their house, and went with Mr. and Mrs. D. to hear the late Rev. Mr. Romaine. Under his ministry she was convinced of the necessity of a change of heart, which she did not seek in vain, and shortly after, became more zealous in the cause of religion than she had

ever been for the world. For, having tasted of the soul-satisfying stream, she was anxiously concerned, that others should partake with her, of its refreshment. And now all her spare time, and her talents, were devoted to this blessed work; and she was happily successful in alluring most of her gay companions to to hear the word in the different places in which the gospel was preached; particularly by those highly honoured messengers of God, the late Rev. John and Charles Wesley, Whitefield, and Romaine. Nor did she rest, till the desire of her enlarged heart was accomplished; and she had the satisfaction of frequently meeting, with many of those young persons, for serious conversation, prayer, and praise to him, "who had translated them from the power of darkness into the kingdom of his dear Son."

Some time after, her family connexions brought her acquainted with Admiral Greig, who was then greatly caressed by the Empress Catharine of Russia. He had witnessed her many accomplishments and engaging manners,

———"Fitted to shine in courts  
 " With unaffected grace, or walk the plain,  
 " With innocence and meditation join'd  
 " In soft assemblage;"——

and was so highly prepossessed in her favour, as to make proposals of marriage to her, and the time was fixed, when the Admiral was to return from Petersburg, to celebrate their nuptials, and take her with him to the court of Catharine, when it pleased the Almighty,—"whose way is in the deep, and whose footsteps are not known," to call her to the courts above. She was taken suddenly ill of a malignant fever, which took her off in the 26th year of her age, and the third day of her illness. She died in the full triumph of faith, justifying the dealings of providence towards her, and exulting in the love of Christ in the highest strains a human being seemed capable of.

Probably, as courts are not a soil favourable to piety and the self denying religion of Jesus, her heavenly Father foresaw, that instead of recommending religion to the great, (as some of her serious friends fondly hoped) her steadfastness would be shaken, and, in rich mercy, took her to himself.

But to return: Mr. Teulon's amiable cousin had invited him to go with her to hear Mr. Romaine soon after the dance before noticed; to which he answered, "He would not refuse to hear a sermon with *her*, tho' she had refused to dance with *him*." After hearing for himself, he was led to search the Scriptures whether these things were so; and was soon convinced he wanted something more to make him happy, than he then possessed. His mind now became hungry for more substantial food; and one Sabbath-

Sabbath-day, during the Prayers at Black-friars Church, he was unusually struck with those words, "To-day, if ye will hear his voice, harden not your hearts." And so much was his mind impressed, that he never rested satisfied, till he knew that God, for Christ's sake had forgiven him all his sins. Miss D. now introduced him to Mr. and Mrs. Dornford, whose acquaintance he found very edifying, as they were, at that time, very zealous in the ways of God; they never parted without prayer, and at their house he often met with other devoted pious characters, most of whom, if not all, have long since joined the innumerable company of *the just made perfect*. Mr. Dornford introduced him to the Methodists, and he shortly after joined the Society, and with them he remained till death; firmly resolving, *this people shall be my people, and their God my God.*

He could now no longer find pleasure in those amusements he before deemed innocent; and therefore entered upon a different plan of conduct. This gave great offence to his nearest relations and worldly friends. At first they used many arguments to induce him to forsake this way, which was then every where spoken against; and when they found arguments ineffectual, had recourse to threats. But he had not decided without counting the cost; and therefore was not shaken, but chose, with Moses, "rather to suffer affliction with the people of God, than enjoy the pleasures of sin for a season." To this determination he made great worldly sacrifices, having many friends at that period, who were far his superiors in life, and who had hitherto noticed and caressed him. And there is reason to believe their influence would not have been wanting, had his prospects been merely of a worldly nature. The uncle and aunt before mentioned, with whom he spent most of his infant years, and who were very dear to him, were much incensed against him, as also his mother, but he repelled all their attacks, by observing, that religion was a matter between his God and his conscience, and that if called to surrender all that was dear to him, he was ready to do it. At length, finding him inflexible, most of his former friends forsook him, except his uncle, who continued many years after a persecuting friend.

About the year 1761, he entered into the marriage state, with a Miss Meham of Norton Falgate; whose father was one of the first members of Mr. Wesley's society in London, and, for many years, a liberal supporter of the cause of God. Her mother was likewise a truly devoted and exemplary Christian. Mr. Teulon's uncle still continued to visit him, and after he had retired into the country, generally lodged at his house, when he was occasionally in London; and would mostly keep him up till a late hour, disputing upon the subject of religion. For a few years  
before



before his death, however, his prejudices seemed to be much removed, and his mind softened. In his last illness he resided many weeks with Mr. T. for the advice of Physicians, and his eldest daughter, then about nine years of age, when sleeping in an adjoining room, recollects hearing him, in the middle of the night, desiring the nurse who watched with him, to call his nephew, who, when he came to him, asked, "My dear sir, what can I do for you?" He replied with great earnestness, "Oh! pray for me; I am a poor sinner: I am fully satisfied you have been right, persevere, and God will bless you and yours; bring up your children in the good way, and let me still have an interest in your prayers," &c. A similar testimony was borne by many of his opposers, when they were near the close of life.

From the time he became a member of the society, he firmly adhered to the doctrines and discipline of the Methodists; and, as far as was consistent with the claims of a numerous family, cheerfully and generously contributed towards their support. He was diligent and constant in the use of the means of grace, both public and private; and, though he was of a delicate constitution, yet the severest weather, even in the depth of winter, seldom, if ever, for forty years, deterred him from attending three mornings in the week the five o'clock preaching, tho' he lived near a mile and a half from the Chapel.

For four years he was House or Society-steward, which office Mr Wesley wished him to continue to fill, but he could not prevail. Mr. Teulon recommended that every member of the society who was qualified, should fill it in rotation, by which means they would equally bear the burthen, and have an opportunity of seeing how the money they subscribed was disposed of. During this period, he sat up two evenings in a week, after the family were retired to rest, to arrange his accounts, in order that this engagement might not infringe upon other duties. He nevertheless was at the early preaching next morning as usual.

At the death of the late Mr. Charles Greenwood, Mr. Wesley appointed Mr. T. to succeed him as Class-leader, which he would have declined, having a very humble opinion of his own gifts and graces, but under the idea of its being only a temporary supply, until some other was appointed, he complied, and continued to fill that office for twenty-four years, never omitting it, unless indisposition prevented, in which case, he always provided a supply, that no one might be disappointed, as he considered class-meeting one of the most useful means of grace, when punctually attended.

But, tho' he was so firmly attached to the people and cause he had first espoused; yet he was not so bigotted to a party, as to think *they* had the *whole* of truth, and they only. He could al-

low,

low and appreciate whatever was excellent in every other body of serious Christians, and when he occasionally attended their ministry, rejoiced to find the essential doctrines of the gospel promulgated by them, feelingly saying with the Apostle, "Grace be with all those, who love the Lord Jesus Christ in sincerity."

He felt the power of religion, as a divine and soul-exalting principle, influencing all his motives and actions; and though he could approach God as his reconciled Father and Friend, yet he ever manifested the deepest humility and self-abasement before him. And such was his sense of the divine purity, that, with holy Job, he cried out, "Now mine eye seeth thee, wherefore I abhor myself and repent in dust and ashes."

It has been expressed by some as a matter of surprise that Mr. Teulon, with his habits of industry, application, and economy, did not acquire a large fortune; while many of his cotemporaries in the city, amassed their hundreds of thousands. To those who knew him intimately, the reason was obvious. Riches were not the chief object of his pursuit. Had they been so, no Citizen, in the early part of his life, had fairer prospects; but after he had devoted himself to a religious life, he chiefly pursued "durable riches and righteousness." "His treasure was in heaven, where neither moth nor rust doth corrupt." Add to this that he was so rigidly conscientious in his dealings, that he could not comply with the many low arts which are practised to gain business. He examined his motives by the written word, and weighed them in the balance of the sanctuary, and whatever would not bear that test, he sacrificed to conscience. Of justice and integrity, he has left a bright example. He did truly "render to Cæsar, the things which are Cæsar's, and to God the things which are God's." A striking instance of this was exhibited, when the Stamp-duty was laid upon hats. This was too generally evaded by the retail traders, thro' taking out the tickets and returning the money, which he considered as a fraud upon Government, and therefore would not practise. But so obnoxious was the tax to the public in general, that where shopkeepers would not act thus, they lost their customers. This was literally his case; for he thus lost the better half of his retail trade. Again; the decided part he took, as a religious character, in early life, separated him from many of his worldly connexions, who might have been useful to him in the way of business. And, being of a domestic turn, he spent much of that time, which others devote to company and commercial acquaintance, in the bosom of his family.

He was a man of some literary taste, tho' the occupations of a busy, active life, did not admit of his having much leisure for cultivating

cultivating that science which he did not consider as essential to his present, or future happiness. Nevertheless, by gleaning up every portion of time, he had read most of the valuable authors who had written in English. Nor was he insensible to the pleasures resulting from an acquaintance with the fine arts. Altho' he was not a proficient in Poetry, Painting, or Music, yet he felt and admired their beauties: and, as opportunity offered, practised the last mentioned as a recreation. But he never suffered any thing of this kind, to occupy the hours devoted to business or religious duties. His love of order, "heaven's first law," marked his character in an eminent degree. In the disposal of his time, in the arrangement of his business, and in all his domestic affairs, order, regularity, and neatness, were alike apparent. This habit was favourable to dispatch, and by this mean it was surprising how much business he got through, not only of his own, but in managing and settling the concerns of the different relations of his family and connexions, and at the same time not neglecting the means of grace, public or private. He was punctual in attending to family prayer, and reading the Scriptures morning and evening, as well as all private duties which were stately performed. When engaged with his book at tea, he used to lay his watch upon the table, that he might not exceed the time given for that amusement.

(To be concluded in our next.)



## DIVINITY.

### SERMON II ON ISAIAH LX. 1.

(Continued from page 110.)

**C**HRI<sup>ST</sup> is likewise here stiled, "The glory of the Lord." In 2 Sam. iv. chap. the Ark of God is called *the Glory*; but it enjoyed that name as a type of Christ, in whom that now which the Ark contained was fulfilled. The Tabernacle is called "the dwelling of God's glory, Psal. xxvi. 8, likewise typifying him in the tabernacle, in whose human nature that glory dwells far more excellently. John i. 14, *Εσκήνωσεν ἐν ἡμῶν*, "he dwelt in a tabernacle among us, and we saw his glory, as the glory of the only-begotten Son of God, full of grace and truth." The author of the epistle to the Hebrews calls him *ἀπαυγασμα*, "the brightness of his Father's glory, and the character of his person," Heb. i. 3. And under these expressions lies that remarkable mystery of the Son's eternal relation to the Father, which is rather humbly to be adored than boldly to be explained. It is true, he

is called *the Wisdom of the Father*, but this wisdom is too wonderful for us. He is called *the Word*, but what this word means, I think, we shall not well know till we see him face to face, and contemplate him in the light of glory. Mean while we may see him to be the Glory of the Lord in a safer way, and in a sufficient measure to guide us on to that clear vision reserved above for us. *We saw his glory*, says that sublime Evangelist. But how could this excellent glory be seen by sinful men, and not astonish and strike dead the beholders? "He was made flesh, and dwelt among us, (says he,) and so we saw his glory." That majesty that we could never have looked upon, he veiled with human flesh, that we might not die, yea live by seeing him. There he stood behind the wall, and shewed himself through the trellis. "In him dwelt the fulness of the Godhead," Col. ii. 9, but it was *σαρκωτος*, *bodily*: For who could have endured the splendour of the Godhead's fulness, if that cloud of his body had not been drawn betwixt? And through it did shine that *grace* and *truth*, that *wisdom* and *power* in the work of our redemption, whereby he was clearly manifested to be the glory of the Lord. Surely we need not now ask the Church, or a believing soul, "What is her beloved more than another?" Or if we do, well may she answer, "He is the chiefest among ten thousand, and altogether lovely;" for he is "the light of the world, and the glory of the Lord." Let not the numerous titles of earthly potentates be once admitted into comparison with these. If we believe David, (Psal. lxxii. 9,) the stateliest things and persons in the world being balanced with vanity itself, are found lighter than it: and shall we offer to weigh them with Christ? If we knew him rightly, we would not sell the least glance or beam of this light of his countenance for the highest favour of mortal men, tho' it were constant and unchangeable, which it is not. It is ignorance of Christ that maintains the credit of those vanities we admire. The Christian that is truly acquainted with him, enamoured with the brightness of his beauty, can generously trample upon the smilings of the world with the one foot, and her frownings with the other. If he be rich or honourable, or both, yet he glories not in that, but Christ, who is *the glory of the Lord*, is even then his chiefest glory; and the light of Christ obscures that worldly splendour in his estimation. And as the enjoyment of Christ overtops all his other joys, so it overcomes his griefs. As that great light drowns the light of prosperity, it shines bright in the darkness of affliction: no dungeon so close that can keep out the rays of Christ's love from his beloved prisoners. The world can no more take away this light, than it can give it. "Unto the Just ariseth light in darkness," saith the Psalmist: and, "when I

fit in darkness, the Lord shall be a light unto me," says the Church in the viith of Micah, 8th verse. And as this light is a comfort, so is it likewise a *defence*, that suffers no more distress to come near the godly than is profitable for them. Therefore we find very frequently in Scripture, where this light and glory are mentioned, protection and safety jointly spoken of: "The Lord is my light, and withall my salvation, whom shall I fear," says David, Psal. xxvii. 1. "The Lord is a sun, and he is a shield too," Psal. lxxxiv. 21, and truly I think him shot-proof that hath the sun for his buckler and for glory; "Upon all the glory shall be a defence," says our prophet in his ivth chap. 5th ver. and the Prophet Zechariah where he calls the Lord the Church's "glory in the midst of her," he calls him likewise "a wall of fire round about her," Zech. ii. 5. The only way then to be safe, is to keep this light and this glory entire. To part with any part of this glory, is to make a breach in that wall of fire; and if that be the way to safety, let all men judge. No, keep it whole, and then they must come through the fire, that will assault you. Nor is this light only defensive to the Church that embraceth it, but likewise destructive of all adverse powers. See a clear testimony for this, in Isa. x. 17, 18, "And the light of Israel shall be for a fire, and his holy one for a flame, (speaking there of the Assyrians) and it shall burn and devour his thorns and his briers in one day, and shall consume the glory of his forest, and of his fruitful field, both soul and body, and they shall be as when a standard-bearer fainteth," &c. Let the Church of God observe this *Light* and *Glory* of the Lord; and she shall undoubtedly be preserved by it.

But to close in a word: First to those that know this light, and then, to those that are yet strangers to it.

You who know Christ, glory in him perpetually. Well may he be *your* glory, when he is the glory of the *Lord*. There are some that pretend love to Christ, and yet a taunting word of some profane miscreant will almost make them ashamed of him; how should they die for Christ that are so tender as not to endure a scoff for him? Where is that spirit of Moses, that accounted the very reproach of Christ greater riches than the treasures of Egypt? O learn to glory in Christ, think highly of him, and speak so too. Methinks it is the best discourse in the world for christians, to be speaking one to another honourably of Jesus Christ; and, of all men, the Preachers of his gospel should be most frequent in this subject. This should be their great theme, to extol and commend the Lord Jesus, that they may inflame many hearts with his love; and best can they do this, who are most strongly taken with this love themselves. Such will most gladly abate themselves, that Christ may be magnified; and  
 whatever

whatever be their excellencies, they still account Christ their glory: and they are richly repaid, for he accounts them his glory. This would seem a strange word, if it were not the Apostle's, "They are the messengers of the Churches, and the glory of Christ," 2 Cor. viii. 23. Delight who will, either in sloth and ignorance on the one hand, or in vain speculations and strains of frothy wit on the other; surely those preachers shall only be approved in the great day, who have constantly endeavoured in their measure to speak the best and fittest they could for their Master's advantage. And happy those Christians, who in all estates make Christ their glory, and in all actions have their eye fixed upon his glory, who is their light and the glory of the Lord!

Now to those that are strangers to him, (would to God none that are to be spoken to were such!) to them, I say, notice must be given both of the excellency and necessity of Christ. Tho' it were possible to grope the way to happiness in the dark, yet none will deny that to be conducted thither by a constant light, is both more safe and more delightful. But were there any possibility to attain that end without this light, the neglect of it would not be altogether so strange. The wonder of all is this, that Christ alone being both that life and the way to it, and the truth or light that guides in that way, yet Christians (so called) should esteem and look after him as little, as if he were wholly needless. What meanest thou, O befotted sinner? Is it so light a thing to die *in* thy sins, and eternally *for* them, that thou wilt not so much as open and admit the light of salvation? What wilt thou pretend in that terrible day? Tho' all other kind of people should offer some excuse, thou, who hast heard the gospel, wilt be speechless. For not only will the rigour of justice condemn thee, but mercy itself will plead against thee; for thou hast despised it. That light did come, and was not embraced, will be thy chief condemnation. How many thousands, that make no doubt of heaven, yet will then fall short of it? It is not a superficial profession that will then pass current. It is not some public sighs and groans from an unsanctified heart, which either come from custom, or some present touch of the word; nor yet some sudden risings of inward affection towards Christ, upon the report of his worth, that will then serve the turn. The intellectual knowledge of Christ, the distinct understanding, yea the orthodox preaching of his gospel, the maintaining of his public cause, and suffering for it, will not then be found sufficient. Only that *peculiar apprehension of Christ*, those *constant flames of spiritual love*, that *even course of holy walking* in his light, shall be the characters whereby Christ will own his children, and admit them into the inheritance of perfect light. One of the speakers

in the book of Job, discoursing of the prosperity of the ungodly, calls it but *his candle*, and tells how long it can last: "His candle (says he) shall be put out with him;" and that is the longest term of it: If it last his lifetime it shall convey him no further, he goes into eternity in the dark; and therefore, as St. John says, he knows not whither he goeth. *Quo nunc abibis?*\* said that Emperor to his soul. Is it not a sad thing; when the soul that knows no other but worldly light, must take leave of it, and enter into eternal darkness, there to be incessantly tormented with present anguish, and the frightful expectation of the last judgment, when it must take again that body which was the accomplice of its wickedness, to be partaker of its punishment; when it shall have a double misery to behold crowns of immortality distributed to the godly, after the short combats of this life, and itself be thrust out among the devils? Then shall all men be some way sensible, what is the worth of this now contemned light, the Lord Jesus Christ. The greatest number too late, for they shall be banished from it for ever. But the righteous shall then most perfectly know, and for ever enjoy this light and glory of the Lord. To whom, with the Father of lights and Spirit of grace, be an eternity of praise and honour!

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The TRUTH of GOD DEFENDED,

To the EDITOR.

Dear Sir,

**T**HE judicious and temperate review of Le Mesurier, Nott, and Pearson,† in your most valuable Magazine, is not only a detection and refutation of error; but an able and seasonable vindication of truth. The precision and accuracy of the statements leave no traces of doubt on the minds of your unprejudiced readers, as to the preponderancy of the argument. Conviction attends the truth, whilst error is baffled and discomfited. Truth is seated on a rock secure and impregnable; with a mild, but firm and determined voice she invites the investigation of every rational creature. Error climbs a pinnacle tottering and baseless: and though her voice is bold, it is impious too, and often falters with doubtful suppositions. She dreads the prying eye—the close research—the frank appeal. With jealous care she throws a veil upon her hateful face, knowing that a concealment of herself can alone avert deserved contempt.

Whatever

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\* Where now wilt thou go? Julian.

† See also the Eclectic Review (a work of high merit and growing celebrity) Sep. 1807, page 525.

Whatever erroneous representations Le Mesurier, Nott, and Pearson may have given, their mistakes seem to have originated in the absurd opinion that the National Church is, *exclusively* of all others, the Church of Christ. For did they believe otherwise, surely they would not be found to fight against God.

It may therefore be of some importance to give an explicit and comprehensive view of the True Church of Christ; and that I may not be suspected of Sectarian partiality, I have chosen a short dissertation on the subject from a treatise, entitled, "An Abstract of the Whole Christian Religion," by John Anastasius Freylinghaufen, translated from the German by the express command of the *first* female Personage in the Kingdom, for the benefit of her Royal Offspring.

Let then the Le Mesuriers, Notts, and Pearsons of the present day, blush at their insignificant objections, unreasonable prejudices, and ill-grounded suspicions. They are furnished with an example, (worthy of Royalty) in Royalty itself, of a great and generous amplitude of sentiment, and an amiable charity which embraces all real believers, as constituting that only True Church recognized as *such* by the Word of God.

I am,

Dear Sir,

Respectfully yours

PHILEMON.

Dec. 19, 1807.

### Of the CHRISTIAN CHURCH.

SECT. I. What is to be considered, relative to the state of grace?

We are to consider who are collectively called the Christian Church.

Observ. The Christian Church is either visible, or invisible.

1. The invisible Church (of which we here treat) consists of all those who are united with Christ, on the whole surface of the earth. It is called *invisible*, because we cannot discern in men whether they have the true faith in Christ; and because the members thereof are no where united in a society, (exclusively of all who have not that faith) but are dispersed all over the earth. The omniscient God, however, knows them all. It is also called the Church Militant, because the faithful have on earth still to combat with their spiritual enemies, with their own carnal inclinations, with Satan, and with wicked men, in opposition to the Church Triumphant, which is the assemblage of the faithful in heaven and in eternity.

2. The *visible* Church is the aggregate of all those who profess one doctrine, and adhere to the same worship, and among whom  
the



the word of God is preached with purity and simplicity, and the holy sacraments are administered according to the tenor of their institution. That is the true visible Church which, in doctrine and morals, agrees most with the word of God. It may sometimes come into great decay, and be almost totally abolished, but the invisible Church can never suffer any considerable diminution.

**Sect. 2.** Who are they that compose the Christian Church?

All they who, being renewed from the power of Satan and of sin by the divine vocation, are by true faith and repentance, brought to a communion with Christ, and the sanctification of his Holy Spirit. Col. i. 12, 14. 1 Cor. vi. 11. 1 Pet. ii. 9.

**Sect. 3.** But how is it with regard to unbelievers, who nevertheless profess themselves members of the Christian Church?

Those who are not truly converted unto God and Christ by faith, although they profess themselves to belong to the Christian Church, hear the word of God, and outwardly partake of the holy sacraments, are not, however, true and living members thereof, Rom. ii. 28, 29. viii. 9. Heb. iv. 2. Rom. ix. 6, 7, 8. 1 Cor. x. 1, 6.

**Sect. 4.** What are the distinguishing characters of the Christian Church?

The preaching of the genuine word of God, and the due administration of the holy sacraments. This, however, doth not imply that all those who hear the word of God, and partake of the sacraments, are therefore to be considered as true members of the Church of Christ; but that wherever the word of God is taught with purity, and the sacraments are duly administered according to Christ's institution, there actually exists a Christian Church, which, according to God's promises, contains and produces true children of God, Isa. lv. 10, 11. Matt. xxviii. 20.

**Sect. 5.** What are the characters by which a true member of Christ's Church may be distinguished?

1, A forsaking all iniquity; 2 Tim. ii. 19. 2, An implicit obedience to God's commandments; John viii. 31, 47. 3, More especially, a self-denial, and renouncing the world; Luke ix. 23, xiv. 26, 27, 33. 4, An imitation of Christ; John x. 27. 5, Brotherly love; John xiii. 34, 35, and, 6, The cross or hatred of the world; John xv. 18, 19, 1 John iii. 1, Matt. v. 11.

**Observ. 1,** Self-denial and renouncing the world is that disposition of a Christian by which he is ready and willing to part with what is dearest to him upon earth, even with his life, if it could any ways obstruct his progress in grace and his union with God: 2, Imitation of Christ is a zealous endeavour, with the divine assistance, to imitate Christ in his life and perfections, and to become similar to him: 3, Brotherly love is the pleasure we

take in the prosperity of others, together with an earnest desire to promote it to the best of our power.

Sect. 6. Are the members of the Church in any communion among themselves?

Because the Church is the body of Christ, its members are of course in a spiritual communion with Christ, and among themselves, 1 John i. 3.

Observ. Christ and his Church are, in Scripture, represented as one whole, a human body, a full stature of man, of which Christ is the head, and his followers the members: whence is derived the double communion of Saints which we acknowledge in the Creed.

1, *In the communion of Saints with Christ.* As all the members (of the human body) are governed by the head, which is the seat of the soul, so are the faithful entirely subservient to the will of their glorious Head and Ruler.

As all the members are intimately combined with the head, so are all the faithful in the closest connexion with their chief.

As the head is the principal part of the body, so is our exalted Redeemer, the sovereign Lord, over all the faithful, and has an infinite pre-eminence over them.

As from the head all the vital spirits are distributed through the nerves, over the whole body, by which its members receive nourishment, sensation, motion, &c. so do the faithful receive from Christ all their vigour, all that belongs to a godly and spiritual life; and without him all their efforts are vain.

2, *In the communion of Saints among themselves.* As all members of a body co-operate together, so do the faithful join, in mutual assistance, and endeavours, to forward each other in their virtuous pursuits. If one of them be molested, they are all of them equally grieved: and if any honour be shown to one of them, they all equally rejoice at it.

Sect. 7. Wherein consists their communion with Christ?

The communion of the faithful with Christ consists in their being united with him by faith, and receiving from him, as their head, the unction of the Holy Spirit, and his manifold benefits and mercies, 1 John ii. 20, Eph. i. 23, iv. 8.

Sect. 8. Wherein consists their communion among themselves?

In that being members of one body, they are so closely connected together in Christ by the bond of brotherly love, that they share with each other, and in common, every spiritual or heavenly blessing, as well as all their joys and adversities, Eph. iv. 4, 5, 6, 1 Cor. xii. 26; and that they heartily pray with and for one another, Matt. xviii. 20, Eph. vi. 18.

Sect. 9. What is the duty of a true member of the Church?

1, That

1, That he firmly and constantly adhere to Christ, as to the head of the Church, in the true bond of faith, Eph. iv. 15, Col. ii. 19; 2, That he carefully persevere in the unity of spirit with all its other members, Eph. iv. 3, Phil. ii. 2; and, 3, That he strive to serve them with all his spiritual and bodily endowments; Eph. iv. 16, 1 Pet. iv. 10.

Sect. 10, What comfort do the faithful derive from this communion?

1, That the Almighty loves them preferably to all other men, and acknowledges them as his people and property, 2 Tim. ii. 19, Tit. ii. 14, 1 Pet. ii. 9, Eph. v. 26, 30: 2. That he will finally judge and punish all their enemies who persecute and torment them on earth; 2 Thes. i. 7, 8: And, 3, That he will exalt them to great glory and honour; and, lastly, bring them to a perfect union with himself, and with the triumphant Church, Col. iii. 4, Heb. xii. 22, 23.

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### REVIEW of Mr. WALKER'S ADDRESS, &c.

(Concluded from Page 216.)

MR. WALKER anticipates that it will be said, he is an advocate for sin, and he endeavours to answer the charge by saying, "I believe and declare as explicitly as any *Methodist* that without *holiness* no man shall see the Lord."—But let not the reader be deceived. Mr. Walker holds "scriptural and important phrases," as he says of the Methodists, but he does not always mean by them what the Scripture means. By *holiness*, from the analogy of the passage of Scripture which he quotes, we must understand *personal* holiness or sanctification, without which no man shall see the Lord. Mr. Walker says that Christ is made unto believers, wisdom, and righteousness, and sanctification, and redemption; and he says that believers are "all alike *sanctified* in him," and no one of them more or less so than another.—Nothing is more common than for artful men to mix truth with error, in order to make error the more palatable. St. Ignatius said that in his time some persons mixed the doctrine of Jesus Christ with their own poison. We will stop a little for the purpose of unmasking still further, Mr. Walker's sentiments on the doctrine of holiness.

Are we to believe that because Christ is made *wisdom* to us, we are not ourselves to be made wise unto salvation; or that because by his *righteousness* we are justified, that we are not to be personally righteous in all our ways; or that because his *sanctification*, or his holy mind is to be infused into our souls, we are not to be personally

personally holy; or that because he is made *redemption* unto us, or is become our Redeemer, we are not to be delivered or redeemed from the bondage of sin? If our holiness be all in Christ, it is rather extraordinary that St. Paul should exhort us *to perfect holiness, in the fear of God.* Thanks be to God, that the Methodists triumph in Christ, as their "all in all;" but he purifies their hearts, (Acts xv.) by faith, and saves them from inward and outward sin; and they know it to be a great truth, that if we walk in the light, the blood of Jesus Christ cleanseth us from all sin.

"While I believe the Bible, says Mr. Walker, I must be certain that any man who says *he has no sin*, is a liar, and the truth is not in him." True;—but let this be explained. The Apostle John says, If we say that we have no sin, *we deceive ourselves, &c.* The plain meaning of which is, that if we say that we have no native depravity, and no actual sin, or no such sin as deserves God's wrath, *we deceive ourselves, and the truth is not in us.* In other words, If we say that we are originally and perfectly free from sin, we deceive ourselves; yet if we penitently, and believingly confess our sins, 'he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness;' whether it be native or contracted, internal or external. 'If we say that we have not sinned, we make him a liar, and the truth is not in us;' common sense dictating, that if we have not sinned, we speak an untruth, when we profess that Christ has forgiven our sins. *Vide Mr. Fletcher's Last Check to Antinomianism, page 128.*

Mr. Walker next asserts, that the Methodists will say of him, "You are a Calvinist, and a Calvinist is an Antinomian." Here again Mr. Walker is mistaken. We know something of what Mr. Walker once was, and our friends at Dublin know both what he once was, and what he now is. When he says that it is the great labour of the Methodist preachers, to instil into the minds of the Methodists, that a "Calvinist is an Antinomian, and every thing that is bad," we are obliged to rebuke him again, for speaking falsely. The Methodist Preachers know many excellent Calvinists, who are neither Antinomians nor Sandimanians, nor any thing that is bad. Mr. Walker says that he would never wish to descend from the high character of "a servant of the Lord Jesus Christ:" But when he descends to speak evil of his neighbours, falsely, he certainly descends from that character.

Mr. Walker asks the Methodists "What maketh you to differ from others?" We answer, the grace of God in Christ Jesus. He afterwards says, "It is but an evasion to say that others *might* repent and believe, to the saving of their souls, *if they would*; but they resist the offered grace of God. This is such trifling with

words, says he, that I might pass it by without observation, were it not a current argument among you, and employed for supporting many awful errors." Certainly this is an argument among the Methodists, which it is not in the power of Mr. Walker to refute. We will give Mr. Walker the advantage of having stated it in his own way, and will vindicate every part of it. "Others might repent and believe to the saving of their souls, if they would." Does Mr. Walker say they might not? God would have all men to repent, and come to the knowledge of the truth; and we believe that Mr. Walker will not assert that God has made a secret decree, contrary to his own declaration. If Mr. Walker do assert it, we should like to know how he has obtained the knowledge, that God's secret will is in opposition to his revealed will? Does Mr. Walker think that God does not offer them grace to repent and believe, *if they would*? And does he really think that when Christ said to the Jews, 'Ye will not come to me, that ye might have life;' that they might fairly have retorted, It is not our fault, we cannot come to thee; we are condemned for not doing that which we have no power to do? "But they resist the offered grace of God," say the Methodists. Yes, certainly, and nothing is more true.—Few men indeed of common sense will deny the fact. Some men always resist the Holy Ghost; others under the operations of the same Spirit, repent and believe, to the saving of their souls. These are plain, notorious facts, which all the quibbling of a thousand such men as Mr. Walker, can never overturn.

In reply to this *evasion*, as Mr. Walker calls it, that "others might repent and believe," he asks, "How comes it that you have been made willing?" Why, by the grace of God, which would make Mr. Walker willing also, if he did not resist it. After denying that it is left to sinners, whether they will accept "offers of blessings;" i. e. whether they will choose life, that they may live, our readers will be astonished to hear that Mr. Walker still asserts that "men are *voluntary* agents, both in the state of nature, and under grace." (Address, p. 48.) But it is not worth our while, to dwell longer, on such inconsistencies. The Methodists do not think them worth a moment's consideration. "I regret, brethren, that I have had occasion to touch upon such bewildering topics," Address, p. 50. That Mr. Walker is bewildered, is tolerably clear; and that he endeavours to bewilder his readers, is clear also. A few plain scripture truths, which we hope the Methodists will adhere to, will disperse Mr. Walker's "bewildering topics," like chaff before the wind. "The Lord is good to all, and his tender mercies are over all his works,"—Psalm cxlv. 9. "God will have all men to be saved,"—1 Tim. ii. 4. "The manifestation of the Spirit is given to every man, to profit withall,"

withall,"—1 Cor. xii. 7. "Christ died for all,"—2 Cor. v. 15. "I exhort therefore, that first of all, supplications, prayers, (&c.) be made for all men,"—1 Tim. ii. 1. With these texts of scripture, and such as these, the poorest Methodists in the United Kingdom may easily put to silence the ignorance of foolish, bewildered men, who think themselves wise above what is written. Mr. Walker, because he can give no better reply, will say that the Methodists have just learned "enough of false metaphysics, to be corrupted from the simplicity of the Gospel." But the Methodists will still continue to think that plain scripture truth needs not Mr. Walker's false metaphysics, to make it plainer.

After Mr. Walker has given us a specimen of his doctrine of the *election*, and *final perseverance* of a few, keeping out of sight the twin doctrine of reprobation, and damnation of multitudes; he says, "The only question then between us, is, how it comes that those who are saved, do persevere unto the end; whether it be by their own sufficiency, or by God's grace."—Address, p. 52. Now Mr. Walker knows very well that this is *not* the question between us. He knows that the Methodists firmly believe, and constantly assert that he who perseveres in faith and holiness, does it by *God's grace*. The question between Mr. Walker and the Methodists is, whether a select number of persons shall infallibly be saved, and a far greater number shall unavoidably be damned.

Before we conclude, we will produce another instance of gross dishonesty in Mr. Walker's charges against the Methodists. "What mean you then, says Mr. Walker, by denying his *word*, which warrants his believing people to trust in him, that he will guide them by his counsel, and afterwards receive them to his glory." Address, p. 52. We reply again, that Mr. Walker knows very well that the Methodists no more deny God's *word*, which warrants his believing people to trust in him, that he will guide them, &c. than they deny their own existence. Such charges as these are downright fictions, in opposition to the most notorious truth.

Mr. Walker says (page 54.) "that as to the number of those who shall be saved, I know not any difference, between John Wesley and John Calvin;—if the former did not hold the unscriptural doctrine of *universal restoration*." What proof has Mr. Walker produced that Mr. Wesley held any such doctrine? We reply again, that Mr. Walker knows very well that Mr. Wesley did not hold the unscriptural doctrine of *universal restoration*; nor any doctrine like it. "I would observe in the last place, says Mr. Walker, that to charge God with cruelty for not extending the same grace and saving mercy to others, is in effect to deny his *mercy* altogether." The Methodists, Mr. Walker knows very well, we again say, do not charge God thus foolishly. They

do not charge God with cruelty in any of his proceedings. They know better. They do not charge God with not extending his grace and saving mercy to any person; because they know that as God would have all men to be saved, he has graciously placed the means of salvation within the reach of all men. It would in effect be "to deny his *mercy* altogether," nay it would be to charge God with cruelty indeed, to say that he would have all men to be saved; and then to say he only extends his saving mercy to one in a hundred. Mr. Walker supposes that his assertions will be received as axioms; and he is perpetually labouring to mislead his readers. We accordingly find in the paragraph which he gives us "in the last place," the following assertion, "That is not the gift of mercy which may not *justly* be withheld, and that cannot justly be withheld, which it would be cruelty to withhold."

We will here assist Mr. Walker to form his reasoning into a regular syllogism; and then he may tell us how he likes it. He says, "That cannot justly be withheld, which it would be cruelty to withhold." We add, but it would be cruelty to withhold salvation from ninety-nine persons in an hundred; therefore God cannot justly withhold it. We know that Mr. Walker will not approve of the conclusion, although he cannot deny it, unless he first deny his own proposition; and he is certainly at liberty to contradict himself as often as he pleases. God may in justice do, what in mercy he will not. He might in justice have swept off from the face the earth, thousands of wicked persons, without giving them space for repentance; but in mercy he would not. But does it hence follow, that God cannot *justly* punish sin in any of his creatures? We say that Mr. Walker knows that the opinions of the Methodists lead to no such conclusion.

Lest we should weary our readers, we have passed over various instances of false reasoning, in Mr. Walker's Address, which we could easily have exposed. Our wish has been, to meet Mr. Walker's malignant misrepresentations by plain facts, which are within the knowledge of every person who is acquainted with the Methodists. And when we assert that Mr. Walker has published charges against the Methodists, which he knows are not true, he knows that we speak the truth; and we leave him to reflect on his conduct, and to make reparation to those whom he has injured.

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THE WORD OF GOD ILLUSTRATED.

**P**SALM xlii. 7, the Psalmist, speaking of his troubles, uses the following figurative language: "Deep calleth unto deep, at the noise of thy water-spouts; all thy billows have gone over me." Natural philosophers often make mention of *Water-spouts*,

*spouts*, which are most surprising appearances; but *not many* of the Commentators speak of them, although our translators have used the term in this passage; and David seems to be directly describing them, and painting a storm at sea. Much less do they take notice of the frequency of them on the Jewish coast, and that consequently, it was natural for a Jewish poet to mention them in the description of a violent and dangerous storm.

That they are very frequent, however, on that coast, we learn from Dr. Shaw, who tells us, that *Water-spouts* are *more frequent*, near the Capes of *Latikea*, *Greego*, and *Carmel*, than any other part of the Mediterranean. These are all places on the Coast of Syria, and the last of them every body knows, it being a place in Judea, rendered famous by the prayer of the prophet Elijah. The Jews then could not be ignorant of what frequently happened on their coast, and David must have known of these dangers of the sea, if he had not actually seen some of them, as Dr. Shaw did. Strange then! since this is the case, that commentators should speak of these *Water-spouts* as only meaning vehement rains; or that any should imagine that he compares his afflictions to the pouring of water through the spouts of an house, as Bythner seems to do in his *Lyra*; others have remarked, that these spouts are often seen in the Mediterranean; but we learn from Dr. Shaw, that they are *more frequent* on the Syrian and Jewish coasts, than in any other part of this sea; and as the Doctor has not applied the observation to the explaining of any part of Scripture, it has been judged right to take notice of it here, as illustrative of the preceding passage in the Psalms.

*Extracted from Harmer.*

## The WORKS of GOD DISPLAYED.

### ON SILVER.

**SILVER** is one of the perfect metals, and the whitest and most brilliant among them all. Its ductility is not greatly inferior to that of gold, as a grain of silver leaf measures somewhat more than 51 square inches; and the silver wire, used for astronomical purposes, measures only the 750th part of an inch in diameter; which is no more than half the thickness of the hair of the human head. It is harder and more elastic than lead, tin, or gold; but less so than copper, platina, or iron. Like other metals, it grows hard by hammering, but is easily reduced to its former state by annealing. It is more destructible than gold, and is particularly acted upon by sulphureous vapours; hence its surface tarnishes in the air, and assumes a dark brown colour.

1st.



Silver is found in the earth, 1st. Native. Of this there are several varieties.—1. *Thin plated, or leaved.*—2. *Capillary silver*, of fine or coarse fibres, from Potosi, in America; and Kunsberg, in Norway.—3. A kind is also met with resembling coarse linen in the surface, which in Saxony is called *knit cobalt*.—4. Sometimes native silver is met with in a crystalline or regularly figured state, with shining surfaces. This is found at Kunsberg, but is very scarce. Most of the American silver is of the native kind.—5. A piece of native silver, in *coal*, is shown in the Mineralogical Academy, at Freyberg; and Lahman, quoted by Le Camus, speaks also of a similar silver ore found in a mine of pit-coal.—6. Native silver is likewise sometimes found in the form of spiders-webs, and for that reason called by the Spaniards *arana*.—7. It is met with in branches inserted into one another. Some of these show the mark of a leaf of fern, or of a tree; others are cubes or single octaedrons, whose angles are truncated, though these last are but rare.—8. It is often found dispersed through sand and ochre, as well as in grey limestone, in Lower Austria; and in a greenish clay, near Schemnitz, or mixed with ochre, clay, and calciform nickel. It is generally alloyed with copper, sometimes with gold, iron, or regulus of antimony; and sometimes it contains even five per cent. arsenic. That found near Kunsberg contains so much gold, that the colour of it is yellow.

2nd.—*Native silver, alloyed with other metals.* 1. With gold, as in Norway, where it contains so much as to appear of a yellow colour.—2. With copper.—3. With gold and copper.—4. Amalgamated with mercury, as in the mines of Salberg.—5. With iron. According to Bergman, this ore contains two per cent. of iron.—6. With lead. “Silver (says Mr. Magellan) is always contained in lead, though the quantity is generally insufficient to defray the expence of separating it. In the reign of Edward I. of England, however, near 1600 pounds weight of silver were obtained, in the course of three years, from a lead mine in Devonshire, which had been discovered about the year 900. The lead mines in Cardiganshire have, at different periods, afforded great quantities of silver; so that Sir Hugh Middleton is said to have cleared from them 3000*l.* in a month. The same mines, in the year 1745, yielded 80 ounces of silver out of every ton of lead. The lead in only one of the smelting houses at Holywell, in Flintshire, produced no less than 37521 ounces, or 3126½ pounds of silver, from the year 1754, to 1756, and from 1774, to 1776. There are some lead ores in England, which, though very poor in that metal, contain between 300 and 400 ounces of silver in a ton of lead; and it is commonly observed, that the poorest lead ores are the richest in silver; so that a large quantity of silver is probably thrown away in England, by not having the poorest sort of lead ores properly assayed.”

effayed." 7. Mr. Monnet found silver united with arsenic, among the ores which came from Guadalcanal, in Spain, and an ore of the same kind is furnished by the Samson mine, near Andreaberg, in the Hartz.—8. Bergman mentions silver in a state of union with antimony.—9. The white silver ore, found in the mines near Freyberg, has the metal united to the regulus of arsenic or iron, the three metallic ingredients being nearly in equal proportions.—10. A particular kind of stony silver ores, is mentioned by Wallerius, under the title of *lapis deæ*, which contain many varieties.

THE PROVIDENCE OF GOD ASSERTED.

A LETTER from the Rev. SAMUEL COATE, an Elder of the Methodist Episcopal Church in AMERICA, and now appointed at MONTREAL in CANADA, to Mr. BENSON.

ACCORDING to your request, I sit down to give you some account of an extraordinary reformation which has lately taken place among different tribes of Indians in North America. A gentleman in the country of Niagara, who spoke some of the tongues, and had an extensive acquaintance among the several nations, informed me that many of the tribes had wholly broken off from the use of spirituous liquors, and various other enormities which they had formerly practised.

Being anxious to know the beginning of so remarkable a change, I enquired into the cause, and he informed me that a person of the *Seneca* tribe, called by the name of *Bail's Brother*,\* had lain as though he had been dead for the space of eight or nine days, but afterwards revived, and told those of his tribe some very extraordinary things which had been manifested to him during that time:—that he had seen a place of complete happiness, to which the virtuous were exalted, and that he had beheld a place of torment, and the penalties inflicted upon several characters of sinners, such as drunkards, unclean, cruel, and unjust persons. In setting forth the torments of the miserable, he made use of such figures as were best calculated to excite in them ideas of horror. And his relation had so powerful an effect upon the minds of the nation to which he belonged, that they all forsook those practices to a man. An adjacent tribe, called *Onidos*, hearing of the circumstance, and seeing the admirable change that had taken place in their neighbours, were induced to depute men, and send to the *Old Prophet* (as some of them called him) to receive information concerning

\* This Bail had been a great chief among them: but the person called Bail's Brother had been quite an obscure character.

concerning the vision. They, after waiting upon him, went back and published what they had heard among their tribe, which had an effect similar to that which took place in the instance before mentioned. Then another nation, called *Tusquororas*, in like manner sent men to receive information from the *Old Prophet*, who returned and published it in their tribe with the same success. Afterwards a fourth was wholly reformed, by following a like method; neither did it stop here, for this information affected part of the *Anidauger* and *Mohawk* tribes in a similar manner.

He further informed me, that when they were assembled to hold their councils, and were seated in a circle, according to their custom; that some young men, who before this had been quite obscure persons, would stand up and speak in favour of the doctrines of *Bail's Brother*, to the astonishment of all present. By what I could learn, this man is not only held as a *Teacher*, but as a *Law-giver*, and is invested with the highest authority in their tribes; and that in cases of difficulty they make appeals to his decision.

This information was given me early in the Spring of 1806, and I requested the gentleman to take some pains to obtain a particular account of the work from the beginning, and to transmit such intelligence in a letter to me at New York by the month of June following; but I was disappointed in not receiving a letter according to my request; however, he wrote to me the last fall, and assured me that from the most recent accounts the same reformation still continued. Though it is said, that some of the penalties inflicted on the transgressors of their law, rather border upon savage cruelty, which, indeed, is not to be wondered at, when we consider the long habits of barbarity to which they have been accustomed.

Does not this appear like an opening of Divine Providence for the dissemination of the principles of the gospel among them? If the *Old Prophet* could be instructed in the principles of true religion, he might be a mean of greater good among the several tribes, than all the Missionaries that could be sent. If I should receive any further information concerning this work, worth communicating, I will do myself the honour of forwarding it to you by the first opportunity.

I am, dear Sir, your's affectionately,

Nov. 10, 1807.\*

SAMUEL COATE.

N. B. It is probable that I am not accurate in spelling the names of some of the tribes, and the name of one of the four tribes I cannot ascertain.

THE

\* Mr. Coate was in London when he addressed this Letter to Mr. B. having come from Canada to England in hopes of obtaining assistance, from the lovers of the gospel, towards the erection of a chapel at Montreal, for the Methodist Society and congregation in that town.

## The GRACE of GOD MANIFESTED,

In an Account of Mrs. DEANE of Whitkirk near Leeds.

To the EDITOR.

SIR,

AS you have the honour of editing and improving a most excellent publication, which is a bright mirror to reflect the riches of redeeming grace, eminently conspicuous in the conversion of sinners, and in the useful lives and triumphant deaths of true believers, it is thought proper to transmit to you the following memoirs of a pious woman, that, if you judge proper, you may give them a place in so edifying a Miscellany.

I am sorry that I cannot give a more perfect account when, or how Mrs. Deane began to seek mercy; or when she embraced Christ as the only Object of her hope, the Ground of her confidence, and the Joy of her soul. One reason is, her situation in life was such that, comparatively, few had access to her, and those who had, never directly entered into particulars upon this head. They clearly perceived that her whole soul was under the influence of the Holy Spirit, and that she was continually aspiring after more communion with and conformity to God, and therefore did not think of adverting to the season *when* she first made the service of Christ her decided choice. Another reason is, that it is about forty years since she came to reside at Whitkirk, and most of those with whom she freely conversed at her first coming into the neighbourhood, and who could have furnished an account of her conversion to God, are no longer on earth to be consulted on the subject. I am informed by one, who had the best opportunity of attaining this knowledge from her, that when she first became concerned for her precious soul, there were few in the neighbourhood who knew the Lord, or could lead her into the way in which she might find Jesus. But the late worthy and pious Countess of Huntingdon, observing the marks of a penitent in her, kindly asked her to breakfast with her, with which request she readily complied. Happy hour which introduced her among those who knew and served the Lord with renewed hearts! Here she became acquainted with those bright stars that then shone in England, and now shine in heaven, Messrs. Wesleys, Whitfield, and other clergymen who found a welcome in that honourable house. With what peculiar emphasis of expression have I heard her speak of those great men; and especially of Mr. Charles Wesley. Perhaps she had more frequent opportunities of conversing with that venerable servant of Christ than with the others, and of enjoying those spi-

ritual pleasures which would naturally result from the conversation of one so well qualified to direct and comfort the christian in his road to glory. Such was the benefit she received at those favoured hours, that the remembrance of them, forty or fifty years afterwards, was like a box of ointment opened. A few years ago when a pious servant was engaging in her service, she remarked to Mrs. Deane, that she was in connection with the Methodists, and that she should expect to enjoy the usual opportunities of attending their ministry, and the means of grace *which she valued more than money.* The old lady immediately replied, "Oh Mr. Wesley was a dear friend of mine, I love his writings and I love his people."

Mrs. D. was considered as ranking among the higher circles of life; and her Letters and Meditations, &c. afford strong proofs that if there be any happiness separate from union and communion with God by faith in Jesus Christ, she had powers capable of discerning and enjoying it. But the following extracts from her writings clearly shew that she did not seek satisfaction in those shadowy scenes of refined iniquity, which too fatally ensnare the majority of those trifling immortals who are ranked among the rich and great. She says, "People, in general, are seeking happiness where it can never be found, i. e. in the world and its pleasures, or else in some created Being: in all which they will surely meet with a disappointment. According to the Word of Truth, 'In the world ye shall have tribulation:' as if he had said, Happiness is no where but in *me.*"

Again she observes, "Reason and religion both teach us that to be happy, we must be holy, and the experience of a mind bred up in and influenced by such principles, must attest the truth and importance of them. But yet, notwithstanding all his knowledge and experience concerning the reasonableness, the fitness, and the beauty of holiness, let no man trust in, or think to find innate goodness in himself. Let him divest himself of all self-confidence, and entirely rely on his Saviour in every spiritual conflict; and let him be assured he will then find a strong Tower of Defence against every evil, and will be ready to say,

" For all the good that is in me,  
All glory to the Eternal Three  
Now and to all eternity :"

to which I humbly subscribe in heart and name."

Hence her contempt of the world; her admiration of true experimental religion; her devotedness to God; her ardent wishes to enjoy all that the blood of Christ has procured for us, or the love of God hath promised to us; all which things were incontrovertible

testable proofs that her understanding was enlightened to form a true judgment of real excellence.

The interests of Christ's kingdom lay near her heart, and the spread of it always afforded her the highest gratification. How was she wont to break out in the most warm effusions of grateful praise at such information. For this end in particular, and the profit of her own soul, she opened her door to the Methodist Preachers. But the time which was most convenient to have preaching in her house, was when the travelling preachers could not attend, being engaged elsewhere. Hence the work stately devolved upon the local preachers, to whom she always listened with earnest attention till the organs of hearing were so dull, and the springs of life so weak, that she could not personally attend; yet even then she was always much pleased with what her servants could recollect and repeat to her.

Her attachment to and affection for the Viscountess Irwin, and that honourable family, were remarkable, and always appeared so vigorous that they were constantly breaking forth in the most ardent prayers for their eternal welfare. After a sermon had been delivered with which she had been particularly edified her love for their souls naturally made her exclaim, "O that Lady Irwin and family had heard this!" After her sight failed, which was a few years before her death, she sometimes wished her upper servant to recollect what she could of a sermon, and send it to Temple-Newsham. But this was a task that the young woman could not consider herself as adequate to, and therefore she was always obliged modestly to decline the attempt.

While Mrs. Deane could write herself, she employed her talent faithfully, and opened her mind fully and freely upon gospel truths to that illustrious family. And this was always received by every honoured branch of it, with those proofs of attention and respect which clearly shewed that they venerated her person and intentions, however they might regard or disregard her advice. A copy of one of her letters now before me, I think, appears to have been addressed to the much valued Viscountess, and shews her opinion of her honourable friend, her love for her eternal interests, and desire to advance the religion of the Lord Jesus Christ as far as her influence could reach. Her introduction as exactly applies to the conduct of her ladyship as her advice was the transcript of her own heart. She says,—“You are always industrious yourself, and promoting industry in others, and your family is your only object. Well would it be if others were as well employed; and I make no doubt but you all take some time every day for private meditation, and prayer, and praise, to that great Being who is continually pouring down his blessing on you and yours, to the end that he may draw your minds up to himself the Fountain of

all happiness. We are continually going out of ourselves for it, being conscious we cannot find it in ourselves, and catching hold on some created good, with which we are never satisfied; 'The eye is not satisfied with seeing nor the ear with hearing,' &c. for all things fade in the enjoyment, unless we enjoy them *in Him* who made them, and *Him in them*. If we be risen with Christ, that is, raised out of the fallen nature, thro' faith in his blood, into his divine and heavenly nature, we shall consequently obey his commands, 'and set our affections on things above, where he sits at the right hand of the Father, and have our conversation there, for where our treasure is, there will our hearts be also.' This is being *born again*, or *born from above*, and without it all our religion is vain, an empty shew; and all our round of duties nothing worth, unless our hearts be thus changed, and wholly given to God in Christ. This is the religion of the Bible, but not the religion of the world. Many mistake the one for the other. The word of truth says, 'We cannot serve God and mammon,' and bids us in another place, 'Love not the world nor the things of the world,' declaring, 'If any man love the world the love of the Father is not in him.' They cannot subsist in the heart at the same time, being as diametrically opposite as light and darkness, heat and cold. Yet people, in general, who call themselves christians, are letting the world steal away their hearts and swallow up all their precious time, which, when gone, can never be recalled: And for what? for shadows! for bubbles! for bawbles! and those only for an inch of time! for a moment! For the uncertainty of life is such that we may be cut off in a moment, and then, unless we have an interest in a Saviour and have *made our calling and election sure* through faith in him, we shall be everlastingly miserable.

"How lamentable is the case of the inconsiderate, who go on from year to year, the old as well as young, till death, unthought of, stops them in their career, and they awake in an unalterable eternity! Oh may you and yours, my dear L. I., make better use of our time, while we are yet spared, and live, not to ourselves nor to the world, but to the glory of God with every breath. Let this be our daily aim through good report and evil report, that we may be perfectly ready when death comes and meet again in those regions of bliss, where parting, sin, and sorrow, will be no more, and where we shall be singing praises to him who sitteth on the throne and to the Lamb for ever and ever."

Another copy of a Letter to a person in years, proves her clear views of the New Testament salvation, and her strong desires for the welfare of the souls of her friends.

“IN your last I was glad to find you were in tolerable health, which is a great blessing at all times, but especially in old age, and in which, if we have not *before*, we ought to be *entirely devoted to God*, and prepared for death every moment by a true and hearty repentance for all our past sins; imploring God’s mercy through Jesus Christ alone, and wholly relying on his merits for the same, and not in any worthiness of our own, and trusting entirely in his blood to cleanse us from all sin, and his *inward righteousness* to clothe our souls here that we may be fit to enter into glory when death comes. This is the *wedding garment* spoken of in the gospel. This is the *New Birth* so often mentioned therein, especially in the 3d of St. John’s gospel. This is the *one thing needful*; and the only thing of consequence is to know *what we must do to be saved*: the Scripture says, ‘Believe on the Lord Jesus Christ and ye shall be saved.’ For all those blessings I have mentioned, entirely flow from what he has done and suffered for us; and God has promised true repentance to all who come to him thro’ his beloved Son, with remission of sins; and that we shall be washed and cleansed from all our sins in the precious blood of Christ, and be *without spot or wrinkle*, having our souls *entirely made new* by the operation of the Holy Ghost, without which we shall never enter into heaven, which is purchased for us likewise in the same manner.

“I have a great concern for your soul, for you are much in years. I must desire you will let your daughter read frequently a chapter in the New Testament, as the 3d chapter of St. John’s gospel, and the 5th, 6th, and 7th chapters of Matthew, to which I hope you will give great attention, and pray before and after it, that God will enable you to understand all that is necessary, and bless it to your soul.”

From what has already been selected from her papers, we may clearly see her just views of the deep corruption of our fallen nature:—the insufficiency of morality without regeneration:—the necessity of faith in the atonement of Christ for justification before God:—the fulness of the Spirit’s influence which may be imparted to a believer by faith to renew his soul in righteousness, to “witness with his Spirit, that he is a child of God,” and to “sanctify him throughout body, soul, and spirit,” and “present him blameless before Christ at his coming.” These appeared to be the darling topics of her meditations, and the constant triumph of her happiest hours in the days of her pilgrimage. Upon these great and pleasing subjects, she was so often ruminating, that I must very much abridge her reflections, lest I should exceed the limits which can be afforded for my communication in the Magazine. In one of her papers she observes, “As there is *sufficient evidence*



*evidence for the truth of christianity*, all that is necessary, with regard to ourselves, is to live up to its doctrines, which *every one may do*, if he will *constantly pray for*, and *faithfully use* the grace purchased for him through the merits of a Redeemer. But if we depend upon our own wisdom and strength, we shall never arrive at holiness here, or heaven hereafter; for as we are fallen, and thro' Adam's transgression have totally lost original righteousness, and are in our natural state as opposite to him as light is to darkness; therefore our whole dependence must be on a Saviour, who, by his sacrifice, purchased eternal redemption for us, from the dominion of sin, and all the graces of God's Holy Spirit, whereby we may be qualified to live with him for ever."

In another paper, her words are, "What is salvation, which we hear and read so much of?—It is reconciliation with God, through Jesus Christ.—It is pardon and deliverance from all sin, original and actual, by his all-atoning and cleansing blood applied by faith to our souls.—It is power over all sin, through faith in him, and the operation of his Spirit.—It is a thorough change of the understanding, will, and affections.—It is a whole conversion wrought *in* us by the Holy Ghost *himself*; and not by us, any more than as a diligent use of the means prescribed in the New Testament may contribute thereto."

In another paper she remarks, "He that is born of God, hath the witness in himself, the Spirit bearing witness with his spirit that he is a child of God. This is the evidence that his soul is set at liberty, and having this testimony in his soul, his desire is, that he may go on by faith, to the purifying of himself from all sin." But though her views were clear, and her faith, at times, proportionably strong and steady, yet few, very few I believe waded through such deep and troubled waters of temptation, as she did. For days and, I believe, sometimes weeks together the enemy poured in his fiery darts, urging her frequently, to "give up all belief in a God;" and at other times "to relinquish all claim to heaven, and expectation of it; and voluntarily to consent to perish for ever;" and with such succession and power were they suggested, that sometimes her soul sunk with fear, lest she should in any moment, yield to such horrid injections.

There can be little doubt but if she had enjoyed the weekly benefit of that valuable ordinance, class-meeting, in use among us, she would not have had to contend so long with the burden of such dreadful suggestions. But at times the clouds were completely dispersed, and the light of God's reconciled countenance shone upon her soul, with the most bright and cheering rays, and imparted comfort and confidence. "Sweet Jesus," says she, in one of her papers, "I believe and trust thou wilt enable me to hold out to the end. Thy precious promises which thou hast in-

wardly

wardly spoke to my poor soul, in times of sore trial and temptation, give me encouragement. Blessed be thy name, for such treasures of thy love; grant they may remain in full force in my soul, on all occasions.—Enable me simply to deliver my whole cause to thee; and give me faith to believe thou canst subdue all within, and without me, to thy glory, and my everlasting comfort. Enable me likewise, to press forward every moment, for *full and complete sanctification*, in the blood of Jesus. Blessed be thy adored name, I have received remission of sins in thy blood; I may now believe on thee for full salvation, and let it be my only joy and delight to bless and praise thee continually, saying, *Jesus is mine, and I am his.*—“If God be for me, who can be against me?”

As long as she was able to attend the preaching, she was remarkably attentive to the word spoken. This was evident from her having noted down not only many texts discoursed upon by different ministers, but also the leading ideas conveyed in several sermons. It is no wonder if a young local preacher, speaking before her, and reflecting on her rank and knowledge, should sometimes be intimidated and embarrassed in the first essays of his ministerial exercises. But no sooner did he come into private conversation with her, but he found that such an humble teachable creature had been sitting at his feet with delight, that all his reasonings and fears appeared entirely groundless.

Her internal religion or love of God, which was the vital spring of all her actions, especially shone forth in her liberality to the poor and needy. The orphan, the widow, and the fatherless found pity in her heart; and, in some instances, an asylum in her house. There were that were fed, clothed, and educated by her bounty; who, I trust, revere her memory, with affection like that of a child to its departed parent; and who drop the tear of gratitude, as well as grief, at the recollection of relief in their distress, and seasonable assistance afforded by their once generous, but now deceased benefactress.

But the decree is gone forth, and it is appointed for all once to die, however holy or useful they may be below.—Mrs. Deane lived near 9 years of that period when even a “man’s strength is labour and sorrow.” She was, however, no worse than usual, till Tuesday morning, about one o’clock, February 3d, and then the vital springs began to relax for death. She repeated often that morning,

“Christ in me, my Hope of Glory;  
Christ in me, my God of Love.”

She seemed to have a presentiment of her approaching change, breathing out for some time, “Dear Jesus, be with me to my journey’s end, *which I believe will not be long.*” One asked her if

she wanted any thing? She answered, "None but Christ for me," and then broke out,

"No music like thy charming name,  
Nor half so sweet can be."

The answer she generally gave when asked if she wanted any thing? was, "None but Christ for me." On Tuesday night her waking hours seemed to be filled with prayer and praise; and on Wednesday morning, her last day in this night of sorrow, her desires after God, and confidence in him continued the same, which she expressed in these words,

"Be thou, my God, still near my Heart;  
And thou, my Heart, still near my God."

Afterwards, a kind neighbour sitting by her, heard her tuneless voice attempt to sing the following verse,

"O glorious hope of perfect love!  
It lifts my soul to things above,  
It bears on eagle's wings;  
It gives my ravish'd soul a taste,  
And makes me for some moments feast  
With Jesu's Priests and Kings."

but the attempt was in vain; her voice was nearly "lost in death," that she could but lisp a few sentences of it. Through all the day this seemed a favourite verse,

"I'll praise him for all that is past,  
And trust him for all that's to come."

About 8 hours before her dissolution, as if gazing on celestial glories, and listening to angelic praises, completely victorious over the last enemy, she cried out "Glory! Glory! Glory!—Glory! Glory! Glory!—Hallelujah! Hallelujah! Hallelujah to God and the Lamb, for ever, and ever, and ever!" The powers of language now failed, and she gradually sunk into the arms of death, falling asleep in Jesus, the 4th of February, 1807, aged 88 years, and about 9 months.

*Barnbow, near Leeds, February, 28, 1807.*

W. D.

Memoirs of Mr. GEORGE PEARSON, of Macclesfield.

To the EDITOR.

THE following short account of an old and faithful follower of Jesus Christ, was collected, chiefly, from a few of his Christian friends. I have to lament the want of ability and materials to represent so worthy a character in its proper light. I have

have this consolation, however, in reviewing the sketch I here transmit to you, that I am persuaded I have said nothing but what is strictly true, though much more might have been advanced, with the same certainty, could I have discovered and had access to the means of information. I think I may assert with confidence, that he was a living and dying witness of the saving efficacy of the gospel of Christ, and will be one more added to the multitude which have already appeared in your useful Miscellany; praying that it may have the blessed effect of exciting many to follow him, as he followed Christ.

I remain,  
Your affectionate friend and servant,  
THEOPH. LESSEY.

*Macclesfield, April 8, 1807.*

THE subject of this memoir was a member of the Methodist society near sixty years; but as he never made any memorandum in writing of the work of God upon his soul, or of his providential dispensations towards him, nor his friends for him, of course, many interesting occurrences, in so long and useful a life as he lived, must remain in oblivion. It appears that the first Methodist sermon he heard was at a place called Shingley-Fold, about two miles from Macclesfield, to hear which, he was drawn by a desire to receive instruction respecting the salvation of his soul, having been previously under some concern on that head. To this place he was frequently accompanied by his wife, although they had a family of seven or eight children, the youngest of whom she was obliged to carry with her. But as the preachers came but seldom to Shingley-Fold, and the word of God was exceeding precious to him, he frequently travelled ten, fifteen, or even twenty miles to hear it. I am sorry that I cannot ascertain the precise time when he first obtained an evidence of pardon; yet it is certain it was soon after his first hearing the Methodist preachers; for no person now in the society at Macclesfield can remember to have heard him at any time expressing himself as if he were in doubt respecting his acceptance with God. His love to the gospel, and to those who ministered it, and his concern for the salvation of his family and neighbours, was so great, that he could not be satisfied until he had obtained a promise from Mr. Wesley, (in an interview he had with him at Manchester,) that one of the preachers should visit Macclesfield. This promise was soon fulfilled, and the first itinerant preacher of the Methodist connection who preached in the town, it appears, was Mr. Christopher Hopper. Our departed brother took the preachers into his own house, and continued to entertain them for upwards

of thirty years, although his circumstances were not affluent, his family large, and the opposition he met with great, from the ignorance, bigotry, and impiety that every where abounded. The populace frequently assembled in large numbers, to interrupt the preaching and meetings for prayer, and not seldom effected their purpose, through their violent proceedings, sometimes breaking the windows, and at other times threatening to pull down or burn the house. For the latter purpose they once had collected a very large quantity of wood, but were prevented from accomplishing their design by a message from the Mayor. At another time a stone, that was thrown by one of the mob, wounded the preacher in the face, and produced immediately a large effusion of blood. But our brother Pearson remained firm in the midst of every opposition and discouragement, and continued to receive the preachers, until a house was provided for the reception of a preacher's family, when he parted with them with great reluctance. During all the years of their abode with him, he made it his study and delight to do every thing in his power to render the time they spent in his house as agreeable as possible, condescending to do the meanest offices for them, such as lighting their fires, cleaning their shoes, &c. and in all this he proved the blessing of God upon his temporal concerns, and was favoured with an increase of worldly goods. This was no sooner the case than his first care was to provide for the continuance of the preaching in the town. He first purchased the house in which he dwelt, and then a place for public worship, which may be said to have been the first Methodist chapel in Macclesfield. His house was, for a long season, the only safe place for the persecuted followers of God to worship in with peace and safety, until the prevalence of truth dissipated errors; true religion exposed and checked bigotry; and the pious and consistent lives of its professors, put to silence the clamours of the multitude. He also had the pleasure of seeing two more Methodist chapels erected in this town, each of which surpassed the preceding in size and elegance; and he was happy to observe that the society and congregation increased in proportion.

We cannot easily say too much respecting the character of our departed brother as a christian. He continued to be a member of the society without interruption, without wavering, as to his sentiments or conduct, with unremitting zeal, and an unblemished character for sixty years. During most of this period he was a class-leader, and at the time of his death was a leader of two classes. He also frequently filled some other office in the society. Indeed he was always ready to take an active part in any good work when circumstance required it. And though the Lord prospered him in his circumstances, and he became possessed of a degree of affluence, far superior to what he enjoyed when he first  
received

received the gospel, he continued to be, in every respect, the same plain and humble man: only that he exercised greater liberality toward the cause of God and the necessities of the poor: His attention in visiting and relieving the latter, in their afflictions and necessities, was unremitted until he was no longer able to perform this labour of love. He was remarkable for his regular attendance upon public worship, and every instituted mean of grace. He was scarcely ever known to be absent from the chapel, when there was either public preaching, a prayer-meeting, or a meeting of the bands or leaders. He was equally strict in his attendance on those class-meetings which were immediately under his care. These he attended to when he was no longer able to go out of doors, and met one of his classes the week before he died, when he was scarcely able to sit up through weakness. I do not recollect to have missed him once from the preaching, or leaders'-meeting, since I have resided here, until his increasing weakness prohibited his attending any more.

He was blessed with a long life of health and vigour, being seldom, if ever, heard to complain of any bodily affliction, and was at the chapel, attending divine worship, about three weeks before his death. His last illness, if it may be so termed, was merely a gradual decay of nature. He suffered, comparatively, nothing, but was favoured with an easy and almost imperceptible removal from the body. He was chiefly confined to his house a few weeks, and to his bed only about two days. He was, thro' life, a man of a placid, cheerful disposition, which, for above half a century, was sanctified by grace, and his last end was perfectly consistent with and fully confirmed the former part of his life. Many of his friends and relations visited him during his confinement, to whom he gave suitable advice, particularly requesting them to make their calling and election sure. As to himself his almost invariable answer to such as enquired respecting the state of his soul was, "I have no pain in either body or mind, but am gradually sliding into eternity." He had no fear or doubt concerning his future happiness; but his evidence was bright and uninterrupted, and a constant peace and calmness were manifested in all his expressions. Indeed it is almost impossible to imagine a more desirable state in the prospect of eternity, for his will was entirely lost in the will of God.

The day before he died, an aged brother, who has been in the society a great many years, and had been a member of his class a long time, called to see him. He found our friend in bed, and motionless; and concluded he could neither see nor speak to him. However he knelt down by his bed-side, and enquired if he knew him, when brother Pearson replied he did, and mentioned his name. The other then said to him, "You are dying!" he

answered, "I know it, and shall be in heaven before 12 o'clock." He lived, however, about 24 hours after this, and when this friend left the room, bade him farewell, saying, "We shall meet no more, until we meet in heaven." He finished his course as he had lived, in an easy and peaceable manner, and entered into the joy of his Lord, Feb. 23, 1807, aged 88 years. His funeral was attended by an immense concourse of people, young and old, which was a sufficient evidence, how much and how universally he was respected and lamented. In him his relations have lost an affectionate father and friend; but I hope the recollection of his piety, advice, and prayers, will be instrumental in disposing them to follow him as he followed Christ. The society, and his classes in particular, have lost a steady, zealous, and faithful elder,—one whose loss they sincerely lament: the poor also, are deprived of one whom they proved to be liberal without ostentation, and sympathetic without pretence, always disposed to alleviate their difficulties and distresses. Children have also cause to mourn his loss, as he had an engaging method in conversing with them; many of whom, being employed by his son in the Silk Manufactory, were favoured with his instruction and advice. Indeed many of them attended his funeral, and manifested their sincere affection for him by tears of lamentation.

One of the first sermons which he heard, that proved effectual to his conversion, was preached from Prov. xiv. 32, "The wicked is driven away in his wickedness; but the righteous hath hope in his death." This passage he desired me to make the subject of the sermon appointed to be preached on the occasion of his death. A sermon was also preached on the same occasion, by the Rev. Mr. Horne at the New-Church, and both at the Church and Methodist Chapel there was a crowded congregation of attentive, serious, and affected hearers, many saying, "May my last end be like George Pearson's." And considering his humble, meek, and benevolent temper of mind, his holy zeal, his uniform practice, his unaffected simplicity, his affectionate disposition, and his happy end, methinks there are few persons who would not readily join in that wish. Indeed he evidenced, beyond a doubt, the truth of that Apostolic declaration:—"Godliness is profitable unto all things, having promise of the life that now is and of that which is to come."



### MISCELLANEOUS.

To the EDITOR,

**F**ROM the extensive circulation of the Methodist Magazine, I conceive it to be a good medium to arouse the attention of  
the

the public to the object of the following paper. Your information of it, at the *earliest* opportunity, will oblige

SPA-FIELDS, }  
April 16, 1808. }

Your's respectfully,  
J. T.

## HINTS FOR DOING GOOD.

To the worthy Females, Readers of the Methodist Magazine.

*The humble PETITION of a PAPER-MILL,*

SHEWETH that your Petitioner is a very laborious servant of the public, who has heretofore been supplied with food, consisting of *linen and cotton rags*, from Hamburg and Italy; from which was made paper for the Methodist Magazine and other publications, on such terms as to enable the proprietors to vend religious books at moderate prices; by which means much good has been done, and the glory of the Redeemer's kingdom greatly advanced.

That for some time past, owing to the present circumstances of the war, the supply of foreign rags has been stopped, which has deprived your Petitioner of her necessary food, and left her and her family almost destitute of the necessaries of life; whereby your Petitioner and her colleagues have been rendered incapable of supplying the markets with paper, adequate to the demands of the public, and the price has consequently been advanced in such a degree as to render the continuance of periodical publications on their former terms utterly impossible.

Your Petitioner humbly conceives that the inhabitants of the United Kingdom, are not sufficiently careful to preserve their rags, but that very great numbers are burnt or destroyed, which might otherwise render the demand for foreign rags much less extensive; and, were the female readers of the Methodist Magazine, each to attend carefully, or to see that an attention was paid by their servants, to the preservation and sale of *all their linen and cotton rags*, and would each prevail on one friend to do the same, your Petitioner conceives that a supply of rags would, by their means alone, be sent to the mills, adequate to the manufacture of as much paper as would, at least, be sufficient for printing the Methodist Magazine.

That your Petitioner begs leave to represent that by so doing, every individual would not only be rendering a very essential benefit to the nation, but would be adding to their own, or their servants' income, in the course of a year, a sum adequate to the purchase of some hundreds of Religious Tracts; which, if distributed and accompanied with prayer, might be attended with much good to the souls of men; or, if the price were laid out in food

or



or clothing, might gladden the hearts of many a destitute family. Your Petitioner humbly submits these hints to the serious consideration of the female readers, and should your Petitioner succeed in obtaining through your care, a supply of rags,

Your Petitioner, as in duty bound, shall ever work,

A PAPER MILL.

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LETTER III.

*On Reading the Scriptures.*

(Continued from page 232.)

My dear Brother,

I SHALL confine this Letter to remarks on methods of reading the Scriptures, nor do I know how to treat this subject better than by relating the following facts.

1. A serious person, when very young, was led closely to consider this question, "How shall I obtain a competent knowledge of my Bible? I have neither Commentators to consult, nor leisure to use them much; this is God's Word, and he saith, 'If any man lack wisdom, let him ask of God.—Search the Scriptures.' I will therefore search the Scriptures with prayer. In order to this, I will devote a part of each day (if I redeem it from sleep) to read the Scriptures. I will read, at least, four chapters each day, in the following order. Suppose my plan to commence on Jan. 1, during that week I shall read Genesis i. to xxviii.—the second week of January, part of the Psalms:—third week, the Gospel of St. Matthew:—the fourth week, begin with Genesis xxix. and thus proceed regularly through the whole Scriptures."

2. A second expedient adopted by the same person, was to use a Pocket Bible and Testament bound in four parts with blank leaves, in which he wrote short observations.

3. He formed a small Common Place Book: the subjects it contained were neither numerous, nor difficult: they chiefly related to repentance, faith, holiness:—promises of instruction, pardon, sanctification:—answers to prayer; temporal blessings:—The offices of Christ, as Prophet, Priest, and King:—His divinity and atonement:—Duties, whether to God, our neighbour, or ourselves.

4. It was usual with him to set apart some time for reflection on particular subjects, committing these reflections to paper.

5. Commentators were consulted occasionally, altho' sparingly, when they could be had with convenience.

6. Passages

6. Passages of Scripture were compared with collateral ones, by means of the marginal notes, and made subjects of prayer.

7. Glancing over a large Concordance, saved much time, as it presented, at one view, the same words in their various senses.

8. Difficult passages were made subjects of conversation.

I do not think it necessary to say much, in commendation of such a method, to persons who have much to learn and few helps. It is practicable, without much leisure. The same person, at a later period in life, adopted the following method.—He endeavoured to analyse the Scriptures, beginning with the Epistle to the Romans. Two or three hours in a week were all that he could employ in it, but perseverance, with only that small portion of time, produced in MSS. a short Analysis of most of the Epistles, of many of the historical and prophetic books of the Old Testament, and an abridgement of a paraphrase of the gospels.

Whilst the whole of the sacred writings were thus carefully examined, in order to ascertain their primary meaning and general connection, particular subjects were occasionally considered and digested, with only the help of a concordance, and frequently without one, by turning over the whole New Testament, and, when necessary, the Old, so that every thing obvious therein, on such subjects as the divinity and atonement of Christ,—the influences of the Spirit,—the apostacy and recovery of man, was collected and placed in such a point of view, as to prove these grand doctrines of christianity, not merely by insulated texts but by a full stream of scriptural truth. If you unite these various methods; if you persist in them, for a series of years, and remember “who giveth the increase,” you will be able to appreciate and prove their utility.

So far then as a perusal of the Scriptures is concerned, I would recommend something similar to what has been described, viz. 1. Daily and regular reading the whole Scriptures: 2. To take short notes whilst reading: 3. To use a Common Place Book: 4. To make enlarged reflections on particular subjects: 5. To have occasional reference to Commentators: 6. To compare passages with collateral ones: 7. To make certain passages subjects of prayer and of conversation: 8. To analyse the books of the New Testament and some of those of the Old: 9. To abridge a good paraphrase: 10. To collect and bring into one view, passages from different parts of the Scriptures, belonging to one subject. All this may be done by men who have no knowledge of foreign languages. It requires few qualifications but zeal, common understanding, resolution and method. It will not occupy a very large portion of time: six or eight hours in a week for a few years will accomplish it.

I am, my dear brother, your's affectionately.

*Original*

*Original Letter of the Rev. JOHN WESLEY.*

DOUGLAS, Isle of Man, June 10, 1781.

My dear Miss Loxdale,

I HAD much hope that at my last return to Shrewsbury I should have seen you; but we are in the hands of Him who knows what is best for every one that trust in him; and if our meeting be hindered for a season, perhaps when those hinderances are removed it will be the more blest to us. That man of God, Gregory Lopez, observes of himself that the large manifestations of God, with which he was favoured, at first overpowered his body, and nearly suspended his understanding, nay, took away the use of his senses; but that after a time they neither interrupted the one nor the other, nor disturbed the operation of any of his faculties. I think if those manifestations which you had, had been continued the case would have been the same with you: they would no longer have overwhelmed you as they did at first, but have flowed with a calm even stream.

Many years since, Madam Bourignon's works were put into my hands, particularly the treatises you mention, and her exterior and interior life, written by herself. It was easy to see that she was a person dead to the world, and much devoted to God; yet I take her to have been very many degrees beneath both Mr. De Renty, and Gregory Lopez. Nay, I do not believe she had so much christian experience as either David Brainerd, or Thomas Walsh. What makes many passages, both in her life and writings, so striking, is, that they are so *peculiar*: they are so entirely *her own*, so different from every thing which we have seen or read elsewhere! But this is in reality, not an *excellence*, but a capital *defect*. I avoid, I am afraid of whatever is *peculiar*, either in the experience or the language of any one. I desire nothing, I will accept of nothing but the *common faith*, and the *common salvation*: and I want you, my dear sister, to be only just such a *common christian* as Jenny Cooper was. The new expressions of Madam Bourignon naturally tended to give you a new set of ideas. They would surely set your imagination at work, and make you fancy wonderful things; but they were only shadows. I cannot doubt, in the least, but either Mr. ———, or you, or your sister have experienced more of the life of faith, and deeper communion with the Father and the Son, than ever she did in her life. As I apprehend your mind must be a little confused by reading those uncommon treatises, I wish you would give another deliberate reading to the "Plain account of Christian Perfection;" and you

may be assured, there is no religion under heaven, higher or deeper than that which is there described. But it is certainly possible to have your mind, as well as your heart, continually stayed upon God. This you did experience for some time, and you should be continually expecting to receive it again: *Ask and it shall be given;*

“ For all the promises are sure  
To persevering prayer.”

I wrote to Mr. Fletcher some time since, and wonder I have had no answer. I hope you will always write, without reserve, my dear Miss Loxdale, to

Your truly affectionate  
JOHN WESLEY.

OBITUARY.

**M**ARCH 23, 1807, departed this life, George Burton, a leader and local preacher of our society in Retford, happy in the love of God, after a long and painful affliction. I found, on conversing with him, that, altho' he had the fear of God before his eyes from his youth, and was restrained from many evils, yet he was not deeply convinced of the evil of sin, till he attended the ministry of the Methodist Preachers. While he was hearing Mr. James Hall, the word came with power to his heart, and discovered to him, that he was a guilty and helpless sinner, and that if he did not obtain forgiveness from God, he must perish eternally. This caused him to seek the Lord earnestly in private prayer and other means, and, in consequence thereof, he obtained a degree of peace and comfort, though not a clear sense of pardon. But his carnal friends and relations, advising him to leave off hearing the Methodists, he soon fell from his steadfastness, and returned again to folly; remaining in that state about a year. But one evening while seeing a play acted, called *The Tempest*, he was so struck with the wickedness of the players in mimicking the works of the Almighty in causing thunder and lightning, that he was afraid lest, in the just judgment of God, the house should fall upon them and crush their bodies to atoms, and consign their souls to hell. And he was determined, if the Lord would spare him to get out of the place alive, he would dedicate his all to his service. From that time, neither the smiles nor frowns of men had any influence upon him, to hinder him from seeking the Lord with all his heart. In about six months after this, when he was at his class-meeting, one Sunday morning, he obtained a clear sense of the divine favour. But though, from this time, he had the witness in his own breast, that he was “accepted in the Beloved,” yet he was soon convinced

of his want of a deeper work of grace on his soul. And seeing very clearly from the word of God, that it was his will concerning him, that he should be entirely delivered from the yoke of inbred sin, he was led to plead with the Lord until he obtained a greater measure of his sanctifying grace, which blessing, he informed me, he never lost, although oft-times tempted to cast away his shield. This I believe to be a fact, for since I have known him I have had reason to esteem him highly, for his piety as a Christian, for his faithfulness as a Leader, and for his labours and usefulness as a Local Preacher. As he lived the life of the righteous, so he died his death. After being gradually brought down to the gates of the grave by a consumption, the last words he uttered, which was about a minute and a half before he expired, were, "Glory! Glory! Glory!" at the same time waving his hands in token of complete victory over his last enemy. He then fell asleep in the Lord, aged 27 years, leaving a widow and two small children to deplore his loss. He was a very acceptable and useful preacher, and his name will be long respected by many in Ratsford town and circuit.

THOMAS ROGERSON.

RELIGIOUS and MISSIONARY  
INTELLIGENCE.

WEST INDIES.

From Mr. DACE to the Rev.  
Dr. COKE.

*St. Kitt's, Jan. 4, 1808.*

Rev. and dear Sir,

I HOPE you received my last, dated March 1807, giving an

account of my short and pleasant voyage, the favourable and precious seasons I had in preaching on board, together with my safe arrival and welcome reception at the island of St. Kitt's. I will therefore now beg leave to give you a short account of the goodness of God toward me since I have been here. Truly I may say his mercies temporal and spiritual have been neither few nor small. With respect to my health, I have been highly favoured hitherto, having had very little sickness. I think I may say I have not enjoyed a better state of health in any part of my life than I have in the general enjoyed since I came hither. Blessed be the Lord for his tender mercy. But where shall my wondering soul begin to tell the unspeakable happiness I have enjoyed in my soul? Truly I may say my soul has been as a well watered garden. In our Love-feasts, Public Band meetings, and at the Lord's Supper, as well as in holding forth the word of life, how abundantly has my soul been enriched with the blessings of divine grace! Glory be to God for his great love towards me! Surely the "gospel of Christ is the power of God unto salvation to them that believe! For, in hearing the poor Negroes tell of the goodness of God to their souls, to observe their artless simplicity, the spirituality of their minds, together with the ardent love they manifest to God and their fellow creatures, my soul has been frequently melted into tears of gratitude, so that I have been constrained to acknowledge with wonder and joy, "that while the Lord hath hid these things

things from the wise and prudent he has revealed them unto babes." Blessed be God, I more and more see that the poor have not only the gospel preached to them, but that they are "chosen rich in faith and heirs of the kingdom." For in visiting the sick (a blessed and delightful duty!) I have often found that while their bodies were racked with excruciating pain, and while death stared them in the face, their souls were unspeakably happy in the Lord; and that while some expressed a hope full of a blessed immortality, and were calmly waiting to quit this tenement of clay; others were making a happy exit to that blessed world, "where the wicked cease from troubling, and the weary are for ever at rest."

Glory be to God, I find Christ precious to my soul. I feel his love burning upon the altar of my heart, and, through his grace, I am determined to spend and be spent in his blessed work. Truly the Lord is good, for he does not leave me without some fruit of my labour. Unto his name be all the praise! It is true the church hath suffered much through the late persecution raised against us. But, in the midst of all, the glory of the Lord hath not departed from his sanctuary. The persecution has now ceased, with the conclusion of the old year. The new year hath now commenced, and we have had happy seasons since its beginning, and have now a good prospect of a glorious increase of the work of God among us. May the Lord grant we may not be disappointed in our expectations. Two things more I would beg leave to mention, one is the gratitude I owe to you, for the

kind advice, and needful instruction you gave me in Bristol. I have not yet forgotten it, and trust I never shall: and the other is the unspeakable joy I have felt in hearing of the glorious increase among you in England the last year. Glory be to God! O may he ride on in the chariot of his gospel, until the whole world shall be bowed to his sway! So prays, your's affectionately,

JOHN DACE.

From Mr. Hodgson to the Rev. Dr. Coke.

DEAR SIR, Tortola, Jan. 22, 1808.

NO doubt before now you are in possession of letters from Dominica, acquainting you with my safe arrival in the West Indies, but I shall beg leave to mention to you some of the particulars of my voyage, and some occurrences since my arrival.

October first, Mr. Willis and myself parted from our kind friends at Liverpool, and went on board the Venerable, bound for Barbadoes. On the second, we sailed and had contrary winds for seventeen days afterwards. I was sick the whole of that time. But Mr. Willis bore it with as much indifference as an old sailor.

After the three first days' sickness, we proposed having prayers in the cabin every night, and public service on Sundays. This proposal was acceded to by the captain and passengers with apparent satisfaction, and we continued it without opposition, the whole of the passage. Indeed the Lord gave us favour in the sight of those with whom we sailed, so that our voyage, though not very short, was peculiarly pleasant, and nothing material occurred save the appearance

appearance of a suspicious fall now and then, which rather alarmed us and caused us to have the cartridge box buckled round us, and a musket put into our hands. But thanks be to God, we never had occasion to use them.

After a passage of forty-three days we landed safe at Barbadoes, and were received with much affection by the society. But with extreme sorrow we learned that Mr. Robinson had gone to his reward some months before our arrival, so that the society were as sheep having no shepherd. Your old friend, Mr. Harding, treated us with great kindness. I stayed at his estates in the country nearly all the time I was in this delightful island, which was only eight days. The people were incessant in their importunities for us to stay longer. They told us they were sure you would excuse us when you heard of the unexpected death of Mr. Robinson. But my engagements with you prevented me from yielding to their solicitations. However, Mr. Willis consented to stay with them until further orders.

November 24, I left Barbadoes amidst the prayers and tears of the dear little society, and proceeded on board the Queen Charlotte Packet for Tortola. The next day I landed at Dominica, where I found Mr. Pattison and the society in trouble about the chapel being unjustly taken from them, so that I was forced to be content to preach in the house of a friend, which was filled in every room, numbers standing on the outside all round the house. All gave the most serious attention while I enforced the necessity of *making our calling and election sure*, and I trust the word spoken was not as

water spilt upon the ground. Prince Ruperts is in a very low condition for want of a preacher to stir them up. One of the class-leaders from thence came up to Roseau while I was there. And I enquired particularly into the state of the people. He told me their morals were fast on the decline, and no wonder as they have had no preacher there for nearly two years. Unless something be speedily done for Dominica, I am afraid Methodism will sink there.

With my mind sufficiently pained at the gloomy state of things, I left this heap of mountains and sailed away for Antigua. At which place I landed December the first, and was kindly received by the preachers, Messrs Turner and Johnston. I preached here to a loving people, visited some of the estates, and taught the Negroes. I likewise visited Miss M.'s class, and heard such an account of solid Christian experience given by the members of it, as has seldom been exceeded even in England. Mr. Johnston had received your letters and was preparing to sail for Jamaica.

Saturday sixth, I left Antigua and sailed for Montserrat, where the captain of the Lilly, a sloop-of-war, wishing to put a trick on me, came on board of the packet and very politely requested that I would go on board his ship to visit one of his officers that was at the point of death, who had heard that I was a dissenting minister, and as he was a dissenter himself, he would take it kindly if I would visit him. He was so urgent, and his reasons appeared so specious, that I consented to go with him, and was received with as much  
apparent

apparent respect as if I had been commander-in-chief of the station. I was conducted into the state cabin where the pretended sick man lay on a sofa, and the other officers were sitting by him. I went up and spoke to him, and he acted his part so well that I really thought he was as sick as he pretended to be. I did not pray with him but set before him the heinous nature of sin, God's justice and mercy, and answered some questions which he put to me, concerning the truth of religion. The Lord gave me particular courage and liberty of speech, so that I not only warned him to flee from the wrath to come, but all the officers also in an indirect way. So the gentlemen were disappointed of their expected fun—for they seemed, in some measure, impressed with the importance of what I had said to them. And when I left them, the Captain, in the name of himself and his officers, thanked me for my attention to his friend.

The next day I had been ashore, viewing the town, and returning on board the packet, I had to pass the Lilly, and it so happened that the President of Montserrat and all the principal magistrates, were dining on Board. The captain seeing me in the boat, ordered her alongside, and invited me on board. I did not yet know that the case of the sick man was a jest, therefore thought it my duty to pay him a second visit. Accordingly I complied with his request, and he took me into the cabin, and introduced me to the president and other gentlemen present, who received me very kindly. The president asked me several questions relating to the missions, all which I answered to his apparent

satisfaction. Amongst other things he asked me why Montserrat had no Missionary, seeing most of the other islands had. I told him that I believed the committee had attempted to establish a mission there, but without effect, for the magistrates always appeared hostile to the measure, as Mr. Owens was not permitted to stay on the island. He said he did not recollect that to have been the case; but, however, he said there was no such obstacle now. I thanked his honour for the hint, and told him that I should state it to the committee. He asked me how we were supported? I told him "by public subscriptions in England." "But," says he, "have you no emoluments in the West Indies?" I answered that I was but just come from Europe, and therefore was perfectly unacquainted with any such thing. He seemed very inquisitive, & was very attentive to every particular. After he had satisfied himself with making enquiries, he observed to the company that it was a laudable undertaking, and ought to be encouraged. After staying with them about two hours, and taking one single glass of wine, I took my leave of them, after the Captain had apologized for the jest about the sick man. He now ordered the jolly-boat to be manned, and I returned on board the packet again, not a little surprised at the adventure.

From Montserrat we steered for Nevis, in which Island I found Messrs. Isham and Morrison. Mr. Isham consented to go to Tortola, to introduce me among the people. I preached at Nevis, and then followed the packet to St. Kitt's, in a little boat. At St. Kitt's I found Messrs. John Tay-



lor, Woolley, and Dace. I preached at Old Road; met some of the classes, and exhorted at Basse-Terre; they are a loving people. On the 12th Mr. Isham and myself left St. Kitt's, for Tortola; and on the 13th, Mr. Isham being sick, the Captain of the packet requested me to perform the duty of chaplain to the ship, as it was Sunday. I complied, and the sailors attended in clean dress, and behaved in a very becoming manner.—When I had done, the Captain thanked me, and seemed eager to do me any favour in his power; but before the adventure at Montserrat, he scarcely thought me worth his notice.

In the afternoon of this day we landed at Tortola, and met with such a welcome reception, perhaps, as never was experienced by any preachers in the West Indies before.\* I could not compare it to any thing so well as the joyous manner in which the people in England receive their favourite candidate at an election. The next day I waited upon the president, and presented my letters of Orders. He read them, and seemed very well satisfied; saying, “Sir, you are entitled to every privilege of your station; if any one disturb you, apply to me, and you shall have justice done you.”

We have now been here six weeks, and the Lord has blessed our labours in a wonderful manner. We seldom preach but some are convicted of sin, and not a few, I have every reason to believe, are truly converted to God. Our affairs both spiritual and temporal are in a flourishing state. Mr. Isham and myself have visited several of

the islands adjoining; they all seem eager for the Word of Life. I have also visited, with peculiar pleasure, the houses and places where you and Mr. Hammet first preached the word to this people, and have found a great many people that were benefitted by your preaching; praying that our good Lord may more abundantly bless, and crown with success your labours, I remain, yours, &c.

CHARLES HODGSON.

*An Abstract of the Fourth Report of the Committee of the British and Foreign Bible Society; delivered by their President, Lord Teignmouth, at their last annual meeting, which was most numerously attended, on Wednesday, the 4th ult.*

SHORTLY after the date of their Report in May, 1807, the Committee were gratified with information, that the German Bible Society at Basse was labouring with all assiduity; that the printing of the New Testament, in the mode proposed, had been begun; and that the Old Testament would be very soon committed to the press.

They also learnt, at the same time, that a seasonable and considerable contribution to the funds of the Basse Society had been promised by a religious Society at the same place, in connexion with the United Brethren. At Berlin, notwithstanding the prevalence of general distress and the pressure of extreme poverty, the fifty-sixth sheet of the Bohemian Bible had been printed.

The Committee report, that nearly the whole edition of the Icelandic Version of the New Testament, consisting of 5000 copies, of which 2000 were printed at the expense of the British and Foreign Bible Society, was dispatched to Iceland, in the spring of last year, and consigned to persons who would feel themselves deeply interested in the proper distribution of it.

The state of Iceland must render this intelligence particularly interesting: the sacred Scriptures are not only highly esteemed by the common people there, but are read by the heads of families, whenever a copy of them can be obtained, in their domestic worship, in preference to all other books, while on the other hand,

copies

\*See Mr. Hodgson's letter in our number for April, page 191.

copies had become so scarce, that they could not be purchased at any price.

The 500 copies of the New Testament intended for the Bishop of that Island, were also ready for dispatch at the same time, but were detained for the arrival of a vessel destined for that part of the island where the Bishop resides. The arrival of this vessel having been unexpectedly procrastinated, the 500 copies remained at Copenhagen, during the bombardment, but escaped the flames which destroyed the greatest part of the building in which they were deposited. By this time they have probably been sent to Iceland. The Committee had it also in contemplation to promote an edition of the entire Scriptures in the Icelandic dialect; arrangements had been made with a view to the accomplishment of this object. It has, however, been suspended by the intervention of hostilities between this country and Denmark.

While the Committee have to lament this interruption to their proceedings, it is highly gratifying to them, as it must be to the Society, to know that their Institution, its object, and operations, have the cordial approbation of the Danish Society, for promoting the Gospel; and of that established at Stockholm, *pro fide et Christianismo*. Which sentiments have been communicated to them, in the names of those Societies respectively, and suggest the pleasing hope of beneficial co-operation with the efforts of this Institution, whenever peace is restored.

The Committee have received several interesting communications relative to the translating and printing of the Scriptures in the Calmuck dialect. From these it appears that a small portion of the Scriptures have actually been translated into that dialect by some Ministers of the United Brethren at Sarepta; that proper types for printing it could be procured at a very moderate charge, at Petersburg; and that nothing was wanting but the assistance of the British and Foreign Bible Society to promote this laudable work.

The Committee, therefore, have not hesitated to grant the sum required for procuring a set of Calmuck types, about 60*l.* and have strongly recommended to the Ministers to commence the translation of St. Matthew's Gospel, and to proceed in translating such entire books of the New Testament as their circumstances may enable them to execute; with the promise of further assistance from the So-

ciety, from time to time, in proportion to their progress in the undertaking.

The Report of the Committee in May, 1807, stated the instructions given to Dr. Knapp at Halle to send 400 Bibles and 200 Testaments for the use of the German colonies on the Wolga. Information has been received of the safe arrival of these books at Peterburgh; and it appears that the Emperor of Russia had graciously exempted them from the heavy duty on the importation of bound books. The communication of this intended supply had reached the Rev. P. J. Hiemer at Lefnoi Karamish, and had been received with the most lively demonstrations of joy and gratitude both by ministers and people. The Committee trust that, before this time, the Bibles and New Testaments have reached the place of their destination.

The 500 copies of the gospel of St. John in the Mohawk language have been received by the Mohawks, in the general, with grateful acknowledgements; and the Committee, upon information that a further supply might be beneficially distributed among them, have directed 500 copies more to be sent to Captain Norton, with a recommendation to him to proceed in completing the translation of the New Testament in the Mohawk language.

The Committee have availed themselves of their communication with Bengal, to send 200 Bibles and 1000 Testaments, to be placed at the discretionary disposal of the Corresponding Committee in that country, for sale or gratuitous distribution to the army and navy, and other poor Europeans. They have also resolved that 250 German Bibles and 500 German New Testaments be sent from Halle to the German Missionaries in India for the like purpose.

Besides these transactions of the Society in foreign parts, they have dispatched 700 copies of the New Testament in Spanish to Gibraltar, for distribution among the Spaniards, having reason to believe they would be received, as they had information that 600 Spanish Testaments, furnished by this Society to respectable individuals, and by them transmitted to Monte Video, had been sought for with avidity by the inhabitants of that country: "that even priests had come for them," and had recommended them as "good and fair copies." A large supply of English Bibles and New Testaments have also been sent to Gibraltar for the use of the Garrison,

Three hundred Testaments have been dispatched to Sierra Leone and Gorce; and a much larger number has been consigned to the care of the Rev. Mr. Marsden, for the benefit of the convicts in New South Wales. The Committee have also availed themselves of the offer of J. D. Street, Esq. Senior Master in Chancery for the Province of New Brunswick, to take charge of a number of Bibles and New Testaments for the accommodation of 3 or 4000 families in that province, where they were much wanted.

The printing of an edition of the Scriptures in Arabic, adverted to in their preceding Report, has not escaped the attention of the Committee; but the expense of this work, and a variety of important circumstances involved in the execution of it, are subjects which will still require much deliberation: before a final decision upon it can be made. It is also under consideration to print the New Testament in modern Greek.

In reporting their proceedings within the United Kingdom, the Committee have the satisfaction to announce that the editions of the Scriptures in Welsh and Gaelic have been completed; they have further the pleasure to remark, that applications have been received for about 15,000 copies of the latter; and they have no doubt but that the whole will be wanted after the copies now called for have the advantage of circulation. Of this edition, 500 Gaelic Bibles and 800 New Testaments have been voted to different correspondents of the Committee in Nova Scotia and Canada, for sale, or gratuitous distribution, at their discretion, among the poor Highlanders in that part of the world.

(To be continued.)

## POETRY.

### A HYMN to JESUS.

WHO stoop'd from Heaven's ethereal height,

'Midst thrones of everlasting light,  
To snatch me from the gulp of night?

My Jesus.

Who deign'd the human form to wear,  
My pond'rous weight of woe to bear,  
That Justice might its victim spare?

My Jesus.

Who hung extended on the tree,  
And trembled, wept, and bled for me,  
From Hell's grim foe to set me free?

My Jesus.

Who meekly clos'd his radiant eyes,  
For whom did darkness veil the skies,  
Of nature heav'd responsive sighs?

My Jesus.

Who boldly storm'd death's dark domain,  
To crush his sting, and break his chain,  
And fix the bound'ry of his reign?

My Jesus.

When carnal joys no more could please,  
Who gave my burden'd conscience ease,  
And heal'd my heart of sin's disease?

My Jesus.

Who drew my soul with strong desire,  
To soar on wings of heav'nly fire,  
And emulate the angelic choir?

My Jesus.

And can my heart ungrateful be,  
For grace so boundless, love so free,  
Which ran to save a wretch like me,

My Jesus?

Rather let life's informing flame  
Desert this animated frame,  
Than I neglect to love thy name,

My Jesus.

Tho' health its wonted aids deny,  
Tho' death extort th' expiring sigh,  
My humble soul shall only cry

My Jesus.

When time shall close, by thy command,  
And wond'ring worlds before thee stand,  
I'll shout with all the blood-bought band,

My Jesus!

R. Treffry.

### To an Early PRIMROSE.

Mild offspring of a dark and fullen fire!  
Whose modest form, so delicately fine,  
Was nurs'd in whirling storms,  
And cradled in the winds;

Thee (when young Spring first question'd  
Winter's sway,  
And dar'd the sturdy blust'rer to the  
fight)—

Thee on this bank he threw,  
To mark his victory.

In this low vale, the promise of the year,  
Serene, thou op'nest to the nipping gale,  
Unnotic'd and alone,  
Thy tender elegance.

So virtue blooms! brought forth amidst  
the storms

Of chill adversity—in some lone walk  
Of life, she rears her head,  
Obscure and unobserv'd;

While ev'ry bleaching breeze that on her  
blows,

Chastens her spotless purity of heart,  
And teaches her to bear  
Serene, the ills of life!

Newark, Feb. 1, 1808.

Conference-Office, City-Road.  
G. STORY, Agent.





Ridley & Bland So.

Mr. Wm. Howorth.

Preacher of the Gospel.

THE  
**METHODIST MAGAZINE,**  
 FOR JULY 1808.

BIOGRAPHY.

MEMOIR of Mr. THOMAS PARSON,  
 Preacher of the Gospel.

By Mr. KELK.

THOMAS PARSON was born at Hebden, near Over, a small village in Cheshire. His parents, being members of the Church of England, brought him up with a degree of strictness in the forms and discipline of that Church. But tho' he was always externally *moral*, it does not appear that he knew any thing of the nature or necessity of *true* religion, till he was about 23 years of age. It was under the ministry of the Methodist preachers, when they first went to Middlewich that he discovered the insufficiency of his own righteousness, "and the necessity of a better, even the righteousness which is of God by faith." And when, after surmounting various difficulties, our preachers were enabled to form a small class in that place, Mr. Parson, though young in the way and labouring under great distress of mind, was appointed the Leader of it. As this office was imposed upon him, he did not dare to refuse the appointment; but the deep sense he had of his unworthiness and want of suitable qualifications, frequently made it a burthen, under the pressure of which he was ready to sink, and especially before he received a clear and satisfactory evidence of his acceptance with God. It was not long, however, before he found that mercy which he so earnestly sought: and then, walking in the light of the Lord and under the influence of divine love, his duty was his delight.

The interests of religion, in general, but particularly the welfare of his class, lay very near his heart. He watched over it with the affection of a father, and, I had almost said, with the

fidelity of an Apostle. If any differences arose, he endeavoured to settle them as soon as possible, using all his talents and influence to keep the "unity of the Spirit in the bond of peace." Nothing seemed to give him more pleasure than the prosperity of his little flock, or more pain than their want of conformity, in any respect, to the gospel of Christ. If any of them drank into the spirit of the world, neglected the means of grace, or fell into any sin, his distress, on such occasions, was sometimes so great as to prevent him from taking his regular rest: and as Mr. Parson was thus deeply interested in the welfare of his class, so, it appears, they, on their part, had the fullest confidence in his good intentions, and looked up to him, as children to their father, for direction and advice.

When the impression that it was his duty to preach was first made on his mind, he was comfortably settled in the world, and in a way in which, had he chosen it, he appeared likely to lay up treasures on earth. At first he was greatly exercised in his mind respecting his *call to the Ministry*, and it was with fear and trembling that he entered upon it; but when thrust out into the vineyard, and convinced that he ought to labour therein, no weather, business, or company, ever prevented him from being regularly at his place (except once in this circuit) for more than ten years. The first time he ventured to take a text, was in a small village near Middlewich; but he was so dejected afterwards, that, it is probable, he would not have attempted to preach any more, had he not heard that one was *awakened* at that time, and the society greatly comforted. He was proposed as proper to travel by Mr. Daniel Jackson, at the Bristol Conference, in the year 1794: and his first appointment was for the Stockton Circuit, with Mr. John Peacock and Mr. Wm. Butterfield.

Concerning his character and usefulness, the following honourable testimonies have been borne by those who knew him well. Mr. Burges says, "Thomas Parson was truly a man of God. I have known him almost seventeen years. He improved upon acquaintance. His integrity, stability, and diligence were great. He appeared to be a man of good common sense, and to possess a very ingenuous engaging manner of communicating his thoughts to a friend. As a class-leader and local preacher, he was highly respected and rendered very useful in Middlewich before he entered upon an itinerant life: and when he was in Gloucestershire, thro' the divine blessing upon his labours, the chapel was built in Dursley and the society considerably enlarged and established." His brother Humphry writes as follows.—"He was one whose heart was much engaged in the work, and whose labours were owned by the Almighty in many places. I have followed him upon two circuits, namely, those of Haverford-West and Cardiff, and, from what our friends said in  
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the Love-feasts, I found his labours had been generally acceptable and profitable to the people. In the Cardiff circuit, several persons were brought to God under his ministry. He also opened many *new* places upon that circuit, in seven or eight of which, societies are formed, and have now regular preaching."

And now may I be permitted to subjoin a few observations of my own? It is four years, this conference, since I had the pleasure of knowing this man of God, and from personal acquaintance, I am able to say, 1. That he was "an Israelite indeed in whom there was no guile." Though he lived in the house with me for near twelve months, I never knew him deviate one hair's breadth from the truth. 2. He appeared to enjoy much of that *charity* which thinketh no evil. I know not that I ever heard him put the *worst* construction on any person's words or actions, or speak evil of any behind their backs. 3. He was "clothed with *humility*," and possessed a "meek and quiet spirit which, in the sight of God, is of great price." Of himself, his talents, and labours, he had the most humiliating views, sincerely accounting himself to be "less than the least of all saints." 4. He was a pattern of *patience*. During the two years he was under the afflicting hand of God, he was never heard to speak one murmuring word, or express a discontented thought. 5. He was eminently *grateful* both to God and his friends for the least kindness shewn him. 6. He possessed a considerable degree of *sympathy*, and was remarkably steady in his friendship. And, lastly, concerning him, we may say, "Mark the perfect man, and behold the upright; for the end of that man is peace."

Of the state of his mind, during the last week of his life, or, perhaps, a little more, an intimate friend, who spent much of her time with him, thus writes: "Our dear friend, Mr. Parson, has been rapidly sinking for the last two or three weeks, and he is now very weak indeed, to which a distressing symptom of the disease has greatly contributed, by having deprived him of the means of support, in that degree, which nature required and appetite called for. He cannot pass even liquids without considerable difficulty and pain: this is a most afflictive dispensation, *but he suffers with unwearied patience*. His mind is kept *tranquil, sweetly resigned*, in all things, *to the will of God*, and is often refreshed with a *renewed sense of his favour*. He begun to be confined to his chamber yesterday: he has had a wakeful night, but has enjoyed *inward repose*, which was manifested in *prayer and praise*."

In a second letter, she says, "Mr. Parson is still in time, but perceivably (tho' gently) sinking every day. About 6 o'clock on Thursday evening, we were greatly alarmed: a spitting of blood commenced, which we took to be a signal that the last enemy was at the gate. He himself thought it probable, but was *undaunted*



being *ready for the foe*. He had been preparing for action and trying his armour the preceding night, and had found the weapon of united prayer powerful, and *his shield of faith strong*." It seems he continued in this happy frame of mind, uniting in his dying experience, great humility of soul, and an unshaken confidence in the Lord, "till the weary wheels of life stood still." He fell asleep in Christ, on Tuesday, March 3, 1807.

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### MEMOIR of Mr. TEULON.

(Concluded from page 248.)

**H**E was a man of peace, and avoided, as much as possible, all litigations; and when he could not succeed in reconciling contending parties, he bore his testimony against all weapons, but those recommended by the Redeemer, of rendering good for evil. In the character of a friend, he was seen to advantage.

It will be remarked through these sketches of his character, that he was not given to change. Altho' the alteration that had taken place in his views, had procured him new associates, yet the friends of his youth were not forgotten by him in his old age. If he learned that they were sick, or in trouble of any kind, it was sufficient to rekindle all his former feelings towards them: if not of complacency and delight, yet of compassion and sympathy. He was soon at their houses, and, if permitted, in their chambers, sympathizing with them in their distress. The affectionate look, the falling tear, testified how much he felt for them; and from the sincere desire he had for their welfare, he failed not to point them to the good Physician; and, as far as the state of their minds admitted, to pour in the balm of consolation, directing them to the great High Priest of their profession, who is touched with a feeling of men's infirmities, and who does not afflict, but for the profit of his people. Thus he took up his daily cross, and followed his Divine Master, who went about doing good, looking chiefly to him, and not to any human being, as a pattern; altho' he venerated whatever was excellent in every one, and imitated the pious and virtuous as far as they followed Christ.

He lived an abstemious and self-denying life, keeping his body under subjection, as a servant to his mind, using all the good creatures of God, with the utmost moderation and thankfulness. He considered himself only as a steward of the gifts of Providence, and, therefore, judged it to be his duty to contribute whatever he could spare from his necessities, to alleviate the sufferings and distresses of his fellow creatures, and that to the utmost of his ability.

As a *son*, he paid the utmost deference and respect to his parents; strictly fulfilling the fifth commandment. And though he met with much opposition from them, after he united himself to the Methodists, yet he did not fail in his duty to them. With what tenderness and sollicitude did he attend on his aged mother in her widowhood! And yet such were her prejudices against him, from a mistaken bigotry, that, finding him inflexible in his religious sentiments, she took the opinion of counsel, how she might cut him off from the possession of a family estate. But, could this have been effected, it would not have moved him from what he conceived to be the path of duty. He still continued to study her interest and comfort, and, by every possible mean, to convince her judgment, and remove her prejudices. Not having opportunity for frequent conversation with her upon religion, as she lived in the country, he often wrote to her upon the subject in the most earnest and affectionate manner: and, for many years before her death, she being confined to her house, he never omitted to visit her, at least, once in three weeks, taking with him, sometimes, a pious and enlightened clergyman, to converse and pray with her. He had the satisfaction to find, towards the close of her life, her pharisaical spirit quite subdued: for she was brought to accept of salvation, as a lost, guilty sinner, through the alone merits and righteousness of Christ.

As a *husband*, he was faithfully and unalterably attached to the object of his choice. Nor did he fail, at suitable opportunities, to recommend her amiable disposition, and many virtues, to the imitation of her daughters. But as she is still living, the writer will forbear to enlarge upon this head.

As a *father*, his example is highly worthy of imitation. Although he possessed strong natural affections, he did not suffer them to overcome his judgment, but was anxiously solicitous for the welfare of his children, and took every mean in his power, to instil virtuous principles into their minds, both by precept and example. He used to urge the importance of religion as the *one thing needful*, and made them early acquainted with the Scriptures, in conformity with the Divine command, "Thou shalt teach them diligently unto thy children, and shall talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." He instructed, re-proved, and corrected, if necessary; and was jealous over himself, lest, through parental fondness, he should suffer sin upon them. He took every occasion to convey moral and religious instruction from the things around. If he took a walk with them into the country, which was a great delight to his contemplative mind, he called their attention to those objects in nature which appeared to be especially calculated to improve their minds. Hav-  
ing

ing decided for himself, he thought it a duty incumbent on him, to decide for his children also: his will, was their law, and till they arrived to years of maturity, they were not left to choose their associates, their amusements, or their dress. It was his opinion, that the want of due subordination, in the early stages of life, is the cause of much unhappiness in many families, and productive of those heart-rending scenes, too often witnessed, in which the aged parents' latter days are so much embittered, "that their grey hairs are brought down with sorrow to the grave." The result proved his conduct towards them was founded in wisdom and love, and approved by the Almighty, as the blessing of his children came upon him in an unusual degree, and he had the satisfaction of seeing how highly he was beloved and esteemed by them. It must be acknowledged that some of his friends thought him too rigid in discipline: but if he did at all err in this, it arose from the great desire he had to bring them up in the fear of God, that when they were old they might not depart from it. No father could evidence more affectionate regard for his children than he did. He spared no expence, and thought no sacrifice too great, where their happiness was concerned. But in seasons of family affliction, the *husband* and *father* shone with peculiar lustre. His soul was then dissolved in tenderness. With what solicitude did he watch their sick beds, and with his own hands administer to their relief, foregoing his necessary rest, to contribute to the supply of their wants.

As a *master*, he was just and considerate, and took care that his servants should be properly instructed, and have time and opportunity allowed them for attending the means of grace. He did not fail to reward them, if faithful and diligent, and always took an interest in their welfare.

As a *citizen*, he was ready to promote peace and good order.—He served in his turn all the parish offices in person, and not by proxy, considering it a duty when called upon, to contribute towards the general weal. In the different departments, he suggested those improvements which were likely to be useful; and as far as his individual influence extended, effected a reform: and usually left the offices he filled, in a better state than he found them. When constable for the ward, he persuaded his brother officer to watch in turns with him; and by that mean many irregularities were detected that needed reform.—And though he might have pleaded his tender constitution, and frequent ill health, as an exemption from some engagements, yet he never shrunk from the path of duty, unless seriously indisposed, and then as soon as the violence of the disease abated, returned to his post again, with renewed ardour. As a *patriot*, he was a loyal subject of our good government; but lamented the sins and follies of the  
great;

great; knowing their influence to be extensive; and he prayed most earnestly that the sins of his highly favoured country, might not call down the vengeance of heaven.

As a member of a religious community, he was uniform and consistent, in his deportment. The ordinary tenor of his experience had not been rapturous, but marked with a steady, even temper of love to God, obedience to *His* commands, and resignation to his will. He seldom spoke of himself; but when he did, it was in the most lowly terms, judging himself "the least of all saints." It is to be regretted, that he left no diary, or memorandums among his papers, relative to his experience; yet he ever maintained the dignity of the Christian character.

But with these many excellent qualities, he was not entirely free from failings: he had his infirmities, and deeply lamented them.—His temper was naturally hasty; and having a nice sense of propriety, he felt a degree of impatience, towards the stupidity or perverseness he often met with in others. At other times, his feeble body pressed hard upon his active mind, so that little things proved trials to him, and made him irritable, and interrupted his peace for the time; on account of this he felt much humiliation before God, and earnestly sought entire deliverance from it.

Having now drawn a faint sketch of his character, in the different stages of life, we have to contemplate him in his last moments. He had been gradually declining in health for some time, and a general debility seemed to prevail.—His family had urged him repeatedly to give up business; but his habits were such, that he was reluctant to alter his usual mode of life, while he was able to do any thing. At length he had so far consented, as to promise, that should he be spared till another spring, he would yield to their solicitations; before which, however, it pleased the Almighty to call him to "that rest which remaineth for the people of God."

He had, for several months previous to his death, a slow nervous fever preying upon him, which produced an inability to pursue his usual active course. Several things seemed to concur in bringing this fever upon him, such as some peculiar trials in his family, and the increasing infirmities of old age, and the very awful state of Europe, which last filled his mind with painful anxiety, so that sleep departed from him; and it appeared to his nearest friends, that he was permitted to drink deep of the bitter cup.—Not that for a moment he distrusted the goodness of God, but he was oppressed with a painful solicitude lest he should deviate himself, or be the mean of leading others out of the path of duty. During this interval, his family, particularly his wife, was witness to his fervent and importunate prayers, by night, and by day. He frequently rose at midnight to pour out his soul to God; but about the beginning of January, 1806, he was happily delivered from this  
painful

painful state; and he appeared fully satisfied that all the causes of his anxiety would eventually be overruled for good, and his mind seemed to recover its former tone, and his feeble body actuated by its energies, also soon resumed its usual exertions. He walked several times, four or five miles into the country, and back, the second and third weeks in the month. On the twenty-fourth he returned from Hampstead in the afternoon, and at tea complained of an unusual weariness, and retired early to bed. Having obtained some comfortable rest, he rose next day, and was tolerably active in business.

On Sunday the 26th, he was persuaded to lie in bed, till after dinner. His Apothecary calling to see him, on entering his room, exclaimed, smiling, "What, Mr. Teulon! in bed on Sunday, at this time of day?" (alluding to his former habits.) He replied, "You may indeed well say so."—But upon feeling his pulse, the Apothecary observed to his wife and daughter, he was very ill. From this time he grew worse, and his weakness increased fast upon him. He observed to his daughter, "I can think but very little now."—She replied "my dear Sir, it is our rich consolation that you thought to the best purpose when in health." But as the outward man decayed, the inward grew stronger, and all was calm and peace. When able, he spoke of himself as a sinner, whose whole dependance was upon Christ, for salvation. From the time he was confined to his bed, he spoke but seldom, his complaint being attended with a stupor; though he laboured greatly to overcome his lethargy, and often made the attempt, yet in the struggle, the feebleness of his sinking frame prevailed.

On the Tuesday, he rose, and came down to tea; he still complained of weakness with feverishness, but was tranquil and serene; read as usual, and appeared much better. About ten o'clock he proposed retiring, and forgetting his weakness, ventured, without assistance, to go up stairs; he had advanced but a few steps, when he fell backwards; but happily received no further injury, than that he was a little stunned by the fall. He was afterwards assisted to go up stairs, and came down no more. He slept heavily that night, and the lethargic state commenced. The next day, he appeared perfectly sensible and recollected, but was so inclined to sleep, that it was painful to him to speak; but when roused to take any thing, was very grateful, for every assistance. On the Thursday, an eminent Physician was called in, who gave but little hopes to his sorrowful family.

From this time, he continued gradually sinking. On the Saturday evening his second son calling in as usual, to see him, and telling him he was to dine the following day with his father-in-law; he desired to be kindly remembered to him and his wife; and

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“Tell them,” said he, “We sow in tears, but shall reap in joy:” and added, “Tell *them* to sow in tears, that *they* may reap in joy,” which words he uttered with great difficulty. This was a pleasing transcript of his own experience. He had been permitted to walk, for a long season, in the valley of humiliation and tears, antecedently to this sickness, and was shortly going to reap the joyful harvest. One of his daughters, who came to assist in nursing him, observes, “We hoped a change would take place, so far that he would be able to take leave of us, nor did we feel willing to resign him without; but this was not permitted; when we enquired, Whether he was comfortable in his mind? he just answered, “Not otherwise.” But for the last twenty-two hours, he never spoke, but seemed in a comfortable sleep; and while we were standing around his bed, his happy spirit gently departed to the Paradise of God.

Thus closed a life of unremitted diligence, regularity, order, steadfastness, humility, faith, piety, and devotion; on Feb. 4, 1806, in the 70th year of his age:—respected and beloved by all who knew him. He was a man not often surpassed in the useful and social virtues. May his numerous family of children and grand children, follow him as he followed CHRIST!



## DIVINITY.

### AN ESSAY ON PREACHING THE GOSPEL.

**H**OWEVER respectable a man's talents may be, unless he deliver the essential truths of Christianity, he will preach to very little purpose. There have been many angry and idle disputes on the subject of *essential truths* or *fundamentals*, as they have been termed: disputes which no lover of peace would wish to see revived. But still, however disposed to peace we may be, fundamentals there are, which none who take in hand to preach the gospel can, with impunity, neglect to inculcate. Concerning these, few of those ministers, in or out of the church, who are generally termed evangelical, have any dispute. However differently they may think on the five points, on which Whitby wrote so ably, they all admit the doctrine of the *Trinity in Unity*:—*man's total depravity* by nature:—*the atonement*:—*justification by faith*:—*the agency of the Spirit* in the work of regeneration: and *holiness of heart and life*, in order to final salvation. Whoever preaches these, with the other doctrines and precepts inseparably connected with them, may be truly said to preach the gospel. But is there not

an awful possibility of doing this, in a manner no way calculated to awaken the careless, or stir up believers to "work out their salvation with fear and trembling?" And are there not several methods of so preaching the gospel as to *please* men, to their present and eternal injury? St. Paul, writing from plenary inspiration, said, 1 Thess. ii. 4, "As we were allowed of God to be put in trust with the gospel, even so we speak, not as pleasing men, but God, who trieth our hearts."

Perhaps the best method of shewing how, in imitation of the Apostle, men ought to preach so as to please God who tries their hearts, is to contrast the manner of doing so with that of those whose preaching is, on *several* accounts, calculated to please men of corrupt minds.

1st. Preaching in an abstruse, or florid style, is pleasing to many who have neither grace nor sense; and hence admire what they do not understand. A public discourse, which the generality of the hearers are incapable of understanding, however sensible, and otherwise excellent, is worthy of severe censure. How cold must be the heart of that man, who, addressing sinners on subjects of infinite moment, relating to no less than their eternal welfare, has leisure, or inclination, to wrap up divine truths in such terms as are necessarily unintelligible to the mass of his hearers! Nor are we to suppose that doing this, implies superior talents; for it requires *very little* knowledge to be able to use numerous expressions unknown to the multitude. Young men of lively imaginations, but of bad taste, contracted reading, and little experience, are apt to adopt this method. From the mistaken notion, that words, not generally understood, constitute eloquence, they adopt a phraseology equally irreconcilable to manly sense and sound divinity. How ill suited is the style of modern novels for delivering the eternal truths of God? I am aware, that the *florid* differs from the *abstruse* style; but each being unintelligible to the bulk of the people, I have classed them together.

*Perspicuity* is an essential part of good speaking as well as good writing; and it may be said with more propriety of a sermon than of a book, that it is a bad one which needs an interpreter. Some preachers, whom it would be uncharitable to suppose destitute of piety, have adopted a laboured style, from not considering that that style which is excellent from the press, may be altogether unfit for the pulpit. Extremely few, like the venerable Founder of Methodism, have been equal to the task of writing in a style correct, pure, and elegant; and, at the same time, sufficiently easy to be understood by a popular audience. This is not to be ordinarily expected, perhaps, even from good writers. But, be that as it may, he that speaks from the pulpit, ought to use such "plainness of speech" as to render it impossible for his hearers

not to understand him. He will not then term an habitual drunkard, a *votary of Bacchus*, nor when informing his illiterate audience, that the scandal of the cross still continues, say, that every christian is exposed to *popular odium*. Alas! what do the poor, to whom the gospel is especially sent, know what is meant by a *votary of Bacchus*, or *popular odium*, or a thousand other phrases which any superficial declaimer may use?

A 2nd method of preaching the gospel so as to please men of corrupt minds, is, for a preacher to *confine* himself ordinarily to generals. Few, however careless, who are in the habit of attending public worship, will object to the doctrines and precepts of the gospel when delivered in general terms. They will readily admit that men should repent:—that repentance is a duty binding on all; and that unless they repent they shall all perish. These general truths float in their understanding, but have no practical effect upon their hearts or lives. But let a preacher come to particulars with such self-deceivers, and tell them in plain, although becoming terms, and with a solemnity and energy suited to the subject; that all the impenitent are liable to condemnation every moment; that all the threatenings contained in the Book of God, are *yea and amen* to them that believe not with the heart unto righteousness; and that God is bound, by the perfection of his nature and attributes, to fulfil his threatenings as well as his promises; and he will no longer excite their esteem. That men should believe in Christ, none who call themselves Christians will be displeased to hear; but let them be told, in terms sufficiently explicit, and in a manner suited to those who themselves believe such truths, that all faith, which is not accompanied with pardon and regeneration, leaves its possessors without a *title* to, or a *qualification* for, heaven, and their indignation will be excited. The publisher of such important truths will be in his measure spoken against, as he was, of whom pretenders to religion said, “He is mad and hath a devil.” Men of the world have no objection to hear many things said, and well said, on the great duty of feeding the hungry and clothing the naked; nay, they will themselves speak of “the luxury of doing good,” and quote, with apparent pleasure, the well known words of our Lord, “It is more blessed to give than to receive.” But let those unconverted advocates of benevolence be told, that if they “see a brother in need, and shut up their bowels of compassion from him,” whatever pretensions they may make to religion, they do not possess the love of God; and, that though they should give all their goods to feed the poor, without that humble, holy, patient love, described in the 13th of the 1st of Corinthians, it will profit them nothing; and they will be ready to censure as *uncharitable* those who deliver such plain, although scriptural truths. They can hear with approbation many things



things advanced concerning the excellence of a forgiving spirit; but are not pleased to be told, that those who do not, from their hearts, forgive the injuries they have received, are destitute of true religion. Those that have never been awakened, as well as fallen professors, will not object to the general truth, that Christians ought to converse charitably and profitably. But let them be assured, from the authority of Holy Writ, that evil speaking, whispering, and backbiting, are sins against the whole of the gospel law; and that he in vain pretends to have the love of God in his heart, on whose lips the law of kindness is not written; and those who are the messengers of such tidings to them will no longer meet with their esteem and admiration. Fallen professors will brand such truths, delivered from the pulpit, with the appellation of *legal* preaching, not considering that all *pretensions* to *inward religion* without a suitable life and conversation, are founded in delusion. How far removed are these unhappy characters, whatever they once were, from the temper of a christian, described by Mr. Wesley, in his note, on 1 Pet. iv. 8, "Love covereth a multitude of sins,—Yea, love covereth all things. He that loves another, covers his faults, how many soever they be. He turns away his own eyes from them; and, as far as possible, hides them from others." These are truths, divine, important truths, which every minister of Christ is bound to insist upon at the peril of his soul. But they are truths of a mortifying nature, to all who have not the spirit of love; and delivering them is far from being the way to please those who say in their hearts to the Messengers of Christ, "speak unto us smooth things; prophesy deceits."

3dly. Railing against various denominations of Christians, is a grateful method of preaching to bigotted, nominal Christians, who place the greater part of their religion in what they conceive to be orthodox opinions. Some preachers have acquired popularity with persons of this description, by their talent at railing. Their foolish admirers have not sense sufficient to discern, that blaming others, requires neither grace nor knowledge; and that few things more fully evince the depravity of human nature, than the wretched pleasure which many feel in hearing and retailing scandal. Awful will be the account which they will have to give to the righteous Judge, who, instead of teaching their hearers what they ought to *believe, experience, and do*, entertain them with *idle remarks* upon the supposed errors of those who do not adopt their peculiar sentiments. This is far from the method which they pursue, who speak so as to please God who tries men's hearts. They are, indeed, far from making light of orthodoxy. A system of doctrines which contains every essential truth of christianity, they highly value; but still they know that orthodoxy is not religion,

gion, and hence, by *warning every man* of his danger, and *teaching every man*, not only what he is to *believe*, but also what he is to *do* and *experience*, “commend themselves to every man’s conscience in the sight of God.” They judge of their success in the work of the ministry, not by the applause of those among whom they labour, but by the conversion of sinners, and the increasing holiness of believers. “Now we live,” said St. Paul, (not if you *applaud us*, but) “if ye stand fast in the Lord.”

A 4th method of so preaching the gospel as to please men, that know neither God nor themselves, is to preach in a *dry, systematic* manner, appealing more, and oftener, to *reason*, and *the fitness of things*, than to Scripture authority. It is possible, nay, practicable, to preach the whole gospel in such a *cool, argumentative* manner, as not to offend even Infidels themselves. A cool discussion of the most tremendous subjects, for instance, the *impossibility of being saved without holiness*, and *the eternity of hell torments*, would be gratifying to such unconverted men as are disposed to reason. How many have amused themselves with divinity, as a science, who never *proved* the gospel to be the power of God unto salvation!

Many of our famous sermon writers have fallen into the dangerous error of endeavouring, by mere reasoning, to prevail on men to become religious. Their method would have been every way commendable, if, as a celebrated Metaphysician maintained, in an Essay on the Human Understanding, the *last result* of the judgment always determined the will; for their discourses are admirably calculated for the purpose of informing the judgment. As compositions, many of them are excellent; and they contain all the essential truths of christianity. But what was effected by their being preached? Archbishop Tillotson, a great and good man, and one of the first of such preachers, will inform us. In the 5th Volume of the edition of his Sermons, printed in 1700, and at the 117th page, he says, “If one of the Apostles, or primitive christians, should rise from the dead, and converse with us, how would he wonder to see the face and complexion of christianity altered from what it was in his days; and were it not for the name and title which we bear, would sooner guess us to be any thing than christians.” Again: “I cannot see how christianity can ever gain much ground in the world, till it be better adorned and recommended by the professors of it. Nay, we have just reason to fear, that if God do not raise up some *great and eminent instruments* to awaken the world out of this *stupid lethargy*, that christianity will every day decline, and the world will be overrun with Atheism and Infidelity.”

But the good Bishop himself, who had grace and sense sufficient to see the deplorable state of religion in the land, and to lament it,

it, continued to *read* his systematic and well written sermons, to unawakened congregations, with almost as little effect as if he had addressed them in a language of which they were wholly ignorant. By his example, at least, he contributed to establish the wretched custom in the Church of England of *reading*, instead of *preaching* sermons; a custom which, in its causes and consequences, has been more injurious to the interests of vital religion in that Church, than all the other evils with which it has had to combat. What effect would Demosthenes have produced on the Athenian citizens by *reading* to them an *argumentative* piece on the consequences of their being conquered by Philip of Macedon? Had he attempted any thing of the kind, they would not have believed him to be in earnest; much less would they have been induced, as they were by his direct and energetic address, to cry, as with one voice, "To arms! to arms! We'll meet Philip! We'll have our liberty or die!" And what effects has *reading* sermons, confessedly excellent in point of divinity and composition, produced in many, if not most parts of the United Kingdom? Has it been instrumental in turning any considerable number of sinners from the evil of their ways? Has it not caused a general desertion of the churches in many parts of the land? How many thousands, baptized and buried by the Established Clergy, have, *through life*, attended *no place* of public worship?

And here, perhaps, it may be proper to say something on committing sermons to memory, and delivering them verbatim. Do such, as accustom themselves to this practice, aim at *pleasing God* rather than *men*? Can they imagine that spouting off a collection of well-turned periods, arranged rank and file to please the ear of a critic in composition, is the best method of rousing sinners from the sleep of sin, and stirring up believers to be "steadfast, immovable, always abounding in the work of the Lord?" How unfit for the work of an Evangelist are they, who, in order to excite the admiration of perishing sinners, submit to a practice so degrading; a practice so far below the character of an ambassador of Christ? "He that hath my word, let him speak my word faithfully.—What is the chaff to the wheat? saith the Lord," Jer. xxiii. 28. One of the wisest sages of antiquity said, "Every man is sufficiently eloquent when speaking on a subject he knows well, and in which he is deeply interested. Often have we felt the truth of this observation; for there is something that touches the heart in the simplicity of nature, which the utmost refinements of art can never reach; and the mind will be affected by the most obvious truths, delivered with plainness and sincerity, which would remain unmoved by the same truths wrapt up in all the prettinesses of expression. How opposite to the manner of the coldly, systematic *reading*, or *repeating*, Preacher, is that of those who, with  
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the word of the Lord burning in their hearts as a fire, speak as with flaming tongues; and who, uninfluenced by a bare, man-pleasing temper, preach every sermon for eternity; and hence can look their hearers in the face, and say with humble confidence: "I take you to record this day that I am pure from the blood of all men." Many of the rich, worldly-wise, and honourable, will not sit under such preaching; but the common people will hear it gladly, will bless God for the preaching which they can fully understand, and be as much disposed as ever to say, "How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!"

Jan. 22, 1807,

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A REVIEW of The DOCTRINE of GENERAL REDEMPTION  
considered, and the Arguments against it answered,  
By the Rev. W. SELLON.

WITH peculiar pleasure we have witnessed, for several years past, a disposition in the truly pious, throughout the Christian world, to lay abundantly less stress, than formerly, on those doctrines which are not essential to holiness of heart and life. Among these doctrines we do not scruple to rank the peculiar sentiments of such as maintain the doctrine of *particular*, as well as those of such as maintain that of *general* redemption. What pious and well-informed supporter of the latter doctrine, thinks the less of the piety, or learning of Archbishop Leighton on account of his Calvinism? What genuine Christian, however averse to the doctrine of particular redemption, does not admire the holiness, zeal, patience, prudence, and unwearied labours of Mr. Joseph Alleine? And what lover of the Lord Jesus Christ, on reading the life of David Brainerd, that eminent pattern of self-denial and ministerial faithfulness, does not acknowledge and approve his truly Christian temper, and indefatigable labours among the Indians, without waiting to inquire concerning the peculiarities of his Creed?

We have no inclination, however averse we may be to the doctrine of unconditional election, to dispute with the *sound, practical* Christians, who have embraced it, (and we hope, nay, believe there are many such) but rather to leave them undisturbed in the possession of their peculiar tenets. And while we use the term *Calvinist* or *Calvinism*, for the sake of distinction, we would not be understood to use either as a term of reproach. We are aware that many, from an association of ideas long formed, imagine,  
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though very erroneously, that the doctrines of *Original Sin*, the *Atonement*, and the efficacy of *Divine Grace* necessarily imply the *truth* of Calvin's peculiar sentiments, if not the *necessity* of believing them in order to salvation. This association may, with several, through time, become so strong, as to render it impracticable for them to break it, without destroying their orthodoxy. And who would run the hazard of pulling down a goodly and venerable fabric for the sake of removing a few unsightly, and rather incommodious stones, which do not materially diminish its strength or utility? Experience has proved that it is sometimes dangerous for men, who hold the essentials of true religion, though connected with certain errors, to attempt to new model their creed. What upright follower of Christ, however opposed to *Calvinism*, would not infinitely rather have heard, that Robinson, of Cambridge, had been as rigid a predestinarian as President Edwards, than that by the adoption of a *spurious* sort of candour, and *diverting* himself with preachers and sermons, he divested himself of his orthodoxy, and either adopted, or was about to adopt, the Socinian heresy? Alas! how prone is man to extremes! And how apt to run from one to another! The late Dr. Priestley is a case in point, having run from high Calvinism into the very dregs of Socinianism! Persons of reading, reflection, and candour, to whom, in common with others, we are debtors, will know what estimate to set on these sentiments.

It has been too much the custom to confound the truth of opinions with the piety and usefulness of those who either do maintain, or have maintained them. That the generality of the Puritan Ministers were holy and useful, as well as learned Divines, is a fact which no sober, well-informed Protestant will controvert. But who, that does not confound matters of opinion with essential articles of faith, would ever think of inferring from thence that the doctrine of unconditional election is founded in truth? The Methodist Preachers, as a body, have been remarkable for piety, zeal, and usefulness, both in Europe and America, but what man acquainted with a proper method of reasoning would thence infer the truth of general redemption? That both the Puritan and Methodist Ministers have had their labours much owned of God, has not been owing to the *peculiarities* of the religious creed of either, but, under God, to their being men of genuine piety, who laboured faithfully in the harvest of their Lord.

After the frank concessions we have made, not in favour of *Calvinism*, but *pious Calvinists*, we may, without offence to any persons of sense, piety, and candour, make some observations on what we conceive to be some of the evil consequences arising from the belief of the doctrine of unconditional election and reprobation. There is abundant reason to believe, that the distinctions,  
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often nice, inexplicable, and unscriptural, made by the Puritans, between what they called *common* and *saving* grace, afforded such matter for doubtful disputations and vain janglings, as tended much to banish from among them the peaceable spirit of the gospel. That the doctrine of unconditional election and reprobation is a dangerous error, we are confident; but that the Puritans in general had such strength of grace and practical views of religion as proved, for a considerable time, an antidote against its poisonous effects, we are happy to record. But its *natural* tendency being to produce Antinomianism, and cavillings without end, it hastened on that general disregard for all religion which existed at the commencement of Methodism. Those who have read but a very small part of the controversial works published against each other by the supporters of the doctrine in question, after the decline of Puritanism, will probably be disposed to think with us on this subject. The authors of some of them boldly maintained, that the elect ought not to be warned of any danger arising from any sins into which they might fall; for that they were elected to salvation, without any respect to their obedience. But others, more sober, though less consistent, pleaded, that God who had decreed the salvation of the elect, had appointed exhortations, warnings, and threatenings, as well as promises, as so many means leading to a certain and predetermined end. How prevalent was Antinomianism in the land when Baxter wrote his Aphorisms on justification! And what a host of foes did that judicious, sober work, raise up to embitter the life of its author! It is true, that he was in himself a *host*, and well able to cope with all his opponents; but being a man of sober counsels, moderate principles, and a peaceable disposition, he suffered much in his own mind on account of the endless cavils of which he was a witness.

But that we may not be thought to annex ideas to the doctrine of the *Irrespective Decrees* which it does not include, we shall give a faithful abridgement of the first of the five celebrated points, as maintained by all who can, with any propriety, be termed Calvinists. It is as follows:

“God, by an absolute decree, hath elected to salvation a very small number of men, without any regard to their faith or obedience whatever; and secluded from saving grace the rest of mankind, and appointed them by the same decree to eternal damnation, without any regard to their infidelity or impenitence.” This is the decree, which Calvin himself called *horrible*, against which the work before us is levelled; a decree which the parts and piety of many, who have maintained it, can no more prove to be scriptural, than the holy lives of Pascal; Fenelon, and De Renty, can prove the truth of *Transubstantiation*.

In the Introduction of the work before us, we find twenty one  
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excellent rules given in order to the right interpretation of Scripture. By transcribing a few of them, we shall gratify the pious and intelligent reader; we would, indeed, recommend the whole of them to his careful perusal and serious consideration.

The 2d. rule.—That no interpretation of Scripture can be right, which opposes the holiness, wisdom, power, or mercy of God, upon the terms proposed in the gospel.

3. That we must not drag in the *sovereignty* of God to solve difficulties, so as to confront his other attributes; for this favours more of *anility* and *impiety*, than of sound reason and religion.

4. That one text of Scripture must never be interpreted so as to *contradict* another; nor any one so as to oppose *certain truth*, or *contradict reason*, though the matter of some texts may exceed the comprehension of reason.

17. That the Hebrew and Greek prepositions, being very vague and unfixt in their meaning, have occasioned a wrong construction to be put upon many passages of Scripture.

19. That many promises and threatenings in Scripture are *absolute* in form, which nevertheless are *conditional* as to *matter* and *meaning*: the condition is *implied*, though not *expressed*."

These few rules, the excellency of which every person of sense and general reading will admit, if properly attended to, would do much towards enabling plain people to understand many passages of Scripture which the patrons of unconditional election quote in favour of that doctrine.

In page 23, the author quotes several of the texts, supposed by his opponents, to imply that Christ died only for a certain part of mankind: and that of course, no Saviour being provided for the rest, not one of them *shall* or *can* escape the damnation of hell. John 10. 11, "The good shepherd giveth his life for the sheep." ver. 15, "I lay down my life for the sheep." Acts 20. 28. "Christ purchased the church with his own blood." Ephes. 5. 25, "Christ loved the Church and gave himself for it." From these and such like premises it is inferred that Christ gave his life for his sheep, or his elect only; that he gave himself for, and purchased his church only.

Our author answers, "You say, Christ gave his life for his sheep, purchased the church and gave himself for it, *i. e.* for the elect: therefore, for them *only*. I here ask, What hath the conclusion to do with the premises? If it had been asserted here or elsewhere, that Christ laid down his life for his sheep, and gave himself for his church, *i. e.* the elect, and for them *only*, exclusive of all mankind beside, the argument had been good. But no such thing is asserted there, nor any where else in the Bible; therefore it is nothing worth. On the contrary, St. John expressly declares, 1 John ii. 2, 'Christ is the Propitiation for our sins,' (who be-

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lieve in him,) ‘and not for ours only, but also for the sins of *the whole world,*’ whether believers or not. So far was St. John from asserting, with the Synod of Dort, that Christ laid down his life for the elect *only*; or that he was the Propitiation for their sins *only*, that he expressly declares he was *not* the propitiation for their sins *only*. So he elsewhere styles Christ, ‘The Lamb of God, that taketh away the sin of the WORLD,’ John i. 29. So says Christ, John iii. 16. 17. ‘For God so loved the WORLD, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world, but that the WORLD through him might be saved,’ *i. e.* if they be not wanting to themselves. Accordingly he upbraids the Jews, John v. 40, ‘Ye will not come unto me that ye might have life.’ In which words he clearly shews, that he purchased life, or laid down his life for those, that would not come unto him and have life, as well as for his sheep or the elect.

“If it be objected, that by the *world*, in the texts above cited, is meant only the *world of believers*, or the elect, I answer, This is such a shameless, pitiful objection, that I am surprised to find any man of sense can propose it. It is talking of such a world as never yet existed since the days of Adam, unless in the days of Noah, when the world was confined in the Ark, and reduced to eight persons. Nor even then if we may take the word of most Calvinists; for they generally set down poor Ham in their black list of reprobates. It is talking of such a world as is no where to be found in Scripture.”

The limits prescribed to us will not admit of our giving many extracts from the work before us; but we cannot deny ourselves the pleasure of laying the following passages before our readers. “Rom. ix. 11, ‘That the purpose of God according to election, might stand, not of works, but of him that calleth.’ Nothing can be more evident to any one, that considers the beginning and end of this chapter, than that the apostle is not speaking of the election of particular persons to eternal life, but of particular nations to outward church privileges, which duly used, through Christ, should be the means of bringing men to eternal life, and to higher degrees of glory therein, than others should enjoy, who were not favoured with these privileges. Nor is God, the great Governor of the world, on this account any more to be deemed a respecter of persons, than an earthly king, who takes some of his subjects for lords of his bed-chamber, and others for lower employments; seeing he will make them all, that behave well in their station, completely happy. It plainly appears from ver. 30—33, which passage is a key to the whole chapter, that the apostle’s intent was to shew,  
that



that as God before chose Jacob, who represented the Jews, and admitted him and his posterity to peculiar privileges above the Gentiles, without any merit in him or them to deserve it; so now (the Jews through their own unbelief, having rejected the Messiah, and being justly therefore themselves rejected of God) he had chosen the Gentiles, represented by Esau, to be his peculiar people; according to the prediction of Isaac, Gen. xxvii. 40, 'Thou shalt have the dominion, and thou shalt break his yoke from off thy neck;' and that prophecy in Hosea cited, ver. 25, 'I will call them my people, which were not my people; and her beloved, which was not beloved;' and that without any thing on their part to deserve this favour. It was entirely free with respect to both parties: God's mercy and goodness preventing not the *endeavour* only, but even the *will* of both. Before either Jacob or Esau willed or run for it, the blessing was designed of God for Jacob. So before ever the Gentiles sought after God, the blessings of Christ's kingdom were designed for them. Yet it follows not that all that are called Christians, and enjoy outward church privileges, shall be finally saved, any more than it is to be concluded that all the Jews were saved before Christ, on account of their privileges."

Page 165, "1 Thes. v. 9, 'For God hath not appointed us unto wrath, but to obtain salvation by our Lord Jesus Christ.' Hence it is argued, God hath *appointed* his elect to salvation, and *none* others. Well, supposing you are a Calvinist, what joy does this inference afford you? Why, you say, 'I hope I am one of the happy number.' So do thousands of gross notorious sinners. But you say, 'I have better ground of hope concerning my election, than such persons; for I am a believer.' So are they, if they are to be believed; for they are confident that they had faith once, and that true faith can never be quite lost. You reply, 'If they had true faith, they will be restored again.' Still in your account it is a doubtful matter, whether they ever had true faith or not. And how do you know that your faith is any better than theirs? Why, you say, 'I have been enlightened, have tasted of the heavenly gift, have been made a partaker of the Holy Ghost, have tasted the good word of God, and the powers of the world to come.' So did those poor sinners suppose and affirm that they did. But you say, 'It is plain they were mistaken, because they fell away, unless they recover again.' And how do you know that you are not mistaken, that your faith will not fail as well as theirs? You say, 'Christ hath prayed for me that my faith fail not.' He prayed so for Peter, I own. But it does not follow from hence, upon your principles, that he hath prayed for you, unless you are one of the elect. But he hath said, 'I will never leave you nor forsake you.' This is nothing to you, unless you are one of the elect.

elect. Upon your principles, you cannot, upon any sufficient grounds, lay claim to any one promise in the Scriptures. Because the promises, you say, belong only to the elect, and no man upon earth can be sure that he is elect, upon your principles, till he dies, and is found to continue in the faith. But you say, 'I have the marks of my election, a holy life, and a conscientious regard to the duties of religion.' So had those once who are committing iniquity with greediness. But you say, 'I have had an inward testimony of my election to my soul.' So had those poor fallen sinners, if we may take their word, which, I presume, is as credible as yours. 'If it were so, (you say) then they will certainly be restored.' Still you are but just where you were. And after a thousand years dispute, upon your principles, you can never be sure of your election, and so can lay no claim to, nor take comfort in, any one promise of the gospel. For this reason, if I had no other, I reject your doctrine of election, as unworthy of the God of love; and maintain that God hath absolutely and unconditionally appointed no man to wrath, but hath conditionally appointed all to obtain salvation by our Lord Jesus Christ."

We have seldom, if ever, met, in so small a compass as this work, so full and able a vindication of the scriptural doctrine of *free grace*; not that, *unhappily* so called, which *confines* grace to a *few*, and *forces* it upon them, leaving all the rest of mankind without a *bare possibility* of salvation; but that doctrine of *free grace* which accords with the *whole* tenor of Scripture, rightly understood. That which represents Christ as having *tasted death for every man*, without a *single* exception; and which, while it clearly shews that all who are saved, owe their salvation to divine grace; shews with equal clearness, that all who perish, owe their *final* destruction to themselves; that they *might* have been saved, but *would* not. To those who wish to see *such* a doctrine of *free grace*, a doctrine worthy of the God of love, and compatible with all his moral attributes; to those, we say, who wish to see such a doctrine proved to be agreeable to scripture, reason, and common sense, and who desire to hear the objections to it fully answered, we recommend SELLON ON GENERAL REDEMPTION.

March 15, 1808.

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The WORD of GOD ILLUSTRATED.

**T**HE land of Israel is called by the prophet Isaiah, chap. v. 1, (see the Hebrew) "A vineyard in the horn of the son of oil." That curious expositor, Vitringa, seems to suppose it is so represented on account of its height; and such seems to have been the thought of our translators, for they render the words, "A vineyard in a very fruitful hill." Hills are undoubtedly the proper places

places for planting vineyards, and God might justly upbraid Israel with the *goodness of the country*, in which he had placed them, its mountains themselves being very fertile. But if that were the sole intention, is it not somewhat strange that the prophet should, on this occasion, use an expression so *extremely figurative*, especially as the same prophet elsewhere often speaks of the hills with simplicity.

I will not deny, that it is agreeable enough to the Eastern style, to express a hill by the term *horn*: for the supposition of bishop Pococke seems to be by no means unnatural, who tells us, that there is a low mountain in Galilee, which hath both its ends raised in such a manner as to look like two mounts, which are called the *Horns of Hutin*; and, as he thinks, are so called from this circumstance, and the village of Hutin's being underneath it. But then it is to be remembered that the term *horn* may equally well at least be understood in a different sense; so Sir John Chardin informs us, that a *long strip of land*, that runs out into the Caspian sea, is called the *middle-sized horn*; and so d'Herbelot tells us, that the place where one of the branches of the Euphrates falls into the Tigris, is called the *horn*. By *the horn*, then, of *the son of oil*, the prophet might mean Syria, which is bordered on one side by the sea, and on the other by a most barren desert, and stretches out from its base to the south *like an horn*; and so these words will be a geographic description of Judea of the poetic kind, representing it as seated, in particular, in the fertile country of Syria, rather than in a general and indeterminate way, as situated in a fertile hill.

The propriety of describing Syria as a country of oil, no one will, I suppose, contest; as we find that oil was wont anciently to be carried from thence to Egypt, Hosea xii. 1; and as we find the celebrated Croisade historian, William of Tyre, describing *Syria Sobal* as all thick-set with olive-trees, so as to make prodigious woods that covered the whole country, affording its inhabitants in those times, as they did their predecessors, a livelihood, and the destruction of which must have been their ruin.—*Harmer's Observations*.

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THE WORKS OF GOD DISPLAYED.

**I**N our last number we spoke of the varieties of *native silver* and of *silver alloyed* with other metals. We would now observe that it is not improbable but that, in those countries where gold and silver are found in large quantities, these metals may be contained in some proportion in the most common ores, more especially when the particles of gold and silver have not been able to extricate themselves in such a manner as to lie separate in fissures, veins, or hollow places of the mine. Professor Brunnich says that the  
silver

silver contained in the lime-stone at Annaberg in Austria, appears to be native when the stone is polished.

The purest silver is that which is extracted from *luna cornea*, and is the only kind that ought to be trusted in the nice operations of Chemistry. The process, however, is very tedious, and presents a very unexpected phenomenon, as this metal, though one of the fixed, is nevertheless volatilized in the operation in such a manner, that it exhales through the pores of the crucible; and small globules of silver are afterwards found in the cover, and even in the support of the crucible.

M. Magellan takes notice of a remarkable appearance observable in dissolving silver in the nitrous acid. He observes, that this acid is its specific menstruum, attacking it even when cold with considerable effervescence, growing hot, and emitting a considerable quantity of orange coloured fumes, which diminish in proportion as the saturation advances. The metal appears of a pale brown colour in the conflict, and the solution becomes quite black. This last appearance, however, is owing to a thin, black, fuliginous substance, like smut, which is at once formed into a crust on the surface of the thin plates of silver, in the first attack of the acid upon them. This is a very singular phenomenon, and, hitherto, unaccounted for, these black crusts being comminuted into smaller and smaller particles by the action of the acid; and, when the effervescence is over, they are seen distinctly to fall to the bottom of the vessels, and to form a black sediment, leaving the liquid solution quite transparent, but of a blue colour, inclining to green. Afterwards the solution becomes as colourless as water, but gives a lasting black tinge to animal substances. This solution is of great use in chemistry.

Silver does not combine with earths, even by the most violent heat, though M. Fourcroy supposes that its calx might give an olive green to glass. M. Magellan informs us, that its calx, precipitated by volatile alkali, gives a yellow colour to glass, and that he has seen it stained in this manner so high, as almost to appear of a red colour. It unites with most metals even with iron. The nature of this alloy has been as little enquired into, tho' Fourcroy is of opinion that it may, probably, be of the greatest utility in the arts. It combines in all proportions with copper, by which it is not deprived of its ductility, but renders it harder, and more sonorous. Hence it is often used in bells. It is otherwise highly useful, on account of its indestructibility by fire and air, and its extreme ductility. Its fine colour renders it extremely proper for ornamental purposes. And it is applied, like gold, on the surface of different bodies, and even on copper. It likewise enters the texture of rich silks, but its most considerable use is that of being employed as money of an inferior value to gold. In this case it is alloyed with one twelfth part of copper.

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It is likewise often employed in making household utensils of all kinds, though its great price renders it less common than it would otherwise be for this purpose. For *Plate*, it is usually alloyed with one twenty-fourth part of copper, which gives it a greater degree of hardness and coherence, without rendering it the least noxious.

Silver has also been used in medicine; but its extreme causticity, when dissolved in the nitrous acid, and its inactivity otherwise have brought it into disuse. The crystals of silver have been recommended in very small quantity in dropical cases, but they are by no means superior, or even equal in efficacy to much safer medicines.

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The PROVIDENCE of GOD ASSERTED.

**T**HERE lived at Thorner, (says the late Mr. Pawson, in an account which he has left of some very remarkable Providences, which had happened within his own knowledge,) two brothers. The name of the one was Robert and the other Edward L. They were both grown old, and in the summer season, walked out into the corn fields. Edward had his son along with him, who was a married man; and Robert led a horse. When they had proceeded into the town-field, Edward and his son walked along the foot path, and Robert led his horse along the cart road. Soon after they parted, the son said to his father, "I cannot see my uncle, I think he is fallen down." Accordingly he ran to see, and found him lying on the ground, exceedingly ill. He ran with all speed to the town, and procured a cart, put the old man into it, brought him to his own house, and took care of him, and then returned home. Not finding his father as he expected, he asked his wife if he had not returned home? She replied, "I have seen nothing of him." He then went to look for him in the back yard, and, to his astonishment, found him dead upon the ground. It was then remembered by some of the old people, that this old wicked man, many years before, had paid his addresses to a young woman, and under a solemn promise of marriage, had seduced her. The poor, unhappy woman, proved with child, and, he refusing to marry her, she died of a broken heart, and with her dying breath, prayed that he might never die in his bed. Wicked as this prayer certainly was, yet, as for a long succession of years he continued a hardened, impenitent sinner, it was remembered by an infinitely just and holy God, in order that others might take warning and not act so wickedly.

IN the year 1770, I was stationed in London, we then lived at the Foundery upon Windmill-hill, near Upper Moorfields. Just behind our house, there was a very small Square; a very retired place,

place, but inhabited by exceedingly wicked people. It happened one day, that two of these poor, ungodly creatures, quarrelled to an high degree. In the conclusion, one of them solemnly swore by his Maker, that, if he did not procure a warrant for the other man the next day before ten o'clock, he prayed God would strike him dead. He was standing in his own door just as St. Paul's clock struck ten, and that moment the Lord took him at his word, and he fell down dead in an instant. O that men would hear and fear, and do no more so exceeding wickedly, lest the vengeance of God should overtake them in an hour they think not of!

3. IN 1772, I was stationed in Bristol. Two very wicked soldiers were then in Newgate, and were so hardened in sin and blinded by Satan, as to make a wager which of them could invent and utter the most dreadful oaths and blasphemies. While they were engaged in this shocking work, one of them was instantly struck dumb, so that the other was terrified for the present, and proceeded no farther; but whether either of them took the warning which God, in so remarkable a manner, gave them, I never heard.

4. IN the year 1775, I was stationed in Leeds. We then preached in Knareborough, where, for many years, we had been exceedingly disturbed in our meetings. The minister of the place, who was also a Justice of the peace, encouraged the persecutors, so that we could have no peace or quietness. Two of those wicked men, who constantly disturbed our meetings, were cut off in one week. For as we could have no help from man, the Lord took the matter into his own hand. One of them climbed up into an high tree to get a crow's nest; his foot slipped, and he fell down to the ground: he rose up and ran a few yards, and dropped down dead. The other was riding a gentleman's horse out for exercise, round a field; but riding under a tree, nearly like Absalom of old, a bough caught hold of him and threw him off behind, and he was killed upon the spot; so that both these men, were called to appear before the awful tribunal of God, before they thought seriously about it, and, there is reason to fear, in a very unprepared state of mind to stand before an infinitely holy God. Those who persecute the people and ways of God, should take warning by these and such like instances, which are frequently occurring, and should remember that "he hath prepared his arrows against the persecutors." "He that toucheth you," saith the Prophet Zechariah, to God's people, "toucheth the apple of his eye."

## The GRACE of GOD MANIFESTED.

Memoir of Mr. JOHN HOLMES, late of SPONDON in Derbyshire.

By Mr. GEORGE SARGENT.

**T**HE subject of this Memoir was born at Kilborne, Derbyshire, in the year 1734. From a very early period of his life, his mind was often deeply impressed with the thoughts of death, judgment, and eternity. But not being privileged with instruction of a religious nature, these convictions, as he grew up, were, in a great measure, effaced from his mind, and succeeded by strong inclinations to the transient and delusive pleasures of the world. But still the restraining grace of God was with him, which, generally, preserved him from those gross sins by which many are led captive. When he had arrived at the age of 21 years, he paid his addresses to a young woman residing in Spondon, and had then reason to hope his wishes would be gratified, in her becoming, for life, the partner of his joys and sorrows: but, in process of time, her mind changed, and, thro' the medium of a friend, he was informed that she did not intend to become his wife. This unwelcome information, wrought in him a kind of self revenge, for, almost immediately, he determined to enlist for a soldier, and the next morning made application to a recruiting serjeant, who entered him into the 74th regiment of foot, and soon after he was sent with the regiment to the Continent.

In this new way of life, his honesty, sobriety, and cleanliness, soon procured him the esteem of his officers, and preserved him from the censures and punishments to which many others were exposed. During the seven years which he continued on the Continent, he experienced many signal interpositions of a gracious Providence for his preservation, and one more conspicuous than the rest, was as follows: "When besieging the town of Belleisle, the soldiers, together with himself, were engaged in entrenching themselves as a mean of preserving them from the fire and sallies of the garrison. On that occasion, by extraordinary exertions, he had made greater provision to secure himself than one of his comrades at a distance. In that instant, an officer, observing this, desired he would leave his secure retreat and repair to the place of his comrade; but with this request, he refused to comply, and was thereby wonderfully preserved: for almost immediately a cannon-ball from the fortress came and killed his comrade at the place to which he was desired to repair. This remarkable providence he afterwards frequently acknowledged, with admiration and gratitude to his kind Preserver.

In the year 1763, a general peace was concluded, when the regiment, to which brother Holmes belonged, was broken up, and he

he was discharged. He then returned to Spondon, in Derbyshire, and engaged in his regular business of Wool-combing. After residing some time there, he became acquainted with his master's sister, who was a person generally moral in her conduct, and much respected by her neighbours and acquaintance. This woman afterwards became his wife, and they lived together, for many years, in great harmony. At the time of their union, though they were not guilty of any notorious acts of wickedness, yet were they strangers to the life and power of godliness. But some time after, the Lord was pleased to afflict him with a cancer in his face, which spread to the upper part of his mouth, from which, by reason of a mortification taking place, two bones were extracted. This affliction, to all human appearance, would have terminated his life, had not the all-wise and gracious providence of God, directed him to a remedy which effected a cure of the cancer, which remedy having proved to be so efficacious in his own case, he afterwards recommended to hundreds, who were thereby greatly benefited. No doubt this painful affliction was designed to be productive of good to his soul, and being sanctified by him who sent it, was happily instrumental in leading him to reflect on his past life, and to consider his latter end.

Another remarkable circumstance occurred about the same time, which had a tendency to increase his seriousness, and deepen the conviction which had taken place in his mind. Mr. Simpson, a Dissenting Minister, then residing at Ockbrook, near Spondon, found his mind strongly impressed with a persuasion, that he ought to visit the subject of this memoir at his house in Spondon, but for what end he could not then tell. He yielded to the impression, and on his arrival at the house, found John Holmes attentively reading a volume of Mr. Law's works, which, on seeing Mr. S., he laid down. Mr. S. then said, "O, now I know for what purpose I am come hither!" and immediately took up the book, and, presenting it to John H., said, "God has sent me to tell you that you must read that book." This he did, with great care, and soon saw more clearly than before, that his former hopes of heaven were built on the sand. Nevertheless he was still not so fully awakened to a sense of his guilt and depravity, as to cry earnestly for pardoning mercy and salvation. But in the year 1769, God was pleased to send some of the Methodist Preachers to Spondon, and in particular that veteran soldier of Jesus Christ, Mr. John Nelson; and, by the first sermon he preached, our brother was fully awakened. The words of his text were, "But they made light of it." He was now pierced with deep sorrow for his past sins, and greatly humbled under the mighty hand of God, repenting as in dust and ashes. Yea, so deep were his convictions of his sinfulness and guilt, that every false hope vanished,



he nearly saw, except he obtained pardon and regeneration, he could not be happy here or hereafter.

He also began to discern the spirituality and extent of the holy law of God, and his conscience became so tender, that he dreaded the very idea of offending God. Accordingly, one Lord's-day morning, he was so affected with the heinous nature of the sin of sabbath breaking (which, for some time before, he had practised by shaving a number of his neighbours on the Lord's day mornings) that he wept and lamented much before God. Being asked by his wife, What was the matter, he replied, "Enough is the matter, considering what I have to do to day. I see, unless I obtain pardon for it, I must be damned to all eternity." This was the last time he ever would violate his conscience in profaning the sacred day of God: although he foresaw, that in giving up that practice, he should have some difficulties to surmount. The fear of God, however, enabled him to abandon it, for the sake of a good conscience. He now carefully enquired after, and conscientiously attended the means of grace, that he might find the pearl of great price, the salvation of God. And he who hath said, "Ye shall find me when ye search for me with all your heart," soon manifested himself in mercy to his soul. For, hearing that a Love-feast was to be held at the Methodist Chapel, in Derby, he felt a great desire to attend it, but not being yet a member of the society, he did not know how to get admittance. Being informed, however, by a friend, that, on these occasions, notes of admission were frequently given to persons who evidenced an earnest desire for salvation, he applied; and obtained one. But, even here, tho' he earnestly sought, he did not find a sense of pardoning mercy. Not being willing, however, to return without it, he stayed to hear preaching in the evening; and then it was that the Lord graciously applied the truth to his heart, so that he obtained redemption through the blood of Christ, the forgiveness of his sins. The sense of guilt and condemnation, which he had before felt, were now removed from his conscience, and the peace and love of God were manifested to his soul, through the clear, indubitable witness of God's Spirit, that he was indeed a child of God and an heir of glory. Being now happy in God, his heart became enlarged, and his mouth opened so, that, on every proper occasion, he was ready to tell all that feared God, what he had done for his soul. A little class was then formed at Spondon, with which he readily united himself. For from the time of his conversion, he felt such a love to God and his people, that he determined, God's people should be his people, and their God his God. His wife, at first, principally out of respect to him, joined the society at Spondon; but when she found, that the being in society was attended with some little expence, she became dissatisfied,  
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and used various means to induce him to withdraw his little pecuniary aid; signifying that their family was increasing, his health not good, and their united earnings but small, and that, therefore, she determined not to contribute any thing to the support of the gospel. To this, he mildly answered, "You may do as you think proper, but I am resolved to continue with them, and afford them what little assistance I can:" adding, "Do you not know that the Lord hath said, 'The earth is mine, and the cattle upon a thousand hills?' And do you not think he can provide for me and mine? He can, and I am sure he will." He then left her, and went to his work. Soon after, while she sat at her wheel, she distinctly heard, as she said, a voice saying, "Thy money perish with thee." This so powerfully affected her, that she ran into the shop, where her husband was at work, and loudly exclaimed, "I will never perish for money." And from that time she was equally ready with him, to every good work. She now earnestly sought the Lord, found mercy, and ever afterwards, was truly an ornament to the religion of Jesus. Her temper, conversation, and behaviour, were such as became the gospel; and her conduct towards her husband clearly evinced that the law of kindness was written on her heart, as she was never heard to utter an unkind word to him. Her children now found in her, a loving and an affectionate mother, the church, with which she walked towards the celestial mansions, a tried and constant friend, and the world, yea even her enemies, obtained a share in her good wishes and prayers. Having been near thirty years a nursing mother to the Society, and a pattern of piety to all around, she entered into the joy of her Lord in the triumph of faith, exclaiming in death, "I have not followed a cunningly devised fable; but I know in whom I have believed." She departed this life, Oct. 1798.

But to return from this digression. Brother Holmes, being made happy in the pardoning love of God, soon began to discover the absolute necessity of a further work of grace in his soul; and a deep sense of the remaining depravity of his nature, made him frequently loath himself before the God of spotless purity, and earnestly cry, "Purge me and I shall be clean, wash me and I shall be whiter than snow." And seeing the blessing of entire sanctification to be purchased and promised in the gospel, he resolved not to rest without it. He accordingly sought it with all his heart, and by faith in Jesus, obtained a more full renewal of his soul after the image of God. His whole soul was now changed by the power of divine grace, and all his powers were united to love the Lord. The evidence of this blessing he generally retained for the space of 36 years; clearly demonstrating all the time, the reality of his profession, by lovely tempers, and a conduct truly heavenly and divine. But although he was blessed with

this great degree of grace, yet, with the rest of Christ's followers, he was frequently exercised with trials and afflictions, which, however, he bore with the patience and resignation becoming a follower of the suffering Jesus. The Lord having thus prepared him, by deep experience, to feel for, and enter into the distresses of his people, he was appointed to the important office of a class-leader, and, for more than 30 years, fulfilled the duties of his station, with fidelity and unwearied diligence. Indeed, every duty enjoined by Christ, he esteemed a privilege, and, of consequence, performed it with alacrity and joy. Hence his language was like that of Solomon, "Her ways are ways of pleasantness, and all her paths are peace."

I must not omit mentioning here the endeavours he used to train up his children in the fear of God. At every opportunity, he laboured to impress their minds with a sense of the importance of divine things. Morning and evening he called them to family worship; and on Sunday afternoon, at 4 o'clock, while his wife lived and his children continued with him, he was wont to read a chapter, sing a hymn, and himself and wife to pray with them. These devout exercises, powerfully influenced their minds, and he had the satisfaction, previous to his death, to see some of them truly fear God.

He laboured diligently in his business, yet from the nature of his employment, his earnings were but small. However, by the blessing of God and the economical plans pursued by his wife, they provided for their numerous family, ten in number, and brought them up with decency and credit. But being a widower nearly the last 8 years of his life, and some time after his wife's decease becoming exercised with heavy afflictions, he was incapacitated from following his occupation. But, when his hands could no longer minister to his necessities, Jehovah, his faithful God, prepared a succession of friends to relieve and support him. It is true that relief did not always appear at the wished-for moment, but still he could trust in the Lord, and he, in general, as one friend failed, displayed his love in raising up others still greater. Nor were the consolations of God small to his soul, but he was frequently favoured with such divine manifestations, that he used to exclaim with Paul, "I desire to depart and be with Christ, which is far better." For about 8 weeks prior to his death he was principally confined to his bed, when, for a considerable time, his mind was kept in the uninterrupted enjoyment of the peace of God; but on the Monday previous to his death, the enemy of souls was permitted to assault him, and endeavour to shake his confidence in God, and to make him question his interest in the merits of his Redeemer. And truly the conflict was strong and dreadful. A nephew of his, J. Chambers, was sent for, who prayed with him. The temptation, however, still continued, but in the evening, at  
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the prayer meeting, God gave the spirit of prayer, and in answer to the importunate petitions offered up for him, the snare was broken, and from that moment until his death he retained the peace of God. For a few days before his dissolution he grew much weaker, and was inclined to sleep. After which he became restless and could not continue long in one posture, his end being near: but his mind was wonderfully supported by the power and presence of God. On the day of his decease, which was Sunday, August 17, 1806, Mr. Denton came to Spondon to preach, and visiting brother Holmes, discoursed to him of the bliss and glories into which he would shortly enter, when, though incapable of speaking, he lifted up his dying arm, doubtless in testimony of his victory over his spiritual enemies, and of his interest in immortal joys. After this, until about four o'clock in the afternoon he continued restless, drew his breath shorter and shorter, and in a few moments breathed out his happy spirit, surrounded by his five children, and in the 73d year of his age.

On coming to the Derby Circuit, a few days after his death, I preached his funeral sermon from Gen. xlix. 18, "I have waited for thy salvation, O Lord."

GEORGE SARGENT.

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## MISCELLANEOUS.

### LORD NELSON'S LAST GENERAL SIGNAL:

*Communicated by Telegraph to his Fleet, Oct. 21, 1805.*

"ENGLAND EXPECTS EVERY MAN TO DO HIS DUTY!"

**M**EMORABLE Signal! Nor ought any Englishman, whatever be his situation, to lose sight of its importance; for England expects every man, in the navy, in the army, indeed in every rank of life, and in every part of the empire, to do his duty. No man among us deserves the enjoyment of our great national blessings, who will not do his utmost to maintain and perpetuate them to posterity, which can only be effected, under the blessing of Heaven, by faithfully fulfilling his duty.

But in vain does England expect every man, or any man, to perform his duty aright, unless he knows both *what* his duty is, and *how* to discharge it. To imagine otherwise, is absurd. It would, in the common concerns of life, be censured and condemned, by every one but an idiot or a madman. For who, in their sober senses, having reason and employing it, ever conceived, that a business could be properly executed, by one who knew not, either *what* the business was, or *how* it ought to be performed?

ed? Who ever chose to put their affairs into the hands of such a person?

Reader! taking for granted you look upon yourself to be a real patriot, a true lover and firm friend of your country, the writer begs you will try your conduct as to a just claim of that honourable character, by the following particulars, founded on reason and truth.

Are you, while enjoying the distinguished blessings with which Providence has kindly favoured this happy land, truly desirous that no enemy may be permitted to deprive us of their quiet possession? Allow me then to propose another question,—Are you performing your duty to your country? that is, doing all in your power, to promote its welfare, and prevent its ruin? More, in that case, is required from you, than patriotic professions and good wishes, for wishes and speeches never yet saved a nation.

Perhaps you say, “What can such an obscure individual as I am do for the nation?”—My dear friend! at least, do your country no harm, by disloyalty to the king, and contempt of our excellent laws. And as I am addressing one, who calls himself a Christian as well as an Englishman, who professes to believe there is a God that governs the world, and rules among the inhabitants of the earth—I say, do your country no hurt, through disloyalty to *him*, by violating *his* laws. For sin, and nothing else, is the sole cause of national calamity, in like manner as it is pernicious to families, and attended with certain misery and eternal ruin to the individual sinner. What words can be more awful than the following, concerning a wicked people! Isaiah i, “Ah, sinful nation, a people laden with iniquity; they have forsaken the Lord, they have provoked him to anger. Your country is desolate, your cities are burnt with fire, your land strangers devour it in your presence!” Heaven grant, we may never witness this direful denunciation, which was so terribly fulfilled in Jewish History, again verified in our native island!

That we may not behold such a dreadful picture, God, as well as our country, expects every man to do his duty. People are apt to forget that the whole nation is made up of individuals; but the Divine Being acts upon that very principle. For instance, as every one of us must, in the day of judgment, give account of himself to God, and receive according to the deeds done in the body, whether they be good or bad, so it is in the affairs of nations. Hence the Lord says, Jer. viii, 6, “I hearkened and heard, but they spake not aright: no man repented of his wickedness (that is to say, of his own personal wickedness,) saying, What have I (individually) done?” O reader! has he heard you speaking aright, saying, What have I done?

Were

Were you to enquire, "*What* is my duty, and *how* may I perform it?" The reply would be, consistently with the sacred Scriptures, Break off your sins, if you are not so happy as to have done it already, and turn to the Lord with all your heart. Most evidently, this is your duty: for "God commandeth all men (without a single exception) every where (in every town, hamlet, and habitation) to repent," Acts xviii. 30. It will then become your duty, and, indeed, your gracious privilege, granted, by the mercy of God, to penitent sinners, to obtain the pardon of your sins, through a faithful acceptance of the Saviour. "This is God's commandment, that we should believe on the name of his Son Jesus Christ," 1 John iii. 23. In this plain way you will, undoubtedly, do the greatest good to yourself, your family, and your country. For hence you will be disposed, willingly and fervently, according to the admonition of the Bible, to "love the brotherhood, to fear God, and to honour the king."

No person surely, can think God's requirements, as here mentioned, to be unreasonable. For if subjects owe duties to their civil governors, children to their parents, and servants to their masters; unquestionably, God, as our King, our Father, our Master, and Proprietor, should not be denied his due. He himself says, "A son honoureth his father, and a servant his master: if then I be a father, where is mine honour? And if I be a master, where is my fear?" Malachi i. 6. Unhappily for the land, though distinguished by the Christian name, it cannot justly boast of being overstocked with people who own the obligation, and depend upon the result, of every man's thus doing his duty.

But is not the way prescribed agreeable to reason? If then we be rational, why not adopt it? Is it not according to the language of the Holy Scriptures, which we allow to be the Oracles of God? If then we receive them as the Divine Testimony, why not act in the manner the Scriptures say we ought, and as they particularly command us to do, at the peril of our souls in case of refusal or inattention? Despise your duty, and you destroy yourself. Despise your duty, and you not only do not prevent the ruin of your country, but you bring it on; you hasten it: you quicken the rapidity of the Almighty's multiplied, and daily multiplying judgments: you pull down, with all your might, "indignation and wrath, tribulation and anguish," upon us all!

You perceive then, Reader, *what* your duty is. Would you know *how* to discharge it? This inquiry may be answered in few words. First, the duty should be undertaken in the name of God, that is, looking to him by prayer for his almighty aid, because he alone can "work in you, to will and to do." And in the next place, the duty must be set about immediately; not a

moment should be lost ; for if delays are in every thing dangerous, in this very important matter, delay may be fatal, to yourself, your family, your country ! All may be lost, without hope, or even a possibility of redemption !

If we look round on the nations, we see them suffering under the dreadful visitations of Divine Providence. Principalities and powers are fainting under their heavy afflictions. The awful scene described in Holy Writ, seems to be presented to our view. We behold "upon the earth, distresses of nations, with perplexity ; the sea and the waves roaring ; men's hearts failing them for fear, and looking after those things which are coming on the earth." If the most magnanimous princes tremble in the agonies of despondence, surely it is not without reason. How many states, lately fair and flourishing, are vanished away like a dream ! In vain did the ancient and magnificent splendor of thrones diffuse its venerable glories ; in vain did the councils of state interpose the shield of wisdom ; in vain did the mighty armies lift the sword of valour ; in vain were all the torrents of blood, the distresses, and the deaths of so many thousands ; for they fell "with hideous ruin," as it were in a moment ! Whatever were the means, good or bad ; whoever were the instruments, estimable or execrable ; we see the sad events, we behold in most complete and perfect accomplishments, effects not more melancholy than universal, involving in one common and undistinguished calamity, republics, principedoms, kingdoms, and empires.

What is very remarkable, and, indeed, unaccountable upon the mere principles of human wisdom and political prudence, we see all those suffering nations, who were but yesterday our friends and allies, wrought up to a phrensy in their rage against us. It is in vain that common sense tells them, their existence depends, humanly speaking, upon ours ; that were this nation set aside, nothing would remain to interpose between them and destruction, immediate and final destruction ! They have eyes, and see not ; ears, and hear not. What can we say, but that some evil demon is gone out among the nations ; some lying spirit, that calls evil good, and good evil ; that puts darkness for light, and light for darkness. Whatever be the instigating spirit, so it is ; the thing exists, the world presents the melancholy fact ; the nations, like surrounding tygers, are all ready to pounce upon us, as their devoted prey. We behold them breathing out their fury against our favourite island ; we hear them threatening the extinction of its glory.

But if we look, as we ought, among ourselves, we may, perhaps, discover, in some degree, the reason why the Almighty hath permitted the clouds thus to gather blackness over our heads, and indicate the coming of a tremendous storm. If our conduct as a

nation, be like theirs described, Hof. iv. 1, 2, 3, we may well fear, what must, without repentance, be our unavoidable doom! "The Lord hath a controversy with the inhabitants of the land, because there is no truth, nor mercy, nor knowledge of God in the land; by swearing, and lying, and killing, and stealing, and committing adultery, they break out, and blood toucheth blood. Therefore shall the land mourn, and every one that dwelleth therein shall languish." And if you, reader, be living in the practice of either of these sins, or any other, you are contributing to the calamity, and hastening the ruin of your country! God may, indeed, be pleased to turn aside the threatening danger from the nation; a case we cannot decide upon; but of your own case, you cannot but be certain; for if God be true, and we know he "cannot lie," your sins, if they be not repented of, forsaken, and forgiven, will bring, soon or late, it may be, ere you are aware, utter and inevitable misery upon yourself! You see, therefore, that the welfare of your soul requires, your country expects, and your God commands you to do your duty!

If, through the blessing of God, you are disposed to this duty, if you wish to be consistent with your claims on reason and religion, be assured both you and the nation will experience the benefit, while you will thankfully give the glory to God. Am I too sanguine, my dear reader, in my hopes of you? Perhaps I am; perhaps I am not. If your conduct justifies my candour, I congratulate you on "coming to yourself," as it is said in the case of the poor penitent prodigal son. You are in the way of happiness, "nor hath the eye seen, nor the ear heard, nor the heart conceived, what God hath prepared for you." If many were in the same mind, what a blessing would it prove to England! Might we not congratulate the nation, on the prospect of returning peace and prosperity? Might we not take up this language, "Fear not, O land, be glad and rejoice, for the Lord will do great things!" Joel ii. 21. Begin then, and persevere in this delightful duty. Seek, while you may, the glorious privileges held out to you. Being already purchased at an inestimable price, even the precious blood of the Redeemer, you have only to come in God's way, and ask and have, to the full extent of his promises. "He will give grace and glory. He will withhold no good thing. With Christ, he will freely give you all things. This do, and thou shalt live!"

Follow this up with humble, ardent prayer for the nation. "Prayer (says a living Prelate) puts it into the power of the meanest member of society, to be as essentially useful, both to individuals and to the community, as those that fill the highest and most active stations of life. From the deepest solitude, and from the humblest cell, his prayers may reach the throne of God; may there touch



one of those celestial springs that set the world in motion; may be among the reasons that induce the Almighty to give a new turn to the great wheels of the universe, and to rescue individuals, families, and empires from destruction.”

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LETTER IV.—On the Composition of Sermons.

(Continued from page 279.)

**I** SHALL confine my observations in this Letter, to the composition of Sermons, or the subjects immediately preparatory for them.

As far as I can judge, the best Methodist Preachers, observe a medium between the stiffness of a written sermon and the desultory method of an unpremeditated declamation. They so far study their discourses, as to understand and digest the sundry parts of them, with the relation in which they stand to, and the connection they have with each other; whilst they leave room for the openings of sacred light, when their affections are quickened with the truths they preach. It is this kind of preaching, I conceive, which God has so particularly blessed amongst us. While all our powers are conscientiously employed in endeavouring to know the Lord's will, and faithfully to instruct our fellow sinners, we must depend on Divine teaching in our work, and on the Divine blessing to render it successful. Hence very moderate abilities, faithfully used, have been crowned with great success. But it is not easy to lay down any minute directions that will be applicable to every one. Rules for the composition of sermons are easy to be met with, but they are not of much use to a young man in his first outset as a preacher amongst us, as they suppose many attainments and helps, which he, probably, has not had. Here is our great difficulty. For we may, with as much propriety, set a youth to read Virgil or Horace in Latin, who has never been taught the rudiments of that language, as put Rules for Composition into the hands of those who have had no preparatory information.

Rules suited for men of leisure, in local situations, are not readily adopted by a young local preacher, who has to labour for his bread, nor by a young itinerant preacher, who has never had an opportunity for much systematic study.

But for the sake of those who “have no man to guide them:” I would observe, it may be best for a young man, at his first attempts to preach amongst us, as a local preacher, to confine himself to general exhortations on such subjects as *a future state,—the evil of sin,—the plan of salvation,—the nature of saving faith,—the fruits*

*fruits of the Spirit, &c. &c.* If he have a talent for preaching, these general subjects will soon branch themselves out into numerous particulars. And this will lead to the consideration of certain select subjects; and then study and prayer will be found necessary to prepare for the pulpit: with regard to which, I would advise, 1. *Whenever* the outlines of any subject, suited for the pulpit, and the state of the congregation to which you are to preach, occur to your mind, if possible retire and commit them to paper, if it be only in a few words. 2. Pursue *that subject* at the first opportunity. 3. Devote a part of your time, to draw up, and put down the general heads, and subordinate particulars of sermons regularly, on the most interesting subjects. 4. At other times, without waiting for any previous impression, commence a subject, and pursue it to a considerable length, endeavouring to write it in the style in which you would address a congregation.

This method of occasionally *writing* sermons at length, appears to me of much use. But observe, I do not mean either that you are to deliver from the pulpit every thing you have written, or that you are to make no alterations of, nor additions to it. But it will often happen, that the subjects which have been deeply fixed on your mind, by private meditation and writing, will, when you come to explain and enforce them in public, appear in a stronger and more important light to yourself, and your affections will frequently be engaged in them much more than if you had not considered them closely before. Add to this, that the habit of writing on all the most material subjects we have to treat of, greatly tends to improve our own minds. You must observe, however, that it would be an abuse of this employ, to use it so much as to prevent you from arranging subjects in your mind without it, especially as duty will require you to speak very frequently in public.

To acquire a habit of writing, is not difficult if it be diligently attempted. To assist you, the following hints may deserve your attention: 1. After you have preached, and while your subject is still much impressed on your mind, retire, if possible, and commit as many of your thoughts to paper as you can recollect, and that in the very manner they arose whilst you were preaching. 2. When at other times, whether by reading, meditation, prayer, conversation, or otherwise, you have a clear view of a subject, endeavour to preserve your ideas in the same manner. 3. Resolutely devote a part of your time to composition, independant of these seasons.

Study all your subjects in a way natural to yourself. Many are in the habit of borrowing from the writings and discourses of others. Hence they acquire an affected method of preaching. But let all you say, be cast in your own mold. Although it may  
want

want the ornaments you could wish it to have, it will, probably, have more solidity and power, as well as more simplicity. You will always be more master of yourself and your subject. I am afraid, that an attempt to imitate Saurin, Robinson, Massillon, and some other popular preachers has injured some amongst us.

By aiming at too high a mark, they have spent their strength in vain. Preaching among us is seldom fruitless, when a preacher enters the pulpit, with his mind impressed with a few plain and important truths, and communicates them to his hearers with simplicity and affection, constantly aiming to reach both the understandings and consciences of his hearers. Elegance of composition, however requisite it may be amongst the higher ranks of life, is worse than useless among our people, if it be attempted at the expence of that powerful manifestation of the truth, which commends itself to every man's conscience in the sight of God.

Were you to sit down and write a sermon as though you were addressing four or five hundred uninformed and careless sinners, on a subject suited to alarm them;—or a company of believers, in order to encourage and quicken them, it would open to you the treasures of Divine truth in a peculiar manner; and you would commence and pursue your subject with all your powers, as though you had no other business in the world than to endeavour to convince your hearers, that they ought to regard and lay to heart, the address which was made to them.

This expedient will oblige you to keep in view, two enquiries: 1. Can my congregation understand what I mean? 2. Can I use any more powerful arguments to enforce my exhortation? The keeping these things in view, will cut up by the roots, all desire to *shine*, and will preserve you from saying any thing beside the mark. It will make you think closely how to express yourself, so that what you say may both be intelligible, and yet not give unnecessary offence. It will shew you the folly of saying what will not be understood or will not reach the heart. And it will lead you seriously to study so to diversify your subjects, that they may not become too common. The substance of these remarks may be reduced to three points:

1. Let the desire to profit your hearers be at the root of all your preparations for, and labours in the pulpit.

2. Accustom yourself to write at length, on many of the subjects on which you mean to preach.

3. Do not imitate others, nor borrow from them, however excellent, at the expence of what is natural to yourself.

I am, &c.

(To be Continued.)

## ORIGINAL LETTERS of the Rev. JOHN WESLEY.

*(Continued from page 281.)*

NOTTINGHAM, July 14, 1781.

*My dear Miss Loxdale,*

AS it has pleased God to restore you in a measure to what you enjoyed once, I make no doubt but he will restore all which you then had: and will add to it what you never had yet. There is no end of his mercies. He will give "exceedingly abundantly beyond all that you are able to ask or think." If that sickness you mention, came (as is the case with some) only at the time of private prayer, I should incline to think it was *preternatural*, a messenger of Satan permitted to buffet you. But as you find it likewise at other times, when you feel any vehement emotion of mind, it seems to be (partly, at least,) a natural effect of what is called weakness of nerves. But even in this case, the prayer of faith will not fall to the ground. You may ask with resignation, and if it be best this cup will be removed from you.

You have, indeed, reason to rejoice over your sister. Is she not given you in answer to prayer? and have you not encouragement, even from this very thing, to expect, that more of your family will be given you? Those are true words, when in his own strength you wrestle with God,

" My powerful groans thou canst not bear,  
Nor stand the violence of my prayer,  
My prayer omnipotent."

You remind me of what occurred when my dear H. R. first mentioned you to me. I almost wondered I should feel so much regard for one I had never seen! But I can taste your spirit, and rejoice to find that you are so near, my dear Miss Loxdale, to

Your's in tender affection,

J. WESLEY.

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SHEFFIELD, August 15, 1781.

*My dear Miss Loxdale,*

YOUR letter gave me much satisfaction. Whereunto you have attained, hold fast: and "press on toward the mark, the prize of your high calling of God in Christ Jesus." I do not see any reason to doubt, but that you have tasted of the pure love of God. But you seem to be only a babe in that state, and have, therefore,

therefore, need to go forward continually. It is by doing and suffering the whole will of our Lord, that we grow up in Him that is our Head, and if you diligently hearken to his voice, he will shew you the way wherein you should go. But you have need to be exceeding faithful to the light he gives you. "While you have the light, walk in the light," and it will continually increase. Do not regard the judgment of the world, even of those called, "The Religious world." You are not to conform to the judgment of others, but to follow *your own light*; that which the blessed Spirit gives you from time to time, *which is truth and is no lie*. That he may guide you and your sister into all truth and all holiness, is the prayer of, my dear Miss Loxdale,

Your's most affectionately,  
J. WESLEY.

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CHESTER, Dec. 15, 1781.

**I** SNATCH a few moments to write to my dear Miss Loxdale, although I have not time to write as I would. The trials you have lately undergone, were all instances of the goodness of God, who permitted them merely for your profit, that you might be the more largely partaker of his holiness. You know our blessed Lord himself, as man, *learned obedience by the things that he suffered*. And the last lesson which he learned upon earth, was that, "Father, not as I will, but as thou wilt." Never imagine, my dear friend, that your letters to me, can be too frequent or too long, I may add, or too free. Nothing endears you to me so much as your artless simplicity. I beg you would always write, just what you feel, without disguise, without reserve, to your's affectionately,

J. WESLEY.

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BRISTOL, March 9, 1782.

*My dear Miss Loxdale,*

**G**OLD is tried in the fire, and acceptable men in the furnace of adversity.

You say, "I know not where I am going." I will tell you where. You are going the streight way to be swallowed up in God.—"I know not what I am doing." You are suffering the will of God, and glorifying him in the fire.—"But I am not increasing in the Divine life." That is your mistake. Perhaps you are now increasing therein faster than ever you did since you were justified. It is true, that the usual method of our Lord, is to purify us by joy in the Holy Ghost, and a full-consciousness of his love,

love. But I have known several exempt cases, and I am clearly satisfied yours is one, and

“ Far, far beyond thy thought,  
His counsel shall appear;  
When fully he the work hath wrought  
That caus'd thy needless fear.”

If it be possible, meet me at Madeley on Saturday, then you may talk more largely with, my dear Miss Loxdale,

Your's most affectionately,  
J. WESLEY.

OBITUARY.

**A**PRIL 7th. 1807, died William Spiuk, of Whitby. In his youth he was preserved from gross immorality, and wished to know how to serve God aright. When about twenty years of age he was induced to hear the then much despised Methodist Preachers, and under their ministry was convinced of the necessity of seeking salvation, and was shortly after united to the Society of which he continued a steady member upwards of thirty-five years. Whilst he was seeking for pardoning mercy, his mind, at a certain period, was uncommonly drawn out in prayer to God, and the gracious Lord most powerfully applied that Scripture to his heart, “Behold the Lamb of God which taketh away the sin of the world.” Immediately divine consolation, filled his soul, and he loudly praised God for his pardoning love. He took the first opportunity of declaring what God had done for his soul to his Class-Leader, (now a respectable Minister in the Church) who, with the little flock under his care, united with him in praising God.

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After he entered into business the Lord prospered the work of his hands, and he became a generous supporter of the cause of God, and a real friend to the poor of every description, who now lament their loss. He took pleasure in reading God's word in his family, and was punctual in family prayer. Many of his apprentices and other servants were brought to the knowledge of God, and several of them are now worthy, useful members of the Society. He was a lover of the preachers, and laid himself out for many years (having long been the Circuit Steward) to make their situation comfortable. For some time before his death he was afflicted in such a manner that his memory, and all his intellectual powers were in some degree weakened. Towards his end I observed encreasing life and fervour in his prayers, and greater apparent deadness to the world. In his last illness the Lord dealt very tenderly with him. He was never confined to his bed, but gradually sunk away without pain or sickness. He declared that he possessed great consolation

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solation and seemed to be perfectly resigned to the will of God. "The last words almost which he uttered were those so often used by one he dearly loved, "The best of all is, God is with us." Whatever weaknesses might at any time appear in him, all that knew him I think will confess, that "in simplicity and godly sincerity he had his conversation in the world."

Mr. Rogers preached his funeral sermon on the Sunday after his death (from Isaiah lvii. 1, 2,) to a crowded congregation.

On Saturday, December 12, 1807, died, Mr. Charles Jerram, of Bledworth, in the county of Nottingham, in the 75th year of his age. Mr. Jerram was many years a steady and exemplary member of the Methodist Society at Bledworth.

From almost the first introduction of our preachers into that village (three or four and twenty years ago), Mr. Jerram occasionally attended their ministry; and, though considerably prejudiced against the Methodists as a "sect every where spoken against," yet, having always had a great veneration for the Holy Scriptures, he was much struck with the confident and forcible appeal to these Sacred Oracles with which their sermons abounded; and long before he was disposed to cast in his lot among the Methodists, he entertained but very little doubt of their being the people of God. His heart, however, was gradually and imperceptibly opened to receive the word, and at length he joined the society, of which he continued, for sixteen or eighteen years, a most upright and

exemplary member. Mr. Jerram was always regarded as a most steady and valuable character. His heart was deeply engaged in the great work of salvation; and as he did not implicitly give credit to what he heard, without deliberation and searching the Scriptures, so he did not like to give up his profession when it threatened him with difficulties, and exposed him to contempt.

Though Mr. Jerram suffered more than can be well conceived, during the last twelve or fifteen years of his life, from that most excruciating disease, the gout; and was frequently, to appearance, brought to the very gates of death; yet seeing the hand of God in his afflictions, he was blessed with an eminent degree of patience and resignation; and often, in the midst of his affliction, "rejoiced with joy unspeakable and full of glory." During the last week of his illness his pains were exquisite, and he was almost constantly delirious, but at his lucid intervals, his mouth was filled with praise; and his expressions, even during his delirium, were generally to this effect: "Bless the Lord, O my soul. Glory, glory be to God."

Mr. Jerram was blessed in his family; and had the great happiness to enjoy a well-grounded hope that his five sons, (whom he lived to see married and settled in the world) as well as his beloved partner in life, were all travelling towards "a city of habitation." It is not a little remarkable that his was the first death which had happened in the family from the time of its being first formed, which was upwards of forty years ago. The great respect in which  
Mr.

Mr. Jerram was held in the neighbourhood where he had so long resided, was evinced by the general interest which his death excited, and the concourse of persons who accompanied him to the grave.

MARCH 29, 1807, died James Walker of Caminglowlane near Birsfal, in the 86 year of his age. In the early part of his life the Spirit of God strove with him: but he withstood his strivings for many years. A son who was converted, (one day,) expostulated with his father respecting his trifling with God. The father owned, though he had been attentive to his family, and faithful to his Master: yet he had neglected his soul. From that time he was much in earnest for his salvation, and a visible alteration took place in his conduct. A sermon preached by Mr. T. Taylor was made very useful to him, and after that he sought the Lord diligently, and one day, in his Master's Counting-house, when engaged in earnest prayer, he had a most glorious manifestation of God's pardoning love. Some years ago he experienced a great trial in having a leg broke, and had many weeks of suffering to pass through; tears would trickle down his aged face when speaking of the great love of God which he enjoyed in that affliction. His last illness he endured with humility and patience and was often happy in the rejoicing of hope.

T. BARTHOLOMEW.

RELIGIOUS and MISSIONARY  
INTELLIGENCE.

EXTRACT of a Letter from Mr. Joshua Marsten to the Rev. Dr. Coke.

*City St. John, New Brunswick,  
Nov. 18, 1807.*

Rev. and Dear Sir,

YOUR letter, and one from the Missionary committee, came to hand yesterday, in consequence of which I have begun to arrange my affairs, and get all things in readiness for my removal to Bermuda. Had your letter come to hand eight weeks ago, I might now have been in New York, on my way, but as the season is far advanced, I may probably meet with some impediments. However, I shall, by the blessing of God, do my endeavour to get thither as speedily as possible. When I think of the forlorn condition of the Bermudians, my heart longs to be with them, to preach the precious gospel of my Lord and Master, in that island. O that the God of Abraham may send me good speed, and prepare the people for the reception of his dear Son's gospel, and that you may have cause to rejoice in the happy issue of your exertions to supply Bermuda with a missionary. I have written to request Mr. Black to send Mr. Bennet to St. John's, and also to consult him respecting the best method of fulfilling your request, and getting as soon as possible to the place of my appointment. I shall write to you again, perhaps, at New York, or, at least, as soon as I arrive at Bermuda. Meanwhile, I should be glad if you would be so good as to write to  
Bermuda,



Bermuda, and let the friends there know that a preacher is on his way to them.

With regard to this city, the work is not so lively as it was in the spring. Indeed I have been called away from them much this summer, both up the river and likewise to the head of the Bay of Fundy. By the blessing of God, however, most of those that were awakened last March, stand firm as a rock, and walk humbly and closely with God. The people are much grieved and discouraged at my leaving them, but I hope brother Bennet, who is much beloved here, will more than supply my place. I request an interest in your prayers for myself, and for the Lord's blessing upon the mission. My desire is to die to all things, and to live only to the glory of Jehovah Jesus. Your journals have of late been a great comfort and spur to my mind. May the good Lord quicken me a thousand fold more, and make a poor worm useful in his vineyard. I am, Sir,

Your unworthy Son  
in the Gospel,  
JOSHUA MARSDEN.

EXTRACT of a Letter from Mr. Charles Hodgson to Mr. William Myles.

Tortola, Feb. 8, 1808.

Dear Sir,

I HAVE delayed writing a few weeks that I might be enabled to give you a better idea of the present state of religion in the Virgin Islands. Before the arrival of Dr. Coke and Mr. Hammet, in this island, the people were abandoned to every kind of

vice, and Satan reigned without controul in the hearts of these children of disobedience. The negroes in particular were given up to a diabolical practice, termed the Camfou: a filthy lascivious dance, in which every lust was indulged to excess, and at which times they pretended to receive information from their dead relations, of the persons who had injured them while living, with a charge to revenge the injuries. This information, like that of the *Delphic Oracle*, proceeded from one or more persons concealed for the purpose; and the poor deluded wretches were so much under the controul of the devil at this time, that they would believe any thing; so that it was frequently attended with very tragical consequences, serving as a pretence to gratify that cruel revenge which all the negroes are by nature strongly inclined to. Before the introduction of the gospel, all the power of the magistrates could not suppress the hellish custom; but since the word of life has been preached, it is so completely extinguished that the practice now is only remembered with horror. I had the foregoing particulars from some of the most intelligent people in our society, who had formerly practised the Camfou themselves, so that you may depend upon them to be facts; and the season of Christmas, which was formerly disgraced with all manner of wickedness, is now scarcely abused so much as it is in England; and on the Sabbath day, which is their market day, no such scenes of riot and confusion take place now as did formerly on that blessed day, nevertheless it is too much profaned

profaned still, and the poor negroes cannot help it, for numbers of them have no other time to provide for themselves and their families. You will, perhaps, think it strange, when I tell you there is no church nor any place of public worship throughout the whole of the Virgin Islands, except our chapels, nor any ministers that preach but ourselves. There is, indeed, a person in orders, but he only marries and buries some of the white people. Surely, if there ever was a place where souls were perishing for lack of divine knowledge, it was Tortola.

My work, at present, is truly laborious, as I am yet quite alone, (Mr. Toland not having arrived when this letter was written) and our society is very large, and, like the primitive Christians, we settle every thing among ourselves. No such thing is known here as brother going to law with brother; therefore I have to perform the office of judge, magistrate, and minister unto nearly two thousand people, and to settle their differences amicably is no easy matter. If I would submit to it, I might be hearing evidence *pro* and *con* from morning till night, their passions are so very irritable; and as they are naturally haughty and unwilling to submit one to another, I am led to believe it is one of their greatest blessings that they have a person among them to direct them, whose authority they are willing to acknowledge. An appeal to the minister is their *dernier* resort, and they have such a reverence for our characters, and esteem for our persons, that they seldom refuse to abide by our de-

isions. I have seen the most inveterate enemies reconciled in our presence, for they have such respect for our judgment, that they think we see farther than they do, and such an opinion of our piety, that they believe we would not do wrong on any account; and when any matter is settled before us they dare not mention it again, for fear of exclusion from the society, which they dread as much as an Englishman would standing in the pillory, or an Indian losing his cast. You would be astonished, Sir, to see what blessed effects such proceedings produce. They keep the spirit of peace and love alive in their souls, and are a great mean of rendering religion truly respectable.

I shall now proceed to give you an account how I spend my time for one week, that you may judge whether I am idle or not. On Sunday morning, at six, we meet the classes; at ten, read prayers, and preach, and conclude about twelve. From that time until four in the afternoon, I am employed in settling disputes and reconciling differences; besides marrying, baptizing, admitting new members into the society, and excluding those that walk disorderly. In the evening, at six o'clock, I preach again. On Monday morning, at five, I preach, exhort, or read some portion of Scripture. In the afternoon, I set out into the circuit, at night preach on P. W.'s estate. On Tuesday morning I proceed for Frenchman's Key, dine there, then take a row-boat and set off for Jovandyke, an island to the north of Tortola. In this passage we experienced several disagreeable things. 1st. The sun beams hot

hot upon us all the time, which always gives me a most violent *head-ach*. 2dly, A strong current runs between the islands, which is ready to swamp the boat every *pull*. 3dly, When the wind blows, the water rises to such a degree, and breaks over the boat, that we get wet thro'. By the time we arrive there it is the hour for preaching, so that just as we land, sick with the motion, and often wet, we have to scramble up the mountains *one thousand* feet above the level of the sea, before we get to the chapel, and then there is no place where we can get the least refreshment, without clambering up another mountain; for this country is something like the Alps, mountains rising one above another. I have been ready to die for thirst before I could get a drink of water. When the negroes have done labouring in the plantations, (which are here chiefly of cotton) they come from the different parts of the island to our little chapel, and bring us some refreshment with them, which is generally fish and yams; and, after preaching, we sleep upon benches in the chapel; yet, I bless the Lord, notwithstanding all this barrenness of outward things, we have some precious feasts of spiritual things. I have heard such sound Christian experience upon the top of this mountain as I little expected to hear. Wednesday, we re-cross to Frenchman's Key, experiencing the same disagreeable things in our return as I have before described; we preach there in the evening, and stay all night. On Thursday morning we return to the head place in the circuit, and preach in the evening. On Fri-

day we visit another part of the circuit, called Fat-hog Bay, and preach and sleep there, and return to town on Saturday, to prepare for the duties of the Lord's-Day. But the places I have mentioned do not make half the circuit; we have to visit a whole group of islands all round Tortola; and sometimes when we are crossing from one to another huge sharks will play round the boat.

The Lord has been very gracious in raising up two white men, who take off some part of our labour, and several of the black people are also very useful, and contribute not a little by their advice and example to harrow in the seed sown from the pulpit; and I have to bless the Lord that, the little while I have been here, I have not sowed in vain. Many have been awakened under the word, and some of them, I believe, truly converted. I have also to praise the Lord on my own account, because I trust I am growing in grace and in the knowledge and love of God. In short, I believe I am just where the Lord would have me to be, and I rejoice that my labour is not in vain in the Lord.

I am, &c.

CHARLES HODGSON,

IN a letter to his parents, dated February 17th, Mr. Hodgson observes further,—Nearly one hundred blacks and coloured people have been added to the society since I came, and also four respectable white persons, one of them a reputable merchant's lady; so that I can rejoice that my labours have not been in vain. This makes me say that the lines have fallen unto me in pleasant places,  
and

and that I have a goodly heritage, for here also the Lord has his flock, and we can go in and out and find pasture. The gentry of the island have been very attentive to me, and treated me with great respect. I live in a wooden house, and eat wooden bread, yams, cocoa-nuts, and Indian corn; salt beef and pork; and drink rain-water, for we have no other water here. (we have, however, wines of all sorts;) but, I bless the Lord, I have also the bread and water of life. I little thought, when I left England, that black people were so intelligent and affectionate; but, to my astonishment, I find they are capable of great improvement, and, so far from being deficient in affection, that they appear to excel many of the English. Here is a black woman that seems to have all the tenderness of a mother, and who has long been a mother in the Church of Christ. When I am sick, or fatigued through the heat of the sun or climate, this kind creature is ready to die for fear, and can never be satisfied till I am quite recovered.

I cannot omit mentioning a circumstance that occurred since my arrival at this place. I was looking over some books which I found in the house, when, to my great surprise, I found them to be some volumes of the Cheap Repository, which, you know, Mr. G. took a great deal of pains to distribute a few years ago. They contain several of Miss Hannah More's productions. But what most caused my surprise, was, to find inscribed on the first leaf, "The gift of S. H. Esq. of Hull." I dare say that gentleman little thought what good

these books might do when he presented them; yet I can assure you they have done much already, for several of them sent the West Indies as well as England; and I take care to recommend them in every company I visit.

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BRITISH AND FOREIGN BIBLE SOCIETY.

*Continued from page 288.*

The Committee observed in their Report, last year, that in consequence of more particular intelligence, they had taken into their consideration the subject of printing the Scriptures in the Irish language. They have since received a variety of information on this subject, the result of which, upon the whole, rather tends to confirm the resolution, which they originally adopted, that the utility of an edition of the Scriptures in Irish would be very limited and partial, and at present is not of a nature to induce them to depart from that resolution, although no final decision has been adopted. They, however, have had the satisfaction to grant a further considerable supply of English Testaments and Bibles for 74 flourishing Sunday Schools in Ireland, consisting of about 4000 scholars, who were much in want of them, at half the cost prices. They have also availed themselves of the assistance of a Member of this Society for the distribution of 1000 New Testaments in Ireland; and have also voted a supply to a Roman Catholic School in the same country.

They have likewise directed their inquiries with respect to the necessity of an edition of the Scriptures in the Manx language, for the accommodation of the inhabitants of the Isle of Man.

The supplies and donations of the Holy Scriptures either in whole or in part, exclusively of those which have been already noticed, to various classes of people within the United Kingdom, have been very extensive this year. Seven thousand copies of the French Testament alone have been voted to the French Prisoners of War. The German Soldiers and poor Natives of Germany, in different parts of England and Ireland, have been amply supplied; several copies of the Scriptures have been sent

to the poor sufferers by the fire at Chudleigh in Devonshire; an addition has been made to the former donations of the Scriptures to the Prisoners in Newgate and other jails; a supply has been sent for the use of numerous Female Convicts sailing to New South Wales; and a grant has been made to the REFUGE FOR THE DESTITUTE. In all these instances the Committee feel a confidence that their application of the funds of the society to supply the spiritual wants of a portion of their fellow creatures so particularly requiring such assistance, will be generally approved. It is in such cases that the benefits of the Institution operate with the greatest effect, and the contributions of the individuals composing it thus take a direction which must be gratifying to the feelings of all.

The Committee are happy to report that the Institution of the British and Foreign Bible Society continues to receive the same liberal support, which has enabled it to give so wide a scope to its operations.

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POETRY.

DEJECTION.

AH! never, never, shall I taste the joy,  
Which to thy children, Lord, belongs?  
Never one favour'd pray'r my tongue employ,  
In melody of Zion's songs!

Thou fulgent lamp, in whose all-cheering beams  
The living clans of earth rejoice;  
While fields, and hills, and woods, and sparkling streams,  
Echo to joy's exulting voice;

To me, alas! the light of morning gay,  
Like glooms of midnight is display'd:  
To me thy noon-tide and thy western ray,  
Is all but melancholy shade.

A weight of woe lies heavy on my heart,  
Wholedays and tedious nights I mourn;  
Since the sad hour I felt my God depart:  
Ah! never will my God return?

Life's sweet amusements all in vain engage,  
To yield my troubled soul relief:  
Nor friendly converse, nor the story'd page,  
Can charm to peace my restless grief.

Lord, yield one gracious look: one smile  
of thine,  
Shall cause my ravish'd heart to bound;  
More than the season of o'erflowing wine,  
When the glad vintage shouts resound.  
T. SCOTT, *Author of Lyric-Poems.*

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RESIGNATION.

NEW to the sea of life, with easy sail,  
(Smooth was the wave and bright the day)  
My gilded bark before the fav'ring gale,  
Freighted with pleasure, skimm'd its way.

Fallacious scene! in fullness of delight,  
The heavens with sudden darkness frown'd:  
The storm came thundering down, in one  
black night,  
All, all my flatt'ring hopes were drown'd.

O why so swift the stroke, and so severe?  
Whose sorrows can compare with mine?  
Unwarn'd, undisciplin'd to changes here,  
Must I at once my all resign?

Why not resign? the blessing was but lent,  
Its use but for a season giv'n;  
His the sole title who the blessing sent,  
Now only render'd back to heav'n.

Too rich a treasure to be long possess'd!  
'Twas happiness, alas, too great:  
Enjoyment high, with fond embrace carrels'd,  
Too ardent for a mortal state.

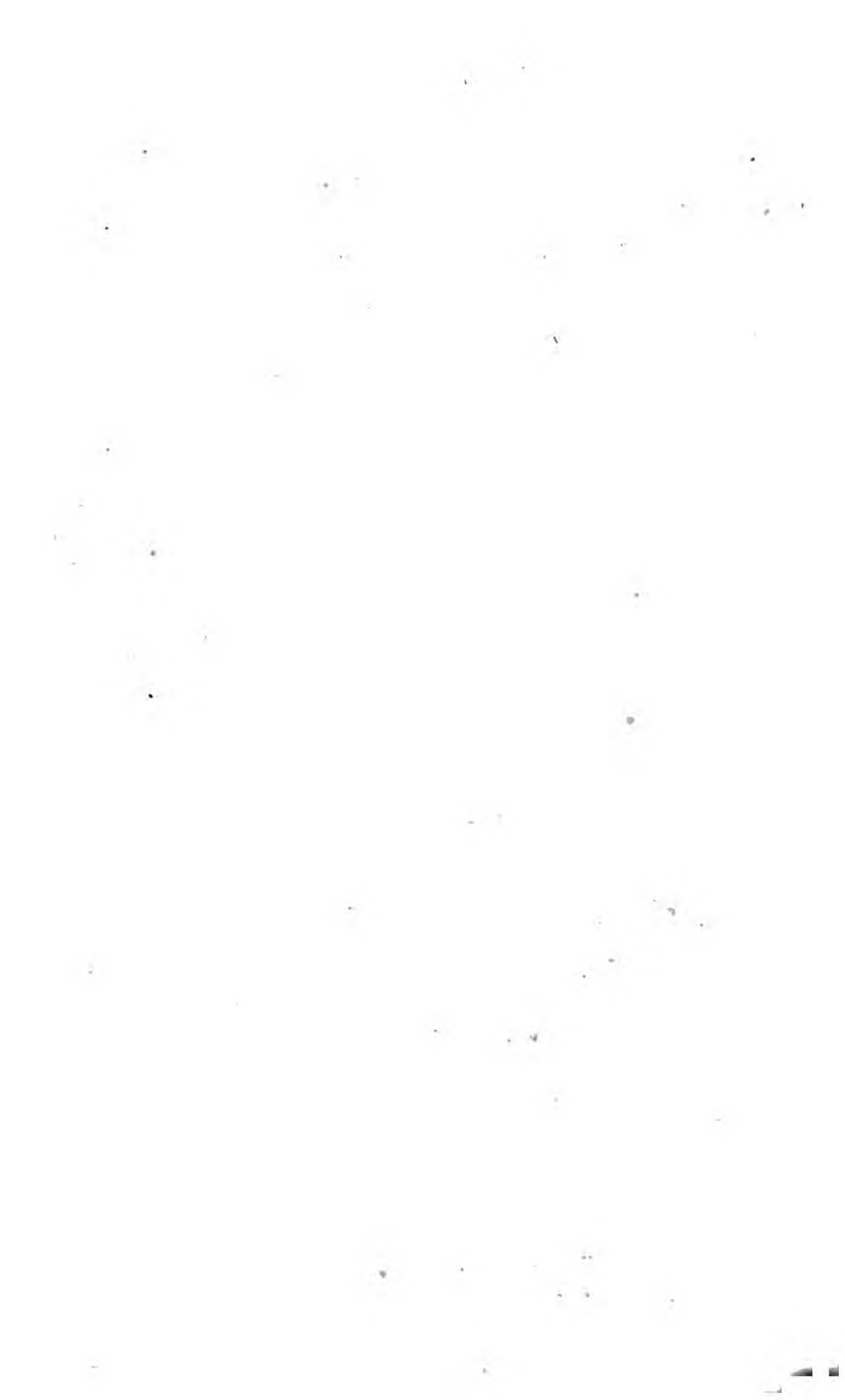
O how this faithless world has chang'd  
its face!  
How poor appears the bliss of kings!  
O worst of lunacy, for souls to place,  
Their all in perishable things!

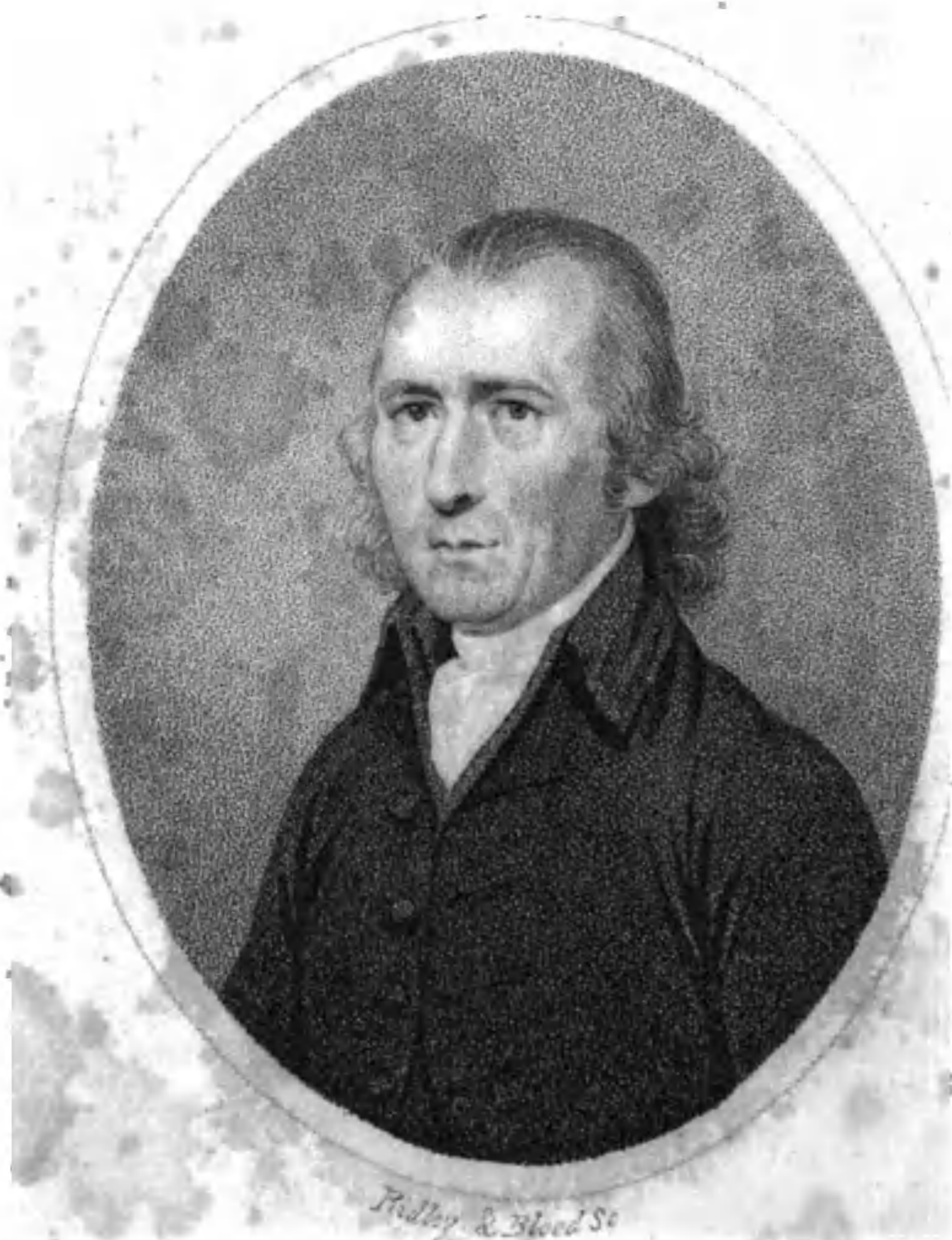
Short is the time, ere time shall be no more;  
And earth and all its works shall die:  
Far shorter, ere to me this scene be o'er;  
Shitted to vast eternity.

Why then these fruitless tears, and wast-  
ing sighs?  
Come faith, and mount me on thy wing:

Bear me, O bear me, far beyond the skies,  
'To worlds where joys immortal spring.

T. SCOTT.





Mr. James Southwick,  
— Preacher of the Gospel! —

THE  
METHODIST MAGAZINE

FOR AUGUST 1808.

BIOGRAPHY.

A Short Account of the LORD'S Dealings with  
MR. THOMAS RUTHERFORD.

Written by HIMSELF.

To the EDITOR of the METHODIST MAGAZINE.

Dear Sir,

MY deceased friend, Mr. Rutherford, during his days of weakness, (the consequence of thirty-four years of arduous and unremitting labour in the Lord's vineyard,) had employed some part of his painful leisure in drawing up an account of the Lord's dealings with him, and of his call to that work, which of all others was the most distant from his mind. I believe you will unite with me in opinion, that whoever shall read this account with candour, and with a mind prepared for such communications by divine grace, will acknowledge that *the sufficiency of our deceased friend was of God*—that he might, even with the awful day of judgment in his view, *thank God for putting him into the ministry*, and that there is good ground to believe his labour therein *shall be found unto praise, and honour, and glory*.

Those who would serve God in their generation, must first be adopted into his family. There is an instruction and a discipline of the Lord, whereby his children are prepared for every good work; and *whoever enters thus into the sheepfold, shall be the shepherd of the sheep*. His word shall *quicken the dead*, and be the *savour of life to all who bear the voice of the Chief Shepherd and follow him*. I write to you, little children, says St. John, *because your sins are forgiven you for his name's sake*. I write unto you young men, *because ye are strong, and*

VOL. XXXI. August 1808.

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*the word of God abideth in you, and ye have overcome the wicked one.* Here is in truth the school of Christ. He that is thus trained up for the ministry, *the weapons of his warfare shall not be carnal, but mighty through God, to the pulling down of the strong holds of sin and Satan.* If the very valuable talent of human learning be super-added to this teaching of God, and that it be kept duly subordinate thereto, and faithfully used in aid of the *real* work of the ministry, it will furnish additional weapons for the heavenly warfare, and the possessor *shall in no wise lose his reward.* But it is not *necessary.* It has been chiefly by men, whose learning consisted, principally, in knowing the *Word of God, and the Work of God,* that the Lord has in every age *turned sinners from darkness unto light, and from the power of Satan unto God;* and by such he still gives *remission of sins, and an inheritance among the sanctified.*

*Who is that shepherd that shall stand before me, saith the Lord?* There are such shepherds, else *His yoke would not be easy, nor his burden light.* He is not a *hard Master,* nor his work *grievous,* nor a snare to the souls of his servants. *Feed the flock of God,* said one of them to his associates, *and when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.*

*The sufficiency which is truly of God,* the ability which he giveth to those whom he calls to his own work, is laid down in the following extract \*, with a simplicity, clearness, and precision, which perhaps has been seldom equalled. I hope therefore, it will be found edifying to every serious reader.

I remain, dear Sir,  
Your very affectionate Brother,  
London, January 28, 1808. H. MOORE.

## SECTION I.

From my Childhood till I joined the Methodist Society.

I WAS born the second of June, old stile, 1752, in the parish of Corzenside, and county of Northumberland. My father was a native of Scotland, and a distant branch of the *Hunthill and Edgerston* family. His parents died when he was very young. My mother was the youngest daughter of Thomas Dodd, of Sidwood, in the north-west part of the above county, by his first wife. He was a person of great respectability, and lived on a small estate of his own, which he left to his only son by his second wife. My  
parents

\* The narrative at large, with Mr. Rutherford's Journal, is published in a small octavo, and may be had of Mr. Butterworth, Fleet Street, or Mr. Lomas, in the City Road, London. Price 2s. 6d. We earnestly recommend it to our readers.

were Presbyterians, and lived a sober and regular life. My father daily read the Scriptures and prayed in his family. They had seven children, two sons, and five daughters. I was their fourth child and eldest son.

From my childhood I both loved and feared my parents, and durst neither do nor say what was evil when they were present; nevertheless, from the age of seven until I was nine years old, being led astray by the example of the sons of a neighbour, most of whom were older than myself, I did and said many things that were very wicked, and which, till I got acquainted with them, I had not only been a stranger to, but even held in great abhorrence. I soon learned to swear, tell lies, and break the sabbath. So easily do evil communications corrupt good manners, and so extremely dangerous and pernicious are the company and example of ungodly and wicked children!

When I was about ten years old, I became very fond of reading the New Testament, especially the history of our blessed Lord's sufferings and death; which I often read with tears, and great meltings of heart, wondering at his love to man. During that time I went to the Presbyterian meeting with my father, and was present one sabbath when the Lord's supper was administered there. Two or three ministers were present, and a very crowded congregation. The worship and service of the day altogether, appeared to me sacred, solemn, and delightful. I saw a beauty, and felt a pleasure in it, which I could not describe, and longed, above all things, to be a minister, because I thought they were the holiest and happiest men in the world, and sure to go to heaven. The impressions which were made on my mind that day continued for some weeks. I read the Scriptures, particularly the New Testament, with increased delight, and got by heart, several prayers composed for children, by Mr. Willison of Dundee, which I said in private, morning and evening, with great seriousness and a measure of devotion.

Indeed I have no doubt, had I at that time had *an interpreter, one of a thousand*, to have shewn me the way of salvation, but I should have embraced it in good earnest, for nothing appeared to me so desirable and important, as to know, love, and serve the Lord. But as that was not the case, in less than six months I lost all my seriousness, all my pleasure and meltings of heart in reading the Scriptures, and all my relish for secret prayer. I first, by little and little, neglected my prayers, and then forgot them. Thus all my *goodness was like the morning cloud and passed away like the early dew*. Yet in the midst of my folly and forgetfulness of God, his Spirit continued to strive with me, and made me, from time to time, sensible of my sin and misery. I was often very unhappy. I knew I wanted something to make me happy, but what it was, or how to attain

attain it, I could not tell. I often wondered where and how my perplexity would end, and whether there were any besides myself who thought, and felt, and feared as I did; and would, at times, have given the world if I had had it, for any one to whom I could have freely opened my mind, and who could have resolved the doubts and fears which day after day filled my anxious breast; but again the thought occurred, it could not, must not be.

Thus I continued till the spring 1766, when, being at school, I began to take great delight in reading the Old Testament, and also in writing and arithmetic. Learning now became far more pleasant to me than play. My desire for divine things were again revived. I respected those who, I thought, were pious, loved to be in their company, and hear them converse on religious subjects; though the conversation which I heard turned chiefly on doctrines. I do not remember ever to have heard the work of God in the soul once mentioned. It appeared rather to be considered as that which ought not to be spoken of. The school-master by whom I was taught, came frequently in the course of the summer to our house, and on these occasions, he generally prayed in the family. I had now many convictions concerning the necessity of private prayer, and made some attempts, but not being able to perform it according to my wishes, I was discouraged, for I was, I thought, too old, and, at least, too much a presbyterian, to use a form as I did four years ago. However, by reading the Scriptures and hearing my father and the school-master pray in the family, the necessity of prayer was so impressed upon my mind, that I durst no longer neglect it. Therefore, being very uneasy one sabbath night after I went to bed, and thinking much of the great sin of neglecting such an important duty, early on the Monday morning I sought a solitary place, and there, falling on my face before God, confessed my sins, and prayed to him in the best manner I could. Finding more liberty than I expected, I was encouraged, so that I continued, for the most part, from that time, to pray in secret once a day, though often with much coldness and formality.

As I advanced in years, my love to my parents sensibly increased. They were inexpressibly dear to me. The world to me seemed to have no charms without them. If either were unwell, I was uncomfortable, and felt a mixture of fear and anxiety till they got better. About the month of April that year, I first heard of the Methodists. One of them was to preach one Sunday about eight or ten miles from the place where we lived, and I intended to go to hear him, but when I mentioned it my mother objected to my going. From that moment I gave up all thoughts of it, nor do I remember that, during the spring or the ensuing summer, I ever felt the smallest desire to hear any of them, notwithstanding they came nearer to us, and their preaching was more and more talked of in the neighbourhood.

Towards

Towards the latter end of the year that event befell me which I most feared, and which of all others I seemed the least able to bear. Early in November my father was taken ill. He got a severe cold which terminated in a nervous fever, which towards the close became putrid and extremely malignant. He was ill nearly six weeks. While he lived I prayed and cried to the Lord daily for him in the best manner I could, and flattered myself to the last night, and almost to the last hour of his life, that he would be spared. When he died I was distressed above measure, and wept aloud. Indeed it was a most distressing scene, his death being the first in the family, and my mother now left a widow with seven children.

As soon as I was a little composed and able to recollect myself, I felt all my affection centre in my mother, and my very soul cleave to her. She now seemed doubly dear to me, and I thought if the Lord would but spare her, I should still be thankful and happy. But yet I had a strong presentiment that she would not long survive.

About a week before my father died, my third sister was taken ill, and in a few days after the complaint spread to others of the family. I kept up about eight days, and then was obliged to yield to the fever, and keep my bed. My sister who took it first was now exceedingly ill, and on that day fortnight that my father was buried she died. The whole family were now confined. All I remember of my sister was, seeing them bring her coffin past the bed in which I lay. The day week that she was buried, my mother died, at which time, and for many days after I was nearly in a state of insensibility and could recollect nothing that passed, which I have often thought was a merciful providence. When my mother died, my eldest sister's life was despaired of. However, it pleased the Lord that she, and all the rest, recovered. When the fever turned, and the stupor which attended it, abated, so that I was capable of reflection, and began to consider the awful breach that divine providence had made in our family in so short a time, I was greatly affected and deeply distressed. Nor was it only when I was awake and brooding over what had taken place, that sorrow filled my heart, but in sleep also I was greatly harrassed. I scarcely ever closed my eyes, but I dreamt that I saw my father or mother, or some of the family, either dying or dead. In my distress, I cried to the Lord, and he graciously heard and gave me quiet and refreshing rest. About the middle of February we were all pretty well restored.

We were now six orphans, four girls and two boys. I was in the fifteenth year of my age. Two of my sisters were older than I, and two younger. But truly when our father and mother left us the Lord took us up. He dealt bountifully with us, and to this hour hath made *goodness and mercy follow us* in rich and plentiful streams.

streams. Glory, glory to his holy name! He hath indeed done all things well!

After I was able to go abroad, I often walked in the fields, and wept at the recollection of my dear parents, till the lenient hand of time gradually abated my sorrow, and dried up my tears. In the spring and summer I read Flavel's "Token for Mourners," Vincent "On Judgment," and Willifon's "Afflicted Man's Companion;" which tended to impress my mind with serious and eternal things. The last was wonderfully suited to my state in many respects. I was particularly struck with the "Choice Sayings of Dying Saints," which are the subject of one chapter. They shewed me the blessedness of dying in the Lord, and in order to that, the necessity of living in him. I prayed in secret, and frequently in the family, loved good people, and had a desire to be good myself, but was neither deeply nor steadily serious and in earnest. Nay, I was often very giddy and trifling. I never received a more pointed reproof than in the course of that year, from a young woman who made no profession of religion. She asked me, "Don't you think that persons may as well live without prayer, as pray, and at the same time live like those who do not pray?" What reply I made, I do not recollect; I believe very little, if any, for her words cut me to the heart. She had exactly described my case. I prayed, yea, and most of my neighbours and companions knew I did, and yet, for the most part, I lived just as those who never prayed at all.

In the summer 1767, I went, for the first time, four or five miles to hear the Methodists, of whom (in consequence of the many strange things that were said of them) I entertained a very unfavourable opinion. The preacher was that venerable man Mr. Jacob Rowel. He preached in a farm house, which was exceedingly crowded. When he stood upon a chair, put his hand before his face, and spent some time in silent prayer, I said within myself, "Now, you are pretending to be very devout and holy, and yet I dare say you are no better than others." His text was Heb. xii. 1, "Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight and the sin which doth so easily beset us, and let us run with patience the race that is set before us." He said there were thousands of witnesses now in England of the truth and power of the religion which the apostle enforced in these words. My heart, which, through prejudice, rejected every thing he said, replied, "How do you know that there are thousands of witnesses in England? I am afraid you assert what you know nothing about." On our way home, all who accompanied me seemed highly pleased, and were loud in their praise of the sermon. I was silent. My breast swelled with prejudice, and glowed with indignation, such as I had never felt before. I determined never to hear them more. The

truth

truth is, I was at that time a poor, ignorant, bigotted Presbyterian. Yet I had often a great desire to serve God and find my way to heaven, but could not bear the Methodists, I looked upon them as deceived and deceivers. From the time I heard them, my prejudice increased, and I more than ever indulged myself in speaking against them, and was pleased when I got others to join with me.

I suppose I should have kept my resolution of hearing them no more, had they not come, in the latter end of the same year, within a mile of the place where I lived. As most of the neighbours were going, I went with them. It was Mr. Rowel again. He preached from 2 Kings ii. 19—22. respecting the waters which the prophet healed by casting a cruise of salt into the spring. All that I remember of the discourse is, that he particularly enforced the necessity and importance of prayer, and that though we ought not to make a parade of the duty, yet neither ought we to be ashamed of it. That wonderfully suited my case, for just at that time I began to be ashamed of praying in the family, and was in danger of giving it up, but felt myself strengthened and encouraged by what he said, to continue.

In the spring of 1768, a particular friend of mine among the Presbyterians, whom I almost considered as an oracle, and who till then frequently heard and spoke favourably of the Methodist preaching, was much offended at something which one of the preachers said, and but seldom went to hear any of them afterwards. That was just what I wished for, and it gratified me exceedingly. Yet my mind was not at rest. I had many reasonings concerning the Methodists in consequence of which I asked him one day, whether he did not think that they were the false Christs, and the false prophets who should, if possible, deceive the very elect? He said, he believed they were, which confirmed my prejudice, and increased my fear of being deceived by them. Hence, I did not go to hear any of them, except when they preached in the neighbourhood, and even then but seldom.

One Sunday in the Month of May that year, I, for the first time, heard Mr. William Smith of Newcastle-upon-Tyne. He preached from these words, "Why stand ye here all the day idle?" Many laughed and talked while he was preaching, and an odd circumstance caused me to smile, for which I was sorry, because it appeared, as though I approved of the conduct of those who were behaving ill, which in reality was not the case. For I observed some who stood near the preacher, very serious, attentive, and devout, and could not help thinking, how much more proper and becoming their behaviour was, than that of those who were laughing and endeavouring to excite others to join with them. From that day I resolved, if I could not approve, I would not mock.

About that time I met with a book written by Mr. Thomas Gouge, who was ejected from St. Sepulchres in London, by the Act of Uniformity in 1662. That book I read in the month of August. The subject was our Lord's Conference with Nicodenus on Regeneration. In it he shews the nature and necessity of regeneration, and describes the state of the regenerate, in life, at death, judgment, and for ever, and also the state of the unregenerate in like manner. In reading it, I was clearly and rationally convinced that I was of the number of the unregenerate, and that, if I lived and died in that state, I must share their fate. That conviction was accompanied and followed with a peculiar power. Not a terrible, or an alarming power; no: I felt nothing alarming, nothing like terror at all, and only very little distress; but it was a divine power, which at once solemnized, composed, and elevated all the faculties of my soul, in a manner I cannot describe, and, as it were, turned me quite about from East to West, or, more properly, from darkness to light, and from the power of Satan unto God. What I before loved I now hated. All relish for vain pleasures w<sup>as</sup> taken away, and the company of my former companions made irksome to me. My mind was sweetly drawn to prayer and meditation, especially on the love and sufferings of the Lord Jesus Christ for lost sinners. I daily grieved, and sometimes wept that I loved him so little, who had done and suffered so much for me. Secret prayer was now more solemn and pleasant than ever, and I was frequently favoured with considerable power, enlargement, and melting of heart therein. In short, I think I may say I was truly sincere, and in a good measure in earnest. But I had not a distinct view of the nature of repentance, justification by faith in the Lord Jesus, or of the work of grace in the heart\*. One thing I am sure of—I wished with all my heart to know the right way to heaven, and to walk therein; to serve God acceptably, and be saved in his way. What I knew not, I prayed he would teach me, and neither suffer me to deceive myself, nor be deceived by others, of which I was exceedingly afraid.

I now saw the necessity of being uniformly serious and watchful, yet often came short. I loved, and therefore sought the company of serious and godly people. But, alas! found few such. The church people, at least those of them that I was acquainted with, were far from any thing of that kind; and the case was the same with the dissenters in general. Many of them, indeed, would talk religiously when they were in company with those who were so disposed; that is, they would talk about ministers, sermons, doctrines,

\* It is to be feared, that many in the present day rest in these good beginnings, and so neglect, and perhaps deny, the great salvation.

doctrines, books, &c. but when they were in company with those who talked only of worldly things, and who were vain and trifling, they were as worldly, as frothy, and foolish in their conversation as any, and that from morning to night. I had occasion to observe all this more than once, even in my particular friend, to whom I looked up with the highest veneration. His aged father was a man of great seriousness, simplicity, and sweetness of spirit: I verily believe, *An Israelite indeed.*

In the only Methodist family that I was acquainted with, there were five brothers, a sister, and two servants, all in the Methodist society. I had frequent opportunities of being in company with them, both on the sabbath and other days, and watched their conduct and conversation very narrowly. For I was apprehensive that they had some secret scheme or trick among them, which they did not at first disclose, and by which the unwary were ensnared. I was therefore very much upon my guard; hence, when they said any thing to me about joining the society, I said in my heart, "Aye, this is just what I expected. Now, you want to catch me, but I'll take care you shall not." Yet, notwithstanding all my prejudice, and all my fears, which were neither small nor few, I could not help seeing that they differed exceedingly from all others in the circle of my acquaintance. On the Sabbath-day, all of them that could, regularly attended the church. No conversation was heard among them on that sacred day, about worldly affairs, but what was absolutely necessary. They spent their leisure time partly in reading the Scriptures, and other religious books, and partly in singing hymns, in prayer, and in conversing on divine and spiritual subjects. On the other days of the week, they were diligent in business; in that respect, none exceeded them, but their spirit and conversation were the same. They appeared to me to pass through and manage all their secular affairs in the very same spirit in which they went to church, heard preaching, read the Scriptures, sang hymns, and poured out their souls in prayer to God. This was all new to me. I had never seen any thing like it. And though it did not immediately remove my deep-rooted prejudice, yet it certainly lessened it, and in various respects had a considerable effect upon me. I saw, whatever might be wrong in their principles, that their practice was right; and that they lived as I ought to do, and very differently from those who were saying all manner of evil of them.

Towards the end of that summer, and at a time when my mind was under serious impressions, I again heard Mr. Smith. He preached in the open air, from 2 Kings vii. concerning the four lepers who sat at the gate of *Samarina*. Though I do not now recollect what he said, yet I well remember, that in describing the



leprosy of sin, the word came with peculiar power to my heart. I felt my deep depravity, and returned from the sermon convinced that he had spoken the truth. That was the first time I ever *felt* the power of the word preached. I had been pleased and encouraged by it, but never before felt it come home, and, as it were, stick fast within me, as it then did.

(To be continued.)

## DIVINITY.

### EXTRACT from a SERMON on Col. II. 8.

**T**HE following extract from a Sermon of Dr. DWIGHT, President of Yale College, Newhaven, needs no recommendation; it is only to be regretted that his two Sermons on the Nature and Danger of Infidel Philosophy, are not more known and more read. Towards the close of his second sermon on Col. ii. 8, he thus addresses the Students of the college:

PHILOSOPHY will not, and Christianity will increase your comfort, and lessen your distresses here, and save you from misery, and confer on you happiness hereafter.

Philosophy furnishes you with no directory to regulate your moral conduct, no scheme of the duties of life. As pure Theism, or Natural Religion, it teaches not a duty which is not unspeakably better taught by the Scriptures; while it is wholly ignorant of very many which, when taught, are seen to be of the highest importance. It knows not, it cannot know, what service what worship, is acceptable to God, or whether any can be accepted. It sees all men to be sinners, and yet knows not that sinners can be forgiven, or reinstated in the character and condition of faithful subjects of the government of God. If this be possible, it knows not how, when, or where. Of sanctions to enforce, and motives to encourage obedience, it is destitute and beggared. To the peace which springs from the conscious performance of duty, it is a stranger; and in the joy which flows from hopeful acceptance with God, it shares not, even as a guest. Under these disadvantages you will not wonder, that it lingers, and languishes in its course, and halts at a distance from the gate of virtue. As mere Infidelity, it teaches nothing but to contest all principles, and to adopt none. As Scepticism, it has an ocean of doubt and agitation, in which there are no soundings, and to which there is no shore. As Animalism and Atheism, it completes the ravage and ruin of man, which, in its preceding forms it had so successfully begun. It now holds out the rank Circean draught, and sends the deluded wretches who are allured to taste, to bristle  
and

and wallow with the swine, to play tricks with the monkey, to rage and rend with the tiger, and to putrify into nothing with their herd of kindred brutes.

Christianity, with an influence infinitely more benevolent, enhances the value of your present life beyond the search of calculation. It informs you, that you are the intelligent and moral creatures of the all-perfect JEHOVAH, who made, who preserves, who rules the Universe; who is present in all places, who beholds all things, who is eternal and immutable, infinitely benevolent, infinitely beneficent; the faithful friend of the virtuous, the unchanging enemy of sin; the rewarder and the reward of all returning sinners, who diligently seek him. In this character it presents to you a direct, clear, and perfect system of rules for all your moral conduct; rules of thinking, speaking, and acting; rules reaching every possible case, and removing every rational doubt. Here is no uncertainty, no wavering, no tossing on the billows of anxiety, no plunging into the gulph of despair. Your path is a straight and beaten way, and were you wayfaring men and fools, you need not err therein.

As you pass through the various stages of your journey, you are furnished with aids and motives infinite, to check your delays, to recall your wanderings, to cheer fatigue, to refresh your languor, to lessen your difficulties, to renew your strength, and to prolong your perseverance to the end. Should you at any time, through ignorance, inattention, or allurements, dangerously diverge from your course; a sweet and charming voice behind you cries, "This is the way, walk ye therein."

In the sublime character of moral subjects of the all-ruling God, you are called to a life of obedience and virtue. Sinners, indeed, you are; and as such, in the eye of natural religion, are condemned and lost; but in the Scriptures you are taught that most delightful of all truths, that you may rise again to the character and the blessing of those who have never fallen; and may thus rise upon conditions, which, if guided by wisdom, you would of yourselves have chosen, as the most easy, the most reasonable, the most desirable, of all conditions; upon conditions, which are distinguished blessings in themselves, and the beginning of blessings which will multiply for ever. A scheme of duty is proposed to you, and required of you; but every part of it is at once useful and delightful. From the performance of it will daily and infallibly spring the peace of an approving mind, the dignity of conscious virtue, the retreat of gloomy apprehension, and the dawn of radiant hope, the day-star of endless life.

Should you hereafter have families, your communication of the principles, and your practice of the duties of Christianity, will, beyond all things else, insure to you domestic peace and prosper-

ity. Your households will assume the same dignified character, and share in the same requisite enjoyments. All will love, esteem, and befriend, and be loved, esteemed, and befriended. Your interests, designs, and pursuits, will be noble and virtuous, the parents of concord and happiness. To the ties of natural affection will be superadded the benevolence, and the brotherly love, of the Gospel; and these will animate, refine, and exalt every affection, and every purpose, will bring daily consolation and endearing joy, and will prove the delightful forerunners of future beatitude.

The friends, who visit you, will esteem and love you, for they will find in your character something to be esteemed and loved. They will also be friends of the best character, will most cordially return your kind offices, and will most richly merit and lastingly retain your confidence. They will be friends here, and friends for ever.

To the neighbourhoods around you, you will be, and will be esteemed, benefactors and blessings. The poor, the sick, the outcast, the friendless, and the disconsolate, will especially acknowledge you as their patrons. Enemies you will find; for the performance of your duty will oppose lust, and restrain corruption; but they will be such enemies, as, without a total change of their character, a good man would not wish to be his friends. Every vicious man will feel his inferiority to you with pain, and experience deep mortification in knowing that he cannot look you in the face with a composed countenance and steady eye. Compare your friends with your enemies, and you will find nothing to be regretted.

It is by no means my intention, or my wish to flatter you with hopes of unmingled happiness on this side of the grave. This world has ever been, and still is, a vale of tears. Want, pain, sorrow, disease, and death, are constant tenants of this unhappy soil, and frequent inmates of every human dwelling. To aid the sufferer to sustain, and to vanquish, these unfriendly visitors, Christianity furnishes the peace, the patience, and the fortitude of virtue, the consciousness of forgiven sin, and infinite complacency, and the supporting hope of endless and evergrowing sanctity, happiness, and glory. In every throbbing bosom she sings, "This light affliction, which is but for a moment, is not worthy to be compared with the glory that shall be revealed hereafter." The song is the song of angels; the voice is the voice of God.

All these alleviations are, at a stroke, swept away by the besom of Philosophy. Like a rude unfeeling nurse, she approaches the bed of pain and sickness, and tells the groaning sufferer that he is indeed miserable; and that he may quietly resolve to bear his calamities, for they are irremediable and hopeless. To the despair-

ing victims of want, infamy, and oppression, she extends her hand, empty of comfort, and passes by on the other side. The parent, overwhelmed by woe for the loss of his only son, she coolly informs, that his tears and his sighs are useless, for his favourite has ceased from the light of the living, and vanished for ever. To the failing eye of the poor, desponding, and expiring wretch, she holds out her dark lantern, and as the only consolation which she can give, shews him the fullen region of annihilation, destined to receive and wrap him in eternal and oblivious night.

You, with the rest of men, must suffer woe. Poverty may betide, shame may arrest, pain may agonize, sorrow may sink, disease may waste, and death will befall you. In all these evils you will seek consolation, support, and hope. From Philosophy you will find none. On that solemn day which is fast approaching, when you will be extended upon the bed of death, when the physician has bidden you adieu, and your friends are watching for the parting gasp, your souls will cling to existence, will pant for relief, and will search the Universe for a glimmering of hope. Should Philosophy have been your bosom companion, and the arm on which you have finally rested, you will then know what it is to have renounced Religion, to look back on a life of sin with agony, and forward to a world of suspense with horror. Christianity, sighing her last farewell, and dropping her parting tear, will retire in silence and sorrow, and will mourn with deep compassion, that, forlorn and dreadful as was your lot, you would not suffer her to allay your misery, and, with the lamp of hope, light you through your melancholy path into a world of future Being.

Religion, on the contrary, feels and proves a regard for the sorrows of man, infinitely more tender, soothing, and supporting. Like the fabled power of enchantment, she changes the thorny couch into a bed of down; closes with a touch the wounds of the soul, and converts a wilderness of woe into the borders of paradise. Whenever you are forced to drink the cup of bitterness, Mercy, at her call, will stand by your side, and mingle sweetness with the draught; while, with a voice of mildness and consolation, she will whisper to you, that the potion, though unpleasant, is necessary and balsamic; that you have diseases to be removed, and morbid principles to be exterminated; and that the unpalatable administration will assuredly establish in you health immortal. The same sweetener of life will accompany you to the end, and, seating herself by your dying bed, will draw aside the curtains of eternity, will bid you lift your closing eyes on the end of sorrow, pain, and care, and, in the opened gates of peace  
and

and glory will point to you, in full view, the friends of Christ waiting to hail your arrival.

That Christianity gives all these blessings, and gives them certainly; that it produces no loss, and great gain in the present world; that it makes nothing worse, and every thing better; is clearly evident from the nature of the Christian system. The doctrines, precepts, and promises, contain and secure all this, and much more. At the same time, every Christian is a witness to this truth. Every Christian has by experience known the pleasures of sin, and, by the same experience also, has known the pleasures of religion. To whatever degree, therefore, his experience has extended, he is a complete judge of both. Many, very many Christians, have also fully enjoyed the highest pleasures of science and intellect, and are, of course, unexceptionable judges of these pleasures; but no Christian was ever found, who, for a moment, admitted that any pleasures were to be compared with those of Religion; not one who would not say, that for the loss of Religion worlds would be but a poor compensation. In every other case this evidence would be acknowledged as complete, nor is it balanced or lessened by any contrary evidence. Infidels have never tasted the pleasures of Religion, and, in the decision of this question, are therefore without a voice.

With these blessings in view, you will, I trust, without a sigh, leave to the infidel his peculiar gratifications. In every innocent enjoyment you can partake, at least, as largely as he. You will not, therefore, repine that you cannot shine at a horse race, bet at a cock pit, win at a gaming table, riot at the board of intemperance, drink deep at the midnight debauch, or steal to infamous enjoyments at the brothel.

But the most important consideration is yet to be suggested; a consideration infinitely awful, and glorious:—there may be an hereafter. There may be a future judgment, a future retribution. The course of sin, begun here, may continue for ever. The seed of virtue, sown in the present world, and raised to a young and feeble stem, may be destined to growth immortal. The misery produced here by sin, may be unceasingly generated by the same wretched cause, through generations which cannot end. The peace and joy which virtue creates during this transient life, the same illustrious power may expand and prolong through an ever-enlarging progress.

What the natural eye thus sees with dim and probable vision, Christianity, possessed of superior optics, discerns, and promises with clear prophetic certainty. Endless death and endless life are written in full and glowing characters in the Book, sealed to unenlightened and unassisted man with seven seals. That book a  
hand

hand infinite and supreme unrolls to every humble, penitent, believing mind, and discloses to the enraptured view the page of eternity, on which things divine and immortal are pencilled with sun-beams. A residence, finished with infinite workmanship, employments pure and ravishing, a character completely dignified and lovely, companions the first and best in the Universe, a system of Providence, composed wholly of good, refining, ascending, and brightening for ever; and a God seen, known, and enjoyed, in all his combined perfections, are there drawn in colours of light and life.

In the same volume is disclosed, by the same hand, the immense woe destined to reward the perpetration of iniquity, voluntary blindness, and immovable impenitence. Allured and charmed by supreme endearments, on the one hand; the mind is, on the other, equally awakened and alarmed. Good and evil passing conception, passing limits, are offered to the choice; and by that choice alone the good may be secured, and evil avoided for ever.

With respect to these amazing things, Philosophy knows nothing, threatens nothing, promises nothing. To Philosophy the invisible world is an unknown vast, over which, like the raven sent out of the ark, she wanders with a wearied wing, seeking rest and finding none. To her exploring eye, the Universe is one immense unfathomable ocean. Above, around, beneath, all is doubt, anxiety, and despair. Her accounts are like her views—uncertain and conjectural only; the foundations of no assent, no satisfaction. If you adhere to them, you cannot gain and you may infinitely lose. An infinite difference of possible good and evil, therefore, demands your adoption of Christianity. I need not place the subject on higher ground. To every thinking man, there is here a motive infinite to embrace Christianity, and reject infidel Philosophy.

If there is a God (and that there is, is more certain and evident than that there is any thing beside one's self), he is doubtless perfect in holiness, as well as in power and knowledge. With holy or virtuous creatures he must, of course, be pleased; because holiness is obedience to his will, and because it is a resemblance to his character. As he must be pleased with his own character, so he must be pleased with his creatures, whenever they possess a character similar to his own. That he should not be pleased to have his will obeyed is impossible. The very supposition, that the Ruler has a will, involves in it necessarily, that he must be pleased to be obeyed. All the doctrines of Revelation, all the precepts are summed up in this memorable sentence, "Be ye holy, as I, the Lord your God, am holy." To accomplish holiness or virtue in man, is the single end of the Christian

tian system. Christianity therefore teaches, enjoins, and, with infinite motives, pursues what reason dictates as the highest wisdom of man; but, in all this, Infidel Philosophy has no part, nor lot, nor memorial.

Thus, in every view, the state and the prospects of the Christian are full of comfort, peace, and hope; of medicines for grief, and seasonings for joy. The present state of the infidel is destitute of both, and prospects he has none. Here, the religion of the Christian brings with it, in hand, worth, usefulness, and dignity; and, hereafter, in bright reversion, and through an interminable progress, life, wisdom, virtue, happiness, and glory. Philosophy, on the contrary, adds to him here no enjoyment, and robs him of the chief support of suffering; and, beyond the grave, plunders him of heaven, and consigns him to annihilation and despair.



### The TRUTH of GOD DEFENDED.

#### REVIEW of HEYWOOD'S FAMILY ALTAR; or, A SOLEMN ESSAY, &c.

To which are added, Seven FAMILIAR DISCOURSES on the LORD'S PRAYER. By C. ATMORE. Price 3s.

**I**N the beginning of the book before us, the pious and intelligent reader will be pleased and profited in perusing an epitome of the life of the Rev. Mr. Heywood. He was ordained to the ministerial office during the Commonwealth, or reign of Cromwell, and, of course, did not receive episcopal ordination. The testimonial usually given on such occasions to persons ordained, and signed by the whole of the ministers composing the Presbytery, proves that proper attention was then paid in the examination of candidates for the ministry; and that piety and learning were considered as essential prerequisites. Like many other men of piety and learning, Mr. Heywood was silenced by the fatal Act of Uniformity, passed in the reign of Charles the Second; but knowing that a dispensation of the Gospel was committed to him, he preached whenever an opportunity offered itself for the purpose. He was a man of extensive candour and benevolence. He was disposed to make proper allowances for difference in opinion in matters of Religion among the truly pious; and his honest benevolent heart cleaved to all who loved the Lord Jesus Christ in sincerity.

In an age like the present, when family religion is, with many professors, at a low ebb, the republication of Heywood's Family Altar is extremely seasonable. The Editor, in the preface, says,  
"I have

“ I have taken the liberty of abridging a few passages, and adding a few sentences ; and also, as some expressions are too antiquated for the taste of readers at the present day, I have endeavoured a little to modernize the language where it could be done without altering the sense.”

In the fourth chapter of the Family Altar, we find some of the most plausible objections against family worship fairly stated, and fully answered. As a specimen we give the following :

**OBJECTION 5.** This constant prayer in families favours so much of forms, that it will fill the country with formalists and hypocrites.

**ANSWER 1.** Forms, simply considered, are not condemned ; but forms only, wanting the power of Godliness, 2 Tim. iii. 5. Our business is not to make hypocrites, but converts. By form is meant an appearance opposed to substance, or that which is real ; but we persuade and direct to sincerity, as to the principle, the manner, and the end of all religious exercises.

2. But even a form of Godliness is better than none at all ; men cannot have the power of Godliness without the form. He that prays does something towards duty ; but he that refuses to worship God, bids open defiance to God's commanding authority, and says, “ I scorn to bow my knees to God in prayer.” This is a presumptuous sin, *the wicked in the pride of his heart will not seek after God ; Psalm x. 4,* but let him answer it at his peril. This chapter contains satisfactory answers to almost twenty other objections which men of the world are wont to raise against praying in their families.

In the fifth chapter, which is replete with sober, evangelical truth, we find the following important observations :—“ Prayerless families hinder God's interest in the world, and do what they can to propagate irreligion to future generations. How will your children plead the practice of their ancestors ? ‘ My father never prayed with his family, nor will I !’ Omission of duty is soon learned, and hardly rooted out. Jeroboam made Israel to sin for many generations. You little know the effect of your bad conduct, or how far your sin may spread.

“ Families, who worship not God, may often read their sin in their punishment. When you are virtually Atheists, in not worshipping God, your children are professed Atheists, and dare to deny the very Being of God. You are defective in duty, they abound in iniquity. You pray not for them, God rejects them, and leaves them to commit notorious villanies to be punished by the judges.”

This part of the work reprobates, in strong and appropriate terms, the inconsistency of those whose conduct is opposed to



their profession. "How shocking is it to see men devout in worship, and profligate in practice. One thing on their knees and another on their feet; praying like angels, while they live like devils; confessing sin one hour, and practising it the next." Addressing such miserable self-deceivers, the author says, "You lead your families to hell by your example: you offend them, and hinder them in the way to heaven; yea, you make them tenfold more the children of wrath than they were before. By acting thus you gratify Satan. He will give you leave to say well, and pray well, so that you be but still in his fetters by wicked works. This mightily strengthens his interest, and tends to fortify your own minds against the convictions of the Holy Spirit. Be it known unto you, that it is not saying a few prayers, according to which you are to be judged another day; but 'according to what you have done, whether it be good or bad,' 2 Cor. v. 10. Nay, these very family-prayers, without a principle of grace and a holy life, will greatly aggravate your sin and condemnation."

The ninth chapter contains ten excellent directions for the right performance of family worship. To those who would perform this duty to the spiritual advantage of themselves and families, we would especially recommend the contents of this chapter. This we are the more disposed to do, from an apprehension that the duty of Family Prayer is often performed in a cold formal manner.

The eminently pious author of the work which we are now about to dismiss, was a man of considerable talents for the ministry. Like most of the Nonconformist ministers, he was mighty in the Scriptures. He was equally averse to Pharisaism and Antinomianism. His Family Altar, now republished, will be read with pleasure by those into whose hands it may come, who, Joshua like, say in good earnest, "As for me and my house we will serve the Lord."

The editor has annexed to that work, what he terms "Seven Familiar Discourses on the Lord's Prayer." In the advertisement to them he modestly observes, "they contain plain truth for plain people; and if any good should accrue from them to any soul, He, whose I am, and whom I have the honour to serve, shall have all the glory."

These discourses are what the author terms them, "Plain;" and their being so constitutes a very essential part of their value to the generality of readers. It is an old, but just observation, "That is a bad book which needs an interpreter." But of all compositions, sermons written or preached in an abstruse or florid style, either of which is unintelligible to the mass of the people, are most worthy of censure. The sentiments contained in these sermons are strictly evangelical.

The third of these discourses is upon the petition, "Thy kingdom come." The author inquires, "When may this kingdom be said to come, First, With reference to ourselves; and, Secondly, As it respects others?"

With reference to ourselves. What will it avail us, if Christianity should be established in all the world, if it be not established in our hearts? If Jesus Christ should reign over all the earth, if he do not reign in us? We ourselves must receive him as our *king*; we must bow to his sceptre, and submit to all his laws as *holy, just, and good*; must yield ourselves to him as willing subjects; we must fight manfully under his banner, and *endure hardness as good soldiers*; and He, the Captain of our Salvation, will lead us on to conquest and a crown."

From the discourse on the petition, "Give us this day our daily bread," we shall gratify our readers by the following passage:—"All anxious care about the things of this life is utterly inconsistent with that trust and confidence which every Christian ought to repose in God. It manifests an inordinate attachment to things present, and a comparative disregard of things eternal. Our Lord, in that well-known parable of the Sower, has described the cares of this world as *thorns*, which choked the good seed, so that it brought forth no fruit to perfection."

We would recommend to the serious consideration of those who desire to possess the generous spirit of the Gospel, the particulars which occur in the sixth discourse on the subject of *forgiving injuries*. The forgiving others implies,

1. That we are wholly free from all desire of revenge, or malice in our hearts. *Avenge not yourselves*, is the solemn command of God, *but rather give place unto wrath*: Vengeance is mine, I will repay, saith the Lord, Rom. xii. 9. See to it that none render evil for evil, nor railing for railing; but contrariwise, blessing. 1 Pet. iii. 9. He that does not regard these precepts, manifests that he has not from his heart forgiven his brother his trespasses.

2. That we rejoice not in any evil that may befall the person who has injured us; according to the injunction, "Rejoice not when thine enemy falleth, and let not thine heart cheer thee when he stumbleth." Prov. xxiv. 17. As this proves that thy heart is not rightly disposed towards him, and that thou hast not forgiven him.

3. We are not so to retain the injury done to us in our memory as to reproach him for it, or to upbraid him, as this would tacitly demonstrate that we had not forgiven him from our hearts.

4. That we *are* inclined still to do him good, to shew him kindness, and good-will, and to be ready, according to our power, to help and relieve him. The forgiveness of injuries which has

now been described, must be extended to all persons and at all times, even though our enemies may not have repented of the injury they have done us, nor asked forgiveness."

How well would it be for the professing world at large, if all the individuals composing it, gave sufficient proof by their tempers, words, and actions, that they possessed the forgiving spirit of the gospel! But alas! several profess to love God while they give indubitable proof that they hate their brother. Wanting the "genuine mark of love," whatever such professors say, believe, profess, or do, they are not lovers of God: for "he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?"

It is one of the grand devices of Satan, to prevail upon the flock of Christ to assist him in his destructive work, and when he can prevail on two or three of these in a neighbourhood, after having lost the spirit of religion, to keep up the profession, they serve his interest well. Neither preachers nor hearers, neither saints nor sinners, neither relations nor strangers, escape the lash of their tongues. One sinner of this description, does a world of mischief, is the plague and curse of his religious acquaintance, and, whatever his pretensions to religion may be, says in effect, by his Practice,

Havoc, and spoil, and ruin, are my gain.

With what consistency can such pray, "Forgive us our trespasses, as we forgive them that trespass against us?" Their very prayer is sin. Should any such read this article, we would honestly tell them, that whatever they may fancy, if ever they were born again, they are now twice dead, and in manifest danger of eternal misery. This some of them will term, *legal doctrine*, but they should be informed that it is such doctrine as is inculcated by Christ and his Apostles, and that without a proper attention to it, whatever any may profess, the Judge of all will appoint them their portion with hypocrites and unbelievers. Obedience to the gospel precepts, is essentially necessary to salvation, Heb v. 9.

We shall only add that in these discourses, the author very properly lays Christ for the foundation of the Church; proves that man's salvation is all of grace; and that, of course, "he that glorieth should glory in the Lord." But after thus laying the foundation, he does not put asunder what God hath joined together, but raises the super-structure of *inward* and *outward* religion. In short, the Sermons constitute a "suitable Appendix" to the Family Altar, and both parts of the volume are well calculated to promote personal and family religion.

## THE METHODISTS DEFENDED,

AND THE EDINBURGH REVIEWERS REVIEWED.

— *Male verum examinat omnis  
Corruptus Jdex.*

*Horace.*

A corrupt judge is not qualified to inquire into the truth.

THE Edinburgh Reviewers, after stating that Mr. Ingram's book, on the "*Causes of the Increase of Methodism and Dissension*," is the production of an *honest man*, but that it is *very dull and tedious*, tell us that they "shall endeavour to set before the eyes of the reader a complete section of the tabernacle, and to present him with a near view of those sectaries who are at present at work upon the destruction of the orthodox churches." We therefore find that the article in the Edinburgh Review, which at the top of the pages is intitled, "*Ingram on Methodism*," and which is inserted as a critique on Mr. Ingram's book, is, in fact, a studied abusive attack on the "Arminian and Calvinistic Methodists," and on the "*Evangelical Clergymen of the Church of England*." We shall use the general term of Methodism, say these Reviewers, "to designate these three classes of fanatics, not troubling ourselves to point out the finer shades, and nicer discriminations of lunacy, but treating them all as in one general conspiracy against common sense, and rational orthodox christianity."

Mr. Ingram's book may be the production of an *honest man*, for any thing we know to the contrary; but we assert, and we shall lay the plainest possible proofs of the fact before our readers, that the pretended critique upon it in the Edinburgh Review, is *not* the production of an *honest man*, but that the writer of it has acted most dishonestly, especially in his quotations from the Methodist and Evangelical Magazines for the year 1807, the principal sources from which he pretends to draw his information.

We shall notice several of the calumnious charges of the Reviewers, nearly in the order in which they stand, and in the first place make a few observations on the assertion that the Methodists are "at present at work upon the destruction of the orthodox churches," and that they are all "in one general conspiracy against common sense, and rational orthodox christianity\*." These charges are made, our readers will remember, against the Arminian and Calvinistic Methodists, and the Evangelical Clergymen of the Church of England, as being all in the same conspiracy.

Here it is natural to ask, What is orthodoxy? or, What is orthodox Christianity? The word *orthodoxy*, we know means, simply sound doctrine, or right opinions, formed according to some ad-  
mitted

\* Edinburgh Reviewers, No. 29, P. 341, 342.

mitted standard of truth. In Christianity, the Scriptures are admitted as the rule by which Christian Churches ought to be directed both in doctrine and discipline: and Christians of different denominations, who have formed themselves into churches, will all naturally call themselves *orthodox Churches*. The Edinburgh Reviewers, however, assume, that the established Churches of England and Scotland only are orthodox; and (excepting Calvinistic absurdities) we have no objection to admit the orthodoxy of both, although not to the exclusion of all other churches. We have asserted over and over again, with all those persons whom the Edinburgh Reviewers call Methodists, that the grand doctrines of the Church of England, and of the Church of Scotland, relative to the Fall of Man, the Operations of the Spirit of God on the human mind, the Pardon of Sin through the merit of Christ alone, or Justification by Faith, and Holiness of heart and life, as the fruit or effect of these doctrines, are the orthodox doctrines which we contend for, against all the heterodox opinions which have been introduced into the Sermons of many of the Clergy of both Churches. The Methodists labour perpetually to spread the knowledge of these principal doctrines of the Churches of England and Scotland, which many of the Clergy of both Churches do not preach, but misrepresent, and stigmatize as fanatical.

We know how little authority is due to Dr. Priestley's opinions on religious subjects; but the Doctor never stood on such *vantage-ground*, as when he accused those Clergy of the English Church of dishonesty, who subscribe the thirty-nine articles as true, and yet believe them to be false. He knew the doctrines of the Articles, and he had laboured in vain to overturn them. But when he said in his letters to the inhabitants of Birmingham, that the Clergy publicly preach, and even print what is directly contrary to the Articles, we fear that he spake the truth. He says that the Clergy make as light of subscribing the Articles, as too many persons in trade do of a *Custom-house oath*, as if they thought it implied no obligation at all. He then tells us that no less than *thirteen* different reasons are given by the Clergy for subscribing willingly, and *ex animo*, to the literal truth of the Articles, which at the same time they do not believe.

The late Dr. Paley said that the authors of the law, which requires subscription to the Articles, intended to exclude from offices in the church, Papists, Puritans, and Anabaptists. "Whoever finds himself comprehended within these descriptions ought not to subscribe\*." But certainly there were many other persons who were meant to be excluded by the Articles. None of these three classes of men were Socinians; and therefore Dr. Priestley infers

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that

\* Paley's Moral and Political Philosophy.

that Dr. Paley supposed Socinians may safely subscribe these Articles\*. This was probably a conclusion which was not at variance with Dr. Paley's sentiments, or conduct, in early life. The very first Article, however, states the doctrines of the eternal Trinity in Unity, in the Godhead. "But should not I," says Dr. Priestley, "who disbelieve this doctrine, be a great rascal if I should subscribe it, in order to get preferment in your Church?"† So the Doctor thought no doubt, and who will assert that Dr. Priestley, or any other Socinian could, consistently with common honesty, subscribe the first Article of the Church? And would not Dr. Priestley have been equally criminal, if he had subscribed the ninth Article, when he did not believe the doctrine of *Original Sin*, or the eleventh Article when he did not believe the doctrine of *Justification by Faith*? In short, when a man subscribes as a truth to day, that which he positively denies to be a truth to-morrow, it is utterly impossible to say that he can be an honest man.

The question, in fact, between the Methodists, and the Edinburgh Reviewers is this, WHO "are at work upon the destruction of the orthodox Churches?" the persons who traiterously subscribe as true, the doctrines of those churches, and preach and act in direct opposition to them, or, the Methodists who constantly vindicate those doctrines, and do all in their power to propagate them through the world? These Reviewers may say, that the Methodists in acting thus, are in one general conspiracy against *common sense*, and *rational orthodox Christianity*. But before they are believed, it may be expected that they should prove their own conduct to be consistent with *common honesty*, or with some sort of Christianity.

In the *Shorter Catechism*, appointed by the General Assembly of the Church of Scotland, "to be a directory for catechising such as are of weaker capacity," and which is generally preceded by the A. B. C. and sold for *one penny*, we find doctrines with which these Reviewers are totally unacquainted; and we recommend to them to get *by heart*, this shorter catechism, for weaker capacities, before they say one word more concerning the *orthodox Church of Scotland*. When they are *perfect* in this shorter catechism, they may go on to the *Larger Catechism*, and in a few weeks they may probably be as able, as some of the children in Scotland, to state to us the doctrines of the Scots Church as "established by law." The Fall of Man, the *Shorter Catechism* will inform them, "brought mankind into an estate of sin and misery. The sinfulness of that estate whereinto man fell consists in the guilt of Adam's first sin, the want of original righteousness, and the corruption of his whole nature, which is commonly called *Original Sin*; together with all  
actual

\* Priestley's Familiar Letters to the Inhabitants of Birmingham.

† Ibid.

actual transgressions which proceed from it." On Redemption by Christ the same shorter Catechism states that, "We are made partakers of the redemption purchased by Christ, by the effectual application of it to us by his Holy Spirit." On Justification, or the pardon of sin, it is said, "Justification is an act of God's free grace, wherein he pardoneth all our sins, and accepteth us as righteous in his sight, only for the righteousness of Christ imputed to us, and received by faith alone." On Sanctification, it is said, "Sanctification is the work of God's free grace whereby we are renewed in the whole man, after the image of God, and are enabled more and more to die unto sin, and live unto righteousness."

These are some of the doctrines of the Scots Church, as "established by law," and the doctrines of the English Church, our readers know, are similar to them. Of these doctrines the Methodist Magazine is full; and these doctrines constitute the substance of the preaching of the Methodists, although the Reviewers choose to say that the subject of the Evangelical and Methodist Magazines is "not that religion, certainly, which is established by law." We again desire these men to learn the Scots Catechism, before they pretend to assert what is not the religion established by law; or what is, or is not, orthodoxy.

So entirely ignorant are these Reviewers of the principal doctrines of the Churches of England and Scotland that, in reading the Methodist and Evangelical Magazines, which are published for the very purpose of disseminating those doctrines, and of proving their beneficial effects on the minds and morals of men, they say, "we seem to be in a new world, and to have got among a set of new beings of whose existence we had hardly before entertained the slightest conception." The Edinburgh Reviewers who talk of orthodoxy, and of their acquaintance with truly religious persons, and of their conceptions of true practical piety, are, in fact, without the knowledge which is to be obtained from the penny catechism which is distributed and taught throughout Scotland. To this ignorance, the degree of surprise, which has been excited in their minds, is to be attributed, as well as to the "want of proper introductions among the children of *light and grace*," the appellation which they scornfully give to persons who fear and love God. But did these Reviewers never hear or read of persons who are called the *Children of Light*, or who were made the *Children of Grace*? It seems that they are as ignorant of the New Testament and the English Catechism as they are of the Scots Catechism, and that they have yet to learn that real Christians are denominated, in the New Testament, *Children of Light*, in opposition to the Children of Darkness, and are exhorted to walk as *Children of the light*. Believe in the light, that ye may be the children of the light, John xii. 36. Walk as children of light, Eph. v. 8, &c.

In the English Catechism, persons are said to be made the *Children of Grace*, by the inward and spiritual grace signified by baptism. Hence it appears, from the Scriptures, and the Catechism of the Church of England, to be necessary that men should be made children of light and grace, although the Edinburgh Reviewers contemn both the terms and the blessings signified by them.

When these men begin to write on religious subjects, they not only shew that they are quite out of their element, but that they are in a "new world," to use their own simile, in which every step they take marks their ignorance of the blessings of it, and of the motives and conduct of its inhabitants.

[To be continued.]

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THE WORD OF GOD ILLUSTRATED.

**WE** find the fertility and plenty of the country which God gave Israel, described by Moses in the following terms, Deut. viii. 7, 8, "The Lord thy God bringeth thee into a good land, a land of brooks of water, of fountains and depths, that spring out of valleys and hills. A land of wheat and barley, and vines, and fig-trees, and pomegranates, a land of oil-olive," (or, "of the olive-tree of oil," according to the margin,) "and honey, &c."

It may be proper to set down passages illustrating this description, just as they occur in writers, who have incidentally had occasion to mention matters of this sort.

*Hasselquist* tells us, that he eat *olives* at Joppa, (upon his first arrival at the Holy-land,) which were said to grow on the Mount of Olives, near Jerusalem, and that independent of their holiness, they were of the best kind he had ever tasted in the Levant. As *olives* are frequently eaten in their repasts, the delicacy of this fruit in Judea ought not to be forgotten, and much less the oil that is gotten from these trees, because still more often made use of. In the progress of his journey he found several fine vales abounding with olive-trees. He saw also olive-trees in Galilee, but none further, he says, than the mountain where it is supposed our Lord preached his sermon.

The *fig-trees* in the neighbourhood of Joppa, *Hasselquist* goes on to inform us, were as beautiful as any he had seen in the Levant.

*Honey* is used in large quantities in these countries, and *Egypt* was celebrated, it seems, for the assiduity with which the people there managed their bees. Maillet's account of it is very amusing. "There are abundance of bees in that country," he tells us, "and a singular manner of feeding them, introduced by the Egyptians of



ancient times, still continues there. Towards the end of October, when the Nile, upon its decrease, gives the peasants an opportunity of sowing their land, sainfoin is one of the first things sown, and one of the most profitable. As the Upper Egypt is hotter than the Lower, and the inundation there goes sooner off the lands, the sainfoin appears there first. The knowledge they have of this, causes them to send their bee-hives, from all parts of Egypt, that the bees may enjoy, as soon as may be, the richness of the flowers, which grow in this part of the country sooner than in any other district of the kingdom. The hives upon their arrival at the farther end of Egypt, are placed one upon another in the form of pyramids, in boats prepared for their reception; after having been numbered by the people who place them in the boats. The bees feed in the fields there for some days. Afterwards, when it is believed they have nearly collected the honey and wax, which were to be found for two or three leagues round, they cause the boats to go down the stream two or three leagues lower, and leave them there, in like manner, such a proportion of time as they think to be necessary for the gathering up the riches of that canton. At length, about the beginning of February, after having gone the whole length of Egypt, they arrive at the sea, from whence they are conducted, each of them, to their usual place of abode. For they take care to set down exactly in a register each district, from whence the hives were carried in the beginning of the season, their number, and the names of the persons that sent them, as well as the number of the boats, where they are ranged according to the places they are brought from. What is astonishing in this affair is, that with the greatest fidelity of memory that can be imagined, each bee finds its own hive and never makes any mistake. That which is still more amazing to me is, that the Egyptians of old should be so attentive to all the advantages deducible from the situation of their country; that, after having observed that all things came to maturity sooner in Upper Egypt, and much later in the Lower, which made a difference of above six weeks between the two extremities of their country they thought of collecting the wax and the honey, so as to lose none of them, and hit upon this ingenious method of making the bees do it successively, according to the blossoming of the flowers, and the arrangement of nature."

If this solicitude was as ancient as the *dwelling of Israel in Egypt*, they must have been anxious to know whether *honey*, about which they took such care in Egypt, was plentiful in the Land of Promise; and they must have been pleased to have been assured it was. It continues to be produced there in large quantities; *Hasselquist* in the progress of his journey from Acra to Nazareth, tells us, that he found "great numbers of bees bred thereabouts, to the great advantage of the inhabitants." He adds, "they make their bee-hives with

great

great trouble, of clay, four feet long, and half a foot in diameter, as in Egypt. They lay ten or twelve of them on the bare ground, and build over every ten a little roof." Mr. Maundrell, observing also many bees in the Holy Land, takes notice that, by their means, places in that country the most barren in other respects, became useful, perceiving in many parts of the Salt-plain near Jericho, a smell of honey and wax as strong as if he had been in an Apiary.

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THE WORKS OF GOD DISPLAYED.

OF PLATINA.

**PLATINA** is a metallic substance lately discovered. The name, which has an allusion to its colour, is a diminutive of *plata*, and signifies "little silver." From its great specific gravity, and other resemblances, which it has to gold, it has been called *blanc*, or *white gold*; from its refractory nature, *diabolus metallorum*; from some doubts entertained of its character as a metal, *juan blanco*, *white jack*, *white rogue*, or *white mock metal*. It has also received the appellation of the *eighth metal*; and probably from some district, which affords it, has gotten the name of *Platina del Pinto*.

The first in Europe who mentioned it by its present name was Don Antonio Ulloa, a Spanish mathematician, who in 1735 accompanied the French Academicians that were sent by their sovereign to determine the figure of the earth by measuring a degree of the meridian in Peru. In the relation of his voyage, which was published in Madrid in 1748, he says that the golden mines in the territory of Choco had been abandoned on account of *platina*; which he represents as a hard stone not easily broken by a blow on the anvil, which could not be subdued by calcination, and from which the gold could not be extracted without much labour, much expence, and great difficulty.

The particular places of Choco where it is found, are *Novita* and *Citara*, but in what quantity it is there to be met with, is not ascertained. The miners discovering at an early period that it was a metal, had begun to employ it in adulterating their gold, and the court of Spain, it is said, dreading the consequences, took measures not only to prevent its exportation, but partly to conceal the knowledge of it from the world.

In the Physical Journals for November 1785, we are told, that the primitive mines which produced it have not yet been discovered in any part of the globe, and that those which furnish it at present are of the secondary kind, being strata of loose earth washed down from the higher grounds. In these strata the particles are reported to be from the size of a millet-seed to that of a pea. The author of this account says, that he had some pieces which weighed from 15 to 20 grains; and adds, that on trying some of them between steel rollers, they were perfectly laminated or made into plates.

He says also, that a native piece of platina was found nearly of a square figure, and almost as large as a pigeon's egg, which was deposited in the Royal Society of Biscay. M. de Buffon, however, says expressly, that "a person of credit had assured him that platina is sometimes found in large masses, and that he had seen a lump of it weighing no less than 20lb. which had not been melted, but taken in that state out of the mine." As to the small particles, they are of a whiter colour than iron, with a smooth surface. Their figure is generally of an oblong form, very flat, rounded in the edge, and has been ascribed to the hammering of the mills in which the gold is amalgamated.

The heterogeneous substances, with which the platina is generally mixed, are particles of gold, grains of quartz or crystal, some sand of a brownish hue, and some dust of a dark colour obedient to the magnet, and which seems to be fragments of other irregular dark coloured particles, which resemble pieces of emery or loadstone. Dr. Ingenhousz, however, says, that every particle even of some fine platina which he examined, obeyed the magnet more or less, excepting some that were transparent and stony; and that these were all magnets in themselves, or that each of these particles had two poles, which he could change at pleasure by magnetic bars. In about 72 pounds weight of platina which was brought from Spanish America, M. Magellan found not only a large quantity of ferruginous sand, but many pieces of vegetable stalks, a number of seeds, and some very small red crystals like rubies. These crystals being sent to M. Achard of Berlin, he tried them as far as their minuteness and small quantity would permit, and at last concluded that they really were rubies.

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The PROVIDENCE of GOD ASSERTED.

To the EDITOR.

Dear Sir,

*Middleton, April 13, 1805.*

WHEN I was last in London, Mr. Story asked me if I could give him the particulars of that remarkable instance of the care of Providence over God's people, which occurred in Helstone, Cornwall, and of which we had been informed when we travelled there about forty years ago. I told him I could not. But a few weeks ago, while reading a part of the thirtieth volume of Mr. Wesley's works, I found a short account of it. As very few of your readers have an opportunity of reading these volumes of his works, if you will please to insert it in your useful Magazine, you will oblige,

Your's, affectionately,

G. SHADFORD.

“IN the evening (September 13, 1755), as we rode to Cambourn,” says the Rev. Mr. J. Wesley, “John Pearce, of Redruth, was mentioning a remarkable incident. While he lived at Helstone, as their class was meeting, one evening, one of them cried, with an uncommon tone, ‘We will not stay here; we will go to such an house:’ which was quite in a different part of the town. They all rose immediately, and went, though neither they nor she knew why. Presently after they were gone, a spark fell into a barrel of gunpowder, which was in the next room, and blew up the house. So did God preserve those who trusted in him, and prevent the blasphemy of the multitude.”

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ANECDOTES by the late Mr. PAWSON.

**M**ANY years ago, one of our preachers, riding through Prescot, felt a desire to preach to the inhabitants, and accordingly stood upon the fish-stones to speak to the people. While he was preaching a mob gathered around him, and a wicked man brought the town engine but could not get it to play upon the preacher. A person present, understanding the nature of it a little better, took it in hand, but turned it upon the mob, and dispersed them. The poor man who brought the engine was killed in the coal-pits very soon after this. Some years afterwards I was stationed at Manchester, and as Liverpool then belonged to that circuit, we were determined to give Prescot a fair trial, although there was not a Methodist in the town. Accordingly we went from Liverpool every Sunday, and preached in the open air, and it is not a little remarkable, that, during the whole winter we were never once hindered by the weather. The Earl of D.’s country seat being near that place, he caused it to be published on the market-day, that no inn-keeper should entertain the Methodist preachers on any consideration; and, that the constables should be employed to take down the names of all the hearers, who should be fined each five shillings. The principal inn-keeper in the town, said, “I suppose the Methodist preachers will pay for what they have as well as other people; they may come to my house and welcome.” We, knowing nothing of all this, went to the house of one of the constables, who did not dare to shut his door against us, though employed to take down the names of the people. But the Lord soon called him out of the world. He was taken ill and died: so that the poor people were not long molested by him. The Earl of D. forbid all his servants to attend our preaching upon the penalty of losing their places.

places. He thought, therefore, that his family would be secure enough; for who would run the hazard of losing a good place for the sake of hearing a Methodist preacher! It happened that his head-gardener, who had been in their service for many years, was a disguised Methodist, and had occasionally stolen away to Liverpool to hear preaching when he could do it secretly; but now, when the preaching was come so near as Prescot, he thought he could not conceal his religion any longer, but must publicly avow himself a Methodist by attending the preaching, or he should be guilty of denying our blessed Lord before men. Accordingly he attended the preaching, and the Earl was informed of it, and took the first opportunity to talk to the man about it; but, to his astonishment, he found him determined to attend the preaching, be the consequence what it might. His Lordship could not conceive what should be in the man's head to lose so good a place for the sake of such a trifle as he looked upon our preaching to be. However, he went to his Lady, and said, "The man is determined to have his own way, but", added, "he is a very good servant; he has fulfilled the duties of his station exceedingly well all these years, why should we trouble ourselves about his Religion? We do not know how to mend ourselves: let the man go to heaven his own way." "O, no;" replied his Lady, "he will corrupt all the servants. By all means turn the man away with all speed." Accordingly the honest man was discharged without any more ado. But their trouble did not (as they hoped) end here. Her Ladyship's maid, a very great favourite, one whom she had brought up from a child, was brought under a deep concern for her salvation, although she had not attended our preaching. My Lady loved her almost as a child, and accordingly took abundance of pains with her, in order to convince her of her sin and folly in wishing to be righteous overmuch, but it was all in vain, so she also was turned away. Whether Religion made any further inroads upon that family I know not, but it cannot be denied but they took all possible care to prevent it.

This was the way Methodism was first introduced into Prescot. This town might be properly said to be taken by storm, and it is well known that there has been a considerable society there for many years.

At this time there was a family in Liverpool, of the name of M., who were barbers; very friendly, generous people, according to their ability. The man and his wife were growing old, but constantly attended our preaching. They had a distant relation, who died in London. She had been a rich old woman, who  
lived

lived in a garret, and kept all her money locked up in a chest till she died. A considerable sum fell to the share of Mr. M., he got 2300*l.* at one time, and how much more afterwards I do not know. However, we soon saw poor old Mrs. M. come to the preaching in her rich silks, long double ruffles, and a large roll in her grey locks. They were unable to come to the preaching any longer on foot, and they bought a horse. Soon after they judged it was not healthy to live in Liverpool, and, therefore, took a house in the country. In consequence of this, they must have a single horse chair to come to the chapel in; and then they could only come in the day-time, for fear lest they should overturn their carriage. Soon after this I was invited to dine with them, when I found they had furnished their house after the taste of the times. Mr. M. was transformed into the polite gentleman, and I was to be regaled with I know not what sorts of wine, and other liquors, which were all at my service, if I thought proper to partake of them. The poor old man told me that now he was obliged to keep a brace of pistols by his bed-side at night, for fear of thieves; so much were his safety and happiness increased with his riches! And his generosity kept pace with his happiness, for when we came to make the yearly collection he could not afford to give us any thing, as he said he did not approve of it.

When I was last at Liverpool I found the old people were dead, and that their riches had gone to their son, but he was dead also; and his widow, through the knavery of one of his executors, had been in a parish workhouse for some time. She had then, however, just got out again, and was allowed a scanty income, and was blind. How very seldom does piety increase with riches, and how often do riches make themselves wings and fly away, and leave their owners miserable enough!



The GRACE of GOD MANIFESTED,

In an Account of JUDITH TURKINGTON.

*To the Editor of the Methodist Magazine.*

Dear Brother,

ON the 30th of January, 1806, died JUDITH, wife of Mr. CHARLES TURKINGTON, (a respectable local preacher) of Sheepscar, near Leeds, aged 29. About fourteen years ago it pleased God to remove to the world of spirits, her pious father, Mr. Mallorie, of Wheaton. His profession was honoured by the most exact morality. His conversation as a believer, inspired his children

children with a reverence for God; his instruction with the sacred love of truth; and his death, with an example of faith triumphing over the terrors of death, nature's aversion to the grave, and its dread of eternity. The seed sown in his domestic relations, has sprung up. The effect of his instruction and example continues to live in the survivors; and the greater part of a numerous family that yet remain, either fear, or love God.

In her, the death of a father produced an almost instantaneous change. She saw in him the uncertainty of life, the precarious tenure by which she held her present state of existence, and what would be the awful result of dying without that divine assurance of the Redeemer's love, which gives confidence to death and hope to immortality. Sin became exceedingly sinful:—she felt its guilt, and lamented her own impurity; but, well instructed, she saw her help and relief was in Him, who is the only Saviour of sinners. Under the enlightening influence of truth, aided by the ministry of God's word, she perceived the nature of that leading fact in the œconomy of human redemption, that a man is "justified by faith without the deeds of the law." Theory soon became actual confidence—she embraced that exhibited method of mercy, and experienced its power unto salvation. Her soul was as the garden of the Lord. The placid dews of heavenly graces shed their enlivening benefits upon her soul, and she rejoiced in the smiles of his approbation, who giveth "life for evermore."

Her piety and confidence did not continue without variation. She fell from that comfortable union which she had had with God, and, unhappily, her soul partially caught the spirit of the world. This she deplored in her last moments, as it was necessarily followed by the loss of that evidence of acceptance with God, which she had enjoyed for some time. Though thus to leave our first love is too common, certainly it is not necessary. Trials peculiar to the character of the believer will arise; but we must lose the ends of their divine appointment, if those instruments of correction and instruction do not lead us to Him, who is as willing as he is able to save us every moment, and to the very uttermost. It is painful to detail, that this languor of soul continued until her final sickness, when it gave place to such confidence, and rejoicing of heart, as I have seldom witnessed in either the living or dying.

In the general vigour of life, nature began its decline. That sap of the human fabric, a wasting consumption, commenced its slow and almost imperceptible leaven, in the summer of 1805, and, although there were moments when her friends flattered themselves with her complete recovery, yet the disorder continued until it reduced the mortal clothing into its original elements. She finished life with no ordinary pleasure. Words are too cold  
correctly

correctly to express the fervid transports of her soul in her last sickness. Even when she was silent from being exhausted, or in holy meditation, the impassioned eloquence of her eyes and countenance spoke the unuttered language of her mental felicity, and the unbounded prospects of her christian hopes. The limits of your publication will not permit me to write all she said to me; and as I have to add the respectable testimonies of several of her friends, I shall be brief.

“The first time I saw her, she exclaimed, ‘Oh, Mr. G., he hath loved me: he hath loved me: a sinner, a reptile! I cannot tell you what I feel, but Jesus is mine, he is mine! Oh, he is mine, and I shall be with him soon. I am loosened from all earthly connections, my dear husband, my mother, my brothers, and sisters; I am going to Jesus the friend of my soul, where I shall be happy for ever. Oh, Jesus is precious! Oh, he is precious!’ In every future visit to me, she continued to express in varying, but equally fervent terms, her love and confidence in the Lord Jesus Christ.

“To some of her friends she pathetically lamented, in more than one instance, her not having always walked in the light of God’s countenance, and improved the mercies of her gracious calling. To Miss Dixon, one of her intimate friends, she said, ‘I am happy, indeed! more happy than I could ever have expected to have been on earth; but nothing is too hard for my God. You well remember that I was of a reserved disposition, but now I can truly say, where the Spirit of the Lord is, there is liberty. Oh, yes; liberty enough. I could now tell all the world what God has done for my soul. I could love to praise him more, Oh, do you help me to praise the Lord!’ She then repeated,

“I’ll praise my Maker while I’ve breath,” &c.

“I then asked her,” continues Miss D., “if she wished to be restored to her former health. She replied, ‘No; I have not one desire: the will of the Lord be done. But it would gratify me much to see some of my class-friends, as I am persuaded they are in the same state I have been in. Do you, my friend, be faithful, and give yourself wholly to God. I believe we shall meet in heaven, there we shall praise him through all eternity.’ She then wished me to be the bearer of a message to the young people of our class. ‘Tell them from me, a poor dying creature, Oh, tell them not to be triflers as I have been, neither to be taken up with the things of time and sense; for the world passeth away, and we are but as a dream. Let them dare to be wholly given up to God, then will they experience what I feel, an happy assurance, that when *the earthly house of this tabernacle*



is dissolved, they have a building of God, an house not made with hands, eternal in the heavens. After I had been at prayer, I said, 'Can you give up your dear partner in life?' With an heavenly smile, she said, 'Oh, yes, I can part with all for Christ; I can say, *For me to live is Christ, and to die is gain.*' The last time I saw her, when her end drew near, I said, 'Is your confidence as strong as usual?' She replied, 'Yes; more so. I am waiting to

'Clap the glad wings, and tower away,  
To mingle with the blaze of day.'

Mrs. Dixon, her pious and affectionate leader, says, "On the 4th of December, 1805, when I was with her, I enquired if she were still desirous to die? She replied, 'Quite willing either to live or die, as the Lord shall see good. If spared,' said she, 'I shall never be thankful enough; and if I die, I know it will be well with me.' She appeared exceedingly affected, and wept much at the thought of parting with her husband, whose love to her was unparalleled. Worldly conversation gave her much pain, and when I repeated

'No room for mirth, or trifles here,' &c.

it appeared to remind her of what her father had said to her upon his death-bed; and she expressed great pleasure in the prospect of seeing him again. We wept and rejoiced together in the pleasing hope of being admitted into the company of those who are gone before; and of casting our crowns at the feet of him who had *washed us from our sins in his own blood.* The next time I saw her, her hopes of immortality were full. She said, 'I have given up all, the world is nothing to me.' The last time I saw her, I found her very weak indeed, but perfectly recollected, and longing for her dismissal from the body. Oh, how her consolation abounded! I was so affected, that I could not say what I wished: it was sacred pleasing grief, a foretaste of the happiness of heaven! After some pause, in answer to some questions, she said, 'I believe the Lord, has finished his work, and he will surely bear my triumphant spirit home.' Speaking to her of the happiness of those who had left their afflicted bodies behind, and entered into rest, she, with great animation, raised her voice, and said,

'And let this feeble body fail,  
And let it faint and die;  
My soul shall quit this mournful vale,  
And soar to worlds on high!'

With the report of the relict of the late venerable and justly  
respected

respected Mr. Mather, I shall conclude this account. To the detail of a person of Mrs. Mather's character and experience, accustomed as she is to visit the beds of sorrow and death, to instruct and console the afflicted, no suspicion can attach. She says, "After Mrs. Turkington's removal to Sheepscar, I had frequent opportunities of seeing her. In my first conversation with her, respecting the state of her soul, I was much satisfied with the clear manner in which she expressed her sense of her acceptance with God, through the Son of his Love. As her body grew weaker, her faith strengthened, her hopes enlarged, and she became so comforted by the consolations of the Spirit, that, perfectly loosened from earthly bands, and rejoicing in the prospect of the arrival of the messenger of death, her very soul seemed filled with marrow and fatness; and she praised the Lord with joyful lips.

"One day she sent for me in haste. In an extacy of heavenly transport, she said, 'Oh, I wanted to tell you *I have had angels here!* I shall soon be in glory—I shall soon be with Jesus!' I was not surprised at this, as I have known the Lord comfort his children by such displays of his power. She had not been asleep, and was perfectly free from any degree of delirium. The next day I enquired again, and she invariably asserted her persuasion, that these holy Beings had been with her. As Jesus was precious to her believing soul, she exulted with increasing confidence, as the time drew near, when she was to see his face without a veil. 'We shall meet again,' said she. I replied, 'Where you will have a resurrection-body, when sorrow and suffering will be for ever over.' 'Oh, yes;' said she, 'the Lord is very good to me in this affliction. I am waiting the appointed time—it will soon be here!' Speaking to me of one she knew who was in a declining state of health, she said, 'I wish I could go to prayer with her. Tell her how easy it is for me to die; how I have given up all things here. This happiness is worth seeking! Glory be to God, I shall soon be with him!' I never found her in the least repining at the prospect of her removal, although at so early a period of her days, and surrounded by all that was dear to her; her parent, her friends, and her husband, who manifested extreme affection; yet, such was the power she had from God, that this heir of glory, perfectly released from mortal ties, continually rejoiced in the near views of her eternal home! The solemn scene advanced—the long wished-for hour arrived!—when, steadfast to the end, I saw her sink into the arms of God!"

Thus this happy spirit concluded her mortal course, and, as she died, added to the general stock of experimental evidence, that, they who trust in the Lord shall never be confounded. The "inaudible tread of death" is upon us. We are rapidly advancing

towards the place of our common dissolution; and, oh, may we answer the designs of God in the removal of those we love, by hearing him utter that voice of heavenly warning, "Be ye also ready!"

J. GAULTER.

## MEMOIR of Miss ISABELLA WILSON.

BY MR. JOHN PIPE.

**S**HE was born at Sinnethwhite, a retired and pleasant situation, where a nunnery had formerly stood, at a small distance from Wetherby, in the year 1765. Her parents were persons of strict morality; but it pleased God, whose ways are past finding out, to remove her mother to the world of spirits when she was only three years old. This proved a great loss to her father, being left with seven small children, of whom Isabella was the youngest but one; for he felt his need of such a partner to assist him in the arduous task of training them up in the paths of virtue and piety. His acquaintance, indeed, at that time, with the spirituality of the divine law, with faith in the Son of God, and the privileges and obligations of the Gospel, was very imperfect; yet, according to the light he had, he endeavoured to bring them up in the fear of the Lord. He was particularly strict in the observance of the Lord's-Day, and enforced the same on all the members of his family.

Miss Isabella highly respected and loved her father, and endeavoured, upon the whole, to please him. She was also religiously disposed from her childhood, and, when at school, was fond of her book, and endeavoured to improve her time, having little inclination to play with other children, but being rather inclined to read the Scriptures, and some little religious tracts which her father occasionally put into her hands. With one of these, called, *The Heavenly Damsel*, she was much affected. In reading the Scriptures, also, she was greatly struck, especially with those parts which treat on our Lord's sufferings. When she was about thirteen years of age the family was visited by a very severe fever, which took away the two eldest children, and of which she lay dangerously ill for some time; and even when it was judged that she was beginning to recover, she continued in a state resembling idiotism. But he, who orders all things well, was pleased instantaneously to deliver her from that unhappy situation. She was ever afterwards thankful for this deliverance, regarding it as no less than miraculous; especially as she believed, that in the same moment in which he restored her to her right mind, he lifted upon her the light of his countenance, and made her a  
partaker

partaker of his pardoning mercy. She did not, indeed, at that time, understand the nature of the blessing she had received; nor, it seems, did any one that was then about her know any thing of what she experienced. But "I was truly happy," says she, "and filled with joy, peace, and thanksgiving to God, for his unbounded goodness. Oh, what a solemn awe of the Divine presence rested upon my mind! with such a concern for my soul, and such solemn thoughts of death as made me very serious for some time, although a stranger to the plan of salvation, and the way in which a poor sinner must come to Christ for it."

Till she was about seventeen years of age her elder sister had kept her father's house, but that sister being then called to take the charge of the family of a near relative, the care and management of her father's large family devolved upon her and another sister. This new scene proved very trying to her, for her elder sister had acted the part of a mother towards them, and she now felt the loss of her; but, although she was frequently out of temper, and full of anxiety about worldly things, yet she observes that the Lord did not forsake her, but was daily inclining her to seek his face, and she was often constrained to mourn before him in secret, under a consciousness that her anxious cares about the world were inconsistent with the convictions she had of its emptiness, and the love she had felt to a religious life. "I was well convinced," she says, "that I was not right in being so anxious, but I knew not how to be delivered as yet. Glory be to God! he, however, found out a way, for which I can never sufficiently praise him."

After this an opportunity presenting itself, she was confirmed, as it is called, by the bishop; by which ceremony, for a season, she was much quickened, and now begun to receive the Lord's Supper occasionally, considering it as a great blessing to be admitted thereto, as it assuredly is. Although she was wont to draw near to the table with fear and trembling, yet the Lord often refreshed and encouraged her, and caused her to say, "It is good to be here." The effects, however, of these visits were transient; and for want of better information, she was kept in a state of almost continual conflict with the evil of her nature, the fear of death, and her other spiritual enemies.

Thus she went on till she was about her nineteenth year, having heard only one Methodist preacher, which was when she was quite a child. She was, indeed, occasionally in the company of the Methodists, but formed no particular acquaintance with them, although it appears she believed them to be the people of God. Speaking of this, she observes, "The Lord so far enlightened my mind, that I saw clearly if his Word were true, the generality of the world were out of the way. From the  
little

little I saw and heard of the Methodists, I thought, if any knew their duty to God, they did, and that they were his people. And I was always ashamed before them for fear they should speak to me concerning my soul; yet I loved to hear them talk of the things of God."

About this time her eldest sister returned home, and York races being at hand, it was proposed that they should attend them. Wishing not to be singular, she accompanied her sister thither, but received no kind of satisfaction. One folly leads to another. After wearying themselves on the race-ground, they were drawn to the theatre. Miss W. had never been at a play, nor had she any inclination to go to one. However, she complied with the wishes of her companions, but observes, "Oh, what I felt there! While others were shouting and clapping their hands for joy, it seemed such folly to me, that I was ready to sink down in sorrow, and thought I should fall into the bottomless pit. I thought if I once get out of this place no one shall ever drag me to it again. Such," adds she, "are the feelings of an awakened conscience while fleeing from the presence of the Lord!" And such were her feelings, after this, at a dance, which she was induced to attend. Here she was greatly alarmed. "I think," says she, "I never was so much condemned in the midst of seeming pleasure, for the Lord struck me with—'Art thou fit to die?' I knew not how to stand; but, being on the enemy's ground, he still hurried me on. Oh, what a mercy it was I did not drop into hell." This was at a neighbouring feast, where, however, she heard a sermon, which made a lasting impression on her mind, and before the time of that feast coming on again, God had fully changed her heart, and she enjoyed true pleasure in him.

Her eldest sister having again taken the charge of the family, as she had been much confined, it was judged proper that she should enjoy a little liberty. However, she felt herself so much attached to home, and its rural situation, that when it was proposed that she should visit Nottingham, she felt a very great reluctance to go, being afraid of entering more into the spirit of the world. Nevertheless, she was not without hope, through an impression she felt on her mind, that this journey would be productive of good to her soul. She was accompanied thither by a relation, and was received and treated kindly by her friends; but a change of places and persons administered no solid comfort to her mind. She wanted more than human kindness can bestow to make her happy. Providentially, she learnt, before she left Nottingham, that one of her relations in the town had turned Methodist: She called upon him, and was much edified by his conversation. He was at first greatly opposed by his sister, but her prejudices subsiding, she and Miss W. accompanied him to the  
1
preaching.

preaching. She continued to hear the word while she remained at Nottingham, but did not find rest to her soul till she returned to Sinnethwhite.

Of this visit, which lasted for about four months, she writes, "I returned home with a thankful heart, not as my friends expected, full of the world, for I was more out of love with it than ever. Nothing pleased me now so much as going to hear the word, and attending the service of the church. I was, however, still in a state of darkness with regard to the way of accepting the offers of mercy. Surely no one ever took so much teaching as I did."

She was now desirous of hearing the preachers, but had not an opportunity. She also began to feel herself attached to the people of God, and entertained a high esteem for them, and was disposed to vindicate their characters when traduced by persons prejudiced against them. She discerned clearly the pleasure of a religious life, and she proved more frequently the reviving cordial of hope, and resolved that no one should hinder her from attending, at all opportunities, that ministry which she believed would direct her steps to God.

In this mixed state of hope and fear, of temptation and conflict, in which, sometimes nature, sometimes grace, prevailed, she arrived at her twenty-third year, when grace may be said to have completely triumphed. She was called to visit a relation, who, though upon his death-bed, was very little concerned about his soul. The Apothecary who attended him was a pious man, and often conversed and prayed with him, which had a powerful effect on Miss W.'s mind. She saw, that near as death was to her relation, it might be nearer to her, and was overwhelmed on account of the unsafe state in which she believed her soul was. In this distress, she one day took up the Scriptures, and obtained some comfort. On retiring to her chamber in the evening, the Lord most graciously manifested his love to her soul.—"I prayed to the Lord," says she, "and at that moment he gave me to see that I was wretched, miserable, poor, blind, and naked. I no sooner saw myself in this dreadful state, than I was directed to look to Jesus, and was enabled to cast myself upon him just as I was, fully believing he had died to save me. Now all my trouble was gone, I had calm peace and such resignation to God as I never before experienced. I felt such love to God, and his ways, that I thought nothing too much for me to suffer. At first, indeed, I saw myself to be so unworthy that I did not advert to my being justified, but a little while after, the same night, I saw clearly and felt that I was."

*(To be continued.)*

## MISCELLANEOUS.

Original LETTERS of the late Rev. GEORGE WHITEFIELD, to Mr. GUSTAVUS GIDLEY, Officer of Excise.

Dear Sir,

London, Oct. 2, 1766.

**I** HAVE seen your letter to Mr. Sparks. The love of Christ constrains me to wish you joy.—Of what? of being made partaker of the grace and cross of Christ. You will find, by happy experience, that both are inseparably connected. God be praised that you have an inclination to invite others to partake of your joy in the Lord. Thus your brother Matthew, the publican, did. He made a feast—Jesus that friend of publicans and sinners was there; with such he is now, and with such, to all eternity, will he be surrounded in the kingdom of glory. There you and I must strive who will shout loudest—Grace! Grace! And why should not this contest, this heaven, begin on earth? It will—it must—if the kingdom of God be *within us*. Your letter bespeaks it set up in your soul. May the seed sown grow up unto a great tree. Look continually unto Jesus. It is he that hath said, “*I will water it every moment.*” He is the *Alpha and Omega*. That he may be the Alpha and Omega—the beginning and end of all your thoughts, words, and actions, is the earnest prayer, of, dear Sir,

Your brother Sinner,

G. WHITEFIELD.

Dear Sir,

London, Dec. 15, 1766.

**N**OT want of love, but leisure, hath prevented my answering your last. I have been itinerating at Bristol, Bath, Gloucestershire, and at Oxford, and humbly hope my feeble labours were not altogether in vain in the Lord. Pray, how goes on your society? I hope you continue in your first love, and are daily provoking all you meet with to love and good works. *To him that hath shall be given, but from him that hath not shall be taken away even that which he seemeth to have.* Be zealous, therefore, for your God; and then, though you should, through mistake and over-hastiness, now and then cut an ear off, yet the all-powerful, all-compassionate Jesus, will heal it again. May this find you sitting humbly at his feet, hearing his word, and waiting to know his will! Your last to Mr. Sparks seemed a little too towering, but Jesus knows how to pull us down: His loving correction will make us truly great. That you may, in his strength, go on from conquering to conquering, is the hearty prayer of, dear Sir,

Your's, &c. &c. in our common Lord,

G. WHITEFIELD.

P. S. Mr. Sparks and his wife are just returned from Devonshire, where they have been bearing, I hope, a successful testimony for Jesus. May he keep us faithful unto the death.

## OBITUARY.

**A**PRIL 8, 1807, died Elizabeth Braithwaite, of Bridlington circuit. She lived according to the course of this word, neglecting the salvation of her soul, till about the eighteenth year of her age, when it pleased the Lord to open the eyes of her understanding, and give her to see the insufficiency of all earthly things to make her happy. She now saw and felt herself to be a sinner perishing, without the mercy of God, and she fully determined to forsake the paths of vanity and sin, and seek the Lord with her whole heart. While at a prayer-meeting, the Lord manifested himself to her waiting soul, filling her with peace and joy through believing. After this she went on her way rejoicing in the God of her salvation.

( From some of her letters written to a female Christian friend, the first year after her conversion, it plainly appears that she enjoyed much of the presence of God her Saviour. Of late, her soul was greatly exercised by the cares of an increasing family, and the affliction of an affectionate husband, who, for many months, had been unable to attend to his business, and, of consequence, not capable to do much for his family. This prevented her from attending the means of grace as she had formerly done, and still wished to do.

Her last illness was exceeding heavy. It was occasioned by her attempting to do some work after lying-in, before she was able. The fever was so strong that it frequently deprived her of her senses. However when recollected, she expressed her confidence in the Lord, and had no doubt of her acceptance with him.

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On the same day died Christopher Hoggard, of the same circuit. He was brought to a saving knowledge of God, about four years ago. His first awakenings to a sense of his lost situation through sin, was at a prayer-meeting held at a place called Kelk. We have reason to believe that he did not long seek the knowledge of salvation by the remission of sins, before he found it. The plain and simple way in which he spoke of his experience in divine things when he met among his Christian friends, soon convinced them of the blessed change which grace had wrought in his soul; and his steady and upright conduct was a sufficient proof of the sincerity of his profession. Though he passed through the temptations and exercises inseparable from a state of trial, yet he held fast his confidence in the Lord, and used to say,—He was determined still to press on in the good way.

Frequently when he met with his Christian Brethren, he professed to have the love of God shed abroad in his heart, and spoke of the happiness he felt in serving God. In his last sickness, which continued about three weeks, he was resigned to the will of God. He said that he had no desire to recover and live, but rather wished to die, and to be with Christ, being entirely free from any doubts or fears respecting his happiness after death. J. OGILVIE.

## RELIGIOUS INTELLIGENCE.

To the Editor,

**T**HE inclosed I have extracted from an American Paper received last summer. Contrasted with the indecent displays at our watering places, and the impious conduct of multitudes in our large towns, it may



may afford an useful article for the very valuable Magazine you so ably conduct. The devout will be gratified with the Christian-like conduct of the Corporation of the large City of New York, and stimulated to greater zeal in the cause of religion, while British magistrates may be induced to "go and do likewise;"—"a consummation devoutly to be wished" by all who regard piety and good morals, and the welfare and honour of the nation.

### LAW

For the due observance of the LORD'S DAY, called SUNDAY.

SECT. 1. *Be it ordained by the Mayor, Aldermen, and Commonality of the City of New York, in common council convened,* That no person or persons, within the city of New-York, shall do any kind of work or labour on the Lord's day, called Sunday, (works of piety, charity, or necessity excepted,) under the penalty of *five dollars*; nor buy, nor sell, nor show forth, nor expose to sale, any goods, wares, or merchandises, or any other thing whatsoever, on the said day within the said city, under the penalty of *five dollars*, for each sale, purchase, showing forth, or exposure for sale: Provided always, that it shall be lawful to sell small meats on the said day until nine o'clock in the morning, and milk until nine o'clock in the morning, and after four in the afternoon.

2. *And be it further ordained,* That there shall be no travelling running, sporting, playing, or horse racing on the said day, in the said streets or other places of the said city; neither shall any person on the said day, be permitted to fish, or to ride, or wash his horse in the waters of the

East or Hudson rivers within the bounds or jurisdiction of this city, under the penalty of *five dollars* for each offence.

And whereas the practice of swimming, bathing, or sporting near the shores of the East and North rivers at improper times and places on the Lord's day, prevails to a considerable extent, and has become extremely offensive to spectators:—

3. *Be it therefore further ordained,* That no person shall, between the hours of six o'clock in the morning and eight o'clock in the evening, swim, bathe, sport or play in the water of the East or North river, at any place exposed to the view of spectators, to the south of the State prison dock, at the North river, or of Willet's wharf, at the East river, on pain of forfeiting the sum of *two dollars* for each offence.

4. *And be it further ordained,* That no public inn-keeper, victualler, or keeper of an ordinary, shall entertain or receive company in his, her, or their houses, or other place or places, under the penalty of *five dollars* for each offence, nor shall any such inn-keeper, victualler or keeper of an ordinary, sell any wine or other strong liquor on the said day, unless to strangers travelling, or those who lodge in such houses for their necessary refreshment, under the penalty of *five dollars* for each and every time he, she, or they, shall so sell any wine or other strong liquor to any person or persons: *And further,* that no inn-keeper, victualler, or keeper of an ordinary, shall permit any person or persons to come to and remain in their house on that day, and there to be tipping; nor shall they at any time suffer any excessive

drinking, or persons to be drunk in their houses, under the penalty of *ten dollars* for each offence.

5. *And it is hereby enjoined on the high Constable and other Constables and Marshals*, and they are hereby authorized and required to enter into all or any of the houses of the said public inn-keepers, victuallers, or keepers of an ordinary, and if any person or persons shall be found tipling, or drunk therein, or shall be guilty of any of the offences mentioned in this ordinance, to detain him, her or them, until they shall discover his or her name and place of abode, and then to direct and order them forthwith to depart the said house, and if any such person or persons shall not discover his or her name or place of abode, or will not when directed depart the said house, it shall be the duty of such constable or marshal, forthwith to bring the said person or persons before the Mayor, Recorder, or one of the Aldermen, or other Magistrates of the said city; and if upon the oath or affirmation of the said constable or marshal, such person or persons shall be found guilty of either refusing to discover his or her name, or his or her place of abode, or refusing to depart the said house when required, such person or persons shall forfeit and pay forthwith the sum of *three dollars*.

6. *And be it further ordained*, That if any person who shall contravene this ordinance shall be a minor, an apprentice, a bound or hired servant, or a slave, his or her parent or guardian, master, mistress, or owner, as the case may be, shall be deemed liable to pay the penalty so incurred, and shall and may be prosecuted for the same as aforesaid.

7. *And be it further ordained*, That the Attorney of this Board shall be authorized, after the recovery and receipt of any penalty under and by virtue of this ordinance, to pay over to the person (except such constables and marshals who are employed and paid by this Board) who shall give the said attorney such information of any offence against this ordinance, as shall enable the said attorney to prosecute the offender to judgment, such part thereof, (not exceeding one half part of the said penalty so recovered and received) as in his judgment he shall deem meet and proper.

8. *And be it further ordained*, That it shall be the duty of all constables and marshals in this city, and they are hereby enjoined to detect and apprehend all offenders against this ordinance, and to give such information to the attorney of the corporation as may enable him to prosecute them to conviction.

By order of the Common Council.

JOHN PINTARD, Clerk.

June 20, 1807.

*Missionary Intelligence.*

IRELAND.—Extract of a Letter from Mr. G. Ouseley, to the Rev. Dr. Coke.

*Ballina, (North of Connaught,)*

Rev. Sir, Sept. 29,\* 1807.

**W**E have laboured, since we came to our circuit, with all our might, and the blessing of the Holy One has attended his own word. My health and voice, through mercy, being exceeding good, I have not spared to put forth my strength among the poor deluded Papists, in the streets,

\* Although we have had the following letters some months in our possession, we have not had an opportunity of laying them before our readers till now.

markets, and fairs, in the language that they understand and so much delight in. I have attacked their errors, sins, and prejudices, on a new ground, endeavouring to overturn all the slanders which the priests had poured on us, and on all Protestants. I have spoken of our high respect for the Virgin Mary, and of our resolution and readiness to shew this by doing any thing that she, or Christ, or the Apostles required to be done for her, the Scriptures being our guide. But I have signified that no one could reasonably expect us to do according to the inventions and lies of men. This greatly pleased them, although it also much confounded them, because they had been taught so many false things concerning her, and to address so many prayers to her, all which were thus invalidated. I also took the Creed of St. Athanasius for my subject, which defines the *Catholic Faith* to be the belief, — 1st. Of a Trinity in Unity; 2dly, Of the Incarnation of our Lord Jesus Christ, (which cuts up the doctrine of Transubstantiation.) 3dly, Of the Resurrection of all, with the rewards of the righteous and punishments of the wicked. I reasoned with them that the Protestants, whether of the Church of England, or Presbyterians, &c. &c. might and do hold these points, and so, according to that Creed, are *Catholics*; and, therefore, that salvation is not confined to the Church of Rome, as they had been taught. This pleased many, who said it was all right. They also bought some of the Bibles and Testaments which we had with us. The priests, however, it seems, with their bishop here, perceiving

how we were prevailing, took the alarm and called a meeting to consider what was best to be done; and, the next Sunday, in all the parishes, they began, as with one voice, to pour forth their artillery of threats, curses, &c. &c.; and the Sunday following again, made many of the poor creatures go bare-headed and bare-foot thro' the streets to the Mass-house, and then to fall on their knees, and walk on them into the congregation and the presence of the priest; and then to go to other chapels and do the same. Some of the Protestants asked them why they were treated in this manner? and they answered, "For hearing the preachers:" which we think to be the truth. But, it appears, the priests, by imposing such austerities, are only disgusting their flocks, for the people will hear us in spite of all they can do.

But I am sorry to say, I am at present unable to preach to them, having, through constant and excessive labour, got an intermitting fever. However, through the use of proper means, I am recovering slowly, and hope I shall be able shortly to return to my work. Brother Hamilton is well, through mercy, and our circuit is prospering. May Jesus pour out his Spirit more and more!

I am, &c.

GIDEON OUSELEY.

From Mr. William Hamilton to the Missionary Committee.

*Ballina, Feb. 17, 1808.*

SINCE Brother Ouseley wrote to you last we have had a most blessed deepening and spreading of the work of God in this part

part of the country. Almost all the common people are yielding to the truths we deliver, and some of the rich are beginning to attend the preaching, seeing the good that is done among their servants and tenants; for they say, "That must be a good thing which civilizes the people;" this having been a most wretched part of the country for ignorance, whoredoms, and rebellions.

Our little societies are beginning to be pretty well established, and are endeavouring to conform to the printed rules. Their number also is increasing daily. They likewise begin to inquire how we are supported, and think it their duty to contribute a little quarterly, to help us; a strict account of which we keep to shew at the Conference. They are, in general, very poor, but as they increase in godliness they will be more attentive to their business, and will save what they used to spend in their prodigal ways; for sin is often expensive. As this little circuit will at Conference be taken into the regular plan of the travelling preachers; the people will do all they can to bear the burden themselves, so that you will have the satisfaction of having a circuit cut out of the wild mountains by the sea-side, in the north of Connaught, through your patient exertions and generous liberality.

We have had a great work of God among the Waterford militia, now lying here. It first began with the serjeant-major, who hearing Brother Ouseley talk one day to another man about the state of his soul, and reading John Nelson's journal, was brought to see himself to be a lost sinner, and

to cry for mercy. He is now a happy man, and useful in bringing others to the Lord.

Many of the poor Papists are still willing to hear the good word from us in their own language, and will not be kept back. It was truly pleasing, last Sunday, at one of our large meetings (as they are called) to hear one, lately converted, speak of his experience, in Irish, as at a Love Feast. A week ago, we had one of these great meetings, in one of the churches, and the minister himself came and wept a good deal; and it was truly pleasing to see the Papists follow us in, even those that were not joined amongst us. The country-people about the place wondered very much at all this, and were astonished to see Papists in the church, and us preaching therein in Irish, and are ready to say, What will this grow to?

These good times, dear brethren, with the pleasing prospects we have of still better days, greatly encourage us in our labours; and indeed we need encouragement, for we have a dreary country to be in, and many difficulties to encounter. Blessed be God, however, many of them are removed out of our way, and we have hardly an enemy in this place. The sensible people, in general, seem to be our fast friends; and though few of them, comparatively, are joined with us, they give us every other encouragement. We have now distributed 800 Testaments and 100 Bibles, during the seventeen months that we have spent in these parts; and we have got another chest of Bibles and Testaments from Dublin, the other day, which we hope to leave among the people before we go

to the Conference next summer. These Bibles we deliver to the Catholics for 1s. 1d. each, and the Testaments for 6½d.; and this, we believe, is a better way of proceeding than to give them entirely gratis; for when they have paid though but a little, they are not so ready to part with them, even at the threats of the priest, who hates them most exceedingly.

I should not forget to tell you that we have had good news from my brother *John*, and the other Missionary with him, on the mountains near Coleraine, in the north. They have formed a new circuit there, between Derry and Antrim, and have raised some societies, many souls having been converted to God since last Conference; but I suppose they are mostly Protestants, as there are not so many Papists in that country.

We welcome the approach of spring with gratitude, as we have had a very severe winter, always travelling on the sea-shore, and often amidst heavy rains, deep snows, and piercing colds; while poor cabins and bad beds have made our situation disagreeable to flesh and blood; but, through all, the good Lord has preserved us without much affliction. Brother *Onseley* is very hardy, and well calculated for the Irish mission. He had a smart affliction about the time he wrote last to you, but is now in good health and spirits. He is endeavouring to get the preaching-house in this town finished, and finds it not an easy thing to gather up as many ten-penny pieces among the poor people here as will be sufficient to complete it. They readily give, however, what they can spare.

Your's, most affectionately,

W. HAMILTON.

Extract of a Letter from Mr. SAMUEL ALCORN, to the Rev. Dr. COKE.

Dublin, Nov. 20, 1807.

Rev. and dear Sir,

OUR new circuit, formed last spring, takes in about forty miles, south and west of Dublin, in which tract of country we found no preaching, either by Calvinists or Methodists; but the people lying in gross darkness, which must certainly be the case, where the word of God is not really and frequently preached. The Roman Catholics are very numerous in this country, perhaps six to one of those called Protestants: and Oh how lamentable to behold their state of ignorance, and insatiation! O that the shadows may flee away, and the glorious Sun of Righteousness arise upon them! Nor can we say that the Protestants are walking as children of light, being deceived by sin, and deceiving one another. Since we came amongst them we have set our minds towards circulating as many Bibles and Testaments as possible through the country, knowing how much the previous knowledge of the Scriptures serves the progress of the Gospel. Nor have we found our endeavours unsuccessful, for in almost all our congregations an eagerness has appeared to possess themselves of the book we so strongly recommended. One day in particular, after preaching in the street of Naas, we gave the people notice that we had received some Bibles, on which persons of various descriptions and persuasions came forward, inasmuch that fifty six Bibles, twenty-four Testaments, and a considerable number of religious tracts, were, in the course of a few minutes, bought and paid for cheer-

fully; and several seemed to be disappointed for want of more, after we had parted with all we had. However, since that time, we have thrown in many parcels amongst them; and we have now dispersed amongst them 320 Bibles, and 400 Testaments, besides a vast number of other books. The light thus going forth, we are bold to follow it, and we feel it our duty to join sincerely with many who are offering their prayers to heaven, that abundant blessings may most graciously descend upon the heads of those friends of mankind, who distribute on such easy terms the word of life. Blessed be God, we are not without success amongst the Catholics. One and another take courage to come out from amongst the superstitious, and begin to serve the Lord in a Scripture way. New ground is opening to us gradually. In one of the new places opened since Conference, we asked our kind hostess how she first came to have a desire to hear the Methodists? She answered, "I was brought up a Roman Catholic; but one day (being then a little girl) in the street of Battinglass, I saw a man standing on a chair, and hearing his voice, I went to see what was the matter. I did not stand long before I was greatly delighted to hear him speak so sweetly of the sufferings of our Lord Jesus Christ. But, to my astonishment, a man rushed in upon him, and snatched the book out of his hand, while another pulled the chair from under his feet, and his bare head falling against a wall, was severely cut. On seeing the preacher rise up again, as soon as he could recover himself, with his head streaming with blood, and yet manifest such meekness and

harmlessness in his countenance, I immediately received an impression in favour of the preacher, inasmuch, that ever after, notwithstanding the many evil reports brought from many quarters concerning your way, I still felt a leaning towards you, until at last God afforded me an opportunity of joining your people; and what was more than all, gave me to experience in my own soul, the peace of God, which passeth understanding."

This account greatly encouraged us to go forward, under unpromising circumstances, leaving events to God, who "moves in a mysterious way, his wonders to perform." Thus, even the persecution, which the preacher suffered that day, through God's mercy, became a seed, which, though it lay long inactive, sprang up, so that not only a soul was saved from superstition, sin, and death; but a whole family was brought up strictly in the Established Church, and an opening made for the Gospel in a very barren country, and that wholly at the expense of this said woman, affording meat and drink for ourselves, and provender for our horses.

I am, dear Sir, &c.

SAMUEL ALCORN.

EXTRACT of a Letter from Mr. Thomas Iham to the Missionary Committee.

*Nevis, March 4, 1808.*

Dear Brethren,

HAVING been repeatedly written to respecting the state of Tortola, since the death of Brother Evans, and Brother Hodgson calling on me and requesting me to go with him, I desired Brother Morrison to take care

care of the society here for a few weeks, and accompanied Brother Hodgson to Tortola. We arrived there on the 13th of December, and were received in a very affectionate manner by the society, and people in general.

From what I saw and heard I expect we did not preach in vain. Many appeared very much affected, some were admitted on trial, and the people, in general, appeared to be quickened and stimulated to seek the blessings of the Gospel. On the 23d of January I left Brother Hodgson, and arrived here on the 26th, and found the society nearly as I left it. Thanks be to God for all his favours! I think there is sufficient employ in the Tortola circuit for three preachers, if Spanish Town, and the other islands, are properly attended. On the 23d ult. I received a letter from Brother Hodgson, in which he observes he had been so ill as to be forced to keep his room two days, and that he was then so weak that it was with the greatest difficulty that he could speak.

On the 20th ult. Mr. Borrowdale, the Bishop of London's Missionary in this island, died. It has been sickly here, and several of our people have bid adieu to this vale of tears. I have lately admitted a few into society, and had to exclude some. I bless God we enjoy peace in our Zion; and, amidst sickness and death, I continue a monument of Divine mercy; myself and family, however, have been unwell, but thanks be to God, we are now tolerable, and I hope, through Divine assistance, we shall be enabled to glorify our God below, and find our way to Heaven.

THOMAS ISHAM.

## POETRY.

### MADNESS.

"Paul, thou art beside thyself."  
"I am not mad, most noble Festus."

YOU pity, and you wonder at *the Thing*,  
No longer man, by madness dubb'd a  
king;

Imperial maggots bite his fever'd brain,  
And Fancy revels in her splendid reign.  
To bed of straw by galling fetters bound,  
He deems his cranium diadem'd and  
crown'd;

Views, inly proud, in every loyal straw,  
Obsequious vassal fill'd with prostrate  
awe;

And lifts his tatter'd counterpane of late,  
Resplendent robe for days of royal  
state.

Now turn, and wonder at a case as  
bad,

A creature, nam'd a *Christian*, quite as  
*mad*;

Repeating daily in exalted strain,  
Whate'er apostles held do I maintain;  
The holy universal church I hold;  
The saints' communion in one heavenly  
fold;

The sins' forgiveness faithfully receive,  
And the life everlasting I believe.

I Christ's redemption cordially embrace;  
I thank my Maker for the means of  
grace;

And for the hope of glory God I praise;  
Grateful obedience vowing all my days.

How great, how blest, must his con-  
dition be!—

Ah no! a poor unhappy wight is he.  
A million wants, a million woes are his,  
He toils and labours for some fancied  
bliss;

His weal and woe materially the same,  
Imagin'd objects, living but in name.  
With shows for sight, rich viands for the  
taste,

With painted robes and glittering dia-  
monds grac'd,

And empty nonsense to delight his ears,  
He prompts his eager hopes, and soothes  
his fluttering fears.

—The Man in straw, who calls himself  
a King,

Is not more mad than this same *Christian*  
*Thing*.

T. R.

Conference-Office, City-Road.

G. STORY, Agent.







MR. ROBT. JOHNSON.

THE  
**METHODIST MAGAZINE,**

FOR SEPTEMBER 1808.

.....  
*BIOGRAPHY.*

MEMOIR of Mr. THOMAS RUTHERFORD,

*(Continued from Page 346.)*

**F**ROM the time I read *Gouge*, on Regeneration, I determined to embrace the first opportunity of receiving the Sacrament at the Presbyterian Meeting to which I belonged, and which, that year, was administered in October. For several weeks before, it was matter of deep concern and great exercise to me. I durst not neglect, and yet I was exceedingly afraid to approach that sacred ordinance, lest I should eat and drink unworthily. As it drew near, my painful exercise and fears increased; and a particular occurrence greatly added to them.

Being in company with several of my former companions, I was overcome and carried away with lightness and trifling conversation, in such a manner as I had not been for several months. I was thus brought into great distress, and even filled with terror, for I had thereby broken many solemn resolutions, and, with open eyes, grieved the Holy Spirit of God. When I considered my purpose of going to the blessed Sacrament in a few weeks, my confusion and distress were unutterable. I was afraid the Lord would forsake me, and give me up to the folly and hardness of my heart. I mourned and wept before him in secret, and cried for mercy. While under that exercise, I had occasion to call on the Methodist family. Just at that time Mr. Boardman was there, and went to prayer, before which he gave out, and they sang these two verses:—

“ Jesu, Lover of my soul,  
 Let me to thy bosom fly;  
 While the nearer waters roll,  
 While the tempest still is high;

Hide me, O my Saviour, hide,  
Till the storm of life is past,  
Safe into the haven guide,  
O receive my soul at last.

Other refuge have I none,  
Hangs my helpless soul on thee;  
Leave, ah! leave me not alone,  
Still support and comfort me;  
All my trust on thee is stay'd,  
All my help from thee I bring,  
Cover my defenceless head  
With the shadow of thy wing."

Every line was remarkably suited to my case, and I felt encouraged to hope that the Lord would not leave, but still support and comfort me; yea, as he knew all my trust was stayed on him, that he would

"Cover my defenceless head  
With the shadow of his wing."

From that time I was more composed, and set myself to seek the Lord, I think I may say, with my whole heart, and to prepare for going to his table. In order to which, I read, with particular care, Matthew Henry on the Sacrament, and endeavoured to follow the directions which he lays down. I went to the minister to acquaint him with my design. He received me with great affection, and highly approved of my conduct.

I attended preaching on Thursday and Saturday preparatory to the Sacrament, and spent much time in self-examination and prayer. On the Saturday afternoon I retired to a solitary place in the fields, where I read, meditated, and prayed, till it was quite dark. I was more than usually recollected:—my mind was in a serene, devout, and heavenly frame. Prayer and meditation were solemn and delightful:—I felt as if I could have spent the whole night in that sacred employment. Surely God was in that place, though then, in a great measure, I knew it not. I rose early on the Sabbath morning, and, just as it began to dawn, walked forth again to meditate and pray. The mildness and beauty of the morning, accompanied with the singing of birds in a woody vale, by the side of which I took my walk, corresponded with the state of my mind, and assisted my devotion.

The meeting house was distant about two miles. Great crowds attended on those occasions, church-people as well as dissenters, among whom were many of my former companions. I used to be fond of going with the crowd, but, that day, my care

was to avoid them, that I might neither be drawn into improper conversation, nor have my meditations interrupted. Accordingly, I set off by myself, and walked on unmolested till I overtook my particular friend, whom I have already repeatedly mentioned. We were soon joined by a neighbouring farmer, and they began to talk about their cattle and their corn, &c. which surprised and grieved me, as I knew they were both going to receive the Sacrament that day. I slackened my pace till they parted, and then rejoined my friend, and went in with him to the Meeting-house.

The communicants sat below, and the gallery was thronged with a mixed multitude. We took our seats in a corner which was rather dark, and where we could not be seen, except by very few of those in the gallery. This suited me best, for I wished, as much as possible, to be hid; but such was the exercise of my mind, that I could attend to nothing, and knew nothing that the minister said. When I went to the table, my distress increased above measure. I thought, Perhaps I am now going to seal my own damnation. I prayed to the Lord as well as I could, to pity and help me, but felt as if I could do nothing. My strength utterly failed me, and I was helpless as infancy. When I took the bread and the cup into my hand, I was in an agony; but no sooner had I received both, than, in a moment, in the twinkling of an eye, all my fear and distress vanished, and peace unutterable filled my breast, and all within me felt and said, *Lord, it is good for me to be here!* I will never more be afraid to come to thy holy table. If there were a Sacrament every day, I would come to it. Here I should like to live and die. Surely this is the house of God! this is the gate of heaven!

I returned from the table, and took my seat again in the corner, calm and happy, unspeakably happy. Yet, through the whole, I felt no rapturous joy, but a divine peace, accompanied with humble gratitude, filled my heart; neither had I any particular conviction or evidence what it was that the Lord then did for me; only I powerfully and sensibly felt that my weary soul had found rest, and I knew it was all his doing.

As, in the former part of the day, I could not attend to outward things, neither could I, during the remaining service of the day. My attention was now fixed on God, who had given me more than the desire of my heart. I returned home like one who had found a pearl of great price, calmly rejoicing in God my Saviour, and continued, in a great measure, in the same calm and happy frame for some days; but I lost it through unwatchfulness, which, I believe, was chiefly owing to two things:—1<sup>st</sup>. My not understanding more clearly and particularly what the Lord had done for me. 2<sup>dly</sup>, My not knowing how to walk so as to please him, and preserve the blessing which he, in infinite mercy, had be-

flowed upon me. I had no instructor or spiritual guide. All I passed through and felt, both of sorrow and joy, distress and comfort, was entirely secret, and known only to God and my own soul. With regard to outward assistance, I was alone, and had none to direct my steps; or, when I fell, to help me up, or even to shew me by what means I might arise.

The privileges which the Methodists, in that respect enjoy, are great and inestimable. Our class-meetings, our private and body bands, our select bands, our love-feasts, and, in short, the whole of our economy, furnish us with such frequent and multiplied opportunities of bearing each other's burdens, lifting up the hands that hang down, and confirming the feeble knees; as, perhaps, never were exceeded, and, but seldom, equalled in the Christian Church. May we prize and improve our privileges, by not forsaking the assembling of ourselves together, as the manner of many now is, but still, with all our primitive simplicity and diligence, provoke one another to love and good works.

John Cook, the youngest of the Methodist brothers, supposing, from what he had observed in my conduct and conversation, that I was under some religious concern, determined, the first opportunity that offered, that he would simply tell me what the Lord had done for his soul, whatever use I might make of it. Accordingly, one morning, a little before Christmas, we met in a field, when he gave me a very clear and full account of the manner in which he was brought to God: told the time and place when and where he was set at liberty; and filled with peace and joy in believing. And, that from that time, he had been constantly happy in God his Saviour, and walked in the light of his countenance. While he was speaking, I felt all my prejudice against the Methodists entirely removed. It was then stripped off, and fell at my feet like an old garment with which I had long been wrapped round and round, and there I left it. I saw, clearly, that the glorious manifestation of the Saviour's love which he had experienced, the full deliverance both from the guilt and the power of sin, of which he was made a partaker, and the abiding sense of the divine presence which he enjoyed, was true religion. I also knew, that it was a blessed taste of what he had described, that I received and felt at the sacrament, and was then fully persuaded that that alone was the religion that could make me holy and happy, and, therefore, I was determined to seek it more than ever I had done.

But, behold the infinite love and condescension of God! Before I called he answered, and while I was yet musing and resolving, he heard; for the moment we parted, I felt all the darkness, barrenness, and depression of soul, which, for near two months I had laboured under, entirely removed, and I was filled  
with

with such a measure of love and joy, as exceeded what I felt at the sacrament. Now,

“ Jesus, all the day long,  
Was my joy and my song.”

He filled my heart with inexpressible sweetness and delight, and his name dwelt continually on my tongue. He was altogether lovely, and infinitely precious. I could do nothing, from morning to night, but wonder, rejoice, and adore.

On Christmas eve I heard that blessed man of God, Mr. William Hunter, and also early on Christmas morning, when he preached from these words,—*Fear not, only believe.* After preaching I was introduced to him. His manner of address was, at once, solemn and affectionate. He asked me some questions concerning the state of my soul. I told him a little of what I had felt, particularly at the sacrament. He said, he believed, that God did then pardon my sins; and did not doubt, if I earnestly sought him, but he would fully assure me of it. I heard him again at noon, on—*Glory to God in the highest, on earth peace and good-will toward men.* When service was ended, he spoke to me, and encouraged me to follow on to know the Lord.

That evening (the weather being remarkably fine and mild for the season, I went out to meditate and pray in the same place where I spent the Saturday evening preceding the sacrament; and, while on my knees at prayer, I received, in a moment, a clear sense of pardon. Then it was, that I first knew that I was justified freely through the redemption that is in Jesus, and that what I received and felt at the sacrament was justification.\* Should any ask, How was that sense of justification communicated? Perhaps I might say, I cannot tell. I knew what I then received, and the effect it produced, as clearly and sensibly as I know that the wind blows when I hear the sound thereof, feel its impression on my body, and see the various and powerful effects which it produces all around me, though I cannot tell the manner of it, or whence it cometh and whither it goeth. What I then received (and which, at that time, was and has been ever since *perfectly* satisfactory to me) so far as I can express it, was, as follows:—I heard no outward voice. I saw no external light or vision of any kind. There was no text of Scripture brought to my mind, neither did I feel any extraordinary joy; but, in an instant, I received a *conviction* or *evidence* in my soul, whereby, in that moment, I was assured that all my sins were forgiven for Christ's sake, and that I was accepted of God in the Beloved. That *conviction*, as

\* The Spirit did not so witness it. I think there is not sufficient ground to assert it. H. M.

well as the *assurance* which accompanied it, was not produced in the way of reasoning or argument; it was not inferred from any thing I had felt on former occasions; no, nor from any thing I felt the moment before I received it. It was *direct, immediate, and instantaneous*, and also *clear and unequivocal*. It was the silent but powerful voice of God, speaking directly to my heart, telling me the *great things* that he had done for me; that is, in the language of St. Paul, it was *The Spirit itself bearing witness with my spirit, that I was a child of God*. In consequence of which I cried, "Abba, Father." I went to him as my Father; I loved him as my Father; and I confided in him, and served him as my Father. The assurance of the divine favour which I then received, strengthened, confirmed, and settled me in the truth beyond any thing which I had before experienced. Though but a babe, I was not so soon moved. When assaulted by temptation, I could go to the Lord with filial confidence as my Friend and Father, and found him always ready to pity and help me.

Before that time I had no desire to join the Methodist society; hence, when Mr. Hunter, after morning preaching, advised me to join, believing it would be of great use to me, I gave him no reason to suppose I would, because I did not intend it; but from the time I received the witness of the Spirit, and was enabled to call God my Father in Christ Jesus, I felt a fixt resolution to cast in my lot among them. Accordingly, a fortnight after, when Mr. Boardman came, accompanied by Mr. Thomas Dixon (who was then preparing to set out as a travelling preacher, and who stayed a few days in the neighbourhood) he met the society, after preaching one evening, and admitted me among them. When the congregation was dismissed, and I was shut in with the preacher and the society only, I felt some fear and misgiving of heart, lest I should do wrong, and was then taking an unadvised step. Being considerably agitated, the thought was strongly suggested, "How do you know but there is some secret evil or trick among them, which you have not yet discovered, and which, by and by, will make you sorry for your present conduct?" To which I inwardly replied, "Well, what may be among them I cannot say, but this I know, and the Searcher of all hearts knows it also, that I have nothing in view in coming among them, but the salvation of my soul and the glory of God; and if, at any time, I find there is any thing contrary to this among them, I will leave them. Hitherto, I have seen nothing that has even the appearance of evil, and till I do, I will neither believe nor suspect that there is." Mr. Dixon, after he had spoken individually to all the rest, asked me some questions, gave me good advice, and prayed earnestly for me. I left the meeting with a mixture of fear and joy, but fully determined to give myself to the Lord.

Thus

Thus I joined the Methodist society at *Sweet-hope*, early in January, 1769, about a year and a half after I first heard Mr. Rowel. And, truly, with regard to me, it might be said, in that time, *What had God wrought!* He had done great things for me, and wrought an exceeding great change in my mind, such a one as I had no conception of, and could not then have believed to be possible, though it had been declared unto me.

Perhaps no one was ever more deeply prejudiced against the Methodists, nor more suspicious that they were deceived and deceivers; and, therefore, more afraid of being deceived by them than I was. It is impossible to describe how deeply all these were rooted in my heart, and how powerfully I was influenced thereby for more than twelve months after I first heard the preaching. And the grand outward mean, by which the Lord was pleased to conquer and remove them, was the exemplary lives and holy conversation of the Methodists within the circle of my acquaintance. They lived in the Spirit, and walked in the Spirit. They were, indeed, a people of one business! in public and private, at home and abroad, whether employed in the duties of religion, or in secular business, they were always the same. Their example and conversation preached so powerfully both to my understanding, and my heart, as entirely to conquer and destroy my prejudice, and banish all suspicion and fear from my breast, and to make me determine, *This people shall be my people, and their God my God.* And though it is now upwards of thirty-six years since that time, I bless the Lord I have never, to this hour, repented it, and believe I never shall. Indeed, my highest wish in this world, is, to live and die a simple, humble, earnest, holy, happy, primitive Methodist.

## SECTION II.

*From the Time I joined the Methodist Society till I commenced Itinerant Preacher.*

AS soon as it was known that I had joined the Methodists, many of my particular friends, among the Dissenters, were much displeas'd with me. He, whom I had regarded almost as an oracle, was very angry, and ever after extremely reserved. The school-master, who had continued to visit us, as when our parents were alive, from that time entirely forsook us. The minister sent for me, and was highly displeas'd with the step which I had taken. I simply told him, that for some time I had found great need of instruction and help in spiritual things; that the preaching of the Methodists, and, especially, their example and conversation had been very useful to me; and that a desire to reap all the advantage I possibly could in that way, had induced me to  
unite



unite with them in the bonds of Christian fellowship. He made little reply. I then added, that I should, notwithstanding, continue to hear him as formerly, and, if he would give me leave, receive the Lord's Supper when it was administered in his Meeting. To this he did not then object.

The first time I met with my Methodist friends, in private, after I joined the society, was on the Sabbath afternoon. The person who opened the meeting, gave out the following hymn, which to me was both suitable and affecting.

“ Brother in Christ, and well belov'd,  
 To Jesus and his servants dear,  
 Enter, and shew thyself approv'd,  
 Enter, and find that God is here.  
 'Scap'd from the world, redeem'd from sin,  
 By fiends pursu'd, by men abhorr'd ;  
 Come in, poor fugitive, come in,  
 And share the suff'rings of thy Lord.  
 Welcome from earth, lo ! the right hand  
 Of fellowship to thee we give ;  
 With open hearts and hands we stand,  
 And thee in Jesu's name receive.  
 Jesus, attend, thyself reveal,  
 Are we not met in thy great name ?  
 Thee in the midst we wait to feel,  
 We wait to catch the spreading flame.”

Amidst a considerable degree of outward reproach, I enjoyed much inward peace and consolation ; yet my peace was not always as a river, neither did my consolation continually abound. At times, both were abundant, and my mountain stood so strong, that I said, “ I shall never be moved :” at other times I was cast down, buffeted of Satan, and exercised with doubts and fears. In general, these seasons of temptation and doubt, did not last long. I never gave up my confidence in God as my reconciled Father in Christ Jesus, but at such times cried to him for supporting and delivering grace. Often in these words, which were particularly blest to me,

“ Come, Lord, the drooping sinner cheer,  
 Nor let thy chariot wheels delay ;  
 Appear, in my poor heart, appear,  
 My God, my Saviour, come away !”

He graciously heard, and lifted upon me afresh the light of his countenance, whereby I was enabled to say, “ My Father, God, with an unwavering tongue.”

Toward

Toward the end of autumn, the Lord was pleased to deepen his work in my soul. I was enabled to give myself more fully to him; was more deeply and uniformly serious and watchful; felt greater nearness to God, and a more abiding and solemn sense of his presence. About that time I attended preaching one Sabbath afternoon, at Whittington. After preaching there was a Love-Feast, at which, several of the old Methodists from Tyne-side were present, and spoke their experience. I said a little concerning what the Lord had done for my soul, especially what I *then* felt of his goodness. It appeared afterward (I suppose, chiefly owing to my youth, and being a stranger,) that what I said, though spoken with fear and trembling, considerably struck and affected several who were present, and, in particular, the preacher. He had determined, the next time he came to our place, to appoint a leader to the Class in which I met. As I was the youngest person, and of the shortest standing in the society, not having been a year among them, I never once imagined that he would think of me for such an office. However, after preaching on the Sabbath morning, when most of the society were present, he proposed it to me. I positively objected; but he would take no denial. I then begged he would give me time to consider of it. He would not, but insisted that I should meet the Class that afternoon. I was in hopes some of the members would object to the appointment, and that I should escape by that mean, but none of them did. I was greatly distressed:—It seemed a thing impossible for me to be a leader to those who were so far my superiors in age, experience, and standing in the connection. My heart sunk within me when I thought of attempting it; but, having no alternative, I got alone, and poured out my heart in prayer to God, intreating him, if he called me to the work to qualify me for it, and assist me in it. When the hour came, I was more composed, and got better through it than I expected. In a few weeks it became not only easy, but both pleasant and profitable.

I now felt the need of being more than ever devoted to God, for I saw that my duty, as a Class-leader, required three things: 1st, That I should be steadily in earnest to grow in grace and in the knowledge of Jesus Christ, that I might be able to lead those under my care into the experimental knowledge of the whole truth as it is in him. 2dly, That I should be exemplarily holy in all my conduct and conversation, that I might be able to say to them, Be ye followers of me even as I am of Christ. 3dly, That I should endeavour in every possibly way, and at all opportunities, especially when I met them in Class, to be useful to them, by giving them the best instruction and advice of which I was capa-

ble, and by earnest prayer and supplication in their behalf. I besought the Lord to enable me to fulfil my duty in these respects, and had reason to believe he heard my prayer. Our little society prospered. We loved as brethren, and the Lord was in the midst of us whenever we met together.

*(To be continued.)*

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## DIVINITY.

To the EDITOR.

**T**HE example which the following Advices afford of faithfulness in the discharge of the ministerial office, and of the pleasing consciousness which attends that faithfulness; the pointed reproofs, the solemn admonitions given therein; the very awful manner of enforcing them; together with the specimen they give of the too general indifference which prevails amongst most congregations of professing Christians, and the probability that some of that character will be benefitted thereby, are some of the reasons which induce me to copy and send them to you for insertion, if you think proper, in your Miscellany. I remain,

Your's, affectionately,

Colne, Feb. 10, 1806.

JOHN KERSHAW.

## DYING ADVICES TO HIS CONGREGATION,

*By the late Rev. Mr. BROWN, of Haddington.*

My dear Hearers,

**HAVING**, through the patience and mercy of God, long laboured among you, not as I ought, but as I could, I must now leave you to appear before the judgment of Christ, to give an account of my stewardship. You cannot say that I ever appeared to covet any man's silver, or gold, or apparel, or ever uttered one murmur about what you gave me; or that I sought not you but your's. You cannot charge me with idling away my devoted time in vain chat, either with you or with others; or with spending it in worldly business, reading plays, romances, or the like. You cannot pretend that I spared either body or mind in the service of your souls; or that I put you off with any conceits of man's wisdom, or any thing else than the truths of God. I have laboured to shew, and inculcate upon your consciences, the most important truths concerning your sinfulness and misery, and the way of Salvation from both, through Jesus Christ. The delight  
of

of my soul was to commend him, and his free and great salvation, and to direct you to receive and walk in him.

*I call heaven and earth to record against you this day*, that I laboured to set life and death, blessing and cursing, before you, and to persuade you to choose life that you might live. By the Grace of God, I have endeavoured to live holily, justly, and unblamably among you; and now I leave all these discourses, exhortations, instructions, and example, as a testimony in the Lord against you, if you lay not your salvation to heart. But I have no confidence in any of these things before God as my Judge, with respect to my own *personal* acceptance. I see such weakness, such deficiency, such unfaithfulness, in all that I have done, that my only hope of eternal happiness is in Jesu's blood, according to the riches of his grace. It is the everlasting covenant of God, well ordered in all things and sure, that is all my salvation and all my desire. I die firmly persuaded of the truth of these things which I have preached unto you. I never preached unto you any other way of salvation than that I determined to walk in myself. I now, when dying, set to my seal that God is true. After all that I have said of the sinfulness of your hearts, I have not represented to you the ten thousandth part of their vileness and guilt; knowing the terrors of the Lord, I endeavoured to persuade you that it was a fearful thing to fall into the hands of his wrath. Knowing the deceitfulness of sin, and the devices of Satan, I laboured to warn you of them; but what especially delighted my heart, was to set before you the excellencies, the love, the labours of our Redeemer, and God in him, giving and applying himself to sinful men. What I saw, and tasted, and handled, both of the bitter and the sweet, in Religion, that delivered I unto you. Little as I am acquainted with my dying Lord, I will leave it as my dying testimony, that there is none like Christ; nothing like fellowship with Christ. I dare aver, before God, angels, and men, that I would not exchange the pleasures of religion which I have enjoyed, for all the pleasures, profits, and honours of this world, since the creation to the present time. For what, then, would I exchange my entrance into the joy of my Lord, and being with him for ever? Truly, God hath been good to a soul that poorly sought him, and what would he be to yours, would you seek him earnestly? With what heart-ravishing power and grace he has testified to me that he is God—*my God*. He is the portion of my inheritance, and of my cup; he maintaineth my lot. Had I ten thousand worlds in offer, and these secured to me for ever, they should be utterly contemned. Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord.

But now, when I go to give my account to God, what must I

say in *your* behalf? Must it be that, in too great conformity to your careless neighbours, some did not attend the means of grace, meetings for prayer, and spiritual conference, as ye ought? Must it be, that labouring so many years among you, I left less lively religion in the congregation than I found in it at first? Must it be, that ye were called, but ye made light of Christ's marriage, and of his great salvation? Must it be, that ye contented yourselves with a form of godliness, without knowing the power of it? Must it be, that some few, trampling on their most sacred engagements, forsook me, having loved the present world? Must it be, that ye often heard the most searching sermons, or the most delightful, and went away unaffected? or, must it be, that you were awakened; that your souls looked to Jesus, and were enlightened; that ye believed with your hearts unto salvation; that ye laboured to win souls to Christ? Alas! I fear many of you will go down to hell with a lie in your right hand: go down to hell with all the gospel sermons and exhortations you ever heard, to assist your consciences, to upbraid, gnaw, and torment you!

My dearly beloved hearers, shall I see you next in everlasting fire, prepared for the devil and his angels? Shall I see those faces all in flames at the last day, and those eyes which often looked at me, looking lively, bright horror, at the Judgment-seat of Christ? Must I hear that Redeemer bid you depart from him, as cursed, into everlasting fire? and must I, who have so often prayed, and preached, for your salvation, add my amen to the sentence? God forbid!

Let me then, without a moment's delay, beseech you to consider your ways. Oh, listen to the Lord's invitations, believe his life-giving declarations and promises. For the Lord's sake, dare not, at your infinite peril, to see me again in your sins, and refuse of my glorious Redeemer and Master. I make this, my dying request, that you would now receive my Master, Christ, into your hearts, and into your houses.

Could my soul speak to you from the eternal world—Could all my rotten bones and sinews speak to you from the grave, they should all cry, *Oh that you were wise, that you understood this, that you would consider your latter end!*

Dearly beloved, whom I wish to be my joy and crown in the day of the Lord, suffer me to speak from the dead to you. Let me beseech you by all your inexpressible sinfulness and misery;—by all the perfections, words, and works of God;—by all the excellencies, offices, relations, labours, sufferings, glory, and fullness of Christ;—by all the joys of heaven, and horrors of hell, now to make serious work of the eternal salvation of your souls. Try what improvement you can make of all my ministrations.

Call

Call to mind such of my texts, sermons, or other instructions, as you can; pray them over before the Lord, applying them closely to your own conscience and heart. Wash yourselves thoroughly in the blood of Jesus, from all the sins of holy things, since you and I met together. O that Christ were so exalted, so remembered among you, as to make me scarcely thought of! I desire to decrease, that he may increase.

Now unto him that loved us, and washed us from our sins in his own blood, and hath given us everlasting consolation, and a good hope, through grace, be honour, and glory, and dominion, and blessing, for ever, and ever. Amen!

Your affectionate Pastor.

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THE TRUTH OF GOD DEFENDED.

THE EDINBURGH REVIEWERS REVIEWED.

[Continued from page 361.]

**F**ROM what we have said, our readers will not be surprised that the Reviewers know not the difference between the *form* and the *power* of godliness; between *nominal* Christianity, which leaves a man under the dominion of sin, and *real* Christianity, which saves him from it, and enables him to walk in *newness of life*. Hence they say, that they "had hitherto supposed that the disciples of the established Churches in England and Scotland had been Christians," Page 350. Certainly they are, by profession, Christians; but whoever supposed that they are all, in reality, Christians? *By their fruit ye shall know them. Herein is my Father glorified that ye bear much fruit: so shall ye be my disciples.* When, therefore, "men of twenty or thirty years of age" are called to "a knowledge of Christ," (as these Reviewers contemptuously, but truly say,) or to the practical knowledge of the difference between a Christianity which is dead and formal, and that which is vital and saving, it is a great blessing, whether it have been bestowed under a sermon by the Rev. Mr. Venn, or the Rev. Mr. Romaine, or by a Methodist preacher. There undoubtedly is a real difference between the "pseudo-Christian,"\* or the Christian whose conduct belies his profession, and the Christian in deed and in truth.

When these Reviewers say, that "it is impossible to arrive at any knowledge of a religious sect, by merely detailing the settled Articles of their Belief," (p. 342,) we know that they speak the

\* A very proper phrase of the Reviewers, to designate a wicked professor Christianity.

truth of a sect in the Church of England, and another in the Church of Scotland, to which we believe their language is alone applicable. A large sect there is in each Church, of whose opinions we cannot arrive at any knowledge by merely examining what ought to be their Creed; nor by examining the Articles of Faith which the clergy of the sect have subscribed, and pretended to believe. Those who fairly and honestly dissent from the established Church, act on their own Articles of Faith, and subscribe no Articles which they do not believe; and thus each sect is known by the Articles of its Belief. This is not the case, however, with those blind guides in religion, who remain in the Churches of England and Scotland, for the sake of the emoluments which they receive from those churches, while they preach doctrines directly contrary to those to which they have subscribed. "It may be the *fashion* of such a sect, (say the Reviewers) to insist upon some articles very slightly, and to bring forward others very prominently, and to consider some portion of their formal creed as obsolete." This is exactly the *fashion* of the false teachers in the Churches of England and Scotland, who have departed from the principal doctrines of those churches. The popish doctrines of justification by the merit of works, and not seldom the doctrine of *Socinus* are brought forward *prominently*, instead of justification by faith, and the doctrines of the atonement, and divinity of Christ; and several of the articles which they have subscribed, are considered by them not only *as obsolete*, but false. Again, the Reviewers say, "The practice, the preaching, and the writing of sects are comments absolutely necessary to render the perusal of their creed of any degree of utility." Now, of the sects which we have mentioned, in the Churches of England and Scotland, we can say, without hesitation, that their practice, their preaching, and their writings are all at variance with their creed; and their creed serves only to exhibit to the world that the men who ought to be examples in parity of doctrine and conduct, neither believe nor act consistently with the articles of the creed which they once pretended to adopt. But we will not pursue this subject further, as these Reviewers say that it is dangerous to divide mankind into the *godly* and the *ungodly*!

The Reviewers, however, found their most laboured attack on the Methodists, upon a supposition that they have fallen into the most absurd errors, relative to the doctrine of DIVINE PROVIDENCE; and they attempt to prove the truth of what they say, by various extracts from the Methodist and Evangelical Magazines. They admit that the world is not governed by general laws only, and that a superintending mind interferences for particular purposes, as when a guilty people are to be destroyed, &c. Of the truth of this doctrine, the Methodists have no doubt; but

but is it not equally true that *the very hairs of our heads are all numbered?* Luke xii. 7. (a proverbial expression to shew the Divine attention to all things;) and that *not a sparrow falls to the ground without the notice of God?* Matt. x. 29.

*Magna Dei curant, parva negligunt*, God attends to great, but not to little things, said the heathen orator; and thus, in fact, say the Reviewers, when speaking of the Maker and Preserver of all men;

“And shove him off as far as e'er they can.”

But the language of such men is as irrational as it is unscriptural; and we know that the God who regards the life of birds, will not neglect the affairs of men. *Ye are of more value than many sparrows.*

The providence of God extends to all creatures with all their operations. Nothing is too great or too little for its notice or control. Nations are under its direction, and, of consequence, the individuals of which those nations consist. The views and dispositions of men are under a divine superintending influence. God said to Abimelech, in a dream, *I withheld thee from sinning against me*, Gen. xx. 6. God can rule the will by a direct act, or by impressing the passions; or he can do the same through the medium of the understanding. He orders the unruly wills and affections of sinful men.\*

In extraordinary cases, which may affect the existence of nations, the Reviewers do not object to the interference of Providence. They will, therefore, probably admit that Cæsar, when on the banks of the Rubicon, bidding adieu to his reasonings, plunged into the river, crying, *The die is cast*,† might be under a supernatural influence, and that his heart, on this critical occasion, was *in the hand of the Lord, as the rivers of water*.‡ The divine superintendance, in the striking account in the book of Esther, may also be admitted with still less difficulty. The king, not being able to sleep in the night, previous to the intended execution of Mordecai, called for the public records of the kingdom for his amusement, or in order to improve his sleepless hours, and that part which recited his deliverance, by means of Mordecai, from a dangerous conspiracy, being read accidentally, (as infidels might say,) Mordecai was saved, and honoured; and Haman was hanged on the gallows which he had prepared for Mordecai.§

On the doctrine of Providence, or a special Divine interference

\* Common Prayer. † Plutarch's Life of Cæsar. ‡ Prov. xxi. 1.

§ Vide the Doctrine of a superintending Providence, excellently treated by Ely Bates, Esq., in his *Cursor's Review of Civil Government*.



in the affairs of individuals, we do not know that the Methodists go further than Mr. William Wollaston himself, in his *Religion of Nature Delineated*. Mr. Wollaston states a case.—Suppose, (says he) a man should be delivered from a misfortune, which would certainly befall him, if he should travel on a certain road, at a certain time, as he intended. “Upon this occasion some *new* reasons may be presented to his mind why he should not go *at all*, or not *then*, or not *by that road*; or he may forget to go: Or if he is to be delivered from some dangerous enemy, either some new turn given to his thoughts may divert him from going where the enemy will be, or the enemy may be, after the same manner, diverted from coming where he shall be.—I say these things, and such like, *may be*.” He afterwards says, “some thoughts and designs, or absences of mind” may proceed from corporeal causes, acting according to the common laws of matter and motion, or they may be occasioned by something said or done by other men; “or they may be caused by the suggestion and impulse, or other silent communication of some *spiritual being*—perhaps, the Deity himself. For that such imperceptible influences, and still whispers may be, none of us all can positively deny, that is, we cannot know, certainly, that there are no such things.”

“That there may be, possibly, such inspirations of new thoughts, and counsels, may, perhaps, further appear from this; that we frequently find thoughts arising in our heads, into which we are led by *no* discourse, *nothing* we read, *no* clue of reasoning; but they surprise and come upon us from *we know not* what quarter.”\*  
*Non enim cuiquam in potestate est quid veniat in mentem.* Austin.

Men’s minds may be susceptible of impressions, not only by the immediate interposition of God himself, but by that of invisible beings, superior to our nature, who may act as the ministers of God’s providence. Angels, we know, are *ministering Spirits, sent forth to minister for them who shall be heirs of salvation*, Heb. i. 14. It would seem, indeed, as if the poet believed this truth, when speaking of scenes where ancient bards

Convers’d with angels, and immortal forms,  
On gracious errands bent; to save the fall  
Of virtue, struggling on the brink of vice;  
In waking whispers, and repeated dreams,  
To hint pure thought, and warn the favour’d soul  
For future trials fated to prepare. THOMSON.

\* See much more reasoning on this subject in the fifth section of *The Religion of Nature Delineated*.—Mr. William Wollaston was of Sidney College, Cambridge, and a very different man from Mr. Thomas Wollaston, who was of the same college, and who was prosecuted for his blasphemous Discourses on the Miracles of Christ.

God is concerned every moment for what befalls every creature upon the earth; and, more especially for every thing that befalls any of the children of men. It is difficult, if not impossible, to comprehend this, when we consider the wickedness and misery with which we are surrounded; but it is, nevertheless, true. Indeed, how can we expect that man should be able to comprehend the ways of God? \*

“For how can Finite measure Infinite?”

We cannot discover the reason why the life of that holy man, John the Baptist, was left in the hands of wicked Herod, and “permitted to be sacrificed to the malice of an abandoned *barlot*, to the petulancy of a *vain girl*, and to the rashness of a foolish, and, perhaps, an intoxicated *prince*, who made the prophet’s head the reward of a *dance*! *The ways of God are unsearchable!* but we are sure that he can never be at a loss to repay his servants in another world, for the greatest sufferings they endure in this, and even for life itself, when given up in his cause.” *Doddridge.*

“A belief,” say these Reviewers, “that Providence interferes in all the little actions of our lives, refers all merit and demerit to bad and good fortune.” Rev. 355. A grand conclusion this, in opposition to the doctrine of a particular Providence! But it happens to be gross fiction and stark nonsense. Who refers all *merit* and *demerit* to *bad* and *good fortune*? No man who pretends to common sense, much less to Christianity. What is *fortune* but an heathenish invention to exclude the Maker of the world from the government of the world?

O Diva,  
Te pauper ambit sollicita prece  
Ruris colonus.†

*Hor. ad For.*

“If the Deity rewards and punishes on every slight occasion.” —Stop!—Who said he does? Not the Methodists. The Methodists say, *Verily, there is a reward for the righteous*, (Psalm lviii. 11,) both in this world, and in the next; and they also say, *Though hand join in hand, the wicked shall not go unpunished*, Prov. xi. 21. *Bloody and deceitful men shall not live out half their days*, (Psalm lv. 23,) and it is many times true, that *with thine eyes shalt thou behold, and see the reward of the wicked*, Psalm xci. 8.

\* Mr. Wesley’s Sermon *On Divine Providence*, which the Edinburgh Reviewers ought to have read before they had attempted to state the sentiments of the Methodists on the subject.

† O Goddess! the poor countryman, with repeated prayers, intreats your favour,

*Behold the righteous shall be recompensed in the earth: much more the wicked and the sinner, Prov. xi. 31.* But, in using this language, the Methodists do not say that "the Deity rewards and punishes on every slight occasion."

[To be continued.]

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## CURSORY REMARKS ON METHODISM.

To the EDITOR.

**H**AVING through the unmerited mercy of God some experimental knowledge of the truth as it is in Jesus, I have frequently been led to mark the *exemplification* of it amongst various denominations of Christians. I have viewed it in their collective and individual characters. I have contemplated the diversified means adopted for its furtherance, and am inclined to think that a specific distinctness has marked the process of each system, and almost imperceptibly wrought on some corresponding quality in the mind which has ultimately decided where to bestow the preference. Perhaps also there may be some latent and undefinable cause existing in every human being, which induces a similar partiality to the *merely* external part of religion. And thus the providence of God, concurring with that inward attraction, and outward agreement to the taste and views of different persons, facilitates the success, and establishes the permanency of the gospel in a manner more rapidly extensive than if it had existed under one form only.

But as a Methodist, I have more peculiarly indulged a bent of thought on the Methodistic doctrines and economy, which appear to me fraught with that wisdom and purity which give to it a strong characteristic feature of heavenly origin. And among many other wholesome and beneficial plans instituted by the Methodists, their monthly miscellany is not of the least consideration. It is a pleasing and useful vehicle of instruction, calculated to answer many valuable purposes too palpable to require enumeration. Like a vigilant and discerning centinel it is not only a faithful reporter, but a guard of defence: one very prominent excellence which I have more attentively noticed, is the fidelity with which each department is conducted.

Let therefore the inconsiderate and lukewarm condemn our morals as having too acescent a tincture, but let not their anti-christian ridicule warp us from the faithful and undeviating practice of the self-denying doctrines of the gospel. The Methodists have hitherto borne a resolute and decided testimony against conformity

formity to the world; but if they *should* ever relax in that most discriminating and essential part of their profession, and so coalesce with the world as to become *of* the world, might we not fear that "Ichabod" would be written upon them as a church? for the Lord is jealous for Zion with a great jealousy, and for the people of his holiness, who are unto Him for a name, and for a praise, and for a glory.

There are some indications of this sentiment reviving in the minds of your correspondents, if we may judge from some papers inserted in your last year's Magazine. And when we consider the great stress Mr. Wesley laid on this subject, and how little he consulted the sickly taste of effeminate hearers, ought we not to rejoice that any one will stand forward to vindicate a truth unpopular and neglected, which corrupted minds, with sarcastic petulance, pronounce trivial and disreputable? But, thank God, all have not so learned to estimate the precepts of the gospel. There are those among us who, with vigorous and commanding energy, maintain that part of our discipline so decisive and important as it respects ourselves, and which has an extensively influential and advantageous aspect on others.

And whilst the Lord is pleased to continue to us a succession of faithful watchmen to stand upon the walls of our Jerusalem, who never hold their peace day or night, who walk about Zion, who tell her towers, who mark well her bulwarks, and consider her palaces, who lift up their voice and cry aloud, "Ye that make mention of the Lord, keep not silence, and give him no rest, till he establish, and till he make Jerusalem a praise in the earth:" we shall not want instances of zeal and fidelity in our beloved pastors, who, notwithstanding what some have said about depreciating them, *are more esteemed by their respective adherents than any other body of men on earth.* This assertion does not rank among probable conjectures. I do not spell it out of adventitious and obscure speculation; but a connective series of observations enables me to speak with a tone of certainty on a subject which I have investigated with impartial scrutiny. And that you, Sir, may perceive I am not wholly disqualified to give an accurate statement, I shall take leave to inform you that I have had, for many years, an extensive and intimate acquaintance with the Methodist preachers, which has afforded me ample opportunity of discovering the spirit in which they lived—their habits of devotion—their artless and unassuming manners—their holy conversation—their estrangedness from the world—and above all, the powerful feeling they have testified of the high responsibility of their office, as being entrusted with the care of souls, and appointed to feed the church of God which he hath purchased with his own blood. I have seen some of them

who, I believe, would not have refused to shed their own blood for the testimony of Jesus.

Having been favoured with such examples of Christian ministers, of course I have had no temptation to depreciate them, and, I thank God, that my own family are all emulous who shall evince the most love, and render the most service to these servants of the high God, who declare to us the way of salvation. And the ministers of Christ being thus endeared to our souls, O how precious is the gospel message! How precious are all the ordinances of religion! Yea, we love the very dust and stones of Zion.

I most earnestly wish that every member of the Methodist Society may preserve an unbending and inflexible attachment to the Ambassadors of Jesus Christ, and to the cause in which they are embarked; and, by a circumspect deportment, give that most incontrovertible proof of genuine Christianity, which will silence the gainsayings of the ungodly, and make infidelity ashamed to impugn a revelation productive of all the fruits of the Spirit, as specified by the Apostle, Gal. v. 22, 23. And that our outward appearance may correspond with, and be expressive of, the internal dispositions of a renewed mind; I cannot but wish that something may be done to promote an extensive circulation of Mr. Wesley's Sermon on 1 Peter, iii. 3, 4, as being well calculated to repress a too near approximation to the very prevalent evil which it is designed to expose. And since inordinate passions may be fostered by every species of vanity, it is highly becoming, and indispensably necessary, that all Christians should regulate their dress by the word of God. Mr. Wesley insists on this point (in the sermon alluded to) with the affectionate zeal of an apostle, and the dignified boldness of a prophet. But as it is probable, that the majority of our juvenile friends have never seen it, or adverted to the weighty arguments it contains, would it not be advisable to supply every circuit with an adequate number thereof? And as I doubt not, but the preachers would warmly urge upon the societies a conscientious and impartial perusal of it, undoubtedly a great many persons would be induced to read it, to whom such salutary counsel would be particularly suitable.

But if that method should not succeed, I apprehend there could not be any reasonable objection to its re-appearance in the Methodist Magazine, it being now more than twenty years since it was published in that periodical work. I am,

Rev. Sir,

Your obedient Servant,

March 29, 1808,

CLEOPAS.

THE

## THE WORD OF GOD ILLUSTRATED.

**I**N the Song of Moses, Deut. xxxii. 13, we read, "He made him (Israel) to suck honey *out of the rock.*" These words have been understood of God's causing Israel to dwell in a country where they might frequently find *honey-comb* in holes of rocks; and it is very possible that, in that hot country, bees, when not taken due care of, might get into hollow places of the rocks, and form combs there, as they sometimes construct them in ours, in hollow trees. But if this were all that Moses meant, would he have mentioned it with so much triumph in this place? The quantities of honey produced after this manner could be but small, compared with what would be collected in hives, properly managed; when found, it must often cost a great deal of pains to get the honey out of these little *cavities in the hard stone*, and much the greatest part must be absolutely lost to the inhabitants. The interpretation is the more strange, because, when it is said, in the next clause, "and oil out of the flinty rock," it is evidently meant, that they should have oil, produced in abundance, by olive-trees growing on flinty rocks; and, consequently, the sucking honey out of the rock, should only mean their enjoying great quantities of honey produced by bees, that collected it from flowers *growing among the rocks*: For the rocky mountains of this country, it is well known,\* produce an abundance of aromatic plants proper for the purpose.†

Nor doth Asaph, in the close of the eighty-first Psalm, speak, I apprehend, of honey found in cavities of rocks; nor yet is he there describing it as collected from the odoriferous plants that grow in the rocky hills of those countries, if the reading of the present Hebrew copies be right; but the prophet, it should seem, tells Israel, *that had they been obedient, God would have fed them with the fat of wheat, and with the rock of honey would he have satisfied them*: that is, with the most delicious wheat, and with the richest, most invigorating honey, in large quantities, both for eating

\* Dr. Shaw, in the same place; Egmont and Heyman, mention their finding odoriferous herbs, in great numbers, along with olive-trees, on Mount Carmel.

† We are told, indeed, concerning the Cape of Good Hope, that they have bees there, but do not trouble themselves to hive them, the Hottentots furnishing them, at an easy rate, with rock honey, which has a *better flavour* than that of the hive. If this account be *exact*, it does not follow that this ever was the case in Palestine: the present inhabitants are too indolent to give themselves the trouble of making hives, if they could be furnished with sufficient quantities out of the rocks, easy to be come at, and at the same time better tasted than the honey of a hive; but we find, by Hasselquist, that they actually make use of hives at this day, though of a very different construction from those of our country.

and making agreeable drink. Its reviving, strengthening quality appears in the story of Jonathan, Saul's son, 1 Sam. xiv. 27, as the using of the term rock, to signify *strength*, &c. appears in a multitude of places. The rock of a sword, Psalm lxxxix. 43, for the edge of a sword, in which its energy lies, is, perhaps, as strange an expression to western ears. As to the other productions of this country, Dr. Shaw tells us, that it is impossible for pulse, wheat, or grain of any kind, to be richer or better tasted, than what is commonly sold at Jerusalem.

It may not be amiss to add, with respect to this country's being well watered, that the depths spoken of, in this passage, Deut. viii. 7, 8, seem to mean reservoirs of water, filled by the rains of winter, and of great use to make their lands fertile; as the second word seems to mean *wells*, or some such kind of conveniences, supplied by *springs*; and the first word, *rivers* or running streams, whether carrying a larger or a smaller body of water. What an important part of this pleasurable description, especially in the ears of those that had wandered near forty years in a most dry and parched wilderness! I will only add, without entering into particulars, that the present face of the country answers this description.

HARMER'S OBSERVATIONS.

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THE WORKS OF GOD DISPLAYED.

ON COPPER.

**COPPER** is the finest of the imperfect metals, and unites easily with a great number of different metallic substances. Its colour, when pure, is pale red, and its specific gravity from 8.7 to 9.3, which depends not only on its degree of purity, but also on its condensation by hammering. The specific gravity of Japan copper is to water as 9000 to 1000; but that of the Swedish kinds only as 8784 or 8849. The colour, when clean, is very brilliant, but it is extremely liable to tarnish. It has a disagreeable smell, very perceptible on friction, or on being heated. Its taste is styptic, and nauseous, but less perceptible than that of iron. Its tenacity, ductility, and hardness, are very considerable; and its elasticity superior to that of any other metal, except steel. From this last quality, masses of the metal emit a loud and lasting sound when struck, and this, more especially, when cast into a proper form, viz. such a one as may make the metal vibrate in the most simple manner possible. Thus, if cast into the hollow form of a bell, without any cracks or imperfections, a uniform tone

tone will be produced by it; or, at least, the tones produced by the stroke will consist of a single predominant one, and of others that have an agreement with it. When broken, by often bending backward and forward, it appears internally of a dull red colour, without any brightness, and of a fine granulated texture; not ill resembling some kinds of earthen ware. It continues malleable in a red heat, and in this state extends much more easily than when cold; but has not that valuable quality of iron by which two pieces cohere together when heated to a great degree. It is remarkably impatient of moisture when in a state of fusion; and the contact, even of a small quantity of water, will cause a vast mass of the melted metal to be thrown about with incredible violence, to the imminent danger, not only of the by-standers, but even of the strongest furnaces and buildings. Effects of this kind are said to have been produced by so slight a cause as the workmen spitting in a furnace full of melted copper.

[*To be continued.*]



## The PROVIDENCE of GOD ASSERTED.

ANECDOTES by the late Mr. PAWSON.

**I**N the year 1775, I laboured in Leeds and its vicinity. We then occasionally visited Knareborough, where we had lodgings at the house of a shoe-maker, a poor, but honest man. One day when I was there, a man came to the door wishing to speak with me. But our friend, at whose house I was, would not suffer him, as he was then in liquor. He said to me, "Is it not a little strange that this man never wants to speak to our preachers but when he is drunk? Now the reason why he has it in his power to get so much liquor is this:—There was a poor labouring man in this town who used to serve the masons and bricklayers. He was so unaccountably covetous, that he picked up the principal part of his food wherever he could. He would gather up bones, or a few grains, or any thing of that kind, and thus save nearly all that he earned. He carried his money constantly about with him, bound under his waistcoat upon the left side, which, of course, was continually increasing in bulk. One day, being employed as usual, his foot slipped as he was coming down a ladder, and he fell to the ground. Falling upon his left side, where his money was, it being near his heart, killed him on the spot; and, accordingly, that which he had made an idol of proved his death. And that which he had been so long and so diligently



diligently scraping together, this poor wicked man is squandering abroad as fast as he can, so that the one (there is too much reason to fear) ruined himself in getting and saving the money, and the other is destroying himself in spending it." In what a variety of ways does the Lord speak to mankind, would they but hear his voice, and turn at his reproof!

THERE is but too much reason to fear that covetousness proves the eternal ruin of many souls. When I was stationed in the Birstal circuit, many years ago, Mrs. Lediard, of Moorfield, told me that they had a servant maid who lived with them for many years, till, by reason of old age, she was past labour. As they well knew she had saved money, they advised her to retire, furnish a small house, and endeavour to live comfortably. She took a house, and retired accordingly; but to the great surprise of Mrs. L., from a remarkably clean decent woman she began to appear exceedingly dirty and ragged. They well knew she had good clothes sufficient to wear, if she would but use them. However, they continued to be very kind to her, and generally sent her half a pound of butter when they made any. Being shopkeepers, they frequently sent her a little tea; and, in winter, a piece of dried beef and bacon. This woman was, at last, taken ill, made her will, and appointed Mrs. L. her executrix. She left some small legacies to several people, and her clothes to her poor relations, and desired to have a very decent funeral. Mrs. L. buried her in a genteel manner, paid all the legacies, and gave her clothes as she desired; and when she had paid all, she had sixty pounds left for herself. But, to her great astonishment, she found no less than fifty pounds of butter, which she had sent her in half pounds, in a course of years. She also found most of the tea, and the beef and bacon which they had sent her from time to time, so that it seems the poor miserable creature had not an heart to use the provision which was freely given to her. So true is it, that the Lord need only to withdraw his preventing grace, and leave us to ourselves, and then we shall be completely wretched and miserable.

WHEN I was in the Liverpool circuit, many years ago, we had a small society, at a place called Little Leigh. Here we were entertained by a relation of the late Mr. John Hampson, senior; where he himself then lived. They had hired a young woman, (of no religion,) as a servant, but she was made so completely miserable by the frequent preaching, and constant family prayer, at her master's house, that she was resolved she would not stay with them on any consideration, and accordingly gave them  
warning

Warning to quit their service. She then hired herself into a remarkably wicked family in the neighbourhood; but here there was so much cursing, swearing, and abominable wickedness; and the contrast was so great between the two families—so much religion in the one, and such shocking wickedness in the other, that the poor girl was so affected, that she turned to the Lord, and sought salvation for her soul. So true is it, that the Lord hath his way in the whirlwind, and his path in the deep waters.

NEAR this place, a principal tradesman was deeply awakened in a remarkable manner. He dreamed, one night, that he was travelling along the high road, in company with a multitude of people. When they had gone a considerable way along this road, he looked before him and observed that nearly all the people, when they came to a certain place, disappeared, which very much surprised him. Upon advancing nearer, he saw that it was a prodigious pit which they fell into, and were seen no more. He then thought, I will go no further on this dreadful road, but soon found he was utterly unable to stop, so that he was exceedingly terrified. However, on he must go, and when he came to the dreaded pit, he fell in like the rest, but thought he caught hold on the sides of the pit with his hands, where he hung for some time, crying most vehemently for help, till, with crying, he awoke in the bitterest distress. He turned to the Lord with his whole heart, joined our society, and became a new man. But his relations being of what is commonly called the better sort of people, and intire strangers to the power of godliness, upon seeing the uncommon change which had taken place in him, were very much offended. They were, indeed, as deeply concerned as if some great and sore calamity had befallen their family. His besetting sin had been drunkenness; they, therefore, took every method they could devise in order to insnare him, but, through the power of divine grace, he stood firm as a rock, for many months, but, at the last, by a remarkably artful contrivance, they got him drunk once more, and they then rejoiced over him as much as they would have done if some extraordinary kind providence had befallen him; especially his poor aged mother was quite delighted to see her beloved son once more in a state of intoxication! Such is the blindness of the human heart, and such is its enmity against God, and godliness. The poor man was greatly ashamed, and deeply humbled, and his mind received a wound which was not soon healed.

## The GRACE of GOD MANIFESTED.

## MEMOIR of Miss ISABELLA WILSON.

*(Continued from page 375.)*

**M**ISS WILSON, having obtained a clear sense of the Divine favour, as mentioned in our last number, was now joyful in proportion to the weight of sorrow which had so long oppressed her. The winter with her was past, the rain over and gone. Her sun rose to set no more for ever. Touched by the celestial virtue of our exalted Head, her heart was steadily directed to him, as the faithful magnet to the pole. Every occurrence of life, thro' the wisdom of God, and his grace in her soul, was turned to her spiritual prosperity; nor was it at the sensible comforts of religion only that she directed her aim, she longed for

—“Full divine conformity,  
To all her Saviour's righteous Will.”

And she soon proved, that he who calleth us to this great salvation, was faithful to do it for her. Shortly after she experienced this divine change, she returned, with a pious relative, to Sineathwhite, rejoicing in God her Saviour. While on her way to her father's, she received a larger measure of the Spirit's influence, and still more the following day. Her account of these manifestations are as follows:—

“I set off with a glad heart. We talked of religion: And when about half way to my father's, my mind was so carried above that I scarcely knew whether I was in the body or out of the body. The cry of my heart now was, ‘O Lord, make me as holy as it is possible for any one to be on earth.’ And I seemed as clay in his hands, waiting that all his will might be wrought in me, and the faith that bringeth full salvation.”

The next morning, her relation, before he took his leave of her, presented her with his hymn-book, which she received as a treasure; and, about an hour after his departure, she was again visited with a season of peculiar refreshing from the Lord. At this time, it seems, she entered into the full liberty of the children of God, in which state of grace, I believe, she stood to the last moment of her life, with very little variation, except for the better, being more and more changed into the divine image.

“I was sitting,” she says, “by the fire; and, in an instant, experienced such a change of heart as astonished me. I was so filled with the love of God that I could scarcely contain myself. I retired as soon as I could, to pour out my soul to God in praise for this unspeakable blessing. I now had the clear witness that

that God was reconciled to me, through the Son of his love. Light shone from his word into my mind, and I knew that Jesus was my beloved, and that I was his, and I longed to die and go to him. It was now my meat and drink to do the will of God, as far as I knew it. I was, indeed, ignorant of many things, but he bore with me, and blest me abundantly. To guard this sacred treasure in my soul, and to keep my evidence clear and bright for glory, seemed to me to be the one thing needful."

The ground-work being thus laid for her future conduct, she endeavoured to make the superstructure answer to the goodness of the foundation. In the true spirit of piety, she uniformly endeavoured to adorn the doctrine of her Saviour, and to recommend him by word and deed to others; and he crowned the loving attempts she made with success. She first informed her sister of the great happiness she experienced, who believed her, and, from that time, began to seek earnestly for the salvation of her soul. Others, also, of the family believed her report, and, after a time, turned to the Lord; and, through their inviting the preachers into those parts of the country, societies were formed, and many were made to partake of the blessings of the gospel.

She was now completely delivered from that anxiety and restlessness of which she had complained, and was so carried out with sweet constraint in all the ways of God, that she could scarcely sleep or eat, insomuch that she was in danger of hurting her health, by neglecting to take care of her body. She thus describes her state of mind:—

"I thought," says she, "I shall not live long in this world. The Lord will soon take me to himself, and I rejoiced continually in hope of his glory. I felt a thankful heart that not one of my family prevented me. Blessed be God, he made straight paths for my feet. I was ready to say, continually, O Lord, what am I, or what is my father's house, that thou shouldest have such respect for me, as thus to feed me in green pastures, and lead me beside the still waters. It was soon noised abroad that I was turned Methodist. Many of my friends were sorry for me; but, Oh! how I pitied and prayed for them. I had no difficulty in getting free from my careless companions; they were cut off at a stroke; for, if they said any thing about the pleasures of the world, I rejoiced at the opportunity of telling them that I had too long followed the shadow, but now had found the substance, for which I never could sufficiently praise God, and I intreated them to seek the same happiness."

Having thus escaped from such as live in error, and enjoying the favour and peace of God, she endeavoured to conduct herself with great circumspection towards all, and, by a judicious improvement of every day's occurrences, she strove to attain more

communion with God. Her own afflictions, and those of her friends, the various temptations of Satan, or trials she met with from the world, had this blessed tendency. If she visited any person or place, where there was little attention paid to the important concerns of religion, or where she heard of the falls and misconduct of others, these things, while they excited her compassion towards such persons, shewed her more clearly her own mercies, and made her more cautious of her own steps. She felt herself urged to be telling of the salvation of the Lord, and was ashamed before him when she neglected so to do, which, through her timorousness and diffidence, was sometimes the case. Her care was to glorify God herself, and to draw as many as possible to unite with her in the same employment; and, although she saw cause to lament her weakness and insufficiency for so good a work, her attempts in this way were not in vain.

Some little time after her conversion, she went to see her eldest sister, who was settled at a considerable distance from them, on the sea-side. Here she was seized with the ague, to an alarming degree, which gave a considerable shock to her constitution. After its violence was abated she returned home, and was confined for some time. Upon which she writes:—"I was brought low in body indeed, but, Oh, how the Lord blessed me in this affliction! He made my bed in my sickness, and refreshed me abundantly with the comforts and consolations of his Spirit. I had much pain and got little sleep; but the sweet union and communion I had with God, made me rejoice in hope, that I should soon be with Jesus,

‘ Far from a world of grief and sin,  
‘ With God eternally shut in.’

In this, however, I could say, ‘Not my will, but thine be done.’ If I had any choice, it was to depart and be with Jesus.”

After this, she had some opportunities of attending the means of grace, and formed a fuller acquaintance with the people of God. The word preached was spirit and life to her soul, and she delighted much in the company of the preachers, and of those whose conversation favoured of religion. She saw the great advantages of Christian fellowship, longed after the inestimable privilege, and though it was not convenient then, she embraced it as soon as an opportunity presented itself. “Oh, what blessed seasons,” says she, “were these to my soul! Here I fed upon Christ with thanksgiving. Oh! I thought how favoured are these people by the Almighty.”

One special mean by which she preserved her communion with God, was the endeavouring daily to improve in religious knowledge. She saw that our love to God is in proportion to our know-  
ledge

ledge of him, and the important matters of his kingdom, according to the prayer of the apostle for the Philippians. "This I pray that your love may abound yet more and more in knowledge, and in all judgment." Hence she carefully read those books which had this happy tendency, but, particularly, the Scriptures, concerning which she writes: "His Word and Spirit were my continual guides. All the precious promises were yea, and amen, to the joy and rejoicing of my soul. Truly, the Word was a light to my feet, and a lamp to my paths."

Her father appears next to have felt the power of religion; her eldest brother, also, began to see the necessity of it. It pleases God, generally, first to make use of gentle methods to bring men to himself, and only when these fail, to employ such as carry severity in their appearance. The example and conversation of Miss W. and her sister, were approved of, yet still the world drew too much the attention of the family. The Lord, therefore, now laid upon them the rod of affliction, and by this mean shewed them how little the world could do for them in the time of their extremity, and the necessity of their being renewed in the spirit of their minds. Her father appears to have been the most afflicted. His life was despaired of for a season, yet he was restored, though his memory was greatly impaired. Miss W. observes, on his sickness and recovery, "After the Lord, in mercy, had rebuked the fever in others of the family, my father took it. I felt much for his soul. Though I could say but little to him, I prayed much and fervently for him. The Lord blessed me abundantly in so doing, and gave me to believe he would save him. His heart was changed in this affliction. He became heavenly-minded, and so spoke of the things of God, that all my doubts and fears concerning him were gone. I think the Lord raised him again that we might see the change wrought in him. He seemed entirely disengaged from the world, and so easy and happy, that I could not doubt of his acceptance with God."

Some alterations taking place in the family, she had frequent exercises of mind. They had all been much united, and though these changes ultimately brought preaching into that part of the country, which caused, on her part, much thankfulness to God, yet she sensibly felt them, especially as there was some danger of her sliding imperceptibly into the spirit of the world, from her accommodating herself too much to some about her. Concerning this, she says, "If ever I was in danger of losing grace it was now. Wishing to please, I found I was insensibly sliding into the spirit of others. But, glory be to God, he laid upon me his chastening rod, which was truly a blessing. I could say, it is the Lord, let him do as seemeth him good. I had no fear of death, though I did not so abundantly rejoice at the prospect

prospect of it as I had done before. My hope, however, was full of a glorious immortality. My Jesus was with me in the furnace, and brought me through, blessed be his name. By it I was brought into closer communion with the God of my mercies, and I was more determined for heaven than ever. The language of my heart was,

‘ O may I breathe no longer than I breathe  
 ‘ My soul in praise to him, who gave my soul  
 ‘ With all its infinite of prospect fair.’

These words of our Saviour to his disciples, when he was about to leave them, were spirit and life to me. ‘ If ye love me keep my commandments, and I will pray the Father for you, and he shall send you another Comforter who shall abide with you for ever.’ This *for ever*, was glorious indeed. And, likewise, his words to Thomas, ‘ Blessed are they who have not seen, and yet have believed.’ I was more and more thankful for a believing heart. It is not pleasing to our God to hear us cry, ‘ My leanness! my leanness!’ when there is so much laid up for all that believe and ask for it. Well might our Saviour say, ‘ Ye will not come to me that ye might have life.’ Oh! blessed be God, since I came to Jesus I have had life, and that abundantly.”

When she had left her father to live with her younger brother, at a small distance from Sinnethwhite, she still continued to thirst after the living God, and soon had the desire of her heart granted in the conversion of her brother, and in preaching being brought to his house. A society was formed, and several obtained *redemption in the blood of Christ, the forgiveness of sins*. Previous to this, on a visit to her sister, she had an opportunity of meeting in class, and found it profitable in many respects, but was somewhat surprised to hear several express themselves so doubtfully respecting their acceptance with God, and being destitute of divine consolations. She was tempted to call in question her own experience, as she had been rejoicing in the Lord so long. She, however, escaped the snare. “ I had,” says she, “ the witness within, and, for my fuller assurance, I examined my life throughout.” The result was, that she could confidently affirm the Lord had delivered her from all her fears, and had now possession of her heart, and reigned without a rival there. “ Jesus,” says she, “ was precious to me, and I could smile at the destroyer. Indeed, he was kept at a great distance, for I fully experienced the truth of that Scripture, *Thou wilt keep him in perfect peace whose mind is stayed on thee.*”

On this visit last-mentioned, she met with two pious women, who spoke to her on the nature of sanctification. She was much strengthened and refreshed by their conversation, and saw more  
 clearly

clearly into the deep things of God. She had few to converse with on the subject of religion. Her sister alone appears to have been her spiritual companion. They frequently prayed together, and in simplicity endeavoured to help each other. "We met in band," says she, "and the Lord blest us together. I am astonished to see this mean of grace so much neglected amongst God's people, which so *keeps up* his life in our souls. Close communion with God should always be with us the one thing needful."

[*To be continued.*]

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A brief account of the life and happy death of THOMAS SMITH, a youth of eleven years of age, the son of a Collier in the Methodist Society at Kingswood.

By JONATHAN BARKER.

THOMAS SMITH, of the parish of St. George, in the county of Gloucester, the subject of the following memoir, was born of religious, as well as honest and industrious parents, whose chief care it was, agreeably to the advice of an inspired writer, to train him up in the nurture and admonition of the Lord. It pleased God to crown their endeavours with his blessing, whereby their son was early disposed to remember his Creator in the days of his youth.

As the conduct of his parents towards him, so his behaviour to them was highly commendable. With a sense of gratitude, he acknowledged, young as he was, the obligations he was under to his parents, not only for having provided for him, all the necessaries of life, but for the religious instruction they had given him. He often said to his mother, "What should I have done if I had not had a father and mother to have taken care of me? I might have been running about with wicked boys, and using naughty words as they do, and so have died and gone to hell." Nor was he entirely a stranger to the Source from whence all his mercies flowed. As streams he traced them back to their fountain, and gave the praise to whom it belonged; for he was repeatedly heard to say, particularly in his last sickness, "I thank God that I have a father and mother that tenderly love me, and care for my welfare." Such reflections as these frequently occupied his mind, and from an heart overflowing with a sense of the Divine goodness, he would often express his gratitude to God for such unmerited favours.

He was of a meek and quiet disposition, and his countenance wore a mild and pleasing aspect. He was fond of his book, and  
took



took great delight in going to school, where he was neither unwilling to be taught, nor backward to learn. His sweetness of temper, gained him the affections of all who were acquainted with him, but particularly those under whose tuition he was placed: and, in return, he highly venerated his teachers, and cherished a strong regard for them, especially for a Mr. Webb, the person who took him into the Free-School, for which act of kindness, and the pains he had taken to instruct him whilst there, Thomas expressed an high sense of gratitude, not many hours before his death.

During his illness, which took place about fifteen months before he died, he was very patient, and altho' in extreme pain, yet he was seldom or never heard to murmur, but bore it all with as much composure of mind, yea more than could have been expected. About three months previous to his decease, he seemed much concerned as to his future state, and appeared to have fearful apprehensions of death: for one morning he said to his mother, "I wish I had died when I was an infant." "Why?" replied his mother. "Then," said he, "I should have gone to heaven, but now I am afraid I shall not." His mother then asked him if he ever prayed? to which he returned no answer.

One Sunday, about a month before his death, he appeared to be a little better, and said to his father, "I must go to church to day," which he accordingly did. After his return home, he said, "How I long to go to school! I think I shall be able to go to-morrow." But the morrow afforded him no such opportunity, for it found him much worse than he had been before.

His father, observing that he continued to grow weaker and weaker, often reminded him of his approaching dissolution, which appeared to be at no remote distance, and exhorted him to pray. On asking him, if he should send for some one to pray with him? after a pause, he said, "Can't you pray with me, father?" His father replied, "Yes, my dear child, but should you not like some one beside to pray with you?" He answered, "Yes, father, I should." Not long after this, in the absence of his parents, one of his sisters, teasing him very much, provoked him to utter an expression which he knew to be wrong, on account of which his mind was so greatly distressed, that, for some time after he could scarcely be pacified. As soon as he saw his mother, he burst into a flood of tears, and, with sighs, related to her what had happened; after which he said, "O! mother, mother, what shall I do? If I could recall what I have said, I would not use the same words again for one hundred guineas." His mother, perceiving the distress of his mind, endeavoured, by every possible mean, to comfort and encourage him, directing him to look to the Lord for mercy and forgiveness. His father, on his return from his labour,  
being

being made acquainted with the cause of the distress, which it evidently appeared he was in, by his crying, had recourse to the same mode of consolation; telling him that Jesus was willing to forgive him; and whilst he was repeating to him the promises of the ever blessed and adorable Redeemer, his burden was removed, and he was filled with a far greater degree of love and joy, than he had ever experienced before, which he retained to his dying hour.

On being asked by his mother, if he loved the people of God? "O yes," replied he, "I love all who love our precious Jesus, and I love H. too," a person who had injured him. By which it appeared, that he not only loved his friends, but also his enemies; and willingly forgave those who had, in any wise, offended him. When any of the people of God called to see him, he would generally shake hands with and kiss them, designing, thereby, to bid them a last adieu, and thus take his leave of them.

A few days after he had experienced a sense of God's forgiving love, as just related; his mother asked him, if he was afraid to die? Looking very cheerfully at her, he replied, "No:" and, after a pause, said, "Suppose I were to live to be an hundred years old, I must die then; and if I should live to be a man, perhaps I might become wicked, and learn to curse and swear, and so die, and go to hell; but if I die now, I shall go to heaven." On hearing his brother make use of an unbecoming expression, he fixed his eyes steadfastly upon him, and said, "William, you have been saying naughty words; I hate them, I hate them, William, and if you continue to do so, you will never go to heaven, where I am going." In this, and many other such instances, he plainly manifested the abhorrence he had in his heart, to the very appearance of evil.

About nine days before his death, he appeared to be quite resigned to his approaching end. "Daddy," said he, for he always called him so after his conversion to God, "I thought, about a fortnight or three weeks ago, I should have recovered, but now I am persuaded I shall die, and I wish it would come:" meaning death. "Daddy, how long will it be?" His father replied, "Have patience, my dear child, it will not be long before you will be released from all your misery and pain."

He took much delight in reading hymns, and when he was so weak that he was not able to read himself, he desired his father to read to him. There were three hymns that particularly engaged his attention, and which he requested might be sung at his funeral: two of them were Mr. Wesley's. The first, "Ah! lovely appearance of death," &c. the second, "Rejoice for a brother deceas'd," &c. and the other was one of Dr. Watts's, "Why do we mourn departing friends, &c."

The Saturday before his death, which happened on the Tuesday following, his mother being very much perplexed by some of the neighbour's children, together with her own, peevishly spoke something which he judged improper. Immediately he exclaimed, "Oh! mammy, mammy, why did you say so? If you use such words, I fear you will not go to the place where I am going:" then lifting up his eyes, he prayed, "Lord, forgive her, my dear Lord, forgive her; she was provoked to it; she did it without design." Nor would he desist from admonishing and gently reproving her, until she reminded him of his having been overcome in a similar way, as hath been before hinted.

The next day, being the Sabbath, some friends came to visit him, and in the course of their conversation, enquired of him, if he were afraid to die? He answered, "No." They likewise asked him, if he knew himself to be a sinner, and if he had not done many things which he ought not to have done? to which he confessed he had: then they proposed to him that most important question, "Lovest thou the Lord Jesus Christ?" to which he very cheerfully replied, "Yes, I do, with all my heart." After these, and many other questions had been answered by him to the satisfaction and wonder of all present; they desired him to tell them, whether they should pray that God would restore him to his former health, or take him to heaven? to which he replied, "Pray that I may die, and go to God Almighty." They then asked him if he did not love his father and mother, as he was so anxious to die? To this he answered, "Yes, I do love them, but I would rather die and go to God:" by which it appeared that his love to his dear Redeemer was much stronger than that which he bore either to his father or mother. When any one came to see him, and did not pray with him, he was wont to say to his father, "They are gone, and did not pray with me." His father once asked him on such an occasion, "Did you wish them to pray?" he replied, "Yes; for it does me good."

On the morrow, Monday, his brother William said to his father, as they were going to their labour, "I do think Thomas does not love me:" (which jealousy might have arisen from Thomas's reproving him as before mentioned, which he was never backward to do as occasion required, after he was truly brought to know the Lord.) His father replied, "Thomas loves you, but I fear you do not love him." After their return home, Thomas having been informed of what had passed between his father and brother, being anxious to resolve the doubt, said to his father, "Where is William?" His father replied, "He is gone on an errand." At his return, his father told him that his brother wished to speak with him. On going to Thomas, he thus addressed

ed him, "Thomas, do you love me?" "Yes, said he, I do love you dearly." "Do you indeed love me?" William asked again. "Yes," rejoined the other, "I do." Then with tears they embraced and kissed each other, at sight of which, their parents could not forbear weeping abundantly.

The same day, although he was labouring under very excruciating pains, so that his bodily strength appeared to be almost exhausted, yet with all his remaining power he prayed, "Lord give me patience, Lord give me a little ease;" which petition he continued to offer up, till his strength was so far exhausted, that he was not able to repeat it any more. Then looking to his father, he said, "Do you ask the Lord, do you ask him, daddy." His father answered, "I do, my dear child." After which he was a little composed, and in a few moments dropt asleep. When he awoke his father asked him if he remembered that God had, according to his desire, given him ease, and refreshed him with sleep, he answered, "Yes, daddy."

In the evening he was very restless, and through the whole of the night his pain was so great as to preclude even the hope of sleep, but he bore it all with amazing patience, such as may be more easily conceived than described.

On Tuesday morning, as his father was about to go to his labour, he desired him to come near him. Upon his approach, he threw his arms around his neck, and took his last farewell of him with a kiss. Soon after, he desired his mother to send to Mr. Webb, the Master of the Free-School, and tell him, that he thanked him for all the care and attention he had paid to his instruction. Neither would he be satisfied till she had done as he had requested. About two or three hours afterwards he cried, "Lord receive my soul, Lord receive my soul;" which were the last words he was heard to utter.

Thus died Thomas Smith, the 12th of November 1805, aged eleven years, a singular instance of Divine Grace; and though so young, a witness of the power of that religion upon the soul, which creates all things new. I hope, from his example, many of your young Readers will be animated in the pursuit of piety and virtue, and encouraged to walk in the good and acceptable way of the Lord early in life, that in the close thereof, they may happily experience those consolations which so richly abounded to this departed Youth.

JONATHAN BARKER.

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## OBITUARY.

**THE FOLLOWING PREACHERS**  
have died since the Conference,  
in 1807.

1. **JOHN BISSEX**, a young man of genuine piety and unaffected modesty, and of talents which promised great usefulness in the church of God. But Divine Providence whose acts are often inscrutable, saw fit to remove him by a rapid decline, in about six months after his entrance on his itinerant labours. He died at Coleford in the full assurance of faith.

2. **EDWARD LINNELL**, son of the late Mr. WILLIAM LINNELL, formerly an Itinerant Preacher in our Connexion. He was a genuine disciple of his blessed Master; meek and lowly in heart; grave and steady in his deportment; zealously affected in the cause of God; and never inflexible but when his duty as a Christian or a Minister required it. When Methodism began to revive in Wales he was exceedingly useful as a leader. He went to Denbigh once a week to meet a class, which was a journey of eight miles, and frequently returned the same night, over dreary mountains, in cold and tempestuous weather. When his death was announced to this people, their affection for him was discovered by their tears, in a way that language cannot describe. As a Local Preacher, he suffered neither weather nor the distance of his places to prevent him from fulfilling his engagements. And his whole conduct, when a Travelling

Preacher, shewed that he had the good of souls at heart. His abilities, as a Preacher, were not of the most splendid kind, yet he was much respected and beloved, as well as truly useful, in the Circuits in which he laboured. Some of his last words were, "I have plunged into the purple flood, and risen to the life of God. He has spoken the sanctifying word. I have glorious views of heaven. O what joy, what peace, what felicity! I could not have conceived it possible for mortals to know what I now experience." Thus he continued till the morning of June the 29th, when his happy spirit took its flight to everlasting glory. He had travelled nearly five years, and been a member of the Society from a child.

3. **PETER HASLAM**. He was early convinced of sin and shortly after brought to an experimental knowledge of God in Christ. At the Conference in 1796, being then twenty-two years of age, he was admitted on trial as a Travelling Preacher; and in 1800 was received into full Connexion with the approbation of all his Brethren. He was a man of a strong mind, thirsting after divine knowledge. He was diligent in attending to his appointments; zealous in the cause of God; beloved in every Circuit in which he laboured; and the Lord was pleased to crown his labours with considerable success. His death was rather sudden. He preached three times at Leeds-Street Chapel in Liverpool on Sunday April 24th, and

at

at Gerard-Street on the following day; and on Thursday morning May 5th, 1808, he died, trusting in the Lord, having left a widow and four children, the eldest of whom was not six years of age. So greatly was he respected in Liverpool, that the concourse of people who attended his funeral was as large as the oldest person there remembers to have seen.

4. JOHN GOODWIN. He was brought to the knowledge of God when young, and not long after his conversion was called to publish the Word of Salvation. This he did, first as a Local Preacher in Cheshire, his native County, and afterwards as an Itinerant in various parts of the Connexion with acceptance and success. In Ireland, in Cornwall, and in most of our large Circuits, he had his stations, and in every one of them some fruit of his labour appeared. His character was unblemished during the whole of his ministry, and his affection to his Colleagues was generally acknowledged. He was strictly conscientious in all his actions, and truly devoted to God; continuing in the work of the ministry, till, by a short affliction, he was removed from earth in peace. A little before his death he said to a friend who visited him, "All things are going but God; but he is the strength of my heart, and my portion for ever." He died at Bolton on the 5th of May last, in the fortieth year of his Itinerancy, and in the sixty-ninth year of age.

5. WILLIAM FENWICK. He was born in South-Shields, in the county of Durham. In that town, and its vicinity, he preached as a Local

Preacher for several years, with considerable approbation and success. He commenced his Itinerant labours in the year 1792; and they were continued, without interruption, until Tuesday, Dec. 29, 1807, when he finished his ministerial and mortal career. From the time he entered upon the sacred duties of his office, he was much devoted to God, and zealously interested in the salvation of men; nor were his labours in vain in the Lord. His manners were plain; his conversation was serious, and his whole behaviour, both as a Christian and a Minister, was agreeable to the doctrine of God our Saviour. His health had been on the decline for some time before his death; and he had a full conviction that he should soon become an inhabitant of the world of spirits. But to him death was not terrible. He knew in whom he had believed. In his last moments his confidence was not obscured by a doubt. Surrounded by an afflicted family, this faithful servant of God and of the Church, was enabled, through the infinite mercy of the Redeemer, to finish his course, rejoicing with joy unspeakable and full of glory!

6. JOSEPH MORRISON, a young man of considerable talents, and of a very amiable disposition. After labouring in the Ministry in Ireland for some time with success, he went as a Missionary to the West-Indies. His last appointment was for the Island of St. Vincents, where he was well received. His illness was attributed by his Physician, to the too frequent use of the Cold Bath. However, such was the will of the Most High, in his inscrutable wisdom,

dom, that he took him to his heavenly kingdom, from the wilderness of this world, in the prime of life, and in the midst of his useful labours among the poor Negroes. He died in great peace.

7. JOHN ROBINSON, who, from the time of his conversion to God, was a steady, lively, and consistent Methodist. After being some time among us as a private member, he was called to preach the Gospel to the Negroes in the West-Indies, and was appointed for the Island of St. Kitts, where he was kindly received and made useful to many. From thence he was removed to Barbadoes, where he arrived in the beginning of the year 1807, and laboured for a few months with great success. One night he was observed to be more than usually earnest in exhorting the people to prepare for death, observing that it was very near, and applying the idea in a solemn manner to himself. After preaching he retired to his room and became very unwell. Medicine was applied, but in vain. Being seized with a violent fever, he lived a few days in excruciating pain, and was often delirious; but at times he was sensible and very happy. A little before he died, he rose twice upon his knees, crying out, "I am more than conqueror, I am more than conqueror!" In this glorious manner he finished his work on earth, and was admitted into the joy of his Lord, July the 5th, 1807.

8. THOMAS OWENS, who, after travelling sometime in Ireland, spent twelve years in the West-Indies, where his ministry was highly acceptable and successful.

After his return to England he was severely afflicted with fits of a peculiar kind. We hope he died in peace.

9. HENRY EVANS. He was a useful and laborious Local Preacher, for nearly twelve years. In 1803, he was sent as a Missionary to the West-Indies. His first appointment was to St. Kitt's, where he was much esteemed and useful. From this favoured Island he was removed to Tortola, where his labours were more abundant, and the great Head of the Church crowned them with more than ordinary success. He regarded neither fatigue nor danger, while engaged in the blessed work of saving souls, but his zeal and exertions were too great for the climate. He was seized with a violent fever, which resisted all the power of medicine, and terminated in death. During his last sickness the welfare of the society lay near his heart. He enjoyed peace with God, and had a blooming and blessed hope of immortality. Two days before he died he said he was very happy, and praised the Lord for his goodness to him. He afterwards lifted up his hands in token of victory, and then quietly fell asleep in Jesus.

10. JOSEPH BRADFORD, a man well known among us, and highly respected for his eminent uprightness and inflexible integrity. In the last year of his life he was greatly afflicted both with bodily and mental debility, which terminated in derangement. He died May the 28th, 1808.

11. *In Ireland.* WILLIAM WILSON, who, notwithstanding some

some constitutional peculiarities, was a man of exalted piety, and deep acquaintance with the word of God. *Seriousness* and *self-denial* were the leading features of his character. The latter, some of his best friends apprehended, was carried rather to the extreme, and probably laid the foundation of his last illness. Though his public ministry was generally useful, his private conversation was much more so, being always spiritual, sensible, and to the use of edification. He travelled above nineteen years as a Preacher, and was always esteemed a faithful Minister of the Gospel. He died in great peace, assured of an eternal reward through our Lord Jesus Christ.

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### RELIGIOUS INTELLIGENCE.

*Of the Sixty Fifth GENERAL CONFERENCE of the People called Methodists, late in Connexion with the Rev. JOHN WESLEY, deceased, held in Bristol, by several Adjournments, from July 25, to August 9, 1808.*

**A**BOUT two hundred and forty Preachers, of this Connexion, assembled at Bristol on or before Saturday, July 23. They attended Divine Service in the different Methodist Chapels of that City, on the following day, about thirty of them being employed in preaching either in the Town or Country. Their sittings commenced at six o'clock on Monday morning, when after solemn prayer to God for his direction and blessing, the President and Secretary were chosen by ballot as usual, and the business of the Conference was entered upon, by taking into consideration the Minutes of the sundry District-Meetings which had been held the preceding Spring. This business, with some meetings for prayer, and the morning and evening sermons, employed the whole of that day. On Tuesday morning the testimonies of the Brethren concerning the character, abilities and success of such as had completed their four years of trial, were received, and it was determined which of them should be admitted into full Connexion, and who should remain still on trial. Of thirty-six, who had completed their term of probation, thirty were now judged worthy, on account of their piety, qualifications, and usefulness, to receive from their Brethren the right hand of fellowship. These were called up and examined before the Conference, by the President, concerning their experience in divine things, the doctrines they believed and taught, and their views of and attention to the discipline maintained in the Societies, and received appropriate advices and charges from him and some others of the senior Preachers. And on the Monday and Tuesday evenings following, most of them were admitted in form in the presence of an immense congregation, and the rest on the evening of August 8, at which times several of the Brethren engaged in devout and fervent prayer to God for his presence with and blessing on the labours of those his servants, thus solemnly set apart for and dedicated to the work of the Ministry. These were peculiarly solemn and profitable seasons to most that were present. The Brethren admitted, when addressed by the President, gave each a concise account of his conversion to God, of his call to the Ministry, and of his present views and feelings, and his designs and desires as to the future.

After the business respecting those to be admitted into full Connexion had been determined in Conference, all the Circuits were called over, and enquiry was made how many who had before preached in a local situation, were recommended by their respective Quarterly and District Meetings, to be employed more extensively, in the same blessed work of calling sinners to repentance, and the grounds and reasons of the sundry recommendations were maturely considered, and such as appeared to be called



called of God to that work were received on trial. The number thus admitted was much larger than at any preceding Conference. On the two succeeding days a strict enquiry was made into the character of all the other Itinerant Preachers, and their conduct in their office, when the Conference had the happiness to find that they had in general continued to give satisfactory evidence of their genuine piety, and conducted themselves as became men of God and ministers of Christ.

The Conference then proceeded to what is at once the most important and most difficult part of their work, viz. to fix the stations of the Preachers for the ensuing Year. The representatives of the various Districts, chosen by their District Committees respectively, and appointed for the purpose, had assembled in Bristol four days before the commencement of the Conference, and had prepared a plan of the Stations. This however, as usual, underwent many changes, when considered in the Conference. That finally agreed upon, is as follows:

*The Rev. Dr. Coke, is General Superintendant of the Irish, Welch, West-India, Nova-Scotia, and Newfoundland Missions.*

### I. THE LONDON DISTRICT.

- W**ALTER GRIFFITH, Robert Johnson, Jonathan Barker, John Newton;—James Creighton;—Richard Rodda, George Story, Supernumeraries;—Joseph Benson, Editor;—Thomas Blanchard, Book-Steward;—Edward Jones, 3d. Welch Missionary.
- 1 London, East, Henry Moore, William Jenkins, William Vipond, Humphrey Parsons: Adam Clarke, Supernumerary.
- 2 London, West, Joseph Bowes, Philip Rawlins, Thomas Slugg.
- 3 Colchester, Thomas Morgan.  
Ipswich Mission
- 4 Rochester, William Shelmerdine, David Vipond.
- 5 Canterbury, William M'Allum, Thomas Slinger.
- 6 Margate, William Williams, Thomas Padman.
- 7 Dover, James Anderson, James Thom.  
Romney Mission, William Hollis: the single Man of the preceding Circuit is to change Quarterly with the Missionary.
- 8 Rye, John Rossell, Joseph Wilson.
- 9 Sevenoaks, John Deane, Henry Cheverton, James Mole.
- 10 Bedford, Benjamin Leggatt, William Rennison.
- 11 Luton, Maximilian Wilson, John Coates:  
Hertfordshire Mission, George Rowe: who is to change with Brother Coates.
- 12 St. Neot's, James Penman, John Ward, John Burnstead, Joseph Gostick.
- 13 Lewis & Brighton, Robert Pilster, William Towers, Richard Roberts:  
Essex Mission, Francis Brooke Potts.
- HENRY MOORE, Chairman of the District.

### II. THE NORWICH DISTRICT.

- Marmaduke Revel, Francis Burges, Isaac Bradnack.
- 14 Norwich, John Brownell, Robert Finney, William Hinson.
- 15 Yarmouth, John Taylor, William France.
- 16 Diss, Francis West, John Farrent.
- 17 Thetford, James Burley, James Burnstead: Henry Tuck, Missionary.
- 18 Littleport, Richard Pattison, John Julian: John Grant, Supernumerary.
- 19 Lynn, Edward Towler, William Barr.
- 20 Wisbeach, William Gilpin, John King.
- 21 Walsingham, JOHN KING, Chairman of the District.

### III. THE

## III. THE OXFORD DISTRICT.

- 22 *Northampton*, Daniel Campbell, James Dunbar.  
 23 *Daventry*, John Hodson, William Breedon.  
 24 *Banbury*, John Wood, William Baker, sen. James Bate.  
 25 *Oxford*, John Aikenhead, Thomas Doughty, Mark Day.  
 26 *Kettering*, John Reynolds, Jun. William Constable.  
 27 *Higham-Ferrers*, Thomas Graham, John Jones.  
 28 *Witney*, Robert Wheeler, Frederick Calder.

JOHN AIKENHEAD, Chairman of the District.

## IV. THE SALISBURY DISTRICT.

- 29 *Salisbury*, Samuel Botts, James Sydderff, John Keeling.  
 30 *Portsmouth*, James Byron, John Knowles, Samuel Woolmer, David M'Nicol, John Mason, Supernumerary.  
 31 *Southampton*, Robert Crowther, Thomas Twiddy.  
 32 *Newbury*, Thomas Stanton, Alexander Weir, Benjamin Milman.

SAMUEL BOTTS, Chairman of the District.

## V. THE GUERNSEY DISTRICT.

- 33 *Guernsey & Alderney*, William Fish, William Mahy, Nicholas Mauger.  
 34 *Jersey*, John De Queteville, William Toaze, Henry Mahy, Amice Olivier, Pierre De Pontavice.

- N. B. 1. The Preachers in these Islands are to change once a Quarter.  
 2. Brother Fish is to superintend all the English Societies, and Brother De Queteville all the French Societies.

WILLIAM FISH, Chairman of the District.

## VI. THE PLYMOUTH-DOCK DISTRICT.

- 35 *Plymouth Dock*, Richard Waddy, Edward Roberts, George Gellard.  
 36 *Ashburton*, William Trampleasure, Joseph Saunders.  
 37 *Exeter*, William Fowler, James Spink: William Beale, Missionary.

N. B. The single Preachers are to change Quarterly.

- 38 *Launceston*, John Walmsley, James Alexander, Samuel Jackson, Joseph Lytk.  
 39 *Camelford*, Edmund Shaw, William Jenkin.  
 40 *Biddeford*, Mission—William Sleep, Richard Thomlinson.  
 41 *South-Devon*, Mission—John Jordan, Richard Moody.

RICHARD WADDY, Chairman of the District.

## VII. THE CORNWALL DISTRICT.

- 42 *Redruth*, William Aver, John Martin, William Worth.  
 43 *Truro*, Thomas Kelk, Francis Collier, James Allen.  
 44 *St. Austle*, James Evans, James Jones: Thomas Trethewey, Supernumerary.  
 45 *Bodmin*, Edward Millward, Joseph Womersley.  
 46 *Penzance*, Joseph Burgefs, Thomas Rogers, James Etehells, Thomas Warren; John Watson, Supernumerary.  
 47 *Helfone*, John Woodrow, John Davies, Edward Chapman.

THOMAS KELK, Chairman of the District.

## VIII. THE BRISTOL DISTRICT.

- 48 *Bristol*, James Wood, Richard Reece, Robert Lomas, James Blackett; John Pritchard, William Stevens, John Hearnshaw, Supernumeraries.

N. B. The Conference consider the appointment of their President a third Year for this Circuit, as highly expedient for the interests of

**KINGSWOOD SCHOOL**—so expedient as to be considered an exempt case, and sufficient to justify their deviation from their important Law in respect to the two Years' stations.

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|----------------------------|--|
| 49 <i>Taunton,</i>         | William Pearson, Sen. Charles Haime.                                     |
| 50 <i>South Petherton,</i> | <i>Mission</i> —Richard Smetham, William Sleight.                        |
| 51 <i>Banwell,</i>         | Charles Greenley, Edward Banks; John Sandoe, James Jay, Supernumeraries. |
| 52 <i>Bath,</i>            | Samuel Bradburn, Jeremiah Brettell; James Watson, Supernumerary.         |
| 53 <i>Warminster,</i>      | Thomas Ashton.   |
| 54 <i>Stroud,</i>          | Joseph Cole, William Blagborne: Benjamin Rhodes, Supernumerary.          |
| <i>Cirencester Mission</i> | John Voce.   |
| 55 <i>Dursley,</i>         | Thomas Pinder, William Dixon, Joseph Cusworth.                           |
| <i>Saul Mission</i>        | Richard Renshaw.   |

N. B. The single Preachers of this Circuit are to change regularly with the Missionary.

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|----------------------------|---|
| 56 <i>Downend,</i>         | John Hodgson, John Rowe.  |
| 57 <i>Gloucester,</i>      | William Holmes, James Fuffell: W. Baker, jun. Missionary.                                   |
| 58 <i>Weymouth,</i>        | John Townsend, Thomas Tattershall, Joseph Marsh: Thomas Newton, Jun. Missionary.            |
| 59 <i>Bradford, Wilts,</i> | Mark Daniel, Jonas Jagger; William Homer, Missionary.                                       |
| 60 <i>Shepton Mallett,</i> | William Horner, John Simmons, George Lazenby; John Easton, William Ashman, Supernumeraries. |

JAMES WOOD, Chairman of the District.

## IX. THE SOUTH WALES DISTRICT.

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|---------------------------|--|
| 61 <i>Swansea,</i>        | James Gill, Samuel Sewell; William Cox, Supernumerary. |
| 62 <i>Cardiff,</i>        | William Woodall, George Sykes, Jun.                    |
| 63 <i>Monmouth,</i>       | William Radford, John Radford.                         |
| 64 <i>Merthyr-Tydvil,</i> | David Deakins.   |
| 65 <i>Brecon,</i>         | William Hicks, Joseph Armstrong.                       |
| 66 <i>Haverford-West,</i> | Richard Treffry, Nicholas Sibley.                      |

N. B. Brother Treffry is continued in Haverford-West a third Year through absolute necessity, as the deep afflictions of his family render it impossible to remove them: but this case of most urgent necessity shall not be considered as breaking the force of our rule concerning the two Years' stations in the least degree.

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|---------------------|------------------------------|
| 67 <i>Pembroke,</i> | John Watson, William Martin. |
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N. B. The single Preachers of the two preceding Circuits are to change Quarterly.

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|------------------------|--|
| 68 <i>Carmarthen,</i>  | Francis Truscott, Thomas Roberts, Sen.         |
| 69 <i>Crickhowell,</i> | William Batten, Griffith Hughes, Evan Edwards. |
| 70 <i>Caerphilly,</i>  | Edward Jones, 4th.                             |

FRANCIS TRUSCOTT, Chairman of the District.

## X. THE NORTH-WALES DISTRICT.

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|------------------------|---|
| 71 <i>Llangollen,</i>  | William Evans, Thomas Roberts, Jun.           |
| 72 <i>Llanidloes,</i>  | Griffith Owen, William Hughes.                |
| 73 <i>Aberystwith,</i> | John Williams, Evan Hughes, Hugh Hughes.      |
| 74 <i>Lampeter,</i>    | William Davies, John Davies, David Jones, 3d. |
| 75 <i>Llandilo,</i>    | Edward Jones, 1st. David Rogers, James James. |
| 76 <i>Machynlleth,</i> | Robert Roberts, Edward Edwards.               |
| 77 <i>Dolgelly,</i>    | John Bryan, Hugh Carter, Robert Jones.        |
| 78 <i>Caernarvon,</i>  | John Jones, Samuel Davies, John Rogers.       |
| 79 <i>Beaumaris,</i>   | John Maurice, Maurice Jones, Edward Anwyl.    |

80 *Denbigh,*

- 80 *Denbigh*, Owen Davies, William Jones, Robert Humphries.  
81 *Ruthin*, John Hughes, Edward Jones, 2d.

N. B. Brother Owen Davies is to have the direction of the Welsh Missions, under the General Superintendent.

OWEN DAVIES, Chairman of the District.

### XI. THE BIRMINGHAM DISTRICT.

- 82 *Birmingham*, James Bogie, William West, James Buckley, Thomas Martin.  
83 *Bromsgrove*, James Heaton: James Odgers, Missionary.  
84 *Wednesbury*, John Simpson, Sen. John Beaumont, William Pearson, Jun.  
85 *Worcester*, George Dermot, William Timperley, William Nother.  
86 *Stourport*, Jacob Stanley, James Hyde.  
*Ludlow Mission*, John Rigg.  
87 *Dudley*, John Riles, George Baldwin.  
88 *Wolverhampton*, Joseph Brookhouse, William Bird.  
89 *Hinckley*, Richard Gower, James Scholefield, John Lancafter.  
*Husbands--Bosworth and its Vicinity*, John Smith, Jun. Missionary.

JAMES BOGIE, Chairman of the District.

### XII. THE SHREWSBURY DISTRICT.

- 90 *Shrewsbury*, Robert Hopkins, Robert James: George Lowe, Supernumerary.  
91 *Hereford*, *Mission*—James Gartrell, John Abbott.  
92 *Kington*, Joseph Robbins, George Warren.  
93 *New-Town*, John Sydsferff, John Kemp.  
94 *Wrexham*, Anthony Seckerfon, John James.

ROBERT HOPKINS, Chairman of the District.

### XIII. THE CHESTER DISTRICT.

- 95 *Chester*, John Ogilvie, Samuel Warren.  
96 *Neston*, Thomas Biggins: James Holroyde, Missionary.  
97 *Macclesfield*, John Braithwaite, Charles Gloyne, William Hill; George Snowden, Supernumerary.  
98 *Congleton*, Thomas Hutton, John Hanwell.  
99 *Nanptwich*, Stephen Wilfon, William Jones.  
100 *Northwich*, Zachariah Yewdall, Thomas Preston, Theophilus Lefsey, Jun.  
101 *Burslem*, Jonathan Edmondson, George Button.  
102 *Newcastle-under-Lyme*, Isaac Turton, Aaron Floyd.  
103 *Stafford*, John Sedgwick: John Rhodehouse, Missionary.  
104 *Leek*, John Furness, Thomas Fearnley.

JONATHAN EDMONDSON, Chairman of the District.

### XIV. THE MANCHESTER DISTRICT.

- 105 *Manchester*, Joseph Entwisle, Miles Martindale, John Stevens, John Brown: Evan Parry, Welsh Missionary: Robert Cofferdine, Supernumerary.

N. B. The Welsh Missionaries in Manchester and Liverpool are to change half-yearly.

- 06 *Stockport*, John Barber, George Morley; John Ashall, Supernumerary.  
07 *New-Mills, Derbyshire*, William M'Kittrick, George Wilfon.  
08 *Oldham*, John Kershaw, John Doncaster, Thomas Fletcher; George Shadford, Supernumerary.

- 109 *Rochdale*, Samuel Taylor, William Edward Miller; John Leech, Supernumerary.  
 110 *Bury*, James Townley, James Denton.  
 111 *Bolton*, George Marsden, George Gibbon.  
 112 *Blackburn*, Jonathan Parkin, William Leach.  
 113 *Liverpool*, William Bramwell, Theophilus Lefsey, Sen. Thomas Wood, Valentine Ward; David Jones, Welsh Missionary; John Allen, Timothy Crowther, Supernumeraries.  
 114 *Lancaster*, William Harrison, Sen. Thomas Skelton.  
 115 *Preston*, Matthew Lumb, James Johnson.  
 116 *Leigh*, John Simpson, Jun. William Brocklehurst.  
 117 *Church-Town, North Meol's Mission*, Benjamin Wood, Joseph Hollinworth.  
 JOSEPH ENTWISLE, Chairman of the District.

### XV. THE HALIFAX DISTRICT.

- 118 *Halifax*, Alexander Suter, Thomas Bartholomew, Henry S. Hopwood.  
 119 *Colne*, John Crosby, Isaac Muff, Abraham Haigh; Charles Tunnycliffe, Supernumerary.  
 120 *Skipton*, Arthur Hutchinson, John Fairbourn; Richard Hardacre, Supernumerary.  
 121 *Long Addingham*, James Ridal, Joshua Fearnside.  
 122 *Todmorden*, Charles Atmore, James M'Donald.  
 123 *Keighley*, John Stamp, Jonathan Brown, Jun.  
 124 *Bingley*, James Needham, William Scholefield.  
 125 *Bradford*, John Gaulter, Joseph Collier, Edward Gibbon.  
 126 *Huddersfield*, Robert Newton, Isaac Clayton, Jacob Newton.  
 JOHN GAULTER, Chairman of the District.

### XVI. THE LEEDS DISTRICT.

- 127 *Leeds*, Joseph Taylor, John Reynolds, Sen. Joseph Sutcliffe, Thomas Stanley, Thomas Jackson: Parson Greenwood, Supernumerary.  
 128 *Wakefield*, Thomas Taylor, James Bridgnell.  
 129 *Birstal*, Thomas Cooper, Zacharias Taft.  
 130 *Dewsbury*, John Nelson, Jonathan Williams.  
 131 *Otley*, John Smith, William Hainsworth: William Saunderson, Supernumerary.  
 132 *Pontefract*, Samuel Bardfley, Thomas Ingham, Joshua Fielden; Isaac Brown, Supernumerary.  
 133 *Wetherby*, John Booth, William Radcliffe.  
 THOMAS TAYLOR, Chairman of the District.

### XVII. THE SHEFFIELD DISTRICT.

- 134 *Sheffield*, William Myles, Edward Hare, Jabez Bunting, James D. Barton, E. Grindrod.  
 135 *Chesterfield*, Hugh Ransom, Thomas Edwards.  
 136 *Bakewell*, William Midgley, John Wright, Joseph Robinson.  
 137 *Rotherham*, William Henshaw, Francis Derry; Thomas Warwick, Supernumerary.  
 138 *Doncaster*, Thomas Laycock, John Walton.  
 139 *Barnsley*, Philip Garrett, Philip Jameison, Samuel Hope.  
 140 *Derby*, Robert Smith, George Ruffell.  
 141 *Belper*, Richard Wintle, John Hudson, John Bustard; James Everett, Missionary.

N. B. Brother Everett and Brother Bustard are to change Quarterly.  
 WILLIAM MYLES, Chairman of the District.

## XVIII. THE NOTTINGHAM DISTRICT.

- 142 Nottingham, Robert Miller, George Smith, William Moulton, Lewis Andrews.  
 143 Mansfield, Philip Hardcastle, John A. Lomas.  
 144 Newark, Thomas Yates, Barnard Slater.  
 145 Grantham, Simon Day, Thomas Pollard.  
 146 Leicester, John Burdfall, Henry Anderson.  
     Melton Mowbray, Samuel Thornley, Missionary.  
 147 Ashby-de-la-Zouch, William Palmer, John Denton, Thomas Longley, Supernumerary.  
 148 Burton, John Chettel, Josiah Walker, William Dalby.  
 149 Loughborough, Marshall Claxton, John Wilshaw; William Saunders, Supernumerary.  
 150 Stamford, Thomas Wilton, William Salt, Samuel Webb.  
     Whittlesea Mission, Joshua Bryant.

ROBERT MILLER, Chairman of the District.

## XIX. THE LINCOLNSHIRE DISTRICT.

- 151 Grimsby, Thomas Simmonite, John Allin, Joseph Mann.  
 152 Lowth, Thomas Gee, Joseph Worrell, Humphrey Stevenfon; George Mowatt, Supernumerary.  
 153 Horncastle, Caleb Simmons, John Bedford.  
 154 Spilsby, James Waller, Robert Watkins, J. Clegg; Robert Carr Brackenbury, Supernumerary.  
 155 Epworth, Martin Vaughan, John Lee, Thomas Simpson.  
 156 Retford, Francis Wrigley, Thomas Edman, Joseph Pretty.  
 157 Winterton, John Barrett, John Gill, William Carlton.  
 158 Lincoln, George Deverell, Stephen Butler, James Hopewell.  
 159 Gainsborough, Lawrence Kane, Robert Martin.

FRANCIS WRIGLEY, Chairman of the District.

## XX. THE YORK DISTRICT.

- 160 York, Jonathan Crowther, John Pipe, Abraham E. Farrar.  
 161 Hull, George Highfield, George Sargeant, John Slack; Matthew Mallison, Missionary.  
 162 Howden, Samuel Gates, John Fisher.  
 163 Pocklington, Thomas Harrison, Anthony Triffet.  
 164 Bridlington, Thomas Rogerson, Thomas Vasey, Sen. John Harrison, Thomas Newton, Sen.  
 165 Scarborough, John Farrar, Daniel Jackson, Josiah Goodwin; Joseph Kyte, Supernumerary.

N. B. Brother Jackson, although the senior Preacher, resigns the Superintendance to Brother Farrar, because Brother Farrar was in that office last Year.

- 166 Malton, Joseph Drake, Lawrence Kershaw.  
 167 Easingwold, William Warrener, John Wheelhouse.

JONATHAN CROWTHER, Chairman of the District.

## XXI. THE WHITBY DISTRICT.

- 168 Whitby, George Sykes, John Leppinton; Booth Newton, Supernumerary.  
 169 Rippon, Robert Harrison, Joseph Meek, Joseph Hewgill.  
 170 Darlington, Thomas Rought, John Foster, Jun.; Thomas Dixon, Supernumerary.  
 171 Barnard Castle and Weardale, Cuthbert Whitefide, Benjamin Gregory, Joseph Franks; Joseph Thompson, John Foster, Supernumeraries.

172 Middleham,

- 172 *Middleham*, John Poole, John Wittam.  
 173 *Richmond*, Isaac Lilly, Luke Barlow.  
 GEORGE SYKES, Chairman of the District.

## XXII. THE NEWCASTLE DISTRICT.

- 174 *Newcastle*, Cleland Kirkpatrick, Daniel Isaac, James Parkinson.  
 175 *Shields*, Duncan M<sup>r</sup> Allum, John Phillips.  
 176 *Sunderland*, John Hickling, Thomas Vasey, Jun. Henry Taft, Thomas Garbutt; Duncan Kay, Supernumerary.  
 177 *Alstone*, Thomas Gill, John Brown, Jun.  
 178 *Alnwick & Berwick*, William Welbourne, William Todd, James Wilde, Robert Swan, Supernumerary.

CLELAND KIRKPATRICK, Chairman of the District.

## XXIII. THE CARLISLE DISTRICT.

- 179 *Carlisle*, Michael Emmett, George Douglas: George Willoughby, Missionary.  
 180 *Whitehaven*, William Bewick, William Hunter.  
 181 *Brough*, John Mercer, Thomas Livingston.  
 182 *Penrith*, John Draper, Benjamin Barrett.

N. B. Brother Willoughby and Brother Barrett are to change Quarterly.

- 183 *Kendal*, William Howarth, Edward Batty.  
*Ulverston Mission*, John Rawson.  
 184 *Dumfries*, Robert Dall.

ROBERT DALL, Chairman of the District.

## XXIV. THE ISLE OF MAN DISTRICT.

- 185 *Douglas*, George Holder, John Squarebridge.  
 186 *Ramfay*, George Thompson, Michael Coufin.

N. B. Brother Holder has the general Superintendance of the two preceding Circuits.

GEORGE HOLDER, Chairman of the District.

## XXV. THE EDINBURGH DISTRICT.

- 187 *Edinburgh*, William Atherton, Edward Green, William Harrison, Jun.  
 188 *Glasgow & Ayr*, Jonathan Brown, Sen. William Naylor, Joseph Britain.  
 JONATHAN BROWN, Sen. Chairman of the District.

## XXVI. THE ABERDEEN DISTRICT.

- 189 *Aberdeen*, Joseph Kitchen, William Tranter.  
 190 *Dundee*, Samuel Kittle, James Sykes.  
 191 *Brechin*, James Lowry, and one to be sent.  
 192 *Inverness*, Robert Melfon, Samuel Ward; Hugh M<sup>r</sup> Kay, Erse Missionary.

SAMUEL KITTLE, Chairman of the District.

- 193 *Gibraltar*, William Griffith.  
 194 *Sierra Leone*, A Preacher to be sent as soon as a suitable person can be found.

THE business of stationing the Preachers to be employed in Great Britain being finished, and the Irish Brethren having been appointed to their different Circuits in that Kingdom, in the Dublin Conference held in the beginning of July last, the state of the Missions in the West India Islands, in Nova-Scotia, New-Brunswick, Newfoundland, Gibraltar and Sierra-Leone, were taken into consideration, and such changes were made in the stations of the Missionaries, already employed in those parts, as seemed requisite, and other Missionaries were appointed for those places which appeared to have need of further help. The stations of the Missionaries in these Colonies are fixed thus for the ensuing Year.

## THE BRITISH DOMINIONS IN AMERICA.

### THE WEST-INDIES.

#### ANTIGUA DISTRICT.

- |                         |   |
|-------------------------|---|
| 1 <i>Antigua,</i>       | Thomas Isham, Francis Hallett.                        |
| 2 <i>Dominica,</i>      | Thomas Pattison.                                      |
| 3 <i>St. Vincent's.</i> | Edward Thompson, Thomas Talboys.                      |
| 4 <i>Grenada,</i>       | John Willis.  |
| 5 <i>Barbados,</i>      | A Missionary is to be sent there as soon as possible. |
- Thomas Isham, Chairman of the District.*

#### ST. CHRISTOPHER'S DISTRICT.

- |  |  |
|--|--|
| 6 <i>St. Christopher's,</i>                    | Edward Turner, William Gilgrafs, Charles Hodgson.    |
| 7 <i>Nevis,</i>                                | Samuel Woolley.                                      |
| 8 <i>St. Bartholomew's,</i>                    | A Missionary to be sent there as soon as convenient. |
| 9 <i>Tortola and the other Virgin Islands,</i> | Joseph Taylor, jun, John Dace, John Toland.          |

*Edward Turner, Chairman of the District.*

#### JAMAICA DISTRICT.

- |                    |                              |
|--------------------|------------------------------|
| 10 <i>Jamaica,</i> | John Johnston, John Wiggins. |
|--------------------|------------------------------|
- John Johnson, Chairman of the District.*

#### BAHAMA DISTRICT.

- |  |                                |
|--|--------------------------------|
| 11 <i>Providence and the other Bahama Islands,</i> | William Turton, John Rutledge. |
| 12 <i>Bermuda,</i>                                 | Joshua Marsden.                |

*William Turton, Chairman of the District.*

#### NOVA-SCOTIA AND NEW-BRUNSWICK:

- |                         |   |
|-------------------------|---|
| 13 <i>Liverpool,</i>    | William Black, General Assitant: James Mann, Duncan M'Coll, William Bennett, James Bulpitt, William Sutcliffe, James Knowlan. |
| 14 <i>Newfoundland,</i> | John Remmington, William Ellis, Samuel M'Dowell.  |
- William Black, Chairman of the District.*

The spiritual state of the Connexion was also taken into serious consideration, when the Conference had the happiness of finding that upwards of 8000 had been added to the Societies in Great Britain, and that most of them were in a flourishing state, and the congregations in general, much increased. But the admission of so many fresh Preachers, the increase of the Preachers' families, and the necessity which the Conference has hereby been under of renting and furnishing houses or rooms



rooms for these families, has greatly embarrassed their Contingent Fund, a difficulty out of which, however, they hope, through the liberality of their friends, and the revenue arising from the sale of their books, they shall be able, by degrees, to extricate themselves.

Several new Rules or Regulations, for the Government of the Societies, and the Preservation of Order in the Body, have been agreed on. These are published in the Minutes, to which we refer our Readers for fuller information concerning them, as also concerning the Chapels now building, or to be built, the ensuing Year. We select the following Rules as most important and interesting to our Readers.

Q. What directions are necessary respecting Public Worship?

A. 1. We request that all our Chapels may be furnished with Hassocks, or Kneeling-Boards; so that every excuse may be taken away from those who persist in the irreverent and unscriptural custom of sitting while at prayer.

2. We desire that all our Preachers will strongly urge on their congregations the propriety and importance of standing while they sing the praises of God.

3. The Conference judge it expedient to refuse, after the present year, their sanction or consent to the erection of any Organ in our Chapels.

4. Where Organs have been already introduced, the Conference requires that they shall be so used as not to overpower or supersede, but only to assist our congregational singing: and that they shall be considered as under the controul of the Superintendent, or of the officiating Preacher for the time being, whose right and duty it is to conduct or direct every part of the public worship of God.—Let no voluntaries be played during the time of divine service; and let all the Rules respecting Singing and Instrumental Music, which were made at the Sheffield Conference in 1805, and published in the Minutes of that Year, be uniformly enforced.

Q. What can we do for the spiritual benefit of the children of our people?

A. Let the good old custom of holding a Children's Meeting once a Week be revived in every Town, and wherever else it shall be found practicable; and let all the Preachers turn their serious attention to this important subject. We also recommend that the "Instructions for Children" should be used in every Methodist family.

Q. Can any further measure be adopted by us for the spread of Religion?

A. We think much good might be done, under the blessing of God, by the formation among us of a Religious Tract Society, to be as extensive as our Connexion; and we desire that the Book-Committee in London, will draw up a Plan of such a Society, and submit it to the consideration of their Brethren.

Q. Are any Regulations necessary respecting Sunday-Schools?

A. 1. Let all the Travelling Preachers, where Sunday Schools are established, be Members of the Committees of those Schools which belong to us; and let the Superintendent preside in their Meetings.

2. As many of the Children as can possibly be accommodated with room, should invariably attend our Public Worship at least once on every Lord's-Day.

We have only to add, that the Congregations were never known to be so large at Bristol at any preceding Conference held there. Every evening, for upwards of a fortnight, the principal Chapel was crowded with hearers, and on the Lord's-Days, both morning and evening, many hundreds that assembled could not gain admittance for want of room, and therefore were addressed in the open air, as were many other congregations in various parts of the city and its suburbs at different hours of the day. The other Chapels, also, were well attended on the Lord's-Days, and at five o'clock every morning several hundreds regularly assembled to hear the Word of God, and unite with the Preachers present in prayer and praise.





*R. M. Meadows sculp.*

MR. EDW. MILLWARD.

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THE

**METHODIST MAGAZINE,**

FOR OCTOBER, 1808.

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*BIOGRAPHY.*

MEMOIR of Mr. THOMAS RUTHERFORD.

*(Continued from page 394.)*

**N**OW my soul prospered more than ever it had done. The Lord sweetly and powerfully drew me, and I ran after him, and was brought into his secret chambers. From day to day, and week to week, I enjoyed such life, and love, and power, as till now I had but little conception of. I dwelt in God, and walked with him. The world was under my feet, while Jesus was all in all to me.

My state, though a state of glorious life and liberty, did, notwithstanding, include a great variety of inward experience. Sometimes I enjoyed an unutterable serenity, quietness, and sweetness—the peace of God which passeth all understanding, filled and kept my heart. Sometimes I had such a sense of the love of God, as melted, filled, and almost overwhelmed my soul. Then I knew what it was to be sick of love. I went out and came in, lay down and rose up, under a pressure of divine love and mercy. Sometimes my soul was carried on the wings of strong consolation and triumphant joy; and, on some particular occasions, especially when hearing the word preached, and at secret prayer, my joy was rapturous and exquisite. At other times, the Lord seemed to withdraw his joyous presence. The state and exercise of my soul, in those seasons, is not easily expressed. I had a deep and piercing sense of my total depravity. The evils and impurity of my heart were so laid open before me, that I was led to cry mightily to God, day and night, for a more powerful application of the atoning and all-cleansing blood of the Lamb. But in this

state, I felt no condemnation, no slavish fear, no spiritual death, or carelessness. Hence, though these were painful, they were not losing times. On the contrary, I always found in the end, that I had gained thereby. When deliverance came, I was *not only* restored to all that I enjoyed before, but *had*, (if I may so express it,) a fresh opening into God, and felt my soul prepared and capacitated for a larger enjoyment of his presence and love.

While my soul thus prospered, and I went from strength to strength in the inward and spiritual life, it was my meat and drink to do the will of God, and have respect unto all his commandments. His yoke was easy, his burden light, and every part of his service perfect freedom. The abundant life and power which I felt in my soul, seemed to influence and animate my body, so that nothing to which I was called was hard, nothing unpleasant, or difficult. He made my feet like hind's feet. I reprov'd sin wherever I saw or heard it. Indeed, I could not, with a clear conscience, suffer any to sin where I was, without reprov'ing and warning them of their danger. To reprove sin, was at that time, the practice of all the Methodists with whom I was acquainted, and, on that account, they were every where spoken against. The ordinances of the gospel were to me like green pastures, where I fed by the great Shepherd's tent, sat down under his shadow with great delight, and drank of the rivers of his pleasure. Our preachers, that year, were Mr. Lowes, Mr. Harrison, and Mr. Wittam, and their word was, to me, spirit and life.

But my communion with God, and enjoyment of his presence, were not confined to ordinances, nor to any particular time or place; but what, through infinite mercy, I enjoyed at all times, and in all places.

All this time I had no thought of preaching. It never once came into my mind that I should ever be called to that work. However, one of our little society, one day, said something about preaching. I immediately thought within myself, "Could I preach?" and dwelt for a moment on the thought, but all was thick darkness, and it seem'd an absolute impossibility. I had no idea, no manner of conception how to preach. And I do verily believe, that I had no more gift or talent for preaching than I had for flying, till I received it from God as his free and special gift. One evening in February, 1770, being alone, exceedingly happy in God, and meditating on these words, "Woe be to them that are at ease in Zion:" in a moment, in the twinkling of an eye, many passages of Scripture were brought to my mind with peculiar light and power. The whole Bible seem'd to be laid open before me; and, in that instant, the Lord opened my understanding to know and consider his holy word, in a manner I never

did before. Thus it was that God gave me a portion of the gift of preaching; that is, he then gave me a measure of light and understanding in the Holy Scriptures, a power to consider, arrange, and divide passages thereof, and some ability to declare to others what I understood, and had considered; of which gift, in all these respects, till that time, I was entirely destitute.

From that memorable, and, by me, never-to-be-forgotten evening, I thought it was probable that God designed me for some public work in his church. Yet I did not mention it to any one, but pondered all these things in my heart, and made it matter of earnest prayer to God both day and night, that he would clearly shew me his will, and not suffer me to attempt to put my hand to such an awful and important work without being sent of him.

When the preachers came round, I was very desirous to learn from them, by private conversation, all I could; especially how I might improve in inward experience and holy living, and be more useful to those under my care. Mr. Lowes was a venerable, and also a most affectionate and fatherly man: he, from time to time, greatly encouraged me, and strengthened my hands in the Lord. I was informed (though he never hinted any thing of the kind to me) that he told some of the people, he believed God had something for me to do in public. It is probable that he had said so to Mr. Harrison, for, one evening, when I went to hear him, in the latter end of April, at the place where I first heard Mr. Rowel; before preaching, he called me out, and begged I would supply his place in the circuit for a few days. I was astonished! and told him I never had attempted to preach, and that I positively could not comply with his request. He said a good deal to me on the subject, and asked me, if I was not convinced in my own mind that God called me to preach; I acknowledged that I had had some thoughts, but had never mentioned them to any person, and that I was not satisfied with regard to my call, and was determined not to attempt it till I was fully assured that God called me to the work. From that night, the conviction that I ought to preach, and my fear of running before I was sent, were like a fire within me, on account of which I had no rest day or night. I endeavoured, sometimes, to banish the thoughts of preaching, and go on my way quietly and happy as I used to do, but, alas! I could not. Like a mighty torrent they rushed upon me, and filled, and drank up my spirit. I seemed brought to a point where I could not stand still, and yet durst not proceed.

I perfectly recollect the light in which this matter then appeared to me, and my reasoning on the subject. I thought, "Suppose this or that preacher say he believes I ought to preach;

and suppose my friends and Christian brethren unitedly say, they believe I ought to preach; all this is very well, and matter of great encouragement; but, yet, unless God say, I ought to preach, I shall be a thief and a robber, if I put my hand to the work. Now, either he does, or he does not, call me to this sacred work. If he call me to it, then I ought to engage in it; if not, whoever else may call, I must have nothing to do with it. Hence, I dare not proceed till assured I am called of him." The distress and perplexity of my mind, for some time, was inexpressible. I wept, and fasted, and cried to the Lord to shew me his will; and, if he called me to such an important work, to fit me for it. After enduring, for about the space of a fortnight, the most deep and painful exercise I ever passed through, he was pleased fully to satisfy me respecting my call. I was as clearly and fully assured in my heart before him, that he called me to preach the gospel, as I was that he had adopted me into his family, and that I was born of his Spirit. And I believe I can, with truth, affirm, that in the same way and manner, in which he gave me to know the one, he assured me of the other. Why should it be thought a thing incredible for God, who is the Father of the spirit in man, *directly* and clearly to testify his will and approbation to that spirit, by the immediate agency of the Holy Ghost? There is nothing in this contrary to Scripture or reason, though it is (from its nature) a matter difficult to explain to others, especially those who never experienced it. It also may be abused, but if we reject every part of divine truth, which is liable to abuse, and which has been abused by hundreds and thousands, we shall retain very little.

My soul now enjoyed a great calm, and my heart was enlarged with love to all mankind. But though now satisfied what was the will of God concerning me in this important affair, which was the main point gained, yet with regard to preaching, I had much to encounter, and much to overcome. I was very young, not quite eighteen. Being so early deprived of my parents, and the care of the family, in a great measure, devolving upon me, I had been but a very short time at school, and, therefore, was deficient in necessary and useful knowledge. I was also naturally extremely diffident and bashful, few ever suffered more than I have often done from that quarter. Added to all this, it was a new thing in the country where I lived: Nothing of the kind had taken place there before; hence, as soon as it was generally known that I had attempted to preach, I became the talk of the country for many miles round—a gazing stock, and a proverb of reproach. Therefore, unless the Lord had, in a peculiar manner, stood by and strengthened me, I should have sunk and been utterly confounded, even after I was satisfied that he called me to the work. But, glory to his holy name, he did not send me a warfare at my  
own

own charges, nor leave me to my own strength, which was perfect weakness: No, he put strength into me, made rough places smooth, and the mountain a plain before me.

One sabbath, the 13th of May, 1770, after much prayer, and many inward struggles, I exhorted from a passage of Scripture in the class, instead of meeting them in the usual way; and though I was very painfully exercised concerning what I said, yet, contrary to my expectation, those who heard me, encouraged and urged me to proceed, as did also the preachers when they were informed of what I had done. Hence, some weeks after, I exhorted again in the society, one evening, from Heb. iv. 9, "There remaineth, therefore, a rest to the people of God." And about a month after that, from Isaiah ii. 5, "O house of Jacob, come ye, and let us walk in the light of the Lord." Both these times I found more liberty than in my first attempt. My friends not only continued to approve, but some of them professed that the word, particularly in the last discourse, was made profitable to them.

In the month of May, that year, I, for the first time, saw and heard that extraordinary man, the Rev. Mr. John Wesley, at *Morpeth*. He was in the pulpit when I went into the chapel. His apostolic and angelic appearance struck me exceedingly. He appeared like one come down from heaven to teach men the way thither. His text was, Heb. viii. 10—12. "This is the covenant that I will make with the house of Israel, after those days, saith the Lord, I will put my laws into their minds, and write them in their hearts: And I will be unto them a God, and they shall be unto me a people. And they shall no more teach every man his neighbour, and every man his brother, saying, Know the Lord; for all shall know me from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities I will remember no more." He opened the words in a concise and easy manner, and spoke from them with such perspicuity and simplicity, and, at the same time, with such wisdom and authority, as I never heard before. To me he seemed like one of the apostles going about, confirming the churches. From that part of the text, "For all shall know me from the least to the greatest," he said, "We are ready to suppose, that it should have been from the greatest to the least;" but, after assigning several reasons why it ought not to be so, he shewed, in particular, that that was not God's way; that religion had always begun at the least; that it began there in the days of our Lord, and of his apostles, and spread and ascended with such rapidity, that St. Paul tells us, that in his day, there were *saints in Caesar's household*. The same, he observed, was the case in the present great revival of religion in our own land. It began among the least, but

God



God hath so mightily prospered his work, that now, said he, "We can say, there are saints in Cæsar's household!" I, and the friends who accompanied me, returned highly satisfied, and thankful to the Lord, who had given us to see and hear such a venerable and eminent minister of Christ.

Mr. Harrison, the last time he was with us before the Conference, called on me, and pressed me exceedingly to let him publish preaching for me, adding "If you continue thus to delay and withstand the dictates of your conscience, I should not wonder if you provoke God to forsake you, and give you up to the hardness of your own heart." His words made a deep impression on my mind, and I determined from that day to try. Accordingly, soon after, I permitted preaching to be published for me, on the sabbath morning, at eight o'clock, at a place about twelve miles from where I lived; for I would not consent to preach nearer home, nor later in the day. My dear friend, John Cook, engaged to accompany me. I rose early. The morning was lowering, and had the appearance of much rain. As we had to cross the North Tyne, a very rapid river, it was immediately suggested, "Now, do not you see that God is displeased with your proceeding?" I immediately went to prayer, and intreated the Lord to hedge up my way, or make it plain as he saw best. When I came out from prayer, the clouds were partly dispersed, and the morning wore a more favourable aspect. My friend soon came, and we set off. The river, when we came to it, was so shallow that the water little more than covered our horses hoofs. Near the place appointed for preaching, we overtook several who were going thither, one of them asked my friend, who was to preach? I felt ashamed, and said within myself, "God help you! you have a poor preacher this morning!" We got to the place before eight. When the clock struck, my heart beat, but I mustered up all my courage, lifted my heart to the Lord for strength, and took my place, for the first time, in the preacher's desk. I gave out the hymn, and prayed with comfort, and some enlargement. Then read these words, John x. 14, "I am the good shepherd, and know my sheep, and are known of mine." My mind was calm and recollected, and I was enabled with a considerable degree of ease and freedom to deliver and enforce the particulars which I had considered and arranged. When the service was concluded, I felt humbled before the Lord, and thankful to him, who had condescended to help me beyond my expectation. A dear, and pious friend, Mr. George Humble, from *Bellingham*, was there. After preaching he called me aside, and said, with great affection, "Now, you have publicly put your hand to the Gospel-plough, see that you never look back. Be humble and earnest, and God will be with you, and make your way plain." Soon after I consented,

sented, though with fear and trembling, to preach at the *Saugh-house*, on the sabbath afternoon, where I was sure to have my neighbours and acquaintance for many miles round, many of whom, I had reason to believe, would come purely to hear what the babbler had to say. There all my courage and resolution were put to the test. The day was remarkably fine. When the hour drew near, I saw them, from the window where I was, coming from every quarter. It was intended that we should be in a large barn which was empty, but it could not, by far, contain the people. I was obliged, therefore, to stand without the door. I could not, on that occasion, rise above my fears. My hand trembled while I gave out the hymn. I spoke from Eph. ii. 13, "Ye who sometimes were afar off, are made nigh by the blood of Christ." I had not much liberty in the discourse, but, notwithstanding the timidity and perturbation I felt, was mercifully preserved from confusion, and enabled, with a degree of clearness, to deliver my thoughts on the subject. Contrary to my expectation, none mocked; they all gave me a patient hearing, and quietly retired.

The wife of one of the members of our society, who was a great enemy to religion, had violently opposed her husband, and often made his life very uncomfortable, came to hear me, and it pleased the Lord to awaken her. From that time she brought forth fruits meet for repentance, was afterwards made happy in God, and, I believe, lived and died in him. She was the first seal of my poor weak ministry that I knew of. When I heard that she was awakened under that sermon, it laid me in the dust, and filled me with wonder and gratitude. I saw and felt it was entirely the Lord's doing.

From that time I went gradually on. During the summer, autumn, and the following winter, I preached in various places round the neighbourhood. The Lord was with me, and gave me favour in the sight of the people. One of my most regular and stated places was *Great Bavington*, the village in which the Dissenting minister lived. As I have already said, he was greatly displeased with me for joining the Methodists, but my attempting to preach was an unpardonable crime. He scolded me wherever he met me;—told me that I was a poor deluded young man, and was deluding others; therefore he would no longer admit me to the sacrament. I always preached in that village on the sabbath morning, before service began in his Meeting-house, and, notwithstanding all he said against my preaching, many of his congregation came to hear, and, I believe, were convinced that God was with me. When he cast me out, I went to the church, and though I had never attended divine service there before, I was enabled to wait on the Lord in the spirit of devotion, and had a  
solemn

solemn and comfortable time at the sacrament. From that time, as I had opportunity, I received it in the church with freedom and satisfaction.

Towards the latter end of the summer, 1770, I had a remarkable manifestation of the Majesty and Power of God. For several days my mind had been more than usually solemn and happy. The sabbath following I preached at the place where I preached my first sermon. Returning home in the evening, I crossed the Tyne at the same place we did that morning, and though there had been very heavy rain both that and the preceding day, it was remarkably shallow. The road turned short round some trees, and lay along the bank of the river. To my astonishment, when I got round the trees, and came in sight of the river, it was full from bank to bank. Had I been two or three minutes longer in the water, I must have been swept away by the flood. This increased the solemnity of my mind, and filled me with thankfulness to my gracious preserver.

On the Monday evening, about sun-set, I went out to the fields to meditate and pray. The evening was pleasant and serene; scarce a leaf moved—the face of the sky was without a cloud—night imperceptibly drew her sable curtains around me—the stars twinkled in the heavens—and solemn silence reigned throughout the whole. While I walked to and fro, in a retired corner of a field, secluded from every human eye, surveying the beauty and grandeur of the scene, and contemplating Him, “who meteth out the heavens with a span, measureth the waters in the hollow of his hand, weigheth the mountains in scales, and the hills in a balance, and taketh up the isles as a very little thing;” he condescended to give me such a sense of his holiness, his power, his greatness, and infinite Majesty, as did indeed fill me with “that sacred awe which dares not move.” I trembled before him, and was afraid to move in his presence. The heavens, the earth, the fields, the trees,—every spire of grass, and every drop of dew, seemed full of God. He was all in all. I felt surrounded with, and lost in his immensity. A little more would have overwhelmed me, and dissolved nature. After some time, the deep sense of his presence and Majesty was withdrawn, and I returned home, calm, recollected, thankful, and happy, that this glorious God was my God and Father in Christ.

We had hitherto been supplied with preachers from *Barnard-castle*, but at the Conference, 1771, we were taken into the Newcastle circuit. Mr. Jaco, Mr. William Thompson, Mr. Thomas Simpson, and another preacher were appointed for it that year. The last never came, hence they were in want of one to supply his place. A little before Christmas, Mr. Jaco desired that I should take his place, and, for that end, requested me to attend  
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the quarterly meeting, at Newcastle, on New-Year's-day. Accordingly I did attend, accompanied by my kind and faithful friend, Mr. William Robson, of Newham. When we got to the Orphan-house, Mr. Cownley was preaching from Heb. iv. 7; "To-day, if ye will hear his voice, harden not your hearts." After they had finished the temporal business of the meeting, the preachers desired to speak with me. There were present, Mr. Jacob, Mr. Thompson, Mr. Cownly, Mr. Smith, and some others. They told me, that there seemed a providential call for my engaging in the work of a travelling preacher; at least, for my making a trial whether I was called to the work, in that respect, or not. I mentioned some of my fears and objections, which they soon answered. I remember Mr. Cownly, looking seriously at me, repeated these words, "Let the dead bury their dead, follow thou me." It was agreed that I should make a trial. Thus, on the first of January, 1772, I engaged to become an itinerant preacher, and entered on the important work ten days after.

Before I finish this section, I shall notice two things, which are of importance, and do probably fall in here.

1. What I have said of the clear and satisfactory conviction, or evidence, which God gave me in my own mind, that he called me to preach, before I ever attempted to exhort, may, to some, appear inconsistent with the many doubts and fears, the painful exercise, and deep distress of soul which I passed through for some months after, respecting my call, particularly from the time I first exhorted till I preached in public. However inconsistent with each other those particulars may appear, they were certainly both true. But, I confess, I see no inconsistency here at all. We have many examples in Scripture, where the Lord, after declaring his will unto his servants, and promising them certain blessings, has suffered them to be severely tried, and brought into great straits and difficulties, respecting those very things which He had assured them were his will, and had promised to them. It would be easy to multiply examples from the word of God to this purpose. It is sufficient to say, that if this matter be duly considered, it will be found so far from having any thing strange and singular in it, that, on the contrary, it has been the path in which, in all ages, he has led his servants.

Should any ask, what advantage I derived from the conviction and evidence I had received, that a dispensation of the Gospel was committed unto me, seeing that afterwards I was brought into such darkness and distress concerning it? I answer, great advantage in many respects. Though it was obscured, it was never entirely obliterated; not only the remembrance of it, but

something of its divine favour and sustaining influence abode with me through all I passed. It was a sacred staff put into my hand, from which I derived support in my greatest distress; a divine chain let down to me, which I grasped when the billows went over my head, and I was ready to sink into the deep waters; a lamp which afforded me some gleams of light in my darkest moments; and a cordial which revived and cheered me in the days of my deepest sorrow, and greatest perplexity. When those cloudy and dark days were over, it again beamed forth in my soul, with all its original brightness, and stimulated me in my work. God soon fully confirmed it to me in the order of his Providence, and it has, through his blessing, proved a great and divine mean of support and encouragement to me through the whole course of my ministry. I have, a thousand times, had abundant cause to bless and praise him for it in many respects, and on many occasions. At the same time, I am deeply conscious before him, that I have the greatest cause to be ashamed, and, if it were possible, to weep tears of blood, because I have been so unfaithful in the blessed work to which he so clearly called me, and have done so little for him in his church and in the world. To him belongeth praise, and honour, and glory. He hath done all things well. If I had ten thousand tongues, I could not praise him as I would: but unto me belongeth shame and confusion of face.

The manner in which the Lord called me to the ministry, so deeply impressed my mind with the infinite importance of the work, that I have always been cautious in urging any to engage in it, unless they were thoroughly persuaded in their own minds, that they were called to it of him. And I have often been afraid, that, among us, sufficient attention has not been paid to this, which, however, certainly is of the greatest importance, both to preachers and people. For, alas! who is sufficient for these things? No man, whatever his abilities may be, natural or acquired, unless God be with him.

*(To be continued.)*

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## DIVINITY.

To the EDITOR.

**I** HAVE had the manuscript of the following excellent Charge in my possession, more than thirty years; during which time, I have read it to many, who expressed that they received much profit from hearing it. I hope that, on perusal, you will esteem it worthy a place in your useful Miscellany. I think it a pity that a piece so well calculated to recommend the truly christian temper to christians in general and preachers of the gospel in particular, should be hid from the world. I am, your constant reader,

W. M. BUCKFORD.

The Rev. Mr. SAMUEL LAVINGTON'S Charge, to the Rev. Mr. SAMPSON,\* delivered at his Ordination, April 19, 1770.

O THOU that hast the seven Spirits of GOD, and holdest the seven stars in thy right hand, from whom every church receives its minister, and every minister receives his commission, if thou hast a charge to deliver to this servant of thine, who hath now solemnly consecrated his life and labours to the service of thy sanctuary, and if I must be thy mouth, oh! let not the unworthiness and imperfections of the speaker, be any hindrance to the acceptance and success of thy message!

Will my dear brother now suffer a word of exhortation from a fellow servant; employed in the same work, exposed to the same difficulties, labouring under the same infirmities, and will he receive what follows, not so much as my charge to him, as the charge of our common Master to us both? I know not how to introduce it more properly than with those words of the Apostle, 1 Tim. iv. 16, "Take heed to thyself and to thy doctrine, for in doing this thou shalt save thyself and those that hear thee."

It is an honourable and important office to be made keepers of other men's vineyards, but we must remember we have a vineyard of our own to look after, and it would be doubly aggravating, after having preached the Gospel to others with acceptance and success, to be ourselves cast away. Therefore, *Take heed to yourself*, and that as to *your inward state and outward deportment*. 1. As to *your inward state*. We often press upon our hearers, the necessity of being *born again*, and being *renewed in the spirit of their minds*, of being *united to Christ*. Surely all this is as necessary for us as for any of them: I may say, in some respects, more so, as much more depends on the reality and vigour of the divine life in our souls than in theirs. Let this be our first care, to make our own *calling and election sure*; to look to it, that we are *members*, as well as *ministers* of Christ, and that we increase in christian graces as well as ministerial gifts. If we had no respect to the recompence of reward, a regard to our present comfort demands this of us. For can there be a greater drudgery upon earth, than ministerial work to an unconverted minister? To be perpetually speaking or thinking about that for which he hath no relish? He must either handle the word of God deceitfully, or be continually proclaiming

\* The Rev. Mr. Lavington is still living at Biddiford, Devon. This charge was desired, by many, to be printed, after it had been delivered; but the modesty of the author prevented his consenting thereto. The Rev. Mr. Sampson is dead, and, no doubt, gone to receive the reward of his labours. For, according to report, he was an excellent man, and preached to a Dissenting congregation at Truro, in Cornwall.

his own deficiency, and passing sentence against himself. Can he ever open such a text as, "Except a man be born again he cannot enter the kingdom of God?" or, "If any man be in Christ, he is a new creature?" Can he ever preach on such subjects, without a blush on his countenance, and a pang in his heart? To think that he himself never experienced that saving change, and that he is, therefore, exposed to all that temporal and eternal misery, which he hath been denouncing against the *carnal, ungodly, and unregenerate*? Can he ever bind up the broken-hearted, and comfort them that mourn in Zion, and bring forth the precious cordials that are locked up in the perfections and promises of God? or, if he do, must it not be exquisitely mortifying to administer that consolation to others, which he cannot taste himself? In short, let his subject be what it may, unless he treat it (as most of this sort do) in a dry and superficial way, so that the heart either of the speaker or hearer hath nothing to do with it: I say, if he do justice to his subject, he must be miserable in studying and in preaching. Even the success of his ministry, should he have any success, must make him miserable. For he must consider himself but as a mere pipe, thro' which God Almighty chooses to communicate grace to thirsty souls, and that though he may convey much, he retains nothing: and that he is no better than a mercury, set up to direct travellers in the way, highly useful to others, but which itself rots in the ground where it was first fixed! What a pitiable case is this? and yet this case is, I believe, more common than is commonly imagined. Wonder not then, my brother, that I have been so particular on this first part of the Apostle's charge, "Take heed to thyself," *as principally respecting our inward state.*

Let us next consider it as it respects our *outward deportment.* And here also there is abundant reason to *take heed.* For we are lights set upon a hill, and if ever we should so far forget ourselves, as to let our lamps go out, or to cease burning, with usual lustre, the world quickly takes notice of it, and proclaims our folly, and *magnifies our faults.* We are to be examples to the flock, to be patterns of good works, and should behave ourselves, so as to be able to say to our people at parting, "The things which you have seen in us do, and the God of peace shall be with you." People are forward to excuse themselves by pleading the example of their ministers; and, therefore, it behoves us to *take heed* to our conduct, that it be not barely *innocent,* but *exemplary.* The very appearance of evil must be avoided. I say the very *appearance* of evil. All things which are lawful for the people, may not be expedient for us.

But that we may not lose ourselves in generals, let us look back to the 12th verse of this chapter, where the Apostle exhorts Timothy to be an example to the believers, in *words, in conversation,*

tion, in charity, in spirit, in faith, in purity: 1. In word, not the preaching of the word is here meant: in this ministers are *instructors*, rather than *examples*,—but in our common converse, or private discourse. Our speech should be always with *grace, seasoned with salt*. There is a sprightliness in the temper of some, which, under proper regulations, is engaging and useful; but the unhappiness is, that such persons do not always know, or at least do not always preserve the distinction between cheerfulness and levity. They are ready sometimes to forget, that they are ministers, I had almost said, that they are christians, and give way to foolish talking and jesting, which are in no persons convenient, but in them particularly inconvenient. Perhaps there are few things more difficult, than to converse in an edifying manner, considering the frequent backwardness and indisposedness of our own hearts to attempt it, and the forbidding air with which an hint about religion is received in most companies. What silence generally ensues, and a looking one at another, as if the person that spake were a madman or a Methodist! I say, these things considered, there are few things more difficult, than to give a serious turn to discourse, without disgusting formality. And yet this God requires of us, and the world in general, expected it, till of late that it hath been so long disused, which renders the revival of it liable to general opposition. All this, however, only serves to confirm the propriety and importance of the Apostle's advice. For the more insignificant and corrupt the conversation in most companies is, the more incumbent it is on ministers to be examples to believers of more serious and edifying discourse.

We should be examples, 2dly, in *Conversation*, that is, in the general tenor of our conduct and behaviour. We are commanded, 1 John iii. 18, to love, *not in word only, nor in tongue, but in deed and in truth*. Thus here the Apostle exhorts, *Be thou an example to believers, not in word only, but in deed and in truth*. But as some of the important parts of our public conversation or behaviour will occur again under the following particulars, I go on to the next.

3. In *Charity*, or love to God and man. *Love to God*, should shine with peculiar lustre, and be visible in all you say or do. Indeed your making choice of the ministerial character under its present disadvantages, carries in it a presumption that you are inflamed by Divine Love. For it is hard to assign any other motive sufficient to counterbalance the discouragements which you must expect to meet with, from the neglect of some, and ill-will of others. But it becomes us to make it appear, that we have said unto our souls, "The Lord is my portion," and that we are satisfied with his promise of giving us present subsistence, and a future reward, let the world treat us how it will. We should  
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give substantial proof, that we delight in the law of the Lord, after the inward man; that we esteem his service the most perfect freedom; that we prefer this station above others, for the opportunity it gives us of being often and intimately conversant with him whom our souls love. We should let the world see, that love to God will carry us above their smiles or frowns; that we can rejoice as tho' we rejoiced not, and weep as tho' we wept not, and are comparatively indifferent whether we are full or hungry, whether we abound or suffer need; and that difficulties and oppositions, even tho' they should proceed to cruel mockings and scourgings, yea, moreover, to bonds and imprisonments, do not move us, and especially that they do not turn us out of the path of duty, or separate us from the love of God which is in Christ Jesus our Lord.

But, 4thly, He that loveth God will love his brother also, and here also ministers are to be eminent and exemplary; and this philanthropy should discover itself principally in warm and indefatigable endeavours for their salvation, while we long for them in the bowels of the Lord Jesus, and even travel in birth until Christ be formed in them. We should warn every man, and teach every man, that, as far as possible, we may present every man perfect in Christ Jesus: accounting ourselves their servants for Jesus' sake, and being willing to spend and be spent for their good. We should be always ready to communicate to their outward necessities as far as our own will admit. The world, in general, expect a great deal this way, though, like the Egyptian talk-masters, they withheld the straw. However we should be the more frugal of our small allowances, that we may have something to give to those that be in still greater need than ourselves. Further, we should be examples of forbearance and forgiveness. Ministers, of all men, have the most frequent opportunities of exercising this grace. The slights and provocations we must meet with, are sometimes not a little irksome to flesh and blood: and, if we were to consult only with these, we should soon convince the world, that we are men of like passions with themselves. But we must let them know that we act from higher and better principles; that we are not insensible of injuries and affronts, but that we have been with Jesus, and learnt of him, who was meek and lowly of heart, to bless them that curse us, do good to them that hate us, and pray for them that despitefully use and persecute us. Once more, our charity should be discovered in a tenderness for their *characters* as well as their *persons*. Ministers should *not* speak evil of no man themselves, nor encourage backbiting in others. Wherever it is in our power, we should throw a mantle over their failings, and put the most favourable constructions upon what seems dark and doubtful.

But it would be unpardonable if, under the head of Charity, I should omit to mention that branch of it, which is the only fundamental article of a modern creed; especially as those ministers, who make conscience of preserving the fences which they apprehend Christ hath set up for the security of his church, are generally branded as most defective in this most amiable virtue. Whatever you do, therefore, be an example to believers of *Charity*, I say again, of *Charity*. Don't indulge,—rather, by all means, guard against a dogmatical and censorious spirit. Don't condemn persons as holding errors merely from suspicion, interpreting their silence, or wresting doubtful expressions to their prejudice. And even when you have full proof of their avowing such erroneous opinions, as you think strike at the foundation and glory of the gospel; peaceably withdraw from them. Don't throw out censures and anathemas. For what hast thou to do to judge another man's servant? To his own master he standeth or falleth. Let nothing hinder the mutual interchange of civility and kindness. Be steady to your own principles; but be candid and modest in your opposition to theirs: and, upon all occasions, convince them that tho' you differ ever so much in sentiments, yet you can agree in other matters, and that you are really and uniformly influenced by that truly divine Charity, which “doth not behave itself unseemly, seeketh not its own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth, beareth all things, hopeth all things, believeth all things, and endureth all things, and never, never faileth.”

[To be continued.]

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The TRUTH of GOD DEFENDED.

The EDINBURGH REVIEWERS REVIEWED.

[Continued from Page 402.]

**W**E will now give some instances of the dishonesty of these Reviewers, in their quotations from the Evangelical and Methodist Magazines.

In the *Memoir of the late Rev. J. Moody*, which is the title of the article in the Evangelical Magazine, for May, 1807, there are no such words as “*An interference with respect to the Rev. James Moody.*” Not only, however, is this forged title given to the article, by the Reviewers, but the article is falsely quoted, as words are left out of sentences, and sentences out of paragraphs, by which a  
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man may make any thing of any thing; *de quolibet quidlibet*. But, after all, these men make nothing of the Memoir to their purpose.

The next quotation, the Reviewers intitle, "*An interference respecting Cards.*" This is a fictitious title also, of their own invention. The writer, in the Evangelical Magazine, is speaking of the necessity of being constantly prepared for death, as the manner and time of our change are altogether uncertain. He then mentions three remarkable instances of sudden death, which had fallen under his notice. One person died soon after he had sat down to a well-spread table, and before he had finished his meal. Another person, when returning to his labour, fell into a saw-pit, and dislocated his neck. A clergyman, who was spending an evening at the card-table, retired from the room for a few moments, and was found dead in his chamber. Do the Reviewers mean to say, that these instances of sudden death are not true?—In this, as in the former article, they quote most falsely.

In the Evangelical Magazine, for August, 1807, is a short article with the title of *Swearing Rebuked*. But the Reviewers give it the title of, "*Interference respecting Swearing, a Bee the instrument.*" The substance of the article is, that a young man was uttering the most dreadful oaths and curses, and a bee stung him in the tongue. Is the anecdote true, or is it not?

In the Evangelical Magazine, for October, 1807, is inserted, "A narrative of the extraordinary conversion of David Wright, who, at the same time, was perfectly cured of an inveterate scrofula." This is the true title of the article, which, it seems, was sent to the Magazine by the Rev. S. Palmer, of Hackney. The title which the Reviewers choose to give it, is, "*Interference with respect to David Wright, who was cured of Atheism and Scrofula by one Sermon of Mr. Coles.*" David Wright was converted from the error of his way, about the year 1692, under the preaching of Mr. Edward Coles; and from the testimony of various persons who knew him, and who lived in the same family with him, it appears, that from the time of his conversion the scrofula left him. Let any man read the narrative as it stands in the Magazine, and then judge for himself as to the probability of the truth of the facts, and not form his judgment from the misrepresentations of the Edinburgh Reviewers. Without any comment of his own, Mr. Palmer gives the evidence as he found it, of a fact which was believed to have taken place above a century ago. But this is charged upon the present Methodists! A trifling *anachronism*! If it were not you, it was your father, said the wolf in the fable, and that is the same thing.

To the next article the Reviewers give the following title,

"The displeasure of Providence is expressed at Captain Scott's going to preach in Mr. Romaine's chapel," Rev. p. 344. Captain Scott was not episcopally ordained, and we never before heard of his going to preach in Mr. Romaine's chapel. Mr. Romaine was a strict churchman, and had no chapel in which he would have asked Captain Scott to preach; and we do not believe that Captain Scott ever preached for Mr. Romaine in his life.

These men then quote the fact stated in the Methodist Magazine, that the inn-keeper who said, "Never mind, &c. we'll have a cock-fight," fell ill, in a few days after the avowal of his intention, and was carried past the Methodist preaching-house to his grave on the day when the cock-fight was to have been held. They attempt to ridicule the narrative, by giving it a title of their own invention: "*Interference with respect to an inn-keeper who was destroyed for having appointed a cock-fight,*" &c. but they cannot contradict it.

In the 167th page of the Methodist Magazine, is a narrative of the affliction and death of various persons, who had grossly violated the fifth commandment, and acted cruelly to an aged parent. This account the Reviewers mention, without any attempt to invalidate the truth of it.

"In page 222, Methodist Magazine, a dancing-master is destroyed for irreligion." These honest Reviewers invent this title, and do not choose to give the narrative as it stands in the Magazine, beginning, "A dancing-master and a ventriloquist met together on a Sunday evening, &c. The dancing-master fell down dead, a few nights after." The Reviewers say he was *destroyed for irreligion*. We say that there is the greatest reason to fear that he died without religion; and we say the same of the man who died at the public-house after he had been blaspheming in a most horrid manner, at a cock-fight; and the same of the impostor who pretended to be deaf and dumb, and dropt down *dead* upon the floor.

"So much for the miraculous interposition of Providence in cases where the Methodists are concerned." P. 345. Who told these Reviewers that the Methodists *were concerned* in any of the four last cases mentioned? How do they know that a Methodist was near those wicked persons, or ever spoke to one of them? He who expects that the Edinburgh Reviewers will speak the truth of the Methodists, will be grievously disappointed.

They next attempt to ridicule the account of Mrs. Roberts, and give an extract from the Methodist Magazine, p. 35. "But all this time my soul was stayed upon God," &c. As these men know not the Scriptures, they are, of course, ignorant of the

language of the prophet, "Thou wilt keep him in perfect peace whose mind is stayed on thee," Isaiah xxvi. 3.

We sincerely wish that the sorrow of these Reviewers, for their sins, may be as genuine as that of the Rev. Mr. Mead; and that their death may be as triumphant as that of Mr. Kestin, mentioned in the Evangelical Magazine. Did the Reviewers, who ridicule sorrow for sin, and the happiness of a dying Christian, never read of any such blessings in the Scriptures, or in the Homilies of the Church of England? If they be clergymen, or members of the Church of England or Scotland, let them take shame to themselves for their ignorance, and immediately employ themselves in obtaining a knowledge of true Christianity.

From a "Memoir of the Rev. William Tennent," in the Evangelical Magazine, the Reviewers make an extract, which they intitle, "*The Rev. William Tennent in a heavenly trance.*" Mr. Tennent, by his studies, in preparing for the ministry, greatly injured his health; and his life was in danger. He was conversing one morning with his brother, in Latin, on the state of his soul, when he fainted, and apparently died away. He continued in a state of suspended animation for three days. A physician attended him, and prevented his being buried, as he discovered some symptoms of remaining life. Means were used for his recovery, and he revived. Mr. Tennent afterwards related that, in this extraordinary state of suspended animation, he thought himself in another state of existence, under the direction of a superior being, &c. which account the Reviewers partially quote. On this occurrence it is observed, in the Memoir, "the pious and candid reader is left to his own reflections;" and, at the bottom of the page, it is asked, "Is it not possible that Mr. Tennent's ideas of what he saw, and heard, were the effect of delirium, immediately before this state of suspended animation, or at the time he began to recover from it?" But these *honest* Reviewers take no notice of these observations, as they could not easily make them agree with their own comments on this Memoir.

From the Evangelical Magazine, for September, 1807, the Reviewers extract what they consider to be one of the most shocking histories which they ever read. It is the account of a young man under deep conviction of sin, and bewailing his lost and perishing state. His sin, and its effects on his body and mind, are particularly described. "But," said he, "light has broken in upon me: I have been led to the great Sacrifice for sin, and I now hope in him for salvation." From this time, it is added, his mental distress ceased, and his conversation "was confined to the dying love of Jesus!" He exclaimed, "Blessed Jesus, thou

thou art all my hope!" But this sentence the Reviewers do not mention, nor do they quote any part of the "*Reflections*" of the person who wrote the account.

In the Supplement to the Evangelical Magazine, for the year 1807, is a short article on the deceit of those *Almanacks* in which it is pretended to foretell future events. But the Reviewers, with their usual *honesty*, take care not to state this, and quote part of the article only, and give it the title of "*Objection to Almanacks*," as if the Methodists objected to the use of almanacks altogether, because they do not believe the prognostications which are inserted in them. If the least intimation had been given that the Methodists believe that the almanack-makers can foretell in one year, when it will rain, or when it will be fair weather, in the next year, these Reviewers would have given us a long dissertation on their want of understanding, or on their *lunacy*; and would have quoted the almanacks, not very faithfully perhaps, to confirm their assertions; but when the Methodists write against such impositions, and condemn all astrological calculations as frauds, the Reviewers make a knavish quotation from the article, leaving out what is said against astrology, and intitle their quotation, "*Objection to Almanacks*."

To the title which the Reviewers have invented and placed at the head of one extract from the Evangelical Magazine, some religious persons will not make much objection. It is, "*An awful and general departure from the Christian Faith, in the Church of England*." But on this subject, we say that, the Articles and Liturgy of the Church contain the Christian Faith of the Scriptures, and that the departure from that Faith, is not in the Church of England, but in the pretended members of the Church of England, who are ignorant of the Christian Faith and Practice which that Church enjoins.

From among the numerous advertisements of books, servants, medicines, &c. &c. on the blue covers of the Evangelical Magazine, for July, 1807, these Reviewers give us from one advertisement, the following words, "Wanted, by Mr. Turner, shoe-maker, a steady apprentice; he will have the privilege of attending the ministry of the Gospel. A premium expected." P. 3. They first speak, however, of the advertisements which are circulated every month, "*IN these very singular publications*," the Evangelical Magazines; but, in the next sentence, they contradict themselves, as they seem to have suspected that their readers might think there is some difference between a Magazine, and the cover of it. Ten or twelve more pretended advertisements, all fabricated from the blue covers of the Magazine, are given as proofs of "the influence which Methodism now exercises upon common life, and the fast hold it has got of the people." We really wish

that common honesty had got *fast hold*, or any hold of these Reviewers. The real advertisement of Mr. Turner, is in the following words, on the cover of the Magazine: "Wanted, by Mr. J. Turner, of Stockwell-street, Greenwich, (and Shoe-maker to her Royal Highness the Princess of Wales,) a steady lad of good morals and reputable parents, as an apprentice to the above business. He will be treated as one of the family, and have the privilege of attending the ministry of the Gospel. A premium is expected. Apply as above."

Take another specimen of the same sort, of the *veracity* of the Edinburgh Reviewers.

"Wanted, a man of serious character, who can shave." These words are given us by these faithful guardians of truth and honesty, as an advertisement on the cover of the Evangelical Magazine of July, 1807. The real advertisement is, "Wanted, a young, or middle-aged man, of serious character, who can shave and dress hair; to wait on an elderly gentleman, and occasionally to go into the country with him. Address (post paid) R. G. at the publishers."

The advertisement on the cover of the Evangelical Magazine, of the sailing of the Princess of Wales Yatch, I Chapman, from London to Margate, "Providence permitting," and the mention of this vessel in the Magazine of June, the Reviewers attempt to ridicule under the title which they have invented, viz. "*A Religious Hoy sets off every Week for Margate.*"

In this yatch, "no profane conversation is allowed," which these Reviewers may think is a restriction which shews a strong *shade of lunacy*; and they may not desire a stronger proof of fanaticism than to talk of sailing by *permission of Providence*. They will be certain, at least, that these are proofs that "the Methodists are always desirous of making men more religious than it is possible, from the constitution of human nature to make them." Edin. Rev. 358. It is said, in the Magazine, concerning this yatch, that "to those among the *followers* of a crucified Redeemer," such a conveyance must certainly be a *desideratum*. But this, say the Reviewers, is introducing a *low and shocking familiarity with words and images*, which every real friend to religion would wish to keep sacred; and then, the better to suit their purpose, they falsify the words, and give us, "The friends of the dear Redeemer," p. 358, instead of the words which are in the Magazine, and which we have accurately quoted above.

The navy and the army, say the Reviewers, appear to be the objects of the attention of the Methodists. Undoubtedly, if the Methodists can do good, to either sailors or soldiers, they will be glad of it. Do these men really think that any sober sensible man, who has the least regard for religion, or morality, will join them

them in condemning the exertions of a pious chaplain of a man-of-war, who preaches to the sailors, and converses with them on the way of salvation; and whose labours produce "much external reformation" among them? Or, in giving the testimony of an officer, to the worth of the pious sailors on board of Lord Nelson's ship, the *Victory*, do the Reviewers expect that any man not afflicted with a *spade of lunacy*, will join them in ridiculing those sailors? We will extract, from the *Evangelical Magazine*, the account of the profane officer who was pleading that an officer could not live at sea without swearing, as not one of his men would mind a word which he said without an oath. "I never  
 " knew but one exception," said the officer, "and that was ex-  
 " traordinary. I declare, believe me, it is true, there was a set  
 " of fellows, called *Methodists*, on board the *Victory*, Lord  
 " Nelson's ship, (to be sure he was rather a religious man him-  
 " self,) and those men never wanted swearing at. The dogs  
 " were the best seamen on board. Every man *knew* his duty,  
 " and every man *did* his duty. They used to meet together and  
 " sing hymns; and nobody dared to molest them. The com-  
 " mander would not have suffered it, had they attempted it.  
 " They were allowed a mess to themselves; and never mixed  
 " with the other men. I have often heard them singing away,  
 " myself; and, 'tis true, I assure you, but not one of them was  
 " either killed or wounded at the battle of Trafalgar, though they  
 " did their duty as well as any men. Not one of the psalm-  
 " singing gentry was even hurt; and there the fellows are swim-  
 " ming away in the Bay of Biscay, at this very time, singing like  
 " the d——. They are now under a new commander; but still  
 " are allowed the same privileges, and mess by themselves.  
 " These were the only fellows that I ever knew do their duty  
 " without swearing; and I will do them the justice to say they  
 " do it." Who will not wish and pray that all our sailors may  
 be like them? We do not, therefore, expect that the Re-  
 viewers will have many associates in their regret that there are  
 Methodist sailors on board some other of his Majesty's ships  
 which they mention.

[To be Continued.]

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 THE WORD OF GOD ILLUSTRATED.

**T**HE Scriptures, in their representations of the *fruitfulness* of the Land of Promise, do not, in any place, seem to speak of the plenty of *fish* there, though *Ægypt* was famous for its fish, and the children of Israel longed, with eager desire, for fish, *when*  
 1 in



in the wilderness. To whatever cause this was owing, it doth not appear to be the scarcity of this kind of food in that country.

Fish caught in the Mediterranean was brought to Jerusalem, in the time of Nehemiah, in considerable quantities, by the Tyrians, Neh. xiii. 16. As they were a city remarkable for skill in maritime affairs, it is impossible to say how far their fisheries might extend; however, it cannot but be agreeable to find, by modern travellers, that they might have caught much fish in their own neighbourhood. "While I was busy in considering the city," says Le Brun, speaking of Tyre, "my comrade employed his time in fishing with a line, and his manner of doing it, was, by putting the line about his finger, and when he found the fish had taken the bait, he drew the string with both his hands, one after the other; by which means we had a very good dish of fish, and found them excellently well tasted."

Travellers have found that the sea of Tiberias, in Galilee, abounds in fish, some of them very large; so they were anciently, John xxi. 11. Hasselquist tells us, several of the sorts of fish in this great lake are the same with those found in the Nile, a circumstance which he thinks remarkable; doubtless, because it is imagined by the curious, that the fish of that river are peculiar to it. It is certain, that Maillet, in the ninth letter of the description of Ægypt, tells us, that "it is surprising, that, notwithstanding the prodigious quantity of fish in the Nile, there are hardly any, excepting the eel, that resemble those that are taken in the rivers of Europe." This remark, however curious, little concerns our subject; it is more agreeable to our design, to take notice, that among those mentioned by Hasselquist, as common to the sea of Galilee and the Nile, are the *Charmud*, or *Karmud*, as Egmont and Heyman call it, and which these gentlemen tell us, is of the size of the *Bonni*, another of those fish which are common to the Nile, and the sea of Galilee, and which, they say, weighs commonly near thirty pounds. Well then might these authors say, that some of the fish of Galilee were very large. To which I would add, that one hundred and fifty-three fishes of this size, or half this size, might well be supposed, by St. John, to endanger a net, in the passage just now cited from him.

HARMER'S OBSERVATIONS.

THE WORKS OF GOD DISPLAYED.

ON COPPER,

(Continued from page 407.)

**N**ATIVE copper, having the red colour, and all the other properties of the metal, is found in many places of Europe; particularly

particularly in various parts of Scotland, England, and Wales; at St. Bell, in Lyons; at Norberg, in Sweden; and Newfol, in Hungary. It is also to be met with in several parts of America. Mr. Kirwan says, it is met with either of its own peculiar colour, or blackish, or gray; and that, either in grains, or in large shapeless solid lumps; in a foliated, capillary, or arborescent form, or crystallized in quadrangular pyramids. He accounts for its origin, by supposing it to have been originally precipitated by iron from waters which held it in solution, which is the purest sort; but in many cases it could not have been produced in that manner; and then this sort is never very pure, but mixed with *gold, silver, or iron*, or with *sulphur*, which last combination is called *black copper*.

Native copper is found in very considerable quantities at Cape Lizard, in Cornwall; it is formed into threads, or branches, and lies in veins of some thickness, contained in blackish serpentine, mixed with brownish red, and covered externally with a greenish nephrites, partly adhering to it and partly loose. Native copper, in large lumps, has also been found in the same rocks; but a more considerable quantity is found at Huel Virgin, in the same county. Here it shoots into various branches, and in various directions; the pieces seem to be formed of small rhomboidal crystals, interspersed with quartz, the impressions of which are to be seen in the copper itself; from whence we might conclude that quartz existed before the metal. Some of these lumps of native copper have been found in this spot that weighed from twenty to thirty pounds; and in the month of March, 1785, there was no less than twenty-eight millions of pounds of rich copper ore extracted from this mine. At a place, called *Catarrach*, contiguous to Huel Virgin, some crystallized native copper has been found, with the transparent vitreous copper ore, crystallized in octahedrons of a ruby colour, though the latter now begins to be very scarce. Near this place, also, a compact native copper is found in lumps of a spherical form; the copper, either still in its metallic form, or beginning to be transformed into red copper glass, imbedded in decayed granite. Native copper, of a tender and moss-like form, united to vitreous ruby copper ore, crystallized in rhombs, is found in the clefts of the mountains, composed of killas, near Poldry. An indurated iron clay has lately been found under the surface of the sea, in the Faro Isles, in which there is scattered a zeolite with native copper,

## The PROVIDENCE of GOD ASSERTED.

*To the Editor of the Methodist Magazine.*

Dear Sir,

THE following remarkable circumstance took place, on Saturday, August 15, 1807, at a farm-house, called Methill-hall, near Pocklington, and may be fully depended on, as I had it from two persons who were particularly interested therein, and from several others. Should you think proper to give it a place in your very much esteemed and valuable Magazine, you will greatly oblige, dear Sir,

Your's, &amp;c.

*Pocklington, Jan. 15, 1808.*

W. HOWARTH.

MR. RICHARD BRIGHAM, who is a member of the Methodist society, and who lives at Methill-hall, informed me, that his Well being out of repair, he sent for his brother William, who lived at the distance of a few miles, and who sometimes repaired wells. Accordingly he came, and about nine o'clock on Saturday morning, August the 15th, he went down into the well. As he descended, he observed "the casing, or wall, looked very dangerous." When he got to the bottom, he perceived some bricks, (which were originally laid to support the wall) displaced. When he was about laying the first brick, he saw a part of the wall give way, and, in order to save himself, he attempted to climb up the lead pipe which was connected with the pump-tree. He had got up three or four yards, when the wall, which consisted of bricks, and large stones, with a prodigious quantity of earth, (it is said, not less than *twenty ton* weight,) fell in. His brother, and another person, who stood at the top of the well, concluded he was killed. However, they began to look out for help, to get him out. Providentially there were, at this time, several men making hay in some adjoining meadows, to whom they called, and who immediately came to their assistance. While they were contriving the means to get him out, they heard him moan. Some of them called to him repeatedly. At last he spoke, but they could not distinguish what he said, this gave them encouragement. Accordingly, they began to work, with hopes of getting him out alive. I beg leave to observe here, that Mr. Richard Brigham's wife's mother, (a pious woman,) was, at this time, on a visit at Methill-hall, and when she heard that W. Brigham was alive, in the well, she went into an adjoining field and prostrated herself on the ground, and, being in an agony, prayed very earnestly

estly to God, to save him. While she was thus pleading, the Lord inspired her with confidence, that he would spare his life. She returned to the men that were working in the well, and told them that she had been engaged with God in prayer, for his life, and firmly believed his life would be preserved. Nay, when the doctor came, and repeatedly declared that it was impossible to get him out alive; she, as confidently said, the Lord would deliver him, at which, the doctor, who is not a religious man, was angry. But, to return, as the men were working, they could sometimes hear him speak, but this was not often. Sometimes they did not hear him speak for more than an hour, which made them conclude he was dead; but he spoke again, and encouraged them to work, which they did with renewed vigour. One time, he called to his brother to take care of his two small children, and when his brother said he would, he expressed great satisfaction. The men continued working very hard till about five o'clock in the afternoon, before they got a sight of his head. He appeared then to be almost exhausted. They gave him some refreshment, and encouraged him, by saying, they should now soon extricate him; but even then all his body, except his head, was closely compressed with earth, &c. and it would require much labour to deliver him. This, however, they thought little about, and were rejoicing at the thoughts of saving his life, when, lo! a ton, or a ton and a half, more earth fell upon him! Their hopes of saving him now were altogether gone. After some time, however, their expectations were again revived, thro' hearing him speak, and call to them, saying, "If you can get my head and arms clear, I think I can get out myself." They, therefore, set to work again, and fully extricated him between seven and eight o'clock, when he was almost dead, having been in the well above ten hours. His head and face, yea, his whole frame, were very much bruised, and the lower parts of his body were quite benumbed. They put his feet and legs into warm water, and rubbed him well with their hands about an hour, when the blood began again to circulate. The doctor then took some blood from him, and he recovered very fast. The next day, he was able to walk out; and, on the Monday evening, he was so much better, as to be able to ride home to his wife and family.

A few days after this, I saw him at his own house, and on conversation with him, had reason to believe that a large stone lay at the back part of his head, which just touched him, and kept the great weight of earth and stones from pressing him to death. I asked him what thoughts he had of death and eternity? He said, "I thought I should die, and I saw myself unfit for it, and was very much afraid. I prayed earnestly to God to have mercy on my

soul; and, after I had prayed some time, all my fear was taken away, and I found peace and was quite willing to die." I told him, the Lord had wrought a great deliverance for him; that it was a loud call, and hoped he would consider it. He said, he hoped he should. He has since entirely lost the use of one eye; the effect, no doubt, of the bruises his whole frame received, and the disorders consequent thereon, for he was very poorly for some time, and much afflicted with a giddiness in his head.

Perhaps the above narration may appear, to some persons, incredible; but it is a real fact, as many can now testify, who were present all the time he was in the well. Others, who believe it, may endeavour to account for it upon some other principles than that of God's Providence; but I firmly believe it was God that preserved and delivered him, and to Him may all the glory redound, for ever, Amen!

W. H.

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### The GRACE of GOD MANIFESTED,

In a short Account of the Life and Death of JOSHUA LORD, being the Substance of a pretty large Narrative; drawn up by a young Man who had met several Years in the same Class with him.

**JOSHUA LORD**, the subject of the following memoir, was born about three miles from Bolton, in Lancashire, May, 1758. His father was buried the same day on which he was born, so that he was cast upon his poor bereaved mother; or, rather upon that gracious God, who hath promised to be "a Father to the fatherless, and a Husband to the widow."

As he grew up, his depraved nature led him into all those follies which youth is generally carried away with, and which are too prevalent in that part of the country. He often said, he was not a slothful servant in Satan's service. But, notwithstanding, he was exceeding miserable, he still wanted to be happy, but as he sought satisfaction where it is not to be found, he was continually disappointed. Thus lived this fallen child of Adam, till he was thirty-two years old, which he greatly lamented after he became acquainted with the God of his Salvation.

The preaching of the Gospel had been introduced at a private house in the neighbourhood; and Joshua's mother, had become a hearer. With some difficulty he was prevailed upon to go and hear for himself; and there it was that God met him. The scales fell from his eyes, and he felt himself a ruined sinner. He now began to cry earnestly for mercy; and the God of mercy heard

heard his prayer, and gave him the knowledge of salvation by the remission of sins. Being now united to his Saviour, he joined himself to the society, and, for a time, gave full proof that a divine change had taken place in his soul. He thought his mountain was so strong it could never be moved; but, "let him that most assuredly standeth take heed lest he fall." Removing from the place where he dwelt, into another part of the country, where he was separated from his brethren, and from the word of life, lukewarmness took place, and he gradually fell from God, and even plunged into his former sins; but the rod of God pursued him, for, in 1801, his wife was taken from him, and he was left with seven children. The person, from whom I take this account, says, "I met him in a neighbour's house, full of liquor, and spoke seriously to him. He said, he was like the 'sow that was washed wallowing in the mire.' He was, indeed, completely miserable, and thus it must be with all who turn from God till their consciences are seared.

"An acquaintance of his had a child sick, which he went to see. Providentially, a few serious friends were at the house, praying for the child. No sooner had he entered the house, but conviction seized his soul, and, for near twelve months, he lay under sore anguish of mind. He found it an exceeding bitter thing to depart from the living God. At length, the Lord looked in mercy upon him. The brethren visited him, and induced him to attend the means; in consequence of which his fallen soul was restored, and his backslidings healed. But, in all probability, he sinned the sin unto temporal death; for, during the time of his distress, God laid his afflicting hand upon his body. A constant sweating took place, with a spitting of blood, and retching in his stomach; and, although God had forgiven him, he could not forgive himself. His children, also, gave him much pain, for he saw them in the high road to destruction, of which he might think his backsliding state was, in some respects, the cause. No one can tell the hurt which a backslider does—how he hardens sinners to go on in their iniquity!

"However, through infinite mercy, the Lord shone upon his soul, and caused him again to rejoice in the God of his salvation; and, though his body was much afflicted, he bore his pain with much patience and resignation.

"In June, 1807, he was obliged to give up his labour, and expected he should soon be called away. But, in a few weeks, his disorder took a favourable turn, but this was but for a little time, for it returned again with redoubled vigour, accompanied with a violent pain in his head, and stitches in his side, together with a violent cough; yet, at intervals, he could read a little, and found it very comfortable to his soul."

The brother who gives this account, was frequently with him, and says, "The Lord often visited him with the light of his countenance in a remarkable manner. But the time of his departure drew on, and, in December, he finally took to his bed. The brethren frequently held prayer-meetings in his house, at which times he spoke sweetly of the love of Jesus, and told his leader how happy he was in his Saviour." On Sunday, December 6, he sent for his friend, but when he came to him he could not speak; and our brother was by his bed-side nine hours, expecting every hour would be his last. Three friends came in, and he revived a little, and praised God with joyful lips, desiring they would sing a hymn; upon which they sung;

‘ Jesus, lover of my soul,  
‘ Let me to thy bosom fly,’ &c.

and he also sung with amazing cheerfulness. They kneeled down and prayed, and he, lifting up his hands and eyes to heaven, began to praise God with all his might, crying, ‘ Glory! glory!’ nine times together, and exhorting all to turn to God; and he was from one o’clock on Monday till day-break, without ever closing his eyes to sleep, still regretting his backsliding, and exhorting all present to stand fast in the Lord. Being asked, if he had any fear of death, he said ‘ No; all my fear is buried in my Saviour’s grave.’ He called for two of his sisters, and, for about half an hour, spoke to them in the most tender and impressive manner, to flee from sin. His children weeping around him, he said, ‘ Daughters of Jerusalem, weep not for me, but weep for yourselves. The thoughts of the grave are delightful; for while I am in the body I am absent from the Lord. I long to be with Christ; but I shall soon fly from this bed of sickness to the arms of Jesus, and praise him for evermore.’ He then turned to his eldest son, saying, ‘ John, my child, thou must begin to pray with thy family. Perhaps Satan will suggest to thee that thou canst not pray;—then I will tell thee what to pray for. Pray, first, that God would convince thee of sin: Secondly, that he would give thee true repentance:—And, thirdly, that he may justify thee, and then, that thou mayest continue in well-doing.’ A brother watched with him all night, on the 7th, and read to him several chapters from the New Testament, which he spoke highly of. On the 9th, the brother went again, and found him sweetly praising God for the numerous mercies which he had bestowed on him. On the 10th, he visited him again, and found him sweetly rejoicing in his Saviour. ‘ O!’ said he, ‘ what sweet music I hear! I keep hearing!—I keep hearing it still.’

On the 12th, our brother called to see him at nine in the evening, and thought he would not live till twelve. About eleven,

ven, he said, with a low voice, 'Glory, glory be to my Jesus!' After he was more revived, when his friend said, 'I think you are very happy!' he replied, 'I should be ashamed if I could not now rejoice in my Jesus.' A little after, when it was expected he was dying, he even shouted out, 'Glory, glory!' And soon afterwards entered into the joy of his Lord.

For nine days previous to his death, he was never once tempted, it seemed as if the enemy had quitted the field. The conduct of this servant of Christ was such, after his recovery from his fall, that he seemed not to have an enemy in the world. His patience and meekness were remarkable, so that his greatest enemies could not but admire them; nor was he heard to speak an unkind or disrespectful word of any one. Thus lived, and died, Joshua Lord, in the forty-eighth year of his age, leaving seven children behind him. May they follow their father as he followed Christ the last five years of his life, that they may reign with him in glory!

Bolton, Jan. 3, 1808.

T. TAYLOR.

A sermon was preached on the occasion, to a crowded audience, from Psalm cxvi. 15.

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## MEMOIR of Miss ISABELLA WILSON.

(Continued from page 415.)

**H**ITHERTO, though urged to it, Miss WILSON had refrained from exercising herself publicly in the cause of religion, but hearing, from the late Mr. Percival, of the revival which had taken place in Yorkshire some years ago, in which it had pleased God particularly to own the prayer-meetings; and, seeing her relations brought into Christian liberty, and the work prospering around her, from earnest supplications in private, she proceeded to pray more openly for such as were in distress of soul, and not in vain; the Lord often graciously answered for himself. Her mode of praying was not loud, yet fervent, and her faith remarkably strong in a present Saviour for a present salvation. The sudden manner in which several were converted to God, led some to entertain fears respecting the genuineness of the work. Time, however, has shewed it to be real, by the exemplary lives of many of the subjects of it who continue pious to the present day. Let but the mind be informed, and the heart *evangelically broken and healed*, and there will be no cause to fear in consequence of the shortness of the time spent in passing from darkness to light, and from the power of Satan to God, provided the glorious prize of holiness be



be set before such as experience the change, and the absolute necessity of conformity to the Divine Law be urged upon them.

After this, she was again visited with sickness, and was blest with abundant consolation in it; on which occasion she observes:—“The Lord laid his hand upon me, and I was brought very low. I thought much of death, and rejoiced at the prospect of it. My will was sweetly lost in the will of God. I seemed to be on the borders of glory. This text struck me with delight,—‘To die is gain:’ Though I could fully join the poet, and say,—

‘I would not choose, Thou canst not err.’

The Lord, however, raised me up again. I was thankful for this affliction, and was more determined for heaven, and the blessed way of holiness, than ever. I saw it such a little thing with the Lord to cleanse every believing soul, that I wondered so few fully experienced the virtue of his cleansing blood. And it still seems a mystery to me, that our hearts should be so unwilling to be swept of their unbelief, when it produces nothing but doubt, fear, darkness, and perplexity. Oh, what a blessing to be delivered from all this!”

Thus, with a single eye, and breathing the spirit of universal love, she held on her way, and keeping her hands pure, grew stronger and stronger in the grace of God. She rejoiced in the spiritual prosperity of her friends, and in the labours of those preachers who endeavoured most to promote it, by setting forth the *nature, importance, and excellency* of full salvation. While they were doing this from the pulpit, and by various publications, she strove to cast her mite into the sacred treasury, by meeting classes, holding meetings for prayer, visiting the sick, by epistolary correspondence, and spiritual conversation when in company with others. And she was more and more willing to be accounted a fool if she might but be the means of glorifying God, and helping others. Her cry was, “Lord, enlarge my heart, and increase my faith in, and love to thee and to thy glorious cause.” Whatever temptations and difficulties occurred, she simply relied on the faithfulness of God for support, and he never left her destitute, or bewildered.

I shall present the reader with some short extracts from some of her letters.

The first of these was written to her cousin, not long after the Lord had restored her soul. After mentioning the sickness which had spread through their family, she continues:—“The Lord is very kind in afflicting our bodies to save our souls. I was a dull scholar, but thanks to him, he had patience with me, and shewed me the things belonging to my everlasting peace. Now, suppose, as you observe, that Satan should set all my friends against me,  
and

and they should begin to despise me, yet so long as I know the Lord to be on my side, I will not fear what flesh can do unto me. The Lord is sufficient for us, and will not suffer us to be tempted above what we are able, but will, with the temptation, make a way for our escape. You say, your heart is your greatest enemy; so was mine, till it pleased the Lord to change it. If you have not found that happy change, do not distrust him; resign yourself entirely up to him. He is able and willing to do this for you. All have need to cry to the strong for strength; and we are blessed in having such a gracious Father to call upon. I find wisdom's ways to be ways of pleasantness; but I have not found this without great striving and trouble with my own heart. Thanks to God, who hath subdued the corruption of my nature, and given me the victory, through Jesus Christ our Lord.

“The last winter, when the Lord's hand was upon me, I found great rejoicing. I always thought there was great pleasure to be found in religion, but the pleasure far surpasses what I believed. Indeed, it is unspeakable. I have never had any conversation with any one who has received the perfect love of God which casteth out fear, so that I am ignorant of many things, but the more I attend the meetings, the more I am surprised that so few are set at liberty in the Lord. I should count it a great blessing if I were favoured with an opportunity of (frequently) attending the meetings, but the Lord is not confined to time or place. As often as we pray for grace with a sincere heart, he is ready to help.”

To the same person she writes, at another time:—

“DEAR COUSIN,

“You wish to know my judgment concerning you. Ignorant as I am, I shall give it as the Lord hath taught me. I was long in your state, and found great troubles and temptations. It is no easy matter to give up one's heart to the Lord, that he may sanctify and make it a fit temple for the Holy Ghost, the Comforter. Be not surprised if you meet with greater troubles than you have done. Think on what St. Paul says:—‘Oh, wretched man that I am, who shall deliver me from the body of this death?’ All the true followers of Jesus must have a sight of their wretchedness. It is he that opens our eyes to see it, and it is he that must deliver us from this body of death. Oh! then, apply to the throne of grace for this happy deliverance. The Lord will grant it to all who wait upon him with humility and resignation. Tho' Satan may beset you hard, and fill you with doubts and fears, yet always look unto Jesus, the author and finisher of our faith, who will fill up what is lacking in your soul.

“I thank

“I thank God, who has been my guide and comforter these two years, and I hope will be to eternity. Thanks to my Redeemer, I can say with the Psalmist, ‘My heart is fixed, O Lord, my heart is fixed.’ I can sing and give praise at all times, for the concerns of this world no longer engage my affections. My concern is for the better part, but I am afraid I shall displease the Lord with being so backward to tell of his goodness. I am daily ashamed before him when I think of what he hath done for me, and I remain so unprofitable. Oh that all my dear friends would be persuaded to seek the Lord while he may be found; while the Gospel shines so clearly around them. Oh, how are we favoured of the Lord, and, yet how unconcerned the most part go on! The Lord open their eyes before it be too late!”

To another she writes, as follows:—

“July 1, 1791.

“SHOULD I say any thing that shall be to your comfort, may our God have the glory; for every good and perfect gift cometh from him, and he alone can deliver us from our doubts and fears. Has he not said that he will keep them in perfect peace whose minds are stayed on him? He knows best what is for our good. Oh, then, let us simply cast our all upon him, for as a father pitieth his children, so the Lord pitieth them that fear him. Oh, let us give no way to fears and foolish reasonings, which only lead the soul into a maze of difficulties. For myself, I see my way plain and easy. Like a little child, I simply follow him who hath undertaken to lead me through the wilderness of this world. To him I safely trust my all, for he hath said, ‘I will never leave thee nor forsake thee.’ As you still hunger and thirst after righteousness, the promise is, that you shall be filled; and may the Lord fill you with all the fruits of his Spirit, and make your peace as a river! A month since I returned home, and blessed be God, found all friends well; and, what is better, most of them hearty in the cause of our God. It is wonderful to see how the work of the Lord prospers among us. That the Lord may be unto you all, an everlasting light, is the prayer of your unworthy friend in the Lord.

“I. W.”

In an act of devotion found among her papers, I observed the following words addressed to her Lord:—

“While I followed my own will I found nothing but trouble and sorrow, but since it has been resigned to thine I have daily found pleasures unspeakable, and full of glory. Oh, blessed change wrought in me by my God, to commune with him in the land of the living! This is boundless love indeed! Oh, may I never

never do any thing to cause thee to withdraw these blessings from me." At another time she writes:—"O my blessed Lord, it is not my past experience of thy love and favour that can satisfy me, without a continual supply of thy rich grace to my soul. My whole dependance is upon thee both for present and future blessings. I cannot distrust my blessed Jesus, who has dealt so lovingly with me. I can never sufficiently praise thy holy Name for the consolations of thy Spirit, and favours renewed day by day. This is love unspeakable! His delight is to make us happy. O how does his love exceed all that fancy can form, or imagination paint. The favoured soul is ready to say, I have heard great and glorious things spoken of thee, but, oh, how little was said to what I find! O how unable are the tongues of mortals to set forth the pleasures of those who are united to this Jesus! We joy in his redeeming love. He is most precious, and altogether lovely. Believers, when tempted, look to him and see the tempter flee; when under a cloud, they rest on their beloved, who disperseth the cloud, and causeth the brightness of his light to shine around them; when afflicted, he is their good physician, and lays no more upon them than they are able to bear. He doth all things well. He is the lover of our souls, or would he have left the glories of heaven to take our nature upon him, and become a man of sorrows, and acquainted with grief? He saw our condition, came to our relief, and shed his precious blood that we might be reconciled to God, and made meet to reign with him in glory.

' Amazing stoop of Majesty divine,  
' Here love doth in its utmost lustre shine,  
' O let it raise esteem in mortals higher,  
' And my whole soul with holy raptures fire.'

And yet what multitudes reject this Lover of our souls, and choose the crooked paths which lead to destruction!

"O blessed be the Lord God of Israel, who alone is our Protector in this land of banishment. Surrounded with the malice and insults of a world lying in wickedness, we march with courage through the midst of our enemies unhurt and undismayed. Following the Captain of our salvation, who cannot err, we shall be led to certain victory. Though the earth be moved, and the hills be carried into the midst of the sea, we will not fear. The God of Jacob is our God and Saviour; and when the earth is burnt up, and the heavens wrapped together as a scroll, then the redeemed of the Lord shall mount with holy triumph above the fiery void, return to Zion with songs and everlasting joy upon their heads, while sorrow and sighing shall flee away for ever."

Thus, as the prophet expresses it, she <sup>was</sup> like a tree planted  
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by the waters, and that spreadeth its roots by the river, and shall not see when heat cometh, but its leaf shall be green, and shall not be careful in the year of drought, neither shall cease from yielding fruit." Her whole soul was so swallowed up in God that it went after him both night and day. Her growth in grace was great and rapid, and many were benefitted by her example, and sought her assistance; and hearing of their happiness increased her own. In another letter, to a relation, she writes:—

“DEAR COUSIN,

“I RECEIVED your letter, which gave me great satisfaction, and which did not fail to increase heavenly consolations in my breast. Glory be to God, who is giving me daily assurance of his love. Yet, O my friend, how unprofitable and unworthy I am, which causes me daily to cry to him to have patience with me, and forgive the unprofitableness of my life. Yet one thing comes in to my encouragement:—I have greater boldness in his ways than ever I had in those of Satan. And when I look how the Lord hath led me by his counsels when I was a stranger to him, I cannot doubt of his continuing grace now he hath brought me to a knowledge of himself, and hath given me to taste the joys of his heavenly kingdom; but the full joys are not on this side the grave. Oh, methinks it makes me long for the kind messenger death, who opens the door into everlasting glory. I am ready to say, O Lord, hasten the time, for I long to be dissolved that I may be with Christ; nevertheless, not my will, but thine be done. Only give me patience that I may wait, with pious resignation, the fulfilment of thy blessed will.

“I am happy to find that you are more dead to the world, and alive to God. I doubt not, but that he will perfect the work he hath begun in your soul; only be humble, and pray in faith, and he will not say you nay. No, my friend, he will create in you, a clean heart, and renew a right spirit within you, and cause you to rejoice in his salvation from day to day. You say you are afraid to have the name without the nature of Christianity; it was the case with me, but thanks be to the Lord who hath brought me into the glorious liberty of his children, and, I doubt not, he will do the same for you: only believe, and you will see his great salvation.

“We have learnt several of your hymn-tunes, and I think them heavenly ones. I always find an unspeakable pleasure in singing praises to God; it is an emblem of heaven, as you observed, when singing hymns in our hall. It makes me cry out, O Lord, take me to the place from whence these pleasures come! The Lord bless you, farewell.

“I, W.”

I shall also insert here the following letter of consolation, written to a friend.

“DEAR FRIEND,

“I RECEIVED your letter, and would sympathize with you in your great and sore trials, which the Almighty hath been pleased to lay upon you. Oh, may they have the desired effect, which is to wean your affections from earth, and earthly objects, that they may be fixed upon God! His word declares ‘he that loveth any thing more than me, is not worthy of me.’ No, dear Sally, the Lord must have our hearts. ‘My son, give me thy heart;’ ‘Why?’ ‘That I may make it holy, and a fit habitation for my Holy Spirit to dwell in.’ Yes, he saith, ‘Know ye not that ye are the Temple of God, and that the Spirit of God dwelleth in you?’ which will guide, guard, and direct you in the blessed way which leads to joys on high! Though we are sometimes called to pass through the furnace of affliction, or through great trials, Oh, let us be resigned to our heavenly Father who doeth all things well. He doth not afflict willingly, or grieve the children of men, but for their own profit. We short-sighted mortals cannot see a great way off. We are apt to murmur at the wise dispensations of Providence, as too severe, but let us not harbour such a thought against the Almighty, who delighteth to do good to his needy creatures. Yes, dear friend, he is waiting to be gracious unto you. Come to him just as you are, and be not afraid of casting yourself at his feet, with O ‘Lord, save or I perish.’ I trust you are not a stranger to the pardoning love of God, and if not, go on in the good ways of the Lord, from strength to strength, from virtue to virtue, till made perfect in holiness, you rejoice before him with joy unspeakable and full of glory. Your privilege is to enjoy communion with the God of Abraham, to see light in his light, and to rejoice in his salvation. It is by believing that we are brought into this blessed state, which is the most desirable of all states in this world; yes, it is heaven begun below. It is the will of our heavenly Father that we should be holy and without blame before him in love. Dear friend, cast all your care upon him, for he careth for you. He will be a father to the fatherless, and a husband to the widow. Oh then confide in him, for he will never leave nor forsake you.”

In the latter end of 1792, she writes to a friend:—

“I HAVE had a very hurrying summer, but, glory be to my God, I can truly say I never had a happier summer. I find it is not the hurry of business that can stop our communion with our

blessed God, neither are they, who have most time on their hands, the most happy; but they who, amidst all their works and ways, keep an eye fixed on the glory of God. Oh, what a pity that this blessed life is not more earnestly fought after! Oh, how delightful, when amidst the hurry of business, and the cares of life, the mind is calm and composed. How sweetly do we pass thro' the world! I daily see more of the advantage of a religious life, but my unprofitableness makes me ashamed before my God."

Whatever way presented itself that was likely to promote her holiness, she eagerly embraced. Hence she not only attended on God in the use of the more ordinary means of grace, but was glad to avail herself of every additional help. At certain times, it appears, she was wont to renew her covenant with God, and found these seasons of peculiar refreshment. She has left one of these forms of self-dedication, in writing; which, as it further develops her character, I shall insert.

"O ALMIGHTY LORD and SAVIOUR, it is with heart-felt joy that I renew my covenant with thee, to be wholly thine for evermore. With the greatest humility I further implore thy heavenly grace and Holy Spirit to be my guide through this my pilgrimage to the heavenly Canaan. O my Lord, with what delight do I pass through the wilderness of this world! The light of thy countenance daily shines upon me. O my God, it is enough. I have mused, and the fire burneth; but, oh! in what language shall the flame break forth? What can I say but this, that my heart admires Thee, adores Thee, and loves Thee? My little vessel is as full as it can hold, and I would pour out all that fulness before Thee, that my heart may become capable of receiving more and more. Thou art my hope, and help, and salvation. When I set myself under the influence of thy good Spirit to converse with Thee, a thousand delightful thoughts spring up—a thousand sources of pleasure are unsealed and flow in upon my soul, with such refreshment and joy, that I am, as it were, wrapt up into the third heaven. I bless Thee for this soul of mine which thou hast created. I bless Thee for the knowledge with which Thou hast endued it. I bless Thee for that grace with which I trust I may, not without humble wonder, say, Thou hast sanctified it; though, alas! the celestial plant is fixed in too barren a soil, and does not flourish as I could wish it; but, O blessed Lord, let the dew of thy heavenly grace fall upon it, then will it not fail to flourish as willows by the water-courses. Unless thy heavenly grace distill on the Christian's soul, it will wither, droop, and die. Oh then let us live dependent on Thee our merciful God for the supply of every want. Oh! how humble ought we to be, who, of ourselves, can do nothing; and who find, in the  
Friend

Friend of sinners, we can do all things. May I walk humbly with Thee, my God, all the days of my life, that I may at last rise to the life immortal."

[To be continued.]

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MISCELLANEOUS.

A LETTER

To the GOVERNORS, LEGISLATURES, and PROPRIETORS in the *British West India Islands*. By the Right Reverend B. PORTEUS, D. D. Bishop of London.

THE venerable Bishop, in this letter, shews a most laudable anxiety for the instruction of the Negro Slaves, in the West Indies, and addresses himself to the West India Planters with great feeling and energy on the subject. He tells them, that almost immediately after his appointment to the See of London, he intreated them to make some better provision for the instruction of the Negroes in the principles of morality and religion, and that his thoughts have been anxiously employed on the subject for upwards of twenty years.—Some years ago, the Bishop recovered, by a Chancery Suit, an estate in Yorkshire, which had been bequeathed by the great Mr. Boyle, for the advance or propagation of the Christian Religion among Infidels; and, with the income from this estate, several Missionaries have been supported in different islands in the West Indies. But the Bishop laments that the extreme difficulty of finding a sufficient number of clergymen properly qualified for so arduous a task, and the various discouragements which they have met with in the execution of their office, have confined the good effects of their labours within a narrow compass.

In consequence of the prohibition of the importation of Negroes from the coast of Africa; or, in other words, the abolition of that part of the Slave Trade, the only resource left to the West India planters, for keeping up a sufficient number of slaves to cultivate their lands, is the natural increase of the Negroes, at this time, in the islands. The Bishop, therefore, endeavours to convince the West India planters, that the most practicable and the most effectual means of promoting this increase of slaves, will be *the careful instruction of both children and adults in the principles of the Christian religion, and a strict attention to the regulation of their moral conduct.*

The unrestrained promiscuous intercourse of the sexes, is one of the greatest obstructions to the natural increase of the Negroes in the West Indies; and it is a fact universally admitted, that unless it be prevented, the increase of the native Negroes by births, will never be sufficient to preserve such a population of Negroes as the cultivation



tion of the islands requires. Penal laws ought to be enacted by the Colonial Legislatures, prohibiting illicit connections among the Negroes, and requiring the males to be united by legal matrimony, each to only one wife. Human laws alone, however, cannot oppose a sufficient barrier to long indulged habits of vice, and the Bishop, with great propriety, and on the most Christian principles, contends, that after all the aid which can be derived from legal restraints, this desperate evil must also, "be subdued by moral restraints, by new principles infused into the mind by the powerful influences of Divine Grace, by the fear of God, and the dread of future punishment, strongly and early impressed upon the soul. These are the only incentives that can prevail upon your Negro slaves to submit to the restraint of having one wife; and as this restraint is indispensably necessary to that increase of their numbers by birth, which the cultivation of your plantations demands, it is most evidently your interest, as well as your duty, to render your slaves not merely nominal but real Christians."

The Bishop then mentions, that Missionaries of various denominations have been employed to carry the knowledge of Christianity into different parts of the world. The members of the *Propaganda Society*, who were principally Jesuits, were formerly very active in spreading the Roman Catholic faith in China, India, and South America. The *Moravians*, or *United Brethren*, have penetrated into the most remote regions of the globe, and have sown the seeds of Christianity among the most savage and barbarous nations. They have shewn a degree of zeal, perseverance, and firmness of mind, which no dangers could subdue; and of which, the Bishop says, no example can be found since the primitive ages of Christianity. Of the pious and truly apostolic *Schwartz*, it is said, that he executed his commission with such fidelity, earnestness, discretion, and indefatigable perseverance, as gained him the entire confidence and affections of the natives of India, and gave him an unbounded influence over them in their temporal as well as religious concerns.

In addition to the very short account which the Bishop has given us of Missionaries, we will take the liberty to state, that the Methodists have had Missionaries in the West India Islands for many years, and have expended many thousands of pounds in support of them, for the purpose of spreading the knowledge and influence of real Christianity among the Negroes; and they have no doubt that many thousands of Negroes have been converted to God by their means. The London Missionary Society, it is also well known, have sent, at a great expence, to different parts of the world, many pious men who are now preaching the Gospel where the Name of Jesus was never heard before.

If two or three hundred such Missionaries as *Schwartz* could be found, and sent to the East and West Indies, the Bishop justly concludes, that the greatest blessings might be expected from their exertions. But, alas, says he, such characters as *Schwartz* are too thinly scattered over the world; and he informs us, that he knows by  
experience,

experience, that it is “so extremely difficult to find clergymen of character, disposed to undertake foreign missions, and properly qualified for the due discharge of them,” that he thinks it indispensably necessary to have recourse to other means of instructing the Negroes in the West Indies; and, therefore, he proposes to the planters, “THE ESTABLISHMENT OF PAROCHIAL SCHOOLS IN EVERY PARISH OF THE WEST INDIA ISLANDS.”

To this proposal we wish the greatest possible success, and we should rejoice if it were in our power to promote the general acceptance of it in the West Indies. In order to provide sufficient funds to carry it into effect, the Bishop recommends that a general subscription should be set on foot in England, which, he says, he would himself begin with 500l., and if the occasion called for it, would, at any time, subscribe 500l. more. This noble instance of liberality in the Bishop, we hope, will make a deep impression on the minds of the proprietors of estates in the West Indies, and induce them to adopt immediate measures for the Christian education of their slaves. In this great work, the Bishop very reasonably suggests, that even the assistance of the British Legislature might be obtained, if it were necessary.

In proof of the benefits to be derived from the increase of Christianity among the Negroes in the West Indies, the Bishop mentions the well-known fact, that Christian Negroes “so far excel the unconverted Negroes, in the conscientious discharge of all the duties attached to their humble station, that they are held by the planters in the highest estimation, and are purchased at a higher price than their heathen brethren.”

[To be continued.]

#### LETTERS to a YOUNG PREACHER from his FRIEND.

[Continued from page 326.]

#### LETTER V.—On reading Books suited to promote Experimental and Practical Divinity.

My dear Brother,

**I**T is a question of no small importance to a young Methodist Preacher, “What Books should he read?”

The answer to such a question will depend much on the opportunities he may have, and the information he has already obtained. Remembering that these observations are chiefly designed for one in early life, who has had little leisure and few books, I will give you the best advice I can.

Perhaps, the best method for such a person to take, is to devote a very material part of his time to reading the best devotional and practical treatises. These have a tendency to keep alive the flame of zeal, whilst they inform the judgment. Although there may be no-  
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thing

thing systematic in the method in which these are perused; yet, when the heart is deeply affected with subjects, it is natural to mark their connection. This prepares the mind for studying the doctrines of the Gospel.

Perhaps some of the best preachers are those, who have had to methodise their subjects, after they have felt their influence; or, in other words, who have studied the deep mysteries of the Gospel, under an awful impression of their vast importance. It is this transforming view of sacred truth, which prevents the study of it from degenerating into mere speculation. Studying Divinity may be the effect of vanity, interest, or curiosity; but, considering all its parts under the impression that eternal "life is at stake," teaches us to receive conviction with care, and to submit to it with faithfulness. I conclude, therefore, that much *experimental* and *practical* Divinity should be read in early life, and read in order to experience and practice.

The authors whose works you will find it most easy to attain amongst us, and who are, perhaps, most worthy of your attention, are, Wesley, Fletcher, Benson, Doddridge, Baxter, Watts, Bates, Owen, Manton, Howe, Horneck, Beveridge, Henry, Tillotson, Flavel, Boston, Bunyan, Alleine, Calamy, Bolton, Sibbs, Rutherford, Perkin, Vincent, Love, Doolittle, Watson, Burroughs, Willifon, Brown, Ambrose, Shower, Marshall, Erskine, Jenks, Hervey, Romaine, Law, Fenelon, Leighton, Rowe, Penn, Kempis, Scougal, Saurin, Davies, and Witherpoon.

The writings of the three first naturally claim the preference of a Methodist preacher. Mr. Wesley's certainly deserve the earliest and closest attention. His eight volumes of Sermons will be found sufficiently systematic to afford you a connected view of most of the subjects you will have occasion to treat of, and are the standard (next to the Scriptures) to which Methodists appeal. But it must be observed, that, although these Sermons discover much judgment and devotion; yet Mr. Wesley's numerous employments obliged him to treat some subjects in so concise a manner, that, to some readers, they will appear defective; but had you no other helps than these and your Bible, you might be a workman "that needeth not be ashamed." "The Appeals to Men of Reason and Religion," perhaps, are unequalled. His Notes on the Old and New Testament, contain much valuable information, in very little compass. And the numerous Abridgments he has made of the Works of practical Writers, in his Christian Library, and elsewhere, deserve a close attention.

With respect to Mr. Fletcher's writings, although they are chiefly polemical, yet they contain so much pure devotion, that they may be reckoned among practical writings. The same observation will hold good of Mr. B.'s, who has proved himself an able Apologist for the Methodists.

I will not pretend to determine what may be the best method for you to pursue, in reading the numerous practical authors you may meet with; but, as far as my judgment carries me, the following

may

may be as profitable as any other. I observe, therefore, that next to those already mentioned, Doddridge, Baxter, and Watts, demand your first leisure time. Their candour and discernment will help you to form "a right judgment" on many subjects, which the prejudice of other writers misrepresent, whilst their deep piety will leave you solicitous to partake of the same spirit. Bates, Owen, Manton, Howe, Horneck, Beveridge, and Tillotson, may be placed in the next class to these, for the same reasons.

Though less accurate in their style and method, yet Boston, Flavel, Bunyan, and especially Alleine, will tend to keep alive the holy flame, in your hours of private meditation. Nor will your time be lost, should you meet with any fragments of Calamy, Bolton, Sibbs, Rutherford, Perkin, Vincent, Love, Doolittle, Watton, Burroughs, and an host of holy men, whose unadorned writings, during the 17th century, kindled or cheered the flame which has reached to the present day. Willison, Brown, Ambrose, and Shower, are similar to many of those already mentioned, as they discover minds deeply affected with the reality and importance of invisible things. Marshall, Erskine, Jenks, Hervey, and Romaine, will assist your judgment in the great doctrines of Justification by Faith; whilst Law, Leighton, Fenelon, Rowe, Penn, Kempis, and Scougal, will guard you against its abuse, by inculcating in their various ways, the necessity of union with God, good-will to men, and universal holiness.

If you wish to unite the excellencies of many of these writers, in a style suited to the most intelligent part of our congregations, Witherpoon, Davies, and Saurin, should be read. The chief danger arising from a close attention to some of these last-mentioned authors, is lest you should contract a method of handling subjects not suited to the station you fill.

These are mentioned as writings calculated to quicken your affections in the things of God, and may, therefore, be united with the numerous pieces of biography, which have been circulated amongst us, or are easily obtained. This species of writing has advantages for the use of the closet, peculiar to itself. And, in addition to the valuable collection to be found in the Methodist and Evangelical Magazines, the following should frequently occupy a serious hour, that you may partake of their spirit. And, first—

Mr. Wesley's Journals should be familiar to every Methodist preacher; next to which, the zeal of Wulth and Brainerd should provoke him to emulation. Nor should the artless tale of Nelson be overlooked; whilst Whitefield's holy flame raises our affections, Haliburton's spirituality, Doddridge's application, Baxter's courage, Pearce's heavenly-mindedness, De Renty's self-denial, John Haime's temptations, and Silas Told's deliverances, may all serve to assist our devotions. And the cloud of witnesses in Fox's Martyrology, Clarke's Lives, George Foxe's Journals, and many testimonies among the Quakers, will help to convince you that "all who fear and love God are one in Christ."

I am, your affectionate brother, &c.

## OBITUARY.

**B**ETTY KAY, departed this life, April 27, 1807, in peace with God and all mankind, at Burnley, in the county of Lancashire, aged twenty-seven years. She was born at Copy, near Townly-hall, in the same county, of religious parents, who endeavoured to train up their children in the fear of God; so that she was preserved, through the blessing of God, upon their instruction, and example, from outward gross sin. But it does not appear that she was awakened to a knowledge of her lost state; until near twenty years of age; she then joined the Methodist society, and sought the Lord with a degree of sincerity and earnestness for some considerable time; but removing into a family, where she had not the privilege of attending so frequently on the ordinances of God, and joining in the company of some young persons of trifling conversation, her convictions for sin wore off; and, for a time, she left the society, but never lost a sense of her fallen, lost estate, and the necessity of obtaining a change of heart.

It pleased God, however, some time after, more deeply to awaken her conscience, by convincing her of the necessity of using all diligence to make her calling and election sure. Hence she joined the society again, and attended diligently on the public and private means of grace. About this time she formed a connection with Mr. Thomas Kay, a pious man of God, and a class-leader in our society; this, under God, proved a great blessing to her soul, and,

perhaps, was the mean of her conversion. But it was not until a year and a half before she died, that she obtained a knowledge of salvation by the remission of all her sins; this privilege was granted her one Sunday evening, at a prayer-meeting, in the chapel at Burnley. From that time to the day of her death, she never lost her confidence in God; except for a few hours. She was, however, very sensible that she lived beneath her privilege, and often complained during her long illness, which was a consumption, that she felt too great a desire for life, and too much attachment to her husband, and the little ones God had given them. This pained her mind exceedingly, and caused many a violent conflict in her breast between nature and grace.

She obtained, however, through the divine goodness, a larger measure of the Holy Spirit, about a fortnight before her death, in consequence of which she resigned herself and family into the hands of God, and was enabled to say, in the fullest sense, "Thy will be done." She continued in this state of mind to the time of her dissolution, except the short interval of three or four hours, as before-mentioned. This appeared to be the last conflict she had with the enemy of her soul. Indeed, it seemed to be the hour and power of darkness: she was in such heaviness, through manifold temptations, that, for some time, her confidence in the mercy of God seemed quite gone; several of our friends, with myself, witnessed this painful exercise, and were

much

much engaged with the Lord for her deliverance, and the Lord again visited her soul with the light of his countenance, and the consolations of his Spirit. She told her husband, who had been absent for a few moments, that the Lord had given her a lift during his absence, and that she could again praise him, after which she continued to witness a good confession. A kind friend coming into the room the evening before she died, asked her whether she found still that the Lord was her portion, to which she replied, "O yes; I know he is. I'm sure he is. I feel he is." And after she had been silent some time, (for it was with great difficulty that she spoke at all) she cried out, "O that I had wings like a dove, then would I fly away and be at rest." She spoke to her disconsolate partner concerning the pleasure it afforded her, to believe that they should be with and know each other in heaven. She died in the full assurance of faith, and was interred near the sepulchre of her parents, in the Baptist burying-ground, in Burnley-lane, on the 29th of April; and, on the sabbath-day following, a funeral sermon was preached on the occasion, to a crowded and attentive congregation. May I, and all who read this, die the death of the righteous, and may our last end be like theirs!

Z. TAFT.

MAY 18, 1807, died Sarah Verrant, of St. Erth, Cornwall. She was brought to the saving knowledge of God, by the instrumentality of the Methodist preachers when she was in the

eighteenth year of her age. She died in the forty-first; and during this interval, evidenced the reality of the work of God upon her soul, by an irreproachable and exemplary conduct.

A little time previous to her last affliction, she felt a strong impression on her mind that the Lord was preparing her for some great trial. When she was seized with the disorder which carried her into eternity (a pleuritic fever) her soul was calmly and confidently stayed upon God. The disorder brought on premature labour, and she was delivered about two hours before her dissolution.

She spoke to her friends with a strong assurance of her interest in the eternal world; yet expressed a resigned wish to be spared a little longer for the sake of her family. Knowing that the doctor had a private interview with Mr. Verrant, relative to her state, she requested him to tell her the particulars of the conversation, which he very reluctantly complied with, by observing, that according to the physicians' judgment, there was no human probability of her recovery. It was then, indeed, that she gave vent to the grateful feelings of her mind, by shouting the praises of Immanuel, and calling upon her friends to praise the Lord! To one of them she said, "O! what should I now do, in this helpless situation, if I had not redemption in the blood of Jesus?" She exhorted her husband to steadfastness, remarking that their separation would be momentary, but their re-union in heaven glorious and eternal. Her soul was much drawn out in prayer for the souls

of God, and she earnestly advised the people to pray without ceasing for the prosperity of Zion. In this tranquil and triumphant manner she exchanged the scenes of tribulation and mortality for the mansions of increasing felicity and never-ending life. The infant just breathed a few times, expired, and was buried in the coffin with its mother. During her illness she much regretted that she had been so reluctant to exercise the gift and spirit of prayer which God had evidently given her; and promised, if spared, faithfully to improve future opportunities. Should not the living receive this as the dying admonition of a friend? Does it not shew us the views and feelings which accompany dying moments, the necessity of anticipating them, and of conducting ourselves accordingly? This blessed woman has left a husband, two brothers, and five sisters behind her, who have all experienced the Gospel of Christ to be the power of God unto salvation.

JOS. BURGESS.

MAY 15, 1807, died James Smith, a member of the Methodist society in Yarmouth. When he was convinced of sin, his distress of soul was so exquisite, that he could take no rest day or night, his very countenance was changed and plainly shewed the disquietude of his soul. But that God, who never said to any "Seek my face in vain," heard prayer in his behalf, and appeared to his deliverance. His heart overflowed with love and joy, and he bore witness to the faithfulness of God, in declaring what he had done for his soul. He met with much op-

position, severe affliction in his family, and much poverty; but he bore all with patience, and committed himself and his ways into the hands of his faithful Creator; and if we admit that the countenance is an index to the mind, we may justly pronounce him a happy man; for it is generally said, by all who knew him, that he looked like an angel. He left the world in the triumph of faith, after having adorned the Gospel of God his Saviour for fourteen years.

JANE PATTISON.

JUNE 2, 1807, died James Gathercole, who had been a member of the Methodist society in Yarmouth, for above twelve years. He was awakened in the seventeenth year of his age, but it was not till some years after that he became acquainted with the Methodists. While meeting in class, the Lord was pleased to reveal himself to his soul, and filled him with peace and joy, through believing. From that time to his death he never lost his evidence, but continued to walk in the light of God's reconciled countenance, and ripened apace for glory. He had many trials from various quarters, but he was made more than conqueror over all. The affliction which ended in his death, was long and trying, being a consumption, but he bore it with fortitude and patience, saying, "The cup which my Father hath given me shall I not drink it?" He was frequently visited, during his affliction, by the preachers, his leader, and other friends, who always found him happy in God, resigned to his blessed Saviour, and longing to depart to  
be

be with Christ. Two days before his death, his leader perceiving him near his end, said to him, "While we are singing next Sunday morning in the class, you will be joining the 'innumerable company and church of the first-born, in ascribing, honour and glory, and power, &c. to God and the Lamb.'" To which he said, "Yes, I shall; and do you sing, 'Rejoice for a brother deceas'd, 'Our loss is his infinite gain,'"

He continued in a happy, resigned frame of mind, patiently waiting till his happy change came, and is now

"Far from a world of grief and sin,  
"With God eternally shut in."

JANE PATTISON.

#### RELIGIOUS INTELLIGENCE.

Extract of a Letter from William Hull\*, late a member of the Methodist Society, at Poole; and now a Prisoner in France; to his Wife.

France, Arras, Jan. 26, 1808.

My dear Love,

I HAVE thought much about you and the dear children, and am greatly afraid lest my long absence should aggravate your grief; but, although it is the Lord's will, that we should be separated for a season, yet I believe we shall meet in his good time. I am happy to inform you

\* William Hull was sent to Arras prison above two years ago, being captured by a French privateer, on his return from Newfoundland, when he was only a few hours sail from Poole harbour.

that I enjoy a very comfortable state of health. All praise be to God for it! and that I have not been suffered to want the necessaries of life. The blessed Lord who has brought me to France, has not forsaken me, though in a strange land of gross darkness. I rejoice to tell you that we have the gospel among us, and that the Lord has blessed our endeavours in such a manner that we have formed a little society of about eighty members, the most of whom are very serious. We have also a room set apart for the worship of God, in which a great many hearers attend. We have public means twice a day, viz. in the morning, *preaching*; and a prayer-meeting in the evening. We have also a private meeting for the exercise of prayer and praise; and we have three class-meetings in the week, in which we speak of what the Lord has done for our souls. We have likewise a love-feast every three months. We have held three love-feasts since I came, and I bless God, I have found much satisfaction in attending them, for I could rejoice with those that rejoiced, and weep with those that wept. Several have found peace with God. *O my dear*, let us rejoice, inasmuch as we are partakers of Christ's sufferings. Indeed, I hope you can rejoice with me in all things in Christ Jesus, except those bonds. The blessed Lord of Life and Glory has made his good word of promise as a place of broad rivers to our souls; and he is adding to us daily such as, I hope, will be eternally saved. I believe, therefore, that it is the Lord's good will that I should be an instrument in



in his hand, of warning poor sinners to flee from the wrath to come, and that I should preach the glad tidings of redemption and salvation to all those that are willing to hear. I hope you will get as much religion as will keep your mind in peace; and may the God of all Grace, who has called you and me to follow Christ in bearing the cross, sanctify all his dispensations to you, till you have finished your course with joy.

I am, &c.

WILLIAM HULL.

#### MISSIONARY INTELLIGENCE.

#### IRELAND.

Extract of a Letter from James Bell, Missionary, to the Rev. Dr. Coke.

*Cove of Cork, Feb. 1808.*

Rev. and dear Sir,

**I** ONCE more take up my pen to give you a view of the Lord's work in Ireland. This winter has been rather severe for us to continue to preach in the streets regularly. Thanks be to God, however, we have laboured much in new places, and our endeavours have not been in vain. Through sleeping in a damp bed, I caught a heavy cold, which affected me very much, but my dear Lord has so restored and strengthened me, that I have now set off, on foot, and find it most convenient for going over ferrys, and to different new places, to which it would be impracticable to ride. Our new society in Carrille fort is seventeen in number, and under good discipline; and at Kilworth, eighteen miles from

Cork, nineteen in number, composed of the most respectable persons in that village. About six miles from Cork I also hope to form a new class. I saw Mr. Taylor lately. He set out for Kinsale, and the country adjacent; for we find it best (save when on a long tour) to visit new places separately. I have been at the Cove for a few days, and visit the people from house to house, and preach on the quay to sailors, soldiers, and all kinds of people. The Irish language often proves like a chain thrown over them to restrain their rudeness. I have got, for a few days, a large room to preach in, in the evening, and hope the Lord will open the hearts of the people both to receive his grace and to provide a place for preaching in. This ungodly place was never before visited in this way by the gospel. I assure you, if our good king's soldiers were not here, it would be a difficult matter to make any progress in the place, as popery is so prevalent. I thank God, I have already got a few names of persons who are willing to join in forming a class. I was conversing, yesterday, here with the quarter-master of the Horse Royal Artillery, about to sail immediately for Portsmouth. I find he was converted to God lately, when on the Monte Video expedition. You have his own words in the following short extract from his letter:—

“ Dear Friend,

“ YOU know me. I am a soldier in the British army, and was at the late attack on Buenos Ayres, in South America. When I first entered the battle, I was  
just

just what the devil wished me to be—a sinner ripe for hell. Of course, I had no fear of death or judgment before my eyes. It pleased God, however, to spare me when hundreds fell around; I even escaped unhurt, but was taken prisoner by the Spaniards. In prison I was afflicted with a severe illness, but still my eyes were not opened to God's mercies, and his providence over me. The attack on the town proving unsuccessful, the army returned to Monte-Video, till the time should arrive for evacuating the country, according to the treaty concluded. Here, again, I fell ill, and from a variety of circumstances (not necessary to mention) I had determined to commit suicide, and as my hand was just ready to finish the deed that would have for ever shut the doors of mercy against me, mercy came to my rescue. Accept, O Lord, my eternal gratitude for thy manifold kindnesses. Accept, O! accept myself."

I really think this gentleman is now a man of God. The change in him is wonderful, and he exhorted his fellow-soldiers on board the Transport. Mr. Taylor and his family are well, and mine also, thanks be to God. We hope our English friends pray for us daily. The priests are thundering from their altars against their flocks hearing us; nevertheless, numbers of them do hear us, both in English and Irish, in the streets; and a few of them have joined the society, and meet in our classes.

## WALES.

Extract of a Letter from Edward Jones, to Dr. Coke.

*Aberystwyth, May 3, 1803:*

Dear Sir,

THE Lord is doing great things for us in this circuit; which I know will give you great pleasure. This circuit is become very extensive, and it would be much more so if we had more labourers. The Lord be praised for those we have. Our adorable Shepherd is well pleased with their labours, for he condescends to make use of them in a wonderful manner, to pull down the strong holds of Satan. Our congregations are uncommonly large in many places; and our societies are increasing very much. We have two new chapels ready to be opened, and about twelve more to be built this summer, in this circuit. It is a happy thing that the Lord, in the course of his providence, sent this evangelical doctrine to the poor Welsh that were so much attacked with Antinomianism. For I think no country could stand in greater need of the unadulterated gospel than this; and, blessed be God, there are thousands in the principality that adore him for his unbounded mercy. Mr. Owen Davies, our highly honoured father in Christ, is now publishing a small book that I hope will be of infinite use to the rising generation, viz. a Catechism—a publication which we were in very great want of. And the preachers are, as the heart of one man, more determined than ever to endeavour to train up the rising generation in the pure principles of the religion of Jesus Christ.

Mr.

Mr. Owen Davies and I lately spent a whole day at Brecon, preaching in both Welsh and English. We had a very good day, and many came to hear. Preaching in Welsh is very much wanted there, and if it could be established regularly on the Lord's-days, it would, probably, be very useful. There is a great revival in Crickhowel, and the neighbourhood, and I find they want another preacher in the Cardiff circuit, to preach in Welsh.

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POETRY.

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THE  
HUSBANDMAN'S MEDITATION  
IN THE FIELD.

WITH toilsome steps when I pursue,  
O'er breaking clods the ploughshare's way,  
Lord, teach my mental eye to view,  
My native dissoluble clay,  
And when with seed I strew the earth,  
To thee all praises let me give,  
Whose hand prepar'd me for the birth,  
Whose breath inform'd and bade me live.  
Pleas'd I behold the stately stem  
Support its bearded honor's load:  
Thus, Lord, sustained by thee, I came  
To manhood, thro' youth's dangerous road.  
Ringing from noxious herbs the grain;  
Oh! may I learn to purge my mind  
From sin, rank weed of deepest stain;  
Nor leave one baneful root behind.  
When blasts destroy the op'ning ear,  
Life, thus replete with various woe,  
Warns me to shun, with studious care,  
Pride, my most deadly latent foe.  
When harvest comes, the yellow crop,  
Prone to the reaper's sickle yields;  
And I beneath death's scythe must drop,  
And soon or late forsake the fields.  
When future crops in silent hoards,  
Sleep for awhile to service dead;  
Thy emblem thus, oh grave! affords  
The path to life which all must tread.

PRAYER FOR MERCY.

WHEN Fancy on the wings of fear,  
Soars trembling to the fount of day,  
O'er nature speeds her vast career,  
Or hails Creation's distant ray;  
Back to her earthly bourn she flies,  
In wonder lost no longer free;  
Vails each aspiring thought and sighs,  
In mercy, Heaven! remember me.  
God of my soul! the pray'r ascends,  
That when round errors maze I roam,  
While pride its light delusive lends,  
Thy love may call the wanderer home.  
Too oft I yield to passions pow'r,  
Unheedful of my vow to thee,  
Yet oh! in man's forgetful hour,  
In mercy, Heaven! remember me.  
When sorrow's grasp my heart hath chill'd,  
And mock'd the pulses' maddening play,  
When woe my cup of mourning fill'd,  
And bade my spirit die away;  
My sigh unheard, my tear unseen,  
Unseen, unheard by all but thee,  
Ev'n then my lowly suit hath been,  
In mercy, Heaven! remember me.  
Tho' Death to Faith's meek bosom brings  
No terror in his gloomy call;  
Tho' the deep murmurs of his wings,  
Soft as the evening shadows fall:  
Yet when the quivering flame of life,  
Lingers, though struggling to be free,  
O, in the spirit's parting strife,  
In mercy, Heaven! remember me.

*To the Editor of the Methodist Magazine.*

Very Dear Sir,  
THE following original Lines, are the natural effusion of a vigorous, but uncultivated genius: judging the Hint to be important, and poetically expressed, I obtained leave of the author to transmit them for insertion in your valuable Miscellany. I am,  
Your's, affectionately,  
Hinckley. J. L.

A HINT TO THE MISER.

THY sterile soul is like the barren soil  
Of northern climes, 'gainst which the  
sun scarce e'er  
Darts oblique rays, to melt its iron face:  
Thy gifts, if any, are the very grudge  
Of griping Avarice, and lust for gold.  
If e'er soft Pity, tender pensive maid,  
Urge thee to ooze the marble-hearted  
tear,  
It freezes on its trembling, silvery verge;  
It freezes e'er it falls, and falls down ice.  
Collumpton. T. L. P.

*Conference-Office, City-Road.*  
G. STORY, Agent.





W. Tyndal.  
Preacher of the Gospel.

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THE  
**METHODIST MAGAZINE,**  
 FOR NOVEMBER 1808.

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*BIOGRAPHY.*

MEMOIR of Mr. THOMAS RUTHERFORD,

(Continued from Page 442.)

SECTION III.

*From the Time I became an Itinerant Preacher, till I was appointed to labour in Ireland.*

ON Friday, January 10, 1772, I took leave of my friends, and got into my circuit at *Placey*, where I preached in the afternoon and evening, from Psalm cxlix. 4, "The Lord taketh pleasure in his people: he will beautify the meek with salvation." Saturday I rode to Newcastle; and on Sabbath morning, at five o'clock, preached, for the first time, in the Orphan-house, with fear and trembling, to a small company, from Job xxv. 4, "How then can man be justified with God?" In the afternoon I preached at *Longbenton*, and in the evening at *Gatestead*. The congregation there was large, and heard with deep attention, while I enforced these words, Gal. iii. 13, "Christ hath redeemed us from the curse of the law, being made a curse for us." Being favoured with a measure of divine assistance, I was enabled to speak with considerable enlargement and energy. Monday I spent in Newcastle, and heard Mr. Thomson, at night, from, "Be ye also ready." Tuesday I went to Sunderland, and from thence to Durham, &c. The people in every place received me kindly, and bore with my weakness. All the preachers behaved like fathers to me: they held up my hands, and mightily encouraged me; and so did the people. Yet, notwithstanding all the tenderness of preachers and people, it was with difficulty that I could sometimes keep from sinking under the pressure which I felt.

VOL. XXXI. November, 1808.

About

About the beginning of May, I removed to *Alnwick*, in which place, and in the adjacent country, I found a sensible and an affectionate people, who, like those I had just left, bore with my weakness, and strengthened my hands in the Lord. Here I had the privilege of seeing Mr. Wesley again, and being in his company. I met him on the road beyond Berwick, and accompanied him to Alnwick, where he spent the Sabbath, and I heard him preach four or five times, greatly to my edification and comfort.

Towards the end of July, I returned to Newcastle, and Mr. Jaco kindly determined to take me to the Conference at Leeds; a favour I had no right to expect, and should not have presumed to ask. We arrived at Leeds on the Saturday evening. Mr. Thomson and I lodged at the house of Mr. John Ash, one of the original Methodists in that town. The venerable John Nelson boarded at the same place. Their conversation concerning the work of God in the beginning, the cruel persecution that the Methodists then suffered, the patience and fortitude with which they endured it, and the manner in which the Lord prospered his work in spite of all opposition, was extremely interesting and affecting to me, who little more than six years had known that there was such a people in the world, and had then been connected with them only about three years and a half. On the Sabbath morning, Mr. James Cotty preached; at noon, I heard Mr. Hanby, at *Woodhouse*; and in the evening, Mr. Wesley in the field behind the chapel, to an immense congregation. His text was, Isa. lxvi. 8, 9, "Who hath heard such a thing? Who hath seen such things? Shall the earth be made to bring forth in one day, or shall a nation be born at once? For as soon as Zion travailed, she brought forth her children. Shall I bring to the birth, and not cause to bring forth, saith the Lord: Shall I cause to bring forth, and shut the womb, saith thy God?" He took occasion from these remarkable and appropriate words, to shew the nature of the work which God had wrought among the Methodists, namely, that it was a quick, deep, clear, extensive, and a growing work. All this was marrow and fannels to my soul. In short, the deep and unaffected piety of the Methodists in Leeds, the sight of so many preachers, and the accounts given in the Conference of the work throughout the connexion, greatly strengthened and confirmed me in the truth, and enlarged my views of religion.

I was appointed to the Aberdeen circuit, with Mr. Duncan Wright, Mr. Dixon, and Mr. Watkin. On my way thither, I passed through Newcastle, Alnwick, &c. When I took leave of my friends in those parts, my inexperienced heart was pained, and I felt a degree of reluctance in going to Scotland, which made me ashamed of myself. I was grieved to find an unwillingness to go to any place, suppose it had been to the ends of the earth,

earth, to preach Jesus Christ, and endeavour to bring lost sinners to him. For some days, my soul was in great heaviness. Mr. Dixon and I met at Alawick on the Saturday. When we were dressing on the Sabbath morning, he broke silence, by uttering these words: "O Satan, wilt thou never let me alone!" I said nothing, but thought immediately, 'What! is Satan harrassing you? Perhaps a part of what I feel is from *him* also; and if so, I will no longer bear his burdens: I owe him no such service.' That instant the snare was broken, and my soul was delivered.

My first appointment was to *Arbroath*, where I found a society, of between sixty and seventy loving, simple, earnest people. They were extremely affectionate to their preachers. Our chapel was well attended, both on the week nights and on the Sabbath. I soon found myself much united to them, so that preaching, meeting their classes occasionally, and visiting them at their houses, was to me very pleasant work; and the Lord gave me to see some fruit of my labour. At the end of six weeks I left them with regret, and went to *Dundee*. It being the week preceding the Sacrament in the Kirk, I had more than ordinary work, yet I was enabled (though in great pain from a severe cold) to go through it all. On the Saturday I was much relieved, and preached on the Sabbath morning and evening, attended the service in the Kirk, and received the Sacrament with comfort: but it was some time before I entirely recovered. That was the only illness which I had, except a slight cold now and then, for the first fourteen years that I travelled. Thanks to the Lord for all his mercies!

My next remove was to *Perth*. Mr. Wright, who was there, wrote to me that he would come to Dundee, and desired I might publish for a watch-night. I had never seen him; but when he came, I found him very agreeable. He insisted on my preaching at the watch-night, which was no small trial to me. After I had done, he gave an excellent exhortation on the love of God, and the sufferings of Christ. It was, altogether, the most striking, affecting, and energetic exhortation I had ever heard, and made me quite ashamed of my poor performance. When we came into our room after the service was concluded, I was so confounded, that I could not look him in the face; but he was extremely affectionate, and, from that time, particularly attentive to me; in so much that he acted the part of a father towards me all the remainder of the year. He wrote to me frequently, gave me advice how to improve my time, directed me what books to read, and left me, at the places where I followed him, such as he judged proper, with notes in them written by himself, pointing out the most important and striking parts; and which notes contained



many judicious and useful remarks. I never knew his equal for helping young preachers. He took a peculiar pleasure in directing and assisting them to improve in useful knowledge, and in seeing them excel. And he was well qualified for affording them all necessary assistance; for he possessed a clear understanding, a well-informed and sound judgment, a good taste, and was a person of extensive reading. Not many are better acquainted with books than he was.

In Perth the society was small, and the work superficial; which was pretty much the case in *Dunkeld*: yet there were some in both places who loved the cause of God, and longed to see it prosper.

In the beginning of January, 1773, I removed from Perth to *Aberdeen*. There the society was much larger than in any of the other places belonging to the circuit, and also the congregations. In the society there were a few simple-hearted Methodists, who were acquainted with the deep things of God, and truly devoted to him: but, in general, the work was rather superficial, especially among some of the leading men. Soon after I went thither, I was called one Lord's-day evening to visit a woman whom I found very ill, and greatly alarmed with the fear of death. After conversing and praying repeatedly with her, I returned to my room not quite satisfied with my own state. I found, if God were to call me that night, I had not a clear evidence that I was ready: and I felt a measure of that fear which hath torment. I was determined not to rest in that state; and, therefore, falling on my knees, I wrestled with the Lord, till he condescended in a most gracious and powerful manner to manifest himself unto me, and disperse all my doubts and fears; and I awoke in the morning happy in his love. What shall I render to the Lord for all his benefits towards me!

I went to Perth in the beginning of June, called the society together, and told them, that as the work of God was in such a low state, they could not expect that we should spend so much time there as formerly, unless they became truly in earnest, and would cry to God to be with, and grant us his blessing: and I have reason to believe this was not spoken to them in vain. The Lord was pleased to lay the state of his work in that town upon my heart with peculiar weight. I felt, in that respect, as I had never done before. I mourned and wept over the languishing state of religion amongst them; and whether I sat in the house, or walked in the streets or fields, my soul was all desire and prayer for its revival and prosperity. The beauty of the season, the verdure of the fields, the fragrancy of the flowers, and the prosperity of every other thing, brought daily to my remembrance the opposite state of the work of God, and made me cry, "O Lord, revive thy

thy work in the midst of the years!" The first fruits of this, were blessings on myself. He made my soul like a watered garden, and filled my heart with his love. I was happy in him from day to day, and enjoyed a very heaven upon earth.

Every Sabbath evening, instead of the usual place, the *Town-hall*, I preached in a beautiful Green, on the south-side of the town, near the tables where the soldiers kept their horses, a good many of whom attended, and always behaved well. The congregation was large; and all the time I stayed, I was not once prevented by rain. One Sabbath, after having preached in the morning at *Dunkeld*, and walked to Perth, (which was sixteen Scotch miles, and not much less than twenty English) and preached in the evening to a very large congregation in the Green, I told the people I should give an exhortation in our preaching-house to as many as chose to attend. In returning home, I felt myself so exhausted, that I thought I had better not have published to give an exhortation. I had been in my room but a few minutes, when I was told the people were assembled. I found the place full, and having sung an hymn, I proceeded to exhort; but what I said I could never recollect from that hour to this. God gave it me, and he took it away; I seemed merely as an instrument by which God spoke to the people. A divine unction attended the word. The people were visibly and deeply affected all through the house. I concluded with prayer, at which all kneeled; a thing not very common in Scotland. During the first part of prayer, they silently wept, and then broke out in earnest (though not loud) prayer. I believe there were very few there who did not then pray, as if none had been present but God and themselves. It was a time much to be remembered. God was with us of a truth. From that night our congregations on the week evenings were more than doubled.

I left Perth in the latter end of July. At the Conference, Mr. Wright and Mr. Watkin were removed. Mr. Dixon was appointed superintendant; and Mr. Briden and Mr. Tatton were sent to us from England. I only met with the latter twice during the year. He was one of the greatest triflers I ever knew. It was hardly possible to be serious in his company; and yet he had an extraordinary talent for preaching the terrors of the Lord! He soon left us, and set up for himself as a dissenting minister.

After spending nearly three months at *Arbroath*, I went to *Aberdeen*, from whence I visited *Inverury*, *Old Meldrum*, *Newburgh*, and *Peterhead*, where Mr. Dall, and some others, had occasionally preached for above two years, and at most of them formed societies. At Christmas I returned to *Arbroath*, then to *Dundee*, and so on to *Perth*, where I found a melancholy change.

The society had been quarrelling with each other, the congregations were dwindled almost to nothing, the Spirit of God was evidently grieved, and coldness and deadness prevailed among them. Though we continued to preach there for three or four years after that time, they never recovered what they had then lost; and, I believe, for seven or eight and twenty years there has been no society there, and very seldom any preaching!

At the Conference in 1774, the *Aberdeen* circuit was divided, and I was entrusted with the care of that part of it which included *Dundee, Perth, &c.* My colleagues were Mr. Wittam, (who was in the *Barnardcastle* circuit the year after I joined the Methodists, and through whose preaching I had often been remarkably refreshed) and a young man who came from the neighbourhood of Arbroath. I believe we should have gone on very well, and have had a comfortable year but for one circumstance. The people in Arbroath would not, on any account, receive their neighbour as a preacher. This, in a little time, occasioned great uneasiness and discontent throughout the circuit. To me it was distressing in the highest degree. It being the first year that I had the care of a circuit, I was frequently and strongly tempted to think that matters would go into confusion, and the work be ruined through my want of ability for my office. In my distress I wrote to my friend Mr. *Wright*, who, in his answer, said, "Do you remember what a certain author, (Dr. Cotton Mather,) advises? He says, 'You will meet with *unaccountables* and *incurables*. Do not too much trouble yourself with them; but lay them up in two different heaps, and let them lie.'" He then added, "I have often observed, when there is a commotion among our people, that time will cure what reason cannot." At that time, as well as many times since, I found the truth of his quotation, and the propriety and utility of his remark. *A word spoken in season, how good it is!*

There was, at the same time, as great a commotion among the people in Aberdeen. Hence, about Christmas, Mr. Wesley desired me to change with Mr. Wilkinson; of which I was glad, hoping that he might be able to manage the refractory ones in Arbroath better than I had been. However, he could not prevail with them to receive the young man.

Having spent some time in Aberdeen, and regulated matters there as well as I could, on January 10, 1775, I set out on the Northern circuit, which was above a hundred and fifty miles round, through a waste and desolate country, and bad roads. My first place was *Inverury*. Being obliged to go several miles round on account of the ice in the river, I did not get there till after dark. On the Sabbath afternoon I went to *Old Meldrum*, where there was a loving and lively society. Tuesday I rode through  
a dreary

a dreary country, and deep roads, to Huntley, (formerly called *Strathbogie*,) where however, I arrived safe in the dusk of the evening. As we had no people there, I lodged at an inn, and on Wednesday morning went on to *Keith*, where I found an earnest society, and a large congregation. I preached to them on Wednesday, Thursday, and Friday, and met their classes. My spirit was watered and comforted among them. Saturday I went on to *New Mills a boyn*, a small village in the midst of a large common, between Keith and Banff. It snowed all the way, and continued so to do all the afternoon, and most of the night. We lodged at the miller's, the chief man in the place. In the evening I preached in the mill to a far larger congregation than I expected. The bed was very uncomfortable—there seemed very little in it, either under or over me, but sacks; and it being a very cold frosty night, I was so cold, that I scarce got any sleep. On the Sabbath morning it still continued to snow, the wind was high, and it drifted exceedingly. Preaching was published for ten o'clock. When the time drew near, to my astonishment, there came such a multitude of people, as neither the mill, nor any house in the village, could contain. They therefore made a kind of a tent for me, with two or three spars, which they covered with sacks and such like things from the mill, and the people stood amidst the snow and drift, and heard with the deepest attention. It was truly a solemn time. I believe many could say, "Lo, God is here!"—From thence I rode on to *Banff*, which stands on the coast; and preached and met the society there. The house in which we lodged was a large gloomy place, with scarce any furniture in it except a bed in which an old woman lay bed-ridden. My bed was on the floor near the foot of her's. It had neither posts nor curtains, but that I did not mind: my fear was, lest it should not be clean; and, indeed, appearances were much against it in that respect. Hence I lay down in it with great reluctance, and felt very uncomfortable for some minutes. In a little time I began to recollect myself, and think, 'Suppose I had to night such a bed as I deserve; would I have a more or less comfortable one than this? A less comfortable one without doubt: if I had such a bed as I deserve, I should have a bed of flames. Then whether ought I to murmur or be thankful? To be thankful, certainly: and in the strength of the Lord I will endeavour to be so.' Lifting up, therefore, my heart to the Lord in praise and prayer, I turned on my side, and, in a few minutes, fell asleep, and did not awake till daylight began to make its appearance. Nor do I remember, in all my life, ever to have had a more comfortable night's rest. So very little do outward circumstances avail, when the heart is right. Evermore, O Lord, give me this blessing! Let my heart still be right with thee: so shall I at all times,

times, and in all places and circumstances, meekly and cheerfully embrace thy will!

Tuesday I proceeded along the coast, which is rocky and mountainous, to *Frazersburgh*, about twenty miles to the south-east from *Bamff*, where I arrived in the dusk of the evening, was kindly received by a friendly family, and had a comfortable lodging, for which I was thankful. We had no society there, but there was a great desire in the people to hear the word.—My next places were *Peterhead*, where I had been the year before, and *Newburgh*, where we had a precious little society, in which were some much alive to God. From thence I returned to *Aberdeen*, after being absent a month. Thanks to the Lord, I was no worse for my journey neither in mind or body!

Toward the latter end of May, I set out, for the last time, to go round the northern circuit. The weather, all the time I was out, being remarkably fine, and the days almost at the longest, it was delightful beyond all possibility of description, so that I was more than repaid for all that was unpleasant in my winter's journey. At *New Mills a boyn*, instead of the snow and drift, I preached one calm sunshine Sabbath morning, on a beautiful green by the side of the rivulet that runs through the village, to a large and attentive congregation. I lodged and slept comfortably in the barn; the miller's house being then rebuilding. I spent a Sabbath at *Frazerburgh*, where I had large congregations, and joined fourteen or fifteen in society: and though I suppose, there has neither been society nor preaching there for many years, yet I have reason to believe that some of the fruits of that little society remain unto this day.

On my return to *Aberdeen*, I stayed but a few days, and then took leave of the society there, with difficulty tearing myself from that affectionate people, who with their love and tears were ready to break my heart.—I spent a night or two at *Arbroath*, and also at *Dundee*, and near a month at *Perth*, where we heard of the dangerous illness of Mr. Wesley, in the north of Ireland, which caused great sorrow and fear throughout the connection. But the Lord was better to us than our fears; he heard the prayers of his people, and in mercy restored his servant, their father and faithful pastor. I got to *Edinburgh* the night before Mr. Benson set off for the Conference; so he and I rode to Leeds together. We lodged at Mr. Scurr's, the greatest part of whose family, at that time, was serious, lively, and happy; so that the high opinion which I had formed, three years before, of the piety and devotedness of the Leeds Methodists was not at all lessened.

I was now appointed to superintend the *Edinburgh* circuit, with Mr. *Wilkinson* and Mr. *Rogers*; and after staying some time at *Alnwick*, in Mr. *Thompson's* place, in the beginning of October, 1775, I

went

went to Edinburgh. In the Society there, especially among the female part, I found a more sensible and spiritual people, than in any other part of Scotland where I had been. They expected and sought to profit by the conversation of the preachers in all their social intercourse with them, and therefore encouraged conversation on divine things. That was particularly the case with Lady Maxwell, who was truly alive to God, and earnestly seeking to be filled with his pure love, and unreservedly devoted to his will. Of all persons I ever knew, she had the most happy method of suiting her discourse to her company, and always keeping up spiritual and profitable conversation.

I stayed only a few weeks with them at that time; but while I did stay, my soul was humbled and quickened, and the Lord visited me with his holy and powerful influence. I clearly saw that I had lived at a distance from him, and had backslidden in heart; and now felt an earnest desire, and a full determination, to return to him with my whole heart, and not to rest till I knew that he had healed my backslidings and restored my soul. These blessings therefore, I set myself in his name and strength, to seek in good earnest, without delay; making the following observation, in a kind of *diary*, that I kept through the ensuing winter. "The Lord hath of late clearly convinced me of the necessity of a deeper work of his Spirit in my soul, even of obtaining *that holiness, without which no man can see him*; and he hath also greatly quickened my soul, and blessed me with a cheering hope that he will save me to the uttermost. I am therefore determined, through his grace, not to stop short of what he hath promised. I clearly see my calling; namely, to know, experience, do, and suffer the whole will of God. O thou who hast made me for thyself, and redeemed me with thy most precious blood, grant, that in all things, I may keep this in view, and, at all times vigorously pursue it \*."

In the beginning of May, Mr. Wesley visited us. I was then at Glasgow. He preached in the evening of the day on which he arrived, and the next morning at five o'clock. Between six and seven he set out on horseback for Greenock. Mr. Rogers and I, with another friend, accompanied him. That was the only time I ever travelled with him when he rode on horseback, and it was one of the highest treats of the kind I ever enjoyed. As he could not read or write, as he did when travelling in his carriage, he gave himself up to conversation; which was at once replete with information and entertainment. We had got but a

\* We are sorry that we cannot make room now for an extract from Mr. R.'s diary. Perhaps we may, hereafter, be able to insert a part of it.

very little way out of town, when we passed a gentleman's seat. Mr. Wesley asked me what the name of it was; but, alas, tho' I had passed it repeatedly, I could not tell! He said, "When I can learn nothing else, I like to learn the names of houses and villages as I pass them." His words carried reproof to my heart, and covered me with shame.

A circumstance occurred as we rode along, that led him to relate an anecdote, which I shall never forget, and which I thought highly characteristic. We overtook a little girl without stockings and shoes; (a thing very common in Scotland in spring and summer) he called her to him, and gave her a shilling, with a few words of advice. He then took notice of the custom, and added, "When I was in America, I taught one school at *Savannah*, and Mr. Delamott taught another. He told me one day, that a part of the boys belonging to his school wore stockings and shoes, and the others did not; and that the former laughed at and ridiculed the latter, and thereby discouraged them; and that, though he prevented their doing so when they were under his eye, they did it when out of school: so that, notwithstanding all the pains he had taken, it appeared to be a growing evil, and he did not know how to cure it. I told him," said Mr. Wesley, "I thought I could cure it;" and added, "If you will take the care of my school next week, I will take care of your's, and try;" which he readily consented to do. Accordingly, on Monday morning I went into his school without either stockings or shoes. The children looked with surprise, first at me, and then at each other. I took no notice, but kept them to their work. I soon observed, however, that those who were without stockings and shoes, began to gather courage, and look with an air of consequence, now they had the master on their side. I did the same every day during the week; before the end of which, several of those who used to wear stockings and shoes, came to school without them. 'Thus the evil was effectually cured!' Though this was but a small matter, yet I think none but a person of a great and ready mind would have either thought of, or practised such a way of putting a stop to the evil; nor could any thing be better calculated effectually to answer the end. It reminds me of a remark of the late Dr. Beattie, of Aberdeen, after hearing Mr. Wesley in that city. Being asked by a gentleman who came with him, what he thought of the sermon, he replied, "It was not a masterly discourse, and yet none but a master could have delivered it."

He preached on the Friday evening, and Saturday morning, at *Greenock*, and then returned to *Glasgow*, where he spent the Sabbath; and on Monday morning, soon after three o'clock, set out for *Edinburgh*. Mr. Bradford and I accompanied him on horseback. The horse I rode was remarkably uneasy. I was so ill the

greatest

greatest part of the last stage, with mere fatigue, that I had nearly fainted. However, I was enabled, though with difficulty, to reach the entrance to the city, where we were met by some friends, to whom I gave my horse, and walked to a friend's house near that place, where I rested for some hours, and recovered: but it was not till after several days that I got quit of the fever then brought on. While Mr. Wesley made his excursion into the north of Scotland, as far as *Aberdeen*, *Banff*, and *Keith*, I visited *Dunbar* and *Haddington*, and met him again at *Edinburgh*, where he spent three days. After that I returned to *Glasgow*, and so went on for *Greenock*; from whence I visited the *Isle of Bute*, where I spent four or five days, and preached in various parts of the Island.

The remainder of the year, till the Conference was ended, I spent in *Edinburgh*, among a pious, affectionate people, and found my work exceedingly pleasant. I usually preached four times on Sunday, and walked between five and six miles; viz. at seven in the morning in our chapel; at twelve, on the Castle Hill; at half past three, at *Leith*; and at six in the evening, at the chapel again, and met the society. But I was not so happy in my soul, nor so much in earnest, as in the beginning of the year. I had slackened my pace, and lost most of that holy fervour, and those divine consolations, which I enjoyed during the winter and most of the spring.

At the Conference, Mr. M'Nabb was appointed superintendant of the circuit, and Mr. Rogers and I, his colleagues. We were remarkably united, and happy with each other; there was not a jarring string amongst us the whole year. I was particularly attached to Mr. M'Nabb. He was a most amiable, sensible man, and an excellent preacher. He had the most copious flow of natural and simple oratory of any man I ever heard. There was an ease, beauty, sweetness, and harmony, in his style and language, that was at once both pleasing and striking. The Rev. Dr. Webster, who used to attend our chapel always on the Sunday evening, after hearing Mr. M'Nabb a few times, asked his venerable colleague, Mr. Plenderlieth, If he had heard the Methodist preacher that was lately come to town? He said, "No." "Well," said the Doctor, "I wish you would hear him; for I have heard Mr. Walker, Mr. Fordyce, Dr. Blair, &c.; but Mr. M'Nabb is a greater orator than any of them."

About the middle of October, I removed to *Dunbar*. Mr. Menethorp, a venerable and deeply pious preacher, who had travelled for many years, was then at Mr. Affleck's, who was married to his sister, and lived about a mile from *Dunbar*. He was, at that time, in the last stage of a consumption, which he had caught by sleeping in a damp bed. The week before I had to re-



turn to *Edinburgh*, his complaints greatly increased; so that it was evident his life was near a close. He particularly requested that I would not leave him, as he was not acquainted with the preacher who was to succeed me. I promised him I would not. I was with him the two last nights of his life. His sufferings were the most extreme of any I ever saw. He greatly lamented his want of more of the sensible presence of God, and those divine consolations which he had formerly enjoyed. He said, "It is expected that preachers, when they come to die, should say great things. Now I am dying, and all I can say, is, That I am a sinner at the feet of Jesus, and it is good to be there." He then repeated these words:—

" Rivers of Life divine  
From thee their Fountain flow,  
And all who know that love of thine,  
The joy of angels know."

His pain and difficulty of breathing mightily increased; so that to prevent his being suffocated, we were obliged to support him all the night, by letting him lean on our shoulders. It was in the latter end of November, and the night was cold and frosty, and the wind very high. The room had a thorough air; all the windows and all the doors were set wide open. We who attended him could scarcely keep ourselves warm with our great coats on, while the sweat was pouring down his face in ceaseless streams. In the morning, with much difficulty, we put him into a chair, where he was somewhat easier, but in great pain. All this time I was strongly tempted to think that his patience would fail. It was again and again suggested, (doubtless, by an enemy) 'He will curse God and die.' For the last twenty-four hours of his life, it is impossible to describe the painful exercise which I passed through. But as the scene drew towards a close, his patience and composure of mind evidently increased. Between three and four o'clock on the second morning, while I was supporting him in the chair, he gradually and quietly yielded up his soul into the hands of his Creator and Redeemer, without a sigh or a groan. At the moment of his departure, all my temptations vanished; I felt heaven opened, and my spirit seemed to mount up with his, and follow him to the gates of light and glory; where I had such a persuasion of his being admitted among *the spirits of the just made perfect*, as filled my heart with joy unspeakable,—a sense of which I felt for some months! I saw his body committed to the earth, and preached his funeral sermon from these words—"To die is gain \*."

\* Here Mr. Rutherford's Journal begins to fail us. Only a few sheets have been found which go beyond this period.

In the course of this year I got into a habit of studying more closely than I had formerly done, and found the advantage of it in preaching. I read Josephus's Antiquities and Wars of the Jews; a work on Natural Philosophy, and Motheim's Ecclesiastical History; besides some useful pieces on Divinity. I endeavoured to be useful to the people both in public and private: but still my own soul did not prosper in the divine life as it had formerly done. The desire of other things crept in, and damped my fervour. This I deeply felt, and often lamented before God in secret; but still I did not recover my strength.

[To be continued.]

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### DIVINITY.

The Rev. Mr. SAMUEL LAVINGTON'S Charge, to the Rev. Mr. SAMPSON, delivered at his Ordination, April 19, 1770.

[Continued from page 447.]

**B**UT it's more than time to proceed to the next particular of the Apostle's exhortation. In *Spirit*, that is, in the spirituality of our own frame; walking in the Spirit, minding the things of the Spirit, favouring the things which be of God, and having your conversation in heaven. In *Spirit*, that is always acting with a becoming spirit and temper, being meek and peaceable in general, and yet, where occasion requires, bold and undaunted: as to your own concerns, yielding to any man for peace' sake; but where the honour of your Master is concerned, giving place to no man, no not for an hour. In this way, endeavour to shame people out of that proud and punctilious spirit, which prevails so much at present to the frequent disturbance and standing disgrace of society. Let that spirit that is in us, be different from that spirit that is in the world, and while they are disputing for precedence, and striving for the uppermost places in the synagogue, and the uppermost rooms at feasts, let us, as servants of him who came, not to be ministered unto, but to minister, let us be "kindly affectioned one to another, with brotherly love, in honour preferring one another."

In *Faith*. This probably means, in a clear knowledge, firm belief, and open confession of the distinguishing doctrines of christianity. We must not be ashamed of the gospel of Christ, though it was to the Jews a stumbling-block, and to the Greeks foolishness: and though disputers of the present day are as free in their censures and sneers as ever they were, yet this should  
not

not discourage us from standing forth as public, though unsupported advocates, for *Christ crucified*. And who knows but we may be called to deny ourselves and take up our cross, and follow our Master to the high-priest's hall, if not to Golgotha? It will be expected that, as good Soldiers of Jesus Christ, we should endure hardships, and hold fast the *profession of our faith without wavering*, "not counting our lives dear unto us, so that we may finish our course with joy." God may, indeed, in compassion to our weakness, save us from the fiery trial; but without severity of persecution every minister hath opportunity enough for the discovery of his faith and fortitude; and, therefore, it is particularly incumbent on us to take heed that we be well established in the faith, and that our faith be worth contending for. Or taking *faith*, as some do, for fidelity here, ministers are to be examples to believers, of a strict conversation and regard to *truth*, Integrity, and uprightnes should be our ornaments and security. We should avoid not only the broad lie, but every kind and degree of equivocation, and mental reservation. We should be *open* and *ingenuous* in the whole of our conduct; and as to agreements and promises, we should be very cautious in engaging, but very punctual in performing, imitating in this, as in every other respect, our blessed Lord and Master, "who did no sin, neither was guile found in his mouth."

Finally, in *Purity*. Very remarkable was the strictness observed in the examination of a priest, under the legal œconomy; in-  
 somuch that the Lord bade Moses speak unto Aaron, saying, "Whosoever he be of thy seed in their generations, that hath any blemish, let him not approach to offer the bread of God, that he profane not my sanctuary, for I, the Lord, do sanctify them," Lev. xxi. 17—23. God is as holy and jealous now, as he was then. Only instead of freedom from bodily blemishes he now principally requires purity of heart and life. He requires this of all his worshippers; but it is more especially necessary that those that serve at the altar, should have no allowed impurity about them, when they come to stand before the Holy, Holy, Holy, Lord God. It is also necessary for their own sakes, lest God should break out upon them like a consuming fire, and necessary too for the sake of the world, who watch for our halting, and if they can observe any indecent liberties in language or behaviour taken by us, they will quickly and greedily catch at it, and make it an excuse for much greater freedom in themselves. Ministers, therefore, should, of all men, be *holy in all manner of conversation*; and take every opportunity to discourage those books and amusements which are so much the taste of the age, but which have such a visible and unhappy influence on the minds and morals of the rising generation. In short, "whatsoever things are true, whatsoever things are  
 honest,

honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely and of good report, if there be any virtue, if there be any praise," ministers should be particularly careful to excel in them. Without this, if a minister should preach like an angel, and reason ever so long, and ever so well, about *Righteousness, Temperance, and Judgment* to come; yet, if he be a drunkard, or swearer, or whoremonger himself, he will be no better than a sounding brass or tinkling cymbal. If he should offer to reprove his hearers for any of these vices, they would quickly retort upon him, "Physician, heal thyself: thou that teachest a man should not steal, dost thou steal? Thou that sayest a man should not commit adultery, dost thou commit adultery? Thou that makest thy boast of the law, thro' breaking of the law, dishonourest thou God?" Thus the people will naturally think and say; and it is an alarming symptom, when a minister can turn it off with a laugh, and tell them, "Mind what I say, not what I do;" all these things considered, it is no wonder the apostle so particularly and warmly exhorts, *Take heed to thyself.*

But we must not stop here because the apostle goes on, "take heed to thyself and to thy *doctrine,*" or public teaching, both as to *matter* and *manner*. There are many of an unblemished moral character, very circumspect in their walk, of great sweetness of temper, and very entertaining and instructive, who yet are not good ministers, because they do not take heed to their doctrine. They teach, for doctrines, the commandments of men, or their own conceits; and, instead of *feeding the Church of Christ, which he hath purchased with his own blood*, with the bread of life, they put them off with dry and unprofitable speculations. If their people ask them for bread they give them a stone; and it is well, if, when they ask for an egg they don't give them a scorpion; and infill into their unsuspecting minds the most malignant poison. But, my brother, do you take heed to your doctrine. Let the word of God dwell in you richly, in all wisdom. Never advance any thing but what is "built upon the foundation of the apostles and prophets; Jesus Christ himself being the chief corner-stone." Search the Scriptures diligently to find out what the will of the Lord is; and when you have found it, shun not to *declare the whole counsel of God*. Keep back nothing that would be profitable; nor regard whether it will be palatable or not. If you were to consult the taste of this enlightened age (as it is called), your general theme must be, *The unbounded benevolence of the Divine Being; The innocence and dignity of human nature; The beauty of moral virtue; The easiness of repentance; That wide is the gate that leadeth to heaven, and many go in thereat: That hell is only a bugbear of the priests' invention; or, if there be a place where the very wicked indeed shall be corrected, it is only*

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a kind of purgatory for a limited time, and then the *worm shall die*, and the *fire be quenched*; and whoremongers, adulterers, liars, thieves, drunkards, murderers, and all the tribe of the unrighteous, with Satan at the head of them, shall inherit the kingdom of God. If you are ambitious to be looked upon as a man of sense—a man of candour and moderation—a man that dares think for himself, and nobly disdains the shackles of ancient systems and confessions—this must be the strain of your preaching. But if you seek the honour that cometh from God only, and can prefer a smile from him before the applause of the world; if you wish to save yourself and those that hear you, then you will “determine to know nothing but Jesus Christ, and him crucified.” Then you will, upon all occasions, assert the divine glory of Immanuel, and delight to contemplate this great mystery of godliness, *God manifest in the flesh*: then you will lead your hearers to the rock from whence they were hewn, and endeavour to convince them of the meanness of their original, and the corruption that still hangs about them. Then you will open to them the glorious discoveries of the Gospel, and shew them that, notwithstanding all their guilt, “God is in Christ, reconciling the world unto himself, not imputing to them their trespasses.” Then you will testify “repentance towards God, and faith in our Lord Jesus Christ.” You will explain and enforce all the various branches of holiness, upon evangelical principles, and teach your people with more advantage and more success than our modern Ciceros and Senecas. I say, with arguments drawn from the Bible, you will better teach them to deny all ungodliness and worldly lusts, and to live soberly, righteously, and godly, in the world. But it is impossible, and it is unnecessary, to point out all the topics that will occur in the course of your preaching. It is sufficient to exhort you in the words of the apostle, Tit. ii. 7, “In all things shew thyself a pattern of good works; in doctrine shewing uncorruptness, gravity, sincerity, sound speech that cannot be condemned, that he, who is of the contrary part, may be ashamed, having no evil thing to say of you.”

I am afraid I have seemed to be tedious; but, inasmuch as the apostle signifies that your own salvation, as well as the salvation of those that hear you, depends on your attention to, and continuance in, these things; for your own sake, and for their sakes, I could not but thus be particular, and now hardly know how to stop. Nay, tedious as I may be thought to have been already, I must request you to bear with me a minute or two longer, while I take a transient notice of this most important, most persuasive motive to diligence and fidelity in your ministry. “Take heed to thyself and to thy doctrine; continue in them, for in doing this, thou shalt both save thyself and those that hear thee.” You know, my brother, that to save souls is too difficult a

work to be ascribed primarily to any but God. He claims it as his prerogative to save; even "I am the Lord, and beside me there is no Saviour," Isai. xliii. 11. It is sufficient for us to be under him, and be any way instrumental in his hands in saving immortal souls from sin and hell. Oh, what an instructive and amazing scene doth this open, both to ministers and people! Methinks I see the Judge coming in the clouds of heaven, with power and great glory. The trumpet sounds, and the archangel calls! Arise ye dead, and come to judgment. In a moment, in the twinkling of an eye, all nations are gathered before him. Among them are you, my brother, and the people committed to your charge. After a number of others that have gone before you, in this blessed work, you are called upon to give an account of your stewardship. Without any embarrassment in your countenance, you seem to be just going to speak, when, methinks, I see your people crowding up to the bar, to give evidence in your favour. "Lord," says one of them, "Thy servant here has acted the part of a faithful steward under thee; I owe all I am, and all I hope for, to his fidelity and care. I was serving divers lusts and pleasures, minding earthly things only, living without God in the world, and daily becoming more and more a child of hell, when thy kind providence sent him to declare to us the word of life; and, by thy blessing on his ministry, I was brought to think of my ways, and turn my feet unto thy testimonies." "Though I," says another, "was not altogether a stranger to religion when he came, yet I was but a *babe* in Christ, but he fed me with the milk of the word, with so much judgment and assiduity, that under his instructions I grew in grace, and in the knowledge of thee, my Lord and Saviour." And, observes a third, "After I had been joined to the church, and for some time walked with them in the faith and order of the gospel, I was so drawn aside by my own heart's lusts, and enticed, that I fell from my steadfastness. I wandered into the tents of wickedness, and I know not how long I should have continued therein, nor what dreadful lengths I might have run, if this thy servant had not come seasonably to my relief, and plucked me as a brand out of the burning. Nor would he leave me, till, like a good shepherd, he had brought me home to the fold again."

Another is beginning to add a similar testimony, when the great Judge himself bears witness to your faithfulness, saying, "I know his works." And with benignity in his looks, and heaven in his language, turns to you, and adds, "Well done, thou good and faithful servant, thou hast been faithful in a few things: I will make thee ruler over many things! enter thou into the joy of thy Lord." Amen. Hallelujah!

## THE TRUTH OF GOD DEFENDED.

## THE EDINBURGH REVIEWERS REVIEWED.

*(Continued from page 453.)*

AFTER these Reviewers have filled several of their pages with false quotations, and impudent misrepresentations of various kinds, they favour us with two or three most notable discoveries. "The Methodists," say they, "have found a powerful party in the House of Commons, who, by the neutrality which they affect, and partly adhere to, are courted both by ministers and opposition." Page 355. In another place, they say, "The party which *it* (Methodism) has formed in the legislature, and the artful neutrality with which *they* (the Methodists in parliament we suppose they mean), give respectability to their small numbers;—the talents of some of this party, and the unimpeached excellence of their characters, all make it probable that fanaticism will increase." Page 361. Again, they say, the Methodists "have gained complete possession of the India House;" in another place, "The principality of Wales, and the East India Company, they have already acquired." In one place they say, "Their attack upon the church is not merely confined to publications; it is generally understood that they have a very considerable fund for the purchase of livings." In another place they add, "The Methodists have made an alarming inroad into the church, and they are attacking the army and navy."

These reiterated wailings shew the weakness and malignity of these men. As to the party which the Methodists have found in the House of Commons, we are happy to state to the world, that there are many members of that House, who are desirous of protecting real Christianity where it is found, and of promoting the knowledge of it in heathen lands. Hence we see their names in the lists of subscriptions for the purchase and distribution of Bibles, in various languages;—for the support of Christian ministers at home and abroad;—and for the support of Sunday-schools, and other institutions, by which pure religion and morality may be increased in the world. If, by "complete possession of the India House," the Reviewers allude to the defeat of the party who would neither suffer Christianity, nor a Christian minister to remain in India, we hope that there are few men, who deserve to be called Christians, who do not rejoice that there are, in the India House, more friends of Christianity than of Paganism. In reply to the assertion, that "It is generally understood that they have a very considerable fund for the purchase  
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of livings;" we say, we know, from the best authority, that no such fund exists.

"If victory is always to the just and good, how is the fortune of impious conquerors to be accounted for?" (*Ecce iterum, Fortune!*) and then they talk about the consequence of thus breeding up a fanatic. We have sufficiently shewn that nothing can be expected from the honesty of these men; but we supposed that they had more prudence than to attempt to palm upon the world, as the opinion of the Methodists, such bare-faced fiction as we have just quoted. The Methodists no more believe that "victory is always to the just and good," than that a man who is going "to relieve a fellow-creature that is starving," may not possibly fall over a stone and break his leg, or that a robber may not travel the same road without sustaining any injury. *Vide Edin. Rev. page 356.*

We do not say that the promises to the righteous, contained in the ninety-first Psalm, shall be literally fulfilled; but those *exceeding great and precious promises* are not given without meaning. "Because thou hast made the Lord, which is my refuge, even the Most High, thy habitation: There shall no evil befall thee, neither shall any plague come nigh thy dwelling. For he shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone," Psalm xci. 9—12.

Trouble and affliction often befall the righteous, and yet it may be true, that *no evil shall befall them*. Afflictions are turned into blessings, by the grace of God; and we know that all things shall work for the good of them that love God.

"Nihil accidere bono viro mali potest.

SENECA DE PROVID.

In the day of battle, God giveth the victory to whomsoever he pleaseth, as the race is not always to the swift, nor the battle to the strong. In war the just may fall as well as the unjust, for so it seemeth good in God's sight. A heathen knew this, when he said,

——— Cadit et Ripheus justissimus unus,

Qui fuit in Teucris, et servantissimus æqui:

Dis aliter visum.

VIRGIL ÆNEID, Lib. ii \*.

The honest and orthodox method, say the Reviewers, is to tell young people "They will often find vice perfectly successful; virtue exposed to a long train of afflictions." Do the Reviewers

\* "Next Ripheus bled, the justest far of all  
The sons of Troy; yet heav'n permits his fall."

PITT.



think that the Methodists do not tell young people so, or that there are any young people or old people of common understanding or observation, especially if they are able to read, who do not know it? On inward impulses and emotions, the Reviewers say, "When a human being believes that his internal feelings are the monitions of God, and that these monitions must govern his conduct—." Here we again stop these men *in limine*. The Methodists do not believe that their internal feelings must govern their conduct. They "square their lives by reason and by grace;" or, in other words, by the help of God, they endeavour to act in all things consistently with reason, and the rules of God's word.

"If you preach up to ploughmen and artizans, that every singular feeling which comes across them is a visitation of the Divine Spirit, can there be any difficulty under the influence of such nonsense, &c." page 359. Who *preach up* this doctrine to ploughmen and artizans? The Methodists preach no such doctrine to any person. This is the *nonsense*, or falsehood of the Reviewers themselves, with which the Methodists have no concern.

All the reasoning of the Reviewers, founded on the false positions which we have quoted, is as false as the positions themselves, and falls to the ground at once as having no basis, and not being worth the least notice.

Now comes a grand charge against the Methodists. A battery is opened against them, which the Reviewers may hope will completely drive them off the field of common sense, if not annihilate them for ever.

"The Methodists hate pleasure, and amusements; no theatre; no cards; no dancing; no punchinello; no dancing-dogs; no blind fiddlers!" Page 357. Why not add, no Madame Catalani? \* This charge is so childish, and shews such weakness of intellect, that it might be supposed to have been inserted in the Reviewer's manuscript, by the lowest person employed in the lowest office in the printer's shop. These Methodists will neither frequent the theatre, that school of pure moral sentiment, and all virtue, where none but men and women of religion and pure morality are seen; they will not play at cards, or game, as one of the best modes of spending time and money; they will not dance like so many puppets in a shew; nay they despise all the delights which punchinello can afford;—no punchinello! and they shew so little regard for dance-

\* As these Reviewers talk of the "melodious votaries of the tabernacle," it may surprise them that "the soft sing-song of Italian lays," has not enchanted the Methodists. Madame C. it is said, has collected many thousands of pounds from the public in these times of distress, when many thousands of persons are starving for want of bread. The Methodists know how to make better use of their money than to give it to Italian singers.

ing, that they will not give any thing for the support of *dancing-dogs!* and they have so little taste for music that they will not listen even to *blind fiddlers!!* We should be very sorry to offend one of our pious brethren, by our mode of treating this subject; but we have thought it best to answer these men, in this instance, in their own way. *Ridiculum acri, &c.*

"The Methodists lay very little stress upon practical righteousness." Page 357. This is false. The Methodists constantly say, "He that doeth righteousness is righteous. He that committeth sin is of the devil," 1 John iii. 7, 8. "They do not say to their people, do not be deceitful, do not be idle, &c. or if they do say these things, they say them very seldom." This is false again. Have these men ever attended the preaching of the Methodists? The Methodists constantly inculcate universal integrity, daily industry, &c. on all that hear them. And let the tens of thousands who hear them, judge whether these Reviewers do not utter a downright falsehood when they assert the contrary.

The Methodists, we affirm, never cease to tell men "to be just, good, and charitable;" but when they become such, these ignorant Reviewers denominate them lunatics, fanatics, or enthusiasts. "Talk long and enthusiastically, before ignorant people, of the mysteries of our religion, and you will not fail to attract a crowd of followers." These Reviewers have a great enmity to what they call *the mysteries of our religion*. One of these mysteries is the Divinity of Christ, "God was manifested in the flesh," 1 Tim. iii. 16. Another is, the mystery of "Christ in you the hope of glory," (Col. i. 27) *i. e.* Justification by Faith of the operation of God's Spirit in the mind, which leads the repenting sinner to trust with his heart in the atonement of Christ for the pardon of his sins. Another mystery is, the spiritual union between "Christ and the Church," Eph. v. 32.

Now these doctrines attract "a crowd of followers," (to use the language of the Reviewers) when the dull, uninteresting plagiarisms, as devoid of all vigour of thought, as of Christian doctrine, which are heard over and over again from many pulpits in the Church, attract no attention, unless the clerk or schoolmaster should begin to calculate, from the remembrance of the text, how often the same sermon has been in a year, from the same man, who is laughed at and despised for his indolence and ignorance.

In another part of their critique, these Reviewers have censured the Methodists for bringing into the "fore-ground," the "*mysterious parts of our religion*, much more than the doctrines which lead to practice; and this, among the lowest of the community." Secrecy it seems, is to be observed relative to the mysteries of religion, which ought not to be brought forward for the contem-  
plation

plation of the common people. We know that it was not thought fit that the recondite doctrines of Pythagoras should pass into the ears of the vulgar, and, therefore, the *esoteric* disciples only were allowed to hear and see behind the curtain. The poor *exoterics* were taught in a very obscure way, and it was long before they were initiated into all the mysteries of the Pythagorean school. But it is otherwise in the school of Christ. *The poor have the Gospel preached to them*, and it is the privilege of "the lowest of the community" to be acquainted with every doctrine of Christ, which is revealed in the Scriptures. *Those things which are revealed, belong unto us, and to our children, for ever*, and no man has a right to hide them from us. Woe unto the Methodists if they declare not *all the counsel of God* to all that hear them, and, especially those doctrines which constitute so great a part of it, notwithstanding all the opposition of infidel Reviewers. The fall of man, repentance, whereby we forsake sin, justification, or the pardon of sin by faith in the atonement of Christ, and the teaching and consolation of the Holy Ghost, are the very doctrines which lead to the practice of every good work, but which these Reviewers have neither eyes to see, nor hearts to understand; and it may astonish them to be told, a most obvious truth, that the preaching of mere morality does not make men moral, but the faithful preaching of the doctrines which we have mentioned always produces that effect.

[To be continued.]

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### THE WORD of GOD ILLUSTRATED.

HASSELQUIST says, that the *mulberry-tree* scarcely ever grows in *Judea*, very little in *Galilee*, but in abundance in *Syria* and *Mount Lebanon*. He therefore blames the translation of Luther, which renders the word which we translate *sycamore-tree*, Luke xix. 4, *mulberry-tree*, and again, it seems, Luke xvii. 6.

Our translators do not so render these two passages: but there are other places in which they mention *mulberry-trees*; in particular, 2 Sam. v. 23, 24; and 1 Chron. xiv. 14, 15; and in the margin of Psalm lxxiv. 6. I am afraid, therefore, he would equally have condemned them, had he been acquainted with our version.

If they are a species of trees not natural to those countries, we cannot imagine them to have been brought into *Judea* before the reign of *David*, hundreds of years before the production of silk

was thought of there, which is the cause, I presume, of their now growing in abundance in Syria and Mount Lebanon, the inhabitants of those places applying themselves, in these latter times, with great industry, to the raising silk, and making it one great branch of their commerce; if, on the contrary, they had been natives of Judæa, they would still, without doubt, appear there in numbers, as they did, as our translation supposes, in the reign of King David: it is unimaginable then that our translation should be right.

It is much more easy, however, to determine that they are wrong in their translation, than to find out what the original word really means. The Chaldee paraphrase, it seems, contents itself with speaking of them as trees in general; the Septuagint, in Samuel, supposes that they were trees that grew in a place called *Weeping*, and Josephus follows them in this; but this version, in Chronicles, supposes the word signifies *pear-trees*.

Were I to hazard a conjecture here, and were there a greater sameness between the notions of the East and the West, I should imagine we might propose it, as no improbable supposition, that the *weeping willow*, is the tree meant here. Ruffel found it a *common tree* in the gardens of Aleppo, which are known to have *common trees of the field* growing frequently in them, as well as other plants. Ruffel himself mentions the *poplar*, the *common white willow*, the *horn-beam*, *oaks*, the *ash*, growing in their gardens, with other trees, we should more readily expect to find there, forming, on the whole, a *wild and irregular, but agreeable prospect*. It is true, I do not remember to have met with an account of this species of willow in the *catalogues* of the Holy Land, which I have seen; but every one knows the *Flora*, and the *Fauna* Palæstini are very imperfect: as it is so *common* a tree at Aleppo, we may believe it is no stranger in Judæa.

HARMER'S OBSERVATIONS.

THE WORKS OF GOD DISPLAYED.

ON COPPER.

**I**N the year 1673, our countryman, Dr. Brown, visited a famous copper mine at Herngrundt, about seven English miles from Newfol, in the Upper Hungary; and he informs us, that there he saw two springs, called, the *Old and New Ziment*, which turned iron to copper, as it is vulgarly said. But the case is, that the iron is dissolved by the vitriolic acid of this spring water, and the copper is precipitated in its metallic form in the place of the iron.

iron. It has been the custom in Germany, for some centuries, to collect the copper contained in these waters, by filling with them some pits made purposely for this operation. Old iron is thrown in, and being dissolved by the acid, is suspended in the water, whilst the copper is precipitated; the mud being raked out, is melted afterwards in a furnace, and a very fine copper is produced: from one hundred tons of iron, eighty-four, and sometimes ninety, tons of fine copper is thus produced.

But although this method of obtaining copper has been long practised in Germany, yet it is but of late years, says Bishop Watson, (page 238 of the first volume of his *Essays*,) that any successful attempts of this kind have been made either in England or Ireland. In this last, at least, it was quite owing to an accident. There are very celebrated copper mines at Arklow, in the county of Wicklow, in Ireland; and from these mines issues a great quantity of water strongly impregnated with vitriol, or copper. One of the workmen having accidentally left an iron shovel in this water, he found it, some weeks after, so incrustated with a coat of copper, that it was thought to be changed into copper. The proprietors of the mines, in pursuance of this hint, made proper pits and receptacles for the water, and have obtained, by means of soft iron bars put into them, such quantities of copper, that these streams are now of as much consequence as the mines themselves. One ton of iron produces near two tons of copper-mud; and each ton of mud produces, when melted, sixteen hundred weight of copper, which sells for ten pounds sterling a ton, more than the copper which is fluxed from the ore.

There is in the Isle of Anglesea, on the coast of North Wales, a mountain, called *Paris*, which abounds in copper ore, the bed of ore being above forty feet in thickness. The lessees of this mine annually raise from six to seven thousand tons of merchantable ore, and daily employ above forty furnaces in smelting it. This ore contains a great quantity of sulphur, which must be separated by roasting, before it can be fluxed into copper. The phlogiston, with part of the vitriolic acid, is dispersed into the air by the force of the fire; another part of the acid attacks and dissolves such a quantity of the copper, that the water, in which the roasted ore is washed, (by means of old iron immersed in it, according to the German method,) produces great quantities of fine copper, so that the proprietors have there obtained, in one year, near one hundred tons of the copper precipitated from this water.

Besides the celebrated copper mines at Arklow, in the county of Wicklow, in Ireland, there are no less than seventeen different places in Britain, in which copper mines are found, as mentioned by Dr. Campbell, in the second volume, page 44, of his *Political Survey*

*Survey of Britain.* These are, Cardiganshire, Cheshire, Cornwall, Cumberland, Derbyshire, Devonshire, Lancashire, Isle-of-Man, Northumberland, Shropshire, Somersetshire, Staffordshire, Yorkshire, Wales, Warwickshire, Westmoreland, and North-Britain. Some that are worked at this time give such large products of this metal, that the opening more copper mines in this island would, probably, affect the copper trade of Europe in a very considerable manner. The Ecton mine, in the estate of the Duke of Devonshire, on the frontiers of Derbyshire, but properly situated in the county of Staffordshire, produces, at least, three hundred tons of copper per annum. That of the mountain called *Paris*, in the island of Anglesea, whose bed of ore is about forty feet in thickness, produces above 1500 tons of copper in the year; and the copper mines of Cornwall produce no less than 4000 tons in the same period. Mr. Jars, who visited these mines in the year 1770, found, upon calculation, that the annual produce of these mines amounted to £140,000. sterling; and M. H. Klaproth, in his *Observations on the Fossils of Cornwall*, published in 1787, asserts that this account is not an exaggerated one.

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THE PROVIDENCE OF GOD ASSERTED.

*To the Editor of the Methodist Magazine.*

Dear Sir,

THE person who is the subject of the following article, lived several years with the late Mrs. Green, of Rotherham. She now resides in this county, (Derbyshire.) I have frequently heard the subsequent anecdote mentioned; and this day, meeting with one who was eye-witness to the fact, at a friend's house, I have taken it from her own mouth. Thinking it might not be unacceptable to the major part of your readers, I now transmit it for your perusal.

Wishing you much of the presence and good-will of Him who dwelt in the bush, I am, in the Gospel of our exalted Redeemer, your's respectfully,

*Stainsby, 1806.*

T. PINDER.

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THE BENEVOLENCE OF A BRITISH SAILOR.

H. M., a pious woman in this neighbourhood, the mother of three young children, through the negligence of a bad husband,

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who

who provided not for himself nor for those of his own house, was obliged to have pinching poverty for her constant companion. Many times this poor female has been obliged to listen to the piercing cries of her hungry children, when, in broken accents, they have asked for bread, while trembling tears have trickled down their infant cheeks. At one of these mournful seasons, a single peck of potatoes, without any one addition, except the fair produce of a purling stream, was all the sustenance which she and her three children had for one whole week; and, moreover, the husband himself was generally a partaker of this scanty allowance. Pressed by the keen feelings of hunger, and affected with the sight and intreaties of her imploring children, she, at length, began to remonstrate with the inhuman father, on the impropriety of his conduct, in suffering his family to starve through his indolence. At this, the choler of his ferocious soul began to rise; anger and rage burst from his infernal bosom in looks and words, which at once threatened the lives of the mother and the children. Driven before the storm of his fury, with one child in her arm, another by the hand, and the third, a little girl about five years of age, holding the skirt of her gown, they fled from the face of this barbarous father. Thus the mother, with her forlorn babes, was flying she knew not whither, when the last-mentioned child, with plaintive moan, said, "Mammy, where are you going?" Distressed with grief, the mother replied, "My dear, I cannot tell. The Lord direct us." With solicitous intreaty, the lovely little creature returned, "Do, mammy, turn again." With feelings convulsed, the mother rejoined, "I dare not!" Immediately, this little girl, as if taking an equal share in the mother's sorrow, ran before, fell down on her knees, and with hands and eyes lifted toward heaven, with moving fervour exclaimed, "O Lord, do tell my mammy where to get a little bread." No sooner had she uttered these words, than instantly she arose from her knees, and, with a pathos not to be resisted, cried, "Do, my mammy: *do, my mammy*, turn again, turn again: God will provide us bread!" Struck with the unusual conduct of the child, she yielded to its intreaty, and returned to her own house. The cruel father was gone. Fixed in a pensive and thoughtful posture, with her youngest child at the breast, a begging sailor comes to the door and implored an alms. "Poor man," cries the starving mother, "your case is sad, but mine is worse: here are three children, two of them are crying for bread, I have not a morsel, nor do I know where to get one." At such a sight, the humanized heart of the sailor began to melt. "Poor woman," says Jack, "*your's* is a bad case." His melting heart moving his willing hand with feeling sympathy, he began to share the successes of the day with the fainting mother and her starving offspring.

offspring, and immediately withdrew, leaving the thankful woman to adore the gracious Providence which used the simplicity of her little daughter to guide her into the way of being a partaker with this humane sailor, of the bounty of others. An overflowing heart had thrown the grateful mother at the feet of his throne, who fed Elijah, by the ravens, even before she tasted of the poor sailor's benevolence.

"Are not five sparrows sold for two farthings, and not one of them is forgotten before God? Fear not, therefore, ye are of more value than many sparrows."

I will only add, the above-mentioned daughter lived to the age of twenty-eight years, and then died. Some years, previous to her death, she was brought to a happy acquaintance with the Gospel; and, dying in the faith of Jesus, she now dwells where they hunger no more.

T. P.

WE shall add to the above, here, an Anecdote by the late Mr. Pawson; and some Observations of the Rev. Mr. Cecil, in his Memoirs of the Rev. Mr. Newton, lately published.

"AT a love-feast, held in Kingswood," says Mr. P., "about the year 1783, I heard a collier speak to the following effect.—'I have been very much afflicted of late, and my affliction continued so long that we were reduced to the last penny. I thought, Well, I will not run into debt, as I well know, if I do I am not likely to discharge it. My earnings, when I am well, will only just maintain my family; and should I run into debt, I should bring a reproach upon the Gospel, and wound that blessed cause which it has been my wish to support. Having come to this resolution, one of my children, playing upon the turnpike-road, found a guinea, and brought it to me. This just served me and my family to live upon till I was able to go to my work again. So wonderfully did the Lord provide for me and mine.' Thus we see, as this poor man was determined to suffer want rather than bring an evil report on the good ways of God, the Lord took care to send him relief in his necessity, in a way he could not have thought of. They who trust in the Lord shall never be confounded."

"NOTHING was more remarkable," says Mr. Cecil, "than Mr. Newton's constant habit of regarding the hand of God in every event, however trivial it might appear to others. On every occasion, in the concerns of every hour, in matters public or private, like Enoch, *he walked with God*. Take a single instance of his state of mind in this respect. In walking to his church he would say, "*The way of man is not in himself, nor can*



he conceive what belongs to a single step. When I go to St. Mary Woolnoth, it seems the same whether I turn down Lothbury or go through the Old Jewry, but the going through one street and not another, may produce an effect of lasting consequences. A man cut down my hammock in sport, but had he cut it down half an hour later, I had not been here; as the exchange of crew was then making. A man made a smoke on the sea-shore at the time a ship passed, which was thereby brought to, and afterwards brought me to England."

We cannot wonder that Mr. Newton had so strong an impression in the latter part of his life, of a particular Providence superintending and conducting the steps of man, since he was so often reminded of it in his own history. While he was yet in his carnal state, and but little concerned about his salvation, "a companion had agreed to go with him, one Sunday, on board a man-of-war. Mr. N., providentially coming too late, the boat had gone without him, and was overfet, by which his companion and some others were drowned. He was exceedingly affected at the funeral of this companion, to think that by the delay of a few minutes, (which at the time created anger,) his life had been preserved."

"With my staff I passed this Jordan, and now I am become two bands." These words of Jacob might well affect Mr. N., when remembering the days in which he was busied in planting some lime, or lemon trees. The plants he put into the ground were no higher than a young gooseberry bush. His master and mistress, in passing the place, stopped a while to look at him: at length his master said, "Who knows, but by the time these trees grow up and bear, you may go home to England, obtain the command of a ship, and return to reap the fruit of your labours; we see strange things sometimes happen."

"This," says Mr. Newton, "as he intended it, was a cutting sarcasm. I believe he thought it full as probable that I should live to be King of Poland; yet it proved a prediction, and they (one of them at least,) lived to see me return from England, in the capacity he had mentioned, and pluck some of the first limes from those very trees. How can I proceed in my relation, till I raise a monument to the Divine goodness, by comparing the circumstances in which the Lord has since placed me, with what I was in at that time. Had you seen me, Sir, then go so pensive and solitary, in the dead of the night, to wash my one shirt upon the rocks, and afterwards put it on wet, that it might dry upon my back while I slept; had you seen me so poor a figure, that when a ship's boat came to the island, shame often constrained me to hide myself in the woods, from the sight of strangers; especially, had you known that my conduct, principles, and heart, were still darker

darker than my outward condition, how little would you have imagined, that one, who so fully answered to the *εὐχέλαι καὶ μισήσεις* (*hateful, and hating one another*) of the Apostle, was reserved to be so peculiar an instance of the providential care, and exuberant goodness of God."

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The GRACE of GOD MANIFESTED.

Memoir of Mrs. ANNE BALE, of Halberton, near Tiverton,  
Devon.

To the EDITOR of the METHODIST MAGAZINE.

Dear Sir,

THE following account was drawn up by our much esteemed friend and brother, John Bale. Many of those well acquainted with his late wife, the subject of this memoir, have wished some account to appear before the public of that excellent woman, and bright ornament of Christianity. Should you see good to insert this in your useful Magazine, you will oblige the friends of the deceased, and, perhaps, communicate some degree of good to others. I am,

Your's, &c.

Columpton.

FRANCIS COLLIER.

Mrs. ANNE BALE was the eldest member of the Methodist Society, and one of the first in Halberton. The preachers, I think, first came into this neighbourhood in the year 1750, or that following. Her parents were the first who received them, and as soon as possible, provided a place, which they made into a preaching-house. Many people attended, and a great commotion took place among the ungodly. The minister of the parish, church-wardens, and others, opposed very much. The place in which they worshipped was soon registered in the Bishop's Office, and, notwithstanding all their adversaries could do, the Word of the Lord prevailed, and a great out-pouring of the Spirit took place.

About this time, her brother, William Harwood, (for that was her maiden name) was converted to God, and soon after became the leader of the little society that was formed. He soon became a local preacher, and continued abounding in the work of the Lord. He was a plain, honest, and very useful man to all the Society; and especially to his sister Anne. The last sermon he preached

preached was on his death-bed, from the words of Job, "All the days of my appointed time will I wait, till my change come."

I have heard her say that, as early as the age of fourteen, she had serious impressions on her mind of eternal things, became deeply convinced of sin, and joined with the society on its being first formed. At that time there was no regular preaching any where in the neighbourhood. The preachers went wherever they could find a door open. This obliged her, with others of her Christian friends, to take up their cross, and walk several miles in dark nights, on dirty roads, and amidst many great inconveniencies. Beside, persecution raged horribly; and it required much resolution, and exposed to much reproach and suffering, to be a genuine follower of Jesus at that early period of Methodism. With the little flock she drank largely of this cup; yet none of these things moved her! And although she would often come home late, and weary with the toil, yet her custom was to rise early, and devote a part of the rising day to the service of the Lord, and then pursue those concerns which, though important, are of less moment. Thus that divine maxim was sacredly regarded, "diligent in business, fervent in spirit, serving the Lord." Her heart was always devoted to God, while her hands only were employed below.

Those who feel the disease and burden of sin to be intolerable, and are informed by the Gospel, of the only way of deliverance, cannot neglect any opportunity of laying their souls at the Saviour's feet. She often went four miles before five o'clock in the morning to hear the Gospel, and continued the practice for several years, until there was a circuit formed in Devon, and the preachers regularly took in Halberton. And even then, notwithstanding the preaching and other means at home, she would frequently go with her brother to enjoy the means of grace at distant places. Her diligence in private was not less remarkable than in the public means. Reading the Scriptures, meditation, self-examination, private prayer, watching thereunto with all perseverance, was her constant employment. She was seldom to be seen in company with any one, unless it was for Christian conversation, and in this no longer than she found it profitable.

As to her Christian experience, she was greatly perplexed for some time, because she could not affirm, with confidence, that she was accepted in the Beloved. She, indeed, often found her soul comfortable both in the public and private means; but when the preacher gave a terrible description of the evil of sin, and the awful state of sinners, she sometimes felt inexpressibly, and was ready to conclude that she had deceived herself. Thus she went on, for some time, between hope and fear, till, at length, the Lord appeared at the voice of her cry, and gave her to rest in himself.

Her

Her confidence in the Lord increased, and became strong and abiding, attended with every fruit of righteousness, to the praise and glory of the divine name. She shone now as a light in a dark place, without desiring to be seen. She had little to say of herself, always fearing lest she should exceed proper bounds in declaring the state and experience of her soul. We know it is not the much speaking of professors we are to regard, but their humility, resignation to the Divine will, and general devotedness to the cause and service of God. "By their fruits ye shall know them." Few were ever more fruitful in grace, and more ready to every good word and work.

Had I the recollection and ability to say it, I might speak much of the grace of God which shone remarkably in her. I will endeavour to mention some of the fruits of holiness which were visible to all.

Her love to the cause of the Redeemer was remarkable. Whatever she did was done as to *him*, and because she loved him with all her heart. At her first embracing religion, her ability to support the cause was not great; yet giving herself first to the Lord, to her power, yea, and beyond her power, her willingness always appeared. She was obliged to labour with her hands chiefly for her maintenance, and whatever she could spare by frugality, and plainness of dress, was sacredly devoted to the service of Christ. She did every thing in her power to make the preachers comfortable. When they came in wet and weary from long journeys, she did every thing to serve them, and afford them what was proper. All the preachers know, who have come to this circuit for near forty years, (who are still living,) with what gladness she received them, even as angels of God, and how careful she was that their beds should be dry, knowing the sad consequence of a preacher sleeping in damp beds. Her conversation with the Lord's messengers was on the deep things of God. The prosperity of Zion lay near her heart, and led to an enquiry on the state of religion in the different parts of the circuit. If she heard good news from the distant places, it always gave uncommon joy to her soul; and, if otherwise, uncommon pain. She had a tender regard for the young preachers, whether they were itinerant or local; often encouraging them in their work, and cautioning them respecting their conduct, that they might be the more useful. If at any time any thing in their conversation bordered on levity, she would endeavour to check it, by asking them some serious question, or giving them some loving reproof, as appeared to be most likely to do them good.

The people who professed to love the truth as it is in Jesus, had her cordial and fervent love. She knew the dangerous snares of much company, of religious chit-chat, and therefore carefully avoided

avoided it. Yet when she could find any who would speak to edification of the things of God, she would converse very freely with them. Her chief delight was with the pious poor:—with them she could take the greatest freedom in advising, reproving, and admonishing them. Her chief joy consisted in being able to do them any good, either as to their bodies or souls. Her charity in giving alms went almost to an extreme. It did not seem proper to her to turn any one empty away who sought relief. And if at any time I blamed her for giving to any one not very likely to be in want, her reply was, “We do not know who are most in want. If we give to all we shall be sure not to miss the real object of pity.” While she dropped her bounty into their possession, she endeavoured to put them in mind of the salvation of their souls, their short and uncertain stay here, that vast eternity into which all are hastening, and the necessity of immediately seeking the Lord. The instruction which she gave to the poor was often kindly received, and proved a mean in some instances of lasting good. I know she has been a blessing in this way to many; though not to so many as she would have been, if she had not, for many years, laboured under the affliction of deafness.

In a close and holy walk with God she filled up the relative duties of *wife* and *mother*. Solomon has observed of such a one: “Her price is above rubies. The heart of her husband doth safely trust in her, so that he shall have no need of spoil. She will do him good, and not evil, all the days of her life. She stretcheth out her hands to the poor; yea, she reacheth forth her hands to the needy. She looketh well to the ways of her household, and eateth not the bread of idleness. Her children arise up and call her blessed; her husband, also, and he praiseth her.” When, through the manifold infirmities of nature, she was unable to do as formerly, every thing under her superintendance was equally in order. Her diligence in her temporal affairs, I have always considered as an important part of her godliness. As a *mother*, she was loving and tender-hearted, and indulgent, as far as might tend to the good of our children: but never would suffer them to wander about with others at play, in vain amusements and sinful diversions. When children are brought up in the instruction and discipline of the Lord, it is often attended with good effects. Those parents who diligently train up their offspring for God, often see the hundredfold reward here. To see their children walking in the way of life, affords unspeakable pleasure to the minds of parents. This she thankfully enjoyed. She was careful that they should be put to school where they might be preserved from sinful practices; and on their return home, some useful employment was found for them. She conscientiously required them

to attend the means of grace, which, with her fervent prayers and good advice, was a great blessing to them. In these things I have to acknowledge her an help-meet in the Lord.

It is now about thirty-three years since the very kind providence of God made her my affectionate and sympathizing companion. Many have been the blessed opportunities we have enjoyed together with our little family; and many have been the afflictions and trials which we have undergone. None but God and ourselves are acquainted with what we have had to endure. I can, however, truly say, I never knew her, in all the time of our union, do or say any thing contrary to the character of a real Christian. On many accounts I can and do blame myself, but in her I have always beheld a good example. I know not how to describe her disposition better than in St. Paul's advice to the Romans, ch. xii. ver. 9, to the end of the chapter. She enjoyed an habitual intercourse with God. When we experienced any thing of a trying nature she fervently supplicated the Divine Throne on that occasion. I have known her sometimes in the dead of the night, when all was quiet, rise out of bed, fall down upon her knees, and with strong crying and tears, pour out her soul unto the Lord! I have often, on over-hearing this, joined my mental supplications with her fervent petitions, and found it good to my soul to look up with her in this way. She made it her general rule, before going to chapel, to wait on God in her closet, and on returning from thence she retired into private again. Her life was one holy breathing after the Lord. She employed a portion of her time in reading all our Magazines, and other useful books; but chiefly, and above all, the Bible. She left no time unemployed, but would either be doing or receiving good. She very constantly attended her class; I can say, I never knew her to neglect when she could attend. She often attended with difficulty, and although she could not hear a word that was said by others, she found it good to be there. When she spake of her own experience, it was generally useful and edifying to all the class. The last time she met on that occasion, she spake of a very remarkable sense of the Divine presence, which she had enjoyed in the preceding week. "It was," she observed, "a foretaste of the *rest* that *remains* for the people of God; quite above what I formerly enjoyed, the *overwhelming power of Jesus' love*. Some times, when I am left to myself, I feel as if I had scarcely any faith; but when Christ comes, all comes. Then Christ, and all with Christ, is mine." If at any time she heard the people ask one another, "How do you like the preacher?" She would stop them short, by observing, "The power is what we want; the word should sink deep into our hearts. When I hear or read the

word of God, I sit in judgment on myself, and try myself by it: I endeavour to find out what is wrong in me, that I may be made right. It is well to compare ourselves, and our experience, with the Divine word."

For a number of years she was the subject of a great degree of affliction, which had a sanctifying influence on her soul. Near thirty years since, she was taken with a disorder in her head, which was brought on, it was supposed, by the very close attention she paid to her business (which was needle-work,) often causing her to fall to the ground. Every mean was used to remove it, but to no purpose. After some years it deprived her of her hearing. This affliction increased so much as to render it impossible for her to hear a sermon without the use of an instrument to collect the sound; or converse with a friend without much trouble. This was a great trial to her indeed, but she bore it with perfect resignation to the Divine Will. It was difficult for her to hear and comprehend every part of a sermon even with such help; but, on returning from the chapel, she generally enquired of the preacher respecting those parts of the discourse which had escaped her there. As the infirmities of age came on, a very painful affliction of another kind confined her at home. Then she entered into her closet, shut the door, and spent the time in private exercises, and always found the Lord present and gracious to bless on such occasions. Her self-denial and abstinence were very great. She made a very sparing use of animal food, and drank scarcely any thing beside water. She was very neat and plain in her dress, but would not pay any regard whatever to fashion, nor make any alteration in her dress, unless quite necessary. Perhaps, in this, some may think she was too particular; however, it was done from principle, and her soul prospered much in this deed of self-denial.

Some days before her removal to the glorious inheritance, she was confined to her bed. I asked if she thought her end was near? The reply was, "I do not think it will be very soon, but I believe I shall never be better in time." Soon after this she grew worse: I thought it right to get some medical assistance. On asking her if I should send for the doctor, she answered, "I do not think it will be of any use." It proved of no service: nature was exhausted; she sunk lower and lower, till her spirit took its flight. She gave herself up with peculiar resignation for death, looking for the coming of the Lord in that hope which maketh not ashamed. While her family found it to be exceedingly trying to give her up, she waited for her release with the greatest composure and assurance. But, O, the stroke, to me how great! I am ready to drop my pen. It only revives the days of my mourning. . . . Surely it has been the greatest stroke my feelings could

could bear; but this is my consolation, my exceeding great loss is her *far more exceeding and eternal gain!*

At one time, on enquiring how she found the state of her mind, the answer was, "I am under no fears about dying," and her countenance manifested that all was calm, and joy, and peace. One day, seeing her daughter Anne stand by the bed-side, much distressed, she asked, "Nancy, are you afraid I shall be lost?" On being answered that no fear of that nature was felt, she again expressed her strong confidence, and the banishment of all fear that causes torment. At another time, her daughter-in-law, Elizabeth, with Anne, entered her room, and she desired them to pray for her, saying, "I am not yet in heaven, though I hope soon to be there; I feel a foretaste of the rest that remains for the people of God. O, what a place it is! I forget every thing except that rest I long to find. When I shake off this clay, I shall tour away and be at rest." One coming in, asked how she was? She said, in answer, "I hope to praise and magnify God for ever and ever." Soon after, she repeated those lines:—

" Nearer and nearer still  
We to our country come;  
To that celestial hill,  
The weary pilgrim's home," &c.

And, after a little pause, added,

" Haven to take the shipwreck'd in,  
My everlasting rest from sin."

Hereupon, she was very much affected, and spoke to our children on searching the Scriptures; and added, as well as she could, "In them you know you have eternal life." She then desired Anne to repeat that hymn,

" Ah, lovely appearance of death," &c.

To this she listened with great attention, eager to catch every word. Being very low, she said, "I should be glad, did it please God, if my time were come. I feel no fear—no doubt. I shall be glad to gain *that rest*, (alluding to heaven,) it is good to die. How much longer do you think it will be?" I said to her, "The time is near at hand, your soul is on the borders of eternal glory." She was exercised with strong pain, but continued to speak with full confidence in the Redeemer, expressing her desire to depart and be with him, committing her spirit into his hands as her powerful Saviour. On the 24th of November, 1806, without a sigh or groan, she expired on my arm, being in the seventy-third year of her age.

JOHN BALE, Sen.



## MEMOIR of Miss ISABELLA WILSON.

[Continued from Page 469.]

I SHALL now give some short extracts from her diary. It is probable she kept one from the time of her being accepted in the Beloved. I could not, however, find the beginning of it; but this is not of much consequence, considering that enough has been said respecting the manner in which she was first brought to the Lord, and of the first operations of grace on her mind.

“January 4th, 1790. Glory be to the Lord for this blessed season, for I can say with the poet—

‘December’s as pleasant as May;’

for while my Jesus is thus nigh,

‘Who, who shall violate my rest,  
Sin, earth, and hell I now defy,  
I lean upon my Saviour’s breast.’

Oh, that I may not remove from thence, till I am completely fitted for heaven. \* Glory be to my God that another year of my pilgrimage is gone. It has been a year of great rejoicing. Blessed seasons have been afforded to my soul; and now I am spared to another year, I do, with gratitude, and humbleness of mind, implore thy divine grace and protection, O blessed Lord, the ensuing year. If I am spared to the end of it, Oh, may it be spent more to thy glory, and the good of all around me. Oh, that I may walk before thee as a child of light, and be enabled so to let my light shine before men, that they may see my good works, and glorify my heavenly Father. I can do no good works but through thy grace assisting me. Not unto me, not unto me, but unto thy holy name be the praise and the glory of all.

“August 28. All glory be to God for grace, free grace, continued to my soul! The friendship of Jesus, whose love is unspeakable, is my joy and crown of rejoicing. Through all the changing scenes of life his love is unchangeable. O Lord, keep my love to thee also unchangeable; then shall I be happy while passing through this foreign land.

“November 20. How do goodness and grace still surround me! Of late, I have coveted a more perfect knowledge of God.—Glory be to his name, my happiness consists in a great measure in giving up myself to him a living sacrifice. By so doing, I find my will lost in his. The language of my soul is, ‘I would not choose; Thou canst not err.’ What shall I say of the loving-kindness of the Lord to my soul? I am lost in wonder, love, and  
praise.

praise. Many things in life would draw my affections from the 'central point of bliss,' but, glory be to Him for ever, who is my peace-maker, leader, and teacher. I cast my care upon Him. He doth all things well for me, therefore will I praise him more and more. His love, and the rich promises of his Gospel, which are all yea, and amen, to all that believe, call daily for gratitude of heart. Yes, he says, 'If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done to you.' It is my glory to enjoy all the blessings he hath purchased for me; I lay hold on them by simple faith, to the joy of my soul.

"January 2, 1797. Glory be to God that another year is gone; and, upon recollection, I believe it has been one of the best I have spent since I knew my God. I have had many trials and troubles from quarters I least expected, but it has taught me the truth of this passage of Scripture, 'In the world ye shall have tribulation, but in me ye shall have peace.' I can set to my seal, that 'all things work together for good to them that love God.' My way is plain and pleasant, and my prospect of heaven bright and clear. Though blessed with a good state of health, yet death is the most pleasant reflection to me, because it will introduce me to that glory of which I have now such a bright prospect. O Lord, thou art cutting down on all hands, and I am in daily expectation of an arrow falling upon me, yet I would patiently wait till my change come. Only let me live or die to glorify thee, for,

'I am thine by sacred ties,

'—Thy child, thy servant bought with blood.'

'O Love divine, what hast thou done' for me, an unworthy worm!

"12. Glory be to God for enlarged desires and fuller determinations to live more to his glory this year than ever, if spared. I know that he who gives these desires, is ready to fulfil them. He only requires my obedience and will resigned to his, and he will grant me my heart's desire. He hath kept me in his school, and taught me many blessed lessons, and I am determined to stay there till he hath made me perfect in every good word and work, then will he say, It is enough, Come up higher: Enter thou into the joy of thy Lord.

"May 14. Blessed be the God of all my mercies for his unbounded love to me, who am the least of all saints. How am I kept in perfect peace! Dependant on my blessed Jesus, I pass calmly through the vicissitudes of life. I am enabled so to pass through things temporal as always to have an eye to things eternal, enjoying that love that is better than life, and stronger than death. It is this love which will enable us to triumph in our last moments,

moments, and say, 'O death, where is thy sting?' This is the excellency of true religion, it prepares us for a happy death, and a future judgment. Thrice happy are its possessors!

"Sept. 10. Glory be to my gracious God for his goodness and mercy towards the most unprofitable of his creatures. What shall I render unto the Lord for his unbounded love? Surely I have seen the goings of my God in his sanctuary, and proved the truth of his blessed word times without number. My God is still with me every step I take. Oh may I be wholly devoted to this Lover of my soul; and delight to do his will on earth as angels do it in heaven! Surely my God gives me to taste the joy of angels, which is more precious than gold, yea than much fine gold; sweeter than honey or the honey-comb, or life itself. All the world calls good, is nothing in comparison with the knowledge of God, and of his Son Jesus Christ. Oh keep me in this love!— Oh for more faith that I may be enabled to glorify this holy Lord God, the preciousness of whose love is not to be conceived by the heart of man, and it is impossible for human tongues to declare the excellency of the riches of Christ Jesus our Lord, but let us say with the Poet,—

"Saviour, accept the praise  
Of these our humble songs  
Till tunes of nobler sound we raise  
With our immortal tongues."

(To be continued.)

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### MISCELLANEOUS.

BISHOP of LONDON'S LETTER to the GOVERNORS, &c. in the *British West Indies.*

(Continued from page 471.)

**T**HE system of education which the Bishop recommends, is that of Dr. Bell, which was established at Madras, and has lately been adopted in England.\* The first step, he says, will be to provide for each

\* This system rests on the simple principle of tuition by the scholars themselves. The School, however large, is taught by the pupils of the Institution, under a single Master, who, if able and diligent, Dr. Bell says, "could, without difficulty, conduct ten contiguous Schools, each consisting of a thousand scholars."

Dr. Bell mentions the name of a boy at Madras, of 12 years and 8 months old, who, with his Assistants of the age of 7, 8, 9, and 11 years, has taught boys of 4, 5, and 6 years of age, to read distinctly in eight months.

"I am perfectly convinced, says Dr. Bell, that a Sunday-School will be fully sufficient for instructing the Negro children in reading, and for furnishing their minds with the soundest principles of morality and religion."

*Dr. B's Letter to the Bishop of London.*

each parish a schoolmaster well acquainted with Dr. Bell's mode of education, and the next, to erect one or two cheap wooden buildings to contain all the Negro children of the parish, and which may serve, not only as a school-room for the children, but also as a place of worship on Sundays, both for the children and adult negroes.

But that the negroes, adults as well as children, may enjoy the advantage of religious instruction, it will be necessary, says the Bishop, to *indulge* them with the whole of the Sunday for that purpose. This language will appear very extraordinary to many of our readers, who will lament that there should be either freeman or bondman, in any part of the world, who is not *indulged* with the whole of the Sunday for religious purposes. It is true that the negroes are released from all labour in the plantations of their masters on the Sunday; but still the Sabbath is not to them a day of rest. One part of it is employed in the cultivation of their own little patches of land, and another in attending the public market, held on Sundays, where the negroes sell the produce of their land, their poultry, fruit, and vegetables, and where they commonly conclude the day in a manner not in the least suited to the Christian Sabbath. "Thus," says the Bishop, "are these poor wretches allowed and, in some degree, *obliged* to profane the Lord's-day in the grossest manner, in direct opposition to the precepts of Holy Writ, &c. He then intreats the Planters to allow their slaves a few hours of some other day in the week for the culture of their small quantity of land, and for the sale of its produce.

The Bishop next endeavours to remove the prejudice entertained by the Planters against teaching the negro children to *read*, and asserts, that an ability to *read* is the very best mean of preserving, not only negroes, but all the lower classes of people from being corrupted by newspapers or pamphlets which contain sentiments hostile to government or religion. "This," say he, "was most clearly exemplified in the French Revolution, and in the last Irish rebellion, where by far the greatest part of those unhappy wretches who were most active and most savage in those scenes of horror, were *ignorant, stupid, uneducated* men, totally unacquainted with the use of letters, and, therefore, easily deceived, but not so easily *undecided*."

In opposition to the assertion that *oral* instruction is sufficient for the negroes, the Bishop urges that much stronger and more permanent impressions are made by *reading* than by hearing. What the Roman poet said, many centuries ago, is now become almost proverbial:

"Segnius irritant animos demissa per aures,  
Quam quæ sunt oculis subjecta fidelibus."\*

The

We will add, that we hope the Methodists are endeavouring to educate the Negro children, and that they are ready to employ themselves as teachers in the Sunday-Schools in the West Indies as well as in other parts of the world.

\* Things admitted thro' the ears, affect the mind more slowly than those which are submitted to the faithful eyes.

The Bishop then adds, if the negroes were able to read the Bible, they would find it a constant fund of *amusement*; for the Bible, besides being the most *important*, is one of the most *entertaining* books in the world. It has been remarked by travellers, that in Scotland, the common people are seen sitting at their doors in summer, on the Lord's-day evening, reading the Bible with apparently great attention and delight.

After the Bishop has stated that Christianity would be no less conducive to the temporal advantage of the Planters, than to the eternal interests of the slaves, he says, "I should hope that this consideration alone would be sufficient to determine you in favour of the proposition here made to you. But you must allow me, gentlemen, to add, that I by no means rest this great question on the ground either of private or public utility, but on much higher and nobler principles: on the principles of justice, of humanity, of religion, of duty; by which most sacred ties you are bound as men, and as Christians, to take care of the *souls* as well as of the *bodies* of that numerous race of men, over whom you have obtained the most absolute dominion."

We sincerely hope that this address of the Bishop will be attended with success, and that the planters will not hesitate to provide proper persons to teach the children of the negroes to read, and to instruct both children and parents in the principles of the religion of God our Saviour.

We have observed in this publication, an instance or two of false concord, and other deviations from strict precision in writing; but we suppose that they are typographical errors. The candid and pious spirit, and the prevalent intention to do good, which are so manifest in every page of it, have given us the greatest pleasure, and we feel it necessary to apologize for the notice of any inaccuracies of language in it,—trifles light as air,—when compared with the substantial blessings which we contemplate in the execution of the Bishop's excellent proposal for the instruction of the negroes.



#### LETTERS to a YOUNG PREACHER from his FRIEND.

(Continued from page 473.)

#### LETTER VI.—On Systems of Divinity.

My dear Brother,

IT has been the case with some that, believing the Bible to be true, and repentance towards God and faith in Christ to be necessary to salvation, they experienced the power of these truths before they had closely examined the grounds on which their faith was built; the truth of the Scriptures, and the necessity of repentance, faith, and holiness, being received by them as self-evident principles. But in order to a man's becoming "a workman who needeth not be ashamed," he will probably be exercised with severe temptations. And these temptations

temptations may, perhaps, respect both the truth of the Scriptures, and the harmony of their various doctrines and parts.

Severe temptation is the school in which the Prophets of the Lord are fitted for his service. What is learnt in that state, is not easily forgotten, or lightly esteemed. Such temptation, successfully resisted, produces the conscientious, humble, and devoted preacher,—while vain and speculative minds are puffed up with the knowledge they obtain in an ordinary course of study, and become proud, conceited, fierce disputants, or vain-glorious declaimers.

A holy minister of Christ treats the subjects he is engaged in, as matters of eternal moment, and constantly fears lest he should adulterate them:—the other betrays his insensibility of their importance, by the levity with which he handles them.

These reflections occur to my mind, while I sit down to pen a few thoughts on what I would now term, “The Study of Divinity.” This we study to the best purpose, whilst we pursue it under the impression, that our decisions are connected with our peace in time and eternity. At present, however, I would notice what occurs to me as a likely mean to afford you a systematic view of both the evidences and subjects of revealed religion.

I know of no author more concise and, at the same time, comprehensive on these subjects, than Doddridge. His lectures will materially help a young preacher to form such a scheme of study, as he may pursue thro’ life with profit. I do not include the metaphysical part of the book; although that may be of use to those who have more leisure and improvement than you can yet have obtained. It is his method of treating “the Evidences and Subjects of Revelation,” that I would recommend to you, till you meet with something more useful. I mention this book, not as containing all that is important on each subject, (though it contains much) *but* as the best Index to the most useful subjects, and the best authors on them, that was extant at the period it was published. A thorough knowledge of the plan of this book in early life, will save you much time, as it will direct you to the chief subjects you must examine, and make you acquainted with some of the best authors on them.

This leads me to notice some of the authors which range themselves under the various subjects you will have to pursue. Those which I have met with, on the evidences of revealed religion are:—Doddridge’s Three Sermons on the Evidences of Christianity, the substance of which he has incorporated in the Lectures:—Lardner’s Credibility of Gospel History:—Paley’s Evidences of Christianity:—Paley’s *Horæ Paulinæ*:—Leland’s View of the Deistical Writers:—Porteus’ Evidences:—Baxter’s Proofs of the Truth of Scripture, in his *Saints’ Rest*:—Leslie’s Method with the Deists:—Trial of the Witnesses of the Resurrection:—Conversion of St. Paul:—Bishop Watson’s Apology for the Bible:—Newton on the Prophecies:—Soame Jenyn’s Internal Evidences of the Scriptures:—Sermons preached at Boyle’s Lectures:—Sermons by Tillotson, Sherlock, Hurd, &c.

But I know few writings, which have left a stronger impression on my mind, that the Bible is from God, than "Young's Night Thoughts." The arguments there contained for the soul's immortality, and the consequent truth of Revelation, took such deep root in my heart, in early life, that I have found them more convincing and impressive than any others.

A constant attention to the purity, benevolence, and devotion, inculcated in the Sacred Writings, has done more to preserve me from infidelity, than many other things.

Perhaps it would have been more regular to have mentioned first, the authors who have written to prove the *Being and Government of God*.

Should you wish to examine these, it will not be difficult to get acquainted with the following:—Cambray's Existence of the Deity:—Clark's Demonstration:—Howe's Living Temple:—Knight on the Attributes:—Tillotson's Sermons:—Paley's Natural Philosophy.

The study of Natural History is peculiarly proper on this subject, since "the things which are made, declare his eternal power and godhead."

I will therefore mention the following authors, as proper for your perusal:—Mr. Wesley's Philosophy:—Derham's Astro and Physico-Theology:—Ray on the Creation:—Nieuwentyt's Religious Philosopher:—Spectacle de la Nature.

Though these are not modern writers, yet you may meet with them sooner than Pierre's Studies of Nature:—Buffon's Natural History:—Shaw's Zoology, and many publications well known in the literary world.

I am your's, &c.

(To be continued.)

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## OBITUARY.

From Mr. JOHN TOWNSEND to  
Mr. WALTER GRIFFITH.

Portland-Isle, Sept. 5, 1808.

My very dear Brother,

**D**EATH has again entered into our ranks, and taken from us a good soldier of Jesus Christ. Mr. Stanton, when coming from Daventry to Weymouth to see his family, was exposed on the top of a coach, to rain, and the night air, and, on his arrival, was soon taken ill. At times, however, he revived, and for

some time, there was no apprehension that his affliction would terminate in death. Medical assistance was called, and there were evident symptoms of a Bilious Fever, accompanied with a lethargy or stupor. This, in general, deprived him of the use of his mental powers, but at lucid intervals, he spake of his approaching change with christian confidence, and could pass thro' the shades of death, fearing no evil, because his Divine Shepherd was with him. He entered into  
his

his Master's joy on Thursday morning, Sept. 1<sup>st</sup>, about six o'clock, aged 41 years, and has left a widow and four children to mourn their loss. The oldest boy is gone to Kingswood, Mrs. Stanton and the other three children, are with her father, where she intends to reside.

His remains were interred on Saturday evening, accompanied by Brother Tattershall, Brother Newton, myself, and many other friends. I feel for his bereaved widow and fatherless children. May God prepare us all for a happy death and blissful immortality.

I am, your affectionate Brother,  
JOHN TOWNSEND.



#### MISSIONARY INTELLIGENCE.

Extract of a Letter from Mr. Joshua Marsden to Mr. Benson.

*St. George's, Bermuda,  
June 7, 1808.*

**A**S you requested me, in your last, to write from Bermuda, I now with pleasure comply with your desire. My appointment came to hand last Fall, just as I was going up the river St. John, to visit that part of my extensive circuit: but as the winter was setting in, and there was no prospect of a passage, my way seemed blocked up till the Spring, at which time I expected to sail in the first vessel for New York, and leave my dear partner with her friends, till such time as I got a settlement in Bermuda to send for her. Meanwhile, the Mission appeared to be so weighty and important an undertaking, on account of the persecuting spirit of

the people, that we set apart a day of fasting and prayer every week, in order to obtain the Divine blessing and protection. In the month of December, fresh troubles and obstacles started up in the rumour of a war with the United States of America. St. John, my circuit, being so near the American Lines, and supported chiefly by trade with the States, was thrown into the utmost consternation, especially as there were not wanting people to magnify every little report and work upon the fears of the inhabitants.

I continued to get ready, and waited in suspense till the beginning of April, when a vessel happened to sail for the Bahamas, the charterer of which, for the sum of thirty pounds, agreed to land me in Bermuda. We had a most affectionate and reluctant parting with our friends, for I had laboured in Nova Scotia and New Brunswick near eight years, during which time I had contracted many friendships, received many kindnesses, held many precious meetings, and had the unspeakable satisfaction of seeing the work of God revive through several parts of both Provinces. The captain and mate were remarkably kind. We had prayers night and morning, and on the sabbath, I read your Sermons on the Second Coming of Christ. For the first nine days, the weather was fine, and sailing delightful, as we were leaving a cold, and hastening to a warm climate; but for five days following we had very severe gales, and one most tremendous squall of wind, rain, thunder, and lightning. This called loudly for the exercise of faith, and, blessed be God, my strength



strength was equal to the trial. I found I could take hold on the promise, and rest on the truth and faithfulness of Jehovah. That hymn was made a great blessing to my soul,—“Commit thou all thy griefs and ways into his hands,” &c. After running down the latitude of the Island, we had another serious difficulty, that of not knowing whether we were to the east or west of the Island, and not daring to run in the night on account of the rocks and shelves with which it is surrounded to a considerable distance. However, we continued standing to the eastward in the day, and lay to in the night, till happily we made the Island on the side least rocky; and, in the morning, a pilot came out, and carried us safely into the harbour of St. George.

Not a single person did I know in the town, yet, trusting in God, I went on shore and delivered a letter of introduction (given me by my dear and respected friend, Colonel B. of Nova Scotia) to the Governor, who wished me to wait upon him in the morning, during which time he would consider the business. Meanwhile, I gave four dollars for a boat to carry me to Mr. Pallast's, the only Methodist in the Island. I got safe to Hamilton in about three hours, and found a sickly old man, worn with affliction and harrassed with persecution. The good man gave me a large detail of the various trials and oppositions he had met with, and informed me, that the few people gathered under Mr. Stevenson's ministry, had mostly fallen off, and that religion was in a most deplorable state in the Island. You may be sure this information did not raise my spirits, and I re-

turned to St. George's with a heavy heart and gloomy prospects, there being not a single person in the whole town to befriend, advise, or assist me, my wife and child being on board the vessel, and not a house or room to be got in town for money. Most of the people that I saw, carried their opposition in their very looks, as if they had supposed that I had come to spread a plague in the Island. Some advised me to go back; and I had partly made up my mind so to do; leaving the matter, however, with the Lord, and resting my staying on the issue of my having a favourable reception from the Governor. This was a moment for faith, prayer, and fortitude; and glory be to God, we did prove their efficacy.

In the morning, according to appointment, I waited on his Excellency, who received me with much civility, and assured me he would do all in his power to help me for the sake of his friend Colonel B. After some conversation upon the subject of my mission, and various other matters, he sent for the Chief Justice and the Attorney General, to know whether any law existed to prevent my preaching in the Island. The chief Judge, at the Governor's request, examined my Ordination passes, my civil recommendations, and equivocated, and demurred for some time; but the Attorney-General gave it as his frank opinion, that no law existed to hinder the free exercise of my ministry. But, knowing the persecuting spirit of the inhabitants, I requested his Excellency to grant me a written licence from under his own hand, to which the Chief Justice objected, saying, it would

would be necessary first to consult the Council; upon which the Governor dismissed me, with liberty to preach till I should hear further upon the subject. I have since petitioned his Excellency for a licence, but have, as yet, obtained no answer. The same day I got my wife and child on shore, without a place in which to lay our heads or put our little furniture, save the Inn, the landlord of which let us have the use of a small room for the moment, having no where else, as the town was full of army and navy officers, and every place taken. However in this too, Providence kindly interposed, and directed us to two rooms belonging to a person of colour, which an Officer of the army, going to Halifax, had just quitted. These I hired for one pound, or three dollars this currency, per week; and this sum will not appear to you extravagant when I inform you that, for the one day which my wife and self were at the Inn, the charge was 3*l*. 16*s*. or eleven dollars and a half.

Having got our little matters to our rooms, we felt more happiness than if they had been a palace. One of the rooms being pretty large, I sent the black man to give notice that I would preach the following morning, it being the Lord's day, when a few whites and blacks attended. But the congregation has been increasing ever since, so that I have now as many, and more than the room will well hold, and the whites complain that they cannot get room on account of the black people. The people are very attentive, and all kneel at prayer. I think there is a prospect of doing good, al-

lowing that I am not persecuted out of the Island. Some have advised to begin a little Meeting-House, but I wish to wait a little, and mark the disposition of those in power, whether they will be friendly towards us or not. My mind has been deeply pained to see the wickedness of the place, and the sad want of means to stem the overflowing torrent. The blacks are kind, polite, and much addicted to dress. I have made one tour through the Island, and have met with some friendly people, who seem to wish me success in the Lord's name. With regard to the country, in general, cultivation is sadly neglected; and the people live miserably. They prefer poverty and indolence, to plenty and toil. A little fish and bread is their principal food; and tho' blest with the finest climate in the world, they will not improve the blessing.

If it would not be thought foreign to the subject, I would say a little of the climate, produce, and population of these Islands, which are several hundreds in number. Though not within the tropics, Bermuda enjoys the benefit of a constant summer. The sky is generally serene, the air remarkably pure, and the plants, trees, and shrubs, always green. I do not wonder that it has been recommended to Valetudinarians, and called by Poets, "Pure Bermuda." The gentle gales passing over groves of cedar, of which the island is full, diffuse the most fragrant and agreeable odours. The appearance of the land is rather barren, but the sweet scented cedar trees present a perpetual green. The water of the sea, round the Island, is so clear and limpid,

pid, that the fine white sand, and large brown rocks, are seen to a considerable depth. I should not forget to say, that the houses are perfectly white, and, at a distance, appear like masses of snow, which contrasted with the beautiful green, form a fine spectacle. The length of the whole cluster of Islands, is about twenty miles, and the breadth three, so that you may suppose they are none of them very large. There is scarcely any land carriage, and not a cart or truck on the Islands; but a vast number of boats are continually sailing to and fro. The principal harbours are St. George's to the Eastward, Hamilton to the Westward, Castle-Harbour to the Southward, and a Roadstead for Men of War and large ships to the Northward. Hamilton and Salt Kettle are two villages, St. George's is the only town. It contains about two thousand people, blacks and whites. But there are no places of worship, or public buildings, if we except a small ill-constructed church. Dissenters there are none. Alas! they appear to be all of one way of thinking, and chiefly belong to the synagogue of Satan. The pretended prejudice against Dissenters is a foolish idea that they render the blacks disaffected; but the real objection is the blessed strictness of our doctrine, which militates so much against prevailing and tolerated vice.

One great natural defect of this Island, is want of water. As there are no springs but what are brackish, water is very scarce, which, in so warm a climate as this, is a painful circumstance. Rain water, which is the only kind fit to drink, is sometimes nine-pence a

pail. They have a common saying here, "No rain, no drink; no fish, no dinner." The other water is very pernicious, and apt to bring on the dysentery, which is a disorder very common here. Fresh meat they have little or none, unless it be a puff whale now and then, which is esteemed a delicacy, and sold for a quarter of a dollar a pound. I eat some the other day equal to the best beef I ever tasted. Goats are very common, they supply the inhabitants with milk, and feed among the rocks. They have very few horned cattle, and those very miserable, owing to the want of water and pasturage. Beef, mutton, and veal, are two shillings and sixpence per pound; but to supply this defect, the Islands abound with delicious fish, singularly beautiful both in colour and conformation. Yet even these are not cheap. Fruit is plentiful in the season. Fine lemons, oranges, and limes, grow wild in the woods. Figs and pomegranates, are also common. The principal trees are the cedar, the palmetto, the tamarind, and the banana: the Island produces cassavi and arrow root, which is a most delicate ingredient in puddings. Sweet potatoes and onions are common. Indeed, all the esculents, common to an English garden, may be raised here. No grain is produced on the Island, except a little barley. Altho' the climate is favourable to the growth of sugarcane, yams, cotton, Indian corn, and oats, yet, rather than procure bread by the sweat of their brows, they have recourse to a thousand shifts to support a life of squalid poverty and dishonourable sloth. Centipedes, lizards, and  
moss

most tropical insects are very common; but I have not heard any singing-birds on the Islands, tho' there are some birds of the most rich and crimson plumage I ever saw.

The population of the Island is estimated at ten thousand, most of whom are slaves or free people of colour. The blacks live together without marriage, and I have heard that polygamy is very common. They have little trade, as they have neither manufactures nor produce to export. A few sloops, however, sail with onions every year to different West-India Islands, and many of the inhabitants spend their summers in Turk's Island, one of the Bahamas, in making salt. A few are employed in building Cutters for the king's service, but their cedars are too small for ships of any magnitude. The Men of War, on the Halifax station, usually winter here, which makes a little traffic in the sale of prizes, and prize-goods, which, with a few imports from England, and now and then a sloop from the West Indies, is the whole of their trade. I should not omit to mention that from the leaves of the palmetto tree they make fine hats for exportation.

My prospect of doing good is much brighter than on my first arrival: my soul feels refreshing seasons, and now and then, a few respectable white people drop in to hear what the stranger has got to say. I have given away about an hundred little pamphlets, which the people seem to read with avidity, and, by the blessing of God, I expect pure religion will be established in St. George's, and through the Islands. Yet for at li-

tle while the mission will be expensive, every thing is so high and house rent so dear. Were I a single man, the mission would be much less expensive, and in its present state, it is much more suitable for a single than a married preacher; I would therefore request, that a single Missionary may be sent as soon as possible, by which time I hope to get a foundation laid, and something begun towards an establishment. I live upon as saving a plan as possible, and yet I am sure not less than £150. sterling annually will be necessary, which, for a while, at least, must be supplied from home. I have not received a dollar since I came on the Island, and have been at some expence to fit up my room for preaching; as yet I have not been molested while preaching in either town or country, and I hope I shall not; however I leave that to the Lord. My love to all the Committee, and Preachers. I am, dear Sir, your affectionate Friend, and obliged Servant,

JOS. MARSDEN.

BRITISH and FOREIGN BIBLE SOCIETY.  
To the Rev. Dr. Clarke.

FULHAM, Sept. 10, 1808.

Rev. & dear Sir,

I HAVE the honour of transmitting to you the enclosed Resolution, which you will oblige the Committee of the British and Foreign Bible Society, by circulating through the several congregations in your connexion to which it refers. I feel a real pleasure in being the instrument of conveying this expression of the Society's thanks for an act of liberality which, by evincing a regard for the Holy Scriptures and a desire to cooperate in the circulation of them, reflects so much honour upon the Society

of

of Christians from which it proceeds.

I am, Rev. & dear Sir, Yours very faithfully,

JOHN OWEN, *Sec.*

*Extract from the Minutes of the Committee of the British and Foreign Bible Society.*

Sept. 5, 1808.

**RESOLVED**, that the very cordial thanks of this Committee, be given to the congregations in the Connexion of the late Rev. John Wesley, for the very liberal contribution of £ 1278 16 0½,\* presented in their name by the Rev. Dr. Clarke as the fruit of collections made by them for the benefit of the British and Foreign Bible Society.

JOHN OWEN, *Secretary.*

\* Since this account was taken, about £40. more has been paid in.

## POETRY.

*To the Editor of the Methodist Magazine.*

Dear Sir,

**I** VENTURE to trouble you with the following Lines. They were written, a few weeks since, by a *Deist* in this circuit, who now constantly attends our ministry. If you think them worthy a place in your Poetic department, their insertion will additionally oblige,

Your's, &c.

Compton, March 16,  
1808.

W. HILL.

\* Although the *subject* and *measure* of this little poem are similar to one inserted in our Number for June, yet as it is original, and by a different hand, we doubt not but it will be both acceptable and useful to our pious readers.

### MY JESUS!

**HADST** thou not on my wond'ring sight,

Shed the pure rays of Gospel light;  
I still had lain in nature's night,

My Jesus!

Hadst thou not taught me, Lord, to shun  
The paths, where many are undone,  
My feet to hell had madly run,

My Jesus!

Amidst thy bright effulgency,  
Ah! what could move the heart of thee,  
To look on one so vile as me,  
My Jesus!

Thy love unbounded and unknown,  
Drew thee from heav'n's refulgent throne

To die, and thus for sin atone,  
My Jesus!

Soft pity through thy bowels ran:  
Touch'd with deep sympathy for man,  
With thee, redemption first began;  
My Jesus!

Could'st thou sustain and feel for me,  
Insufferable agony;  
And I, yet so obdurate be,  
My Jesus!

I ne'er will grieve thy Spirit more,  
But now thy footstool fall before;  
And, lo! I knock at mercy's door,  
My Jesus!

Hear, Lord, my prayer, and pardon me,  
A wretch of vast enormity,  
I have no other plea but thee,  
My Jesus!

Nought, save the merits of thy death,  
Thy blood, thy life, and dying breath;  
With what thy word of promise faith,  
My Jesus!

Help me to fly the touch of sin,  
Nor more delight to live therein;  
But now anew my life begin,  
My Jesus!

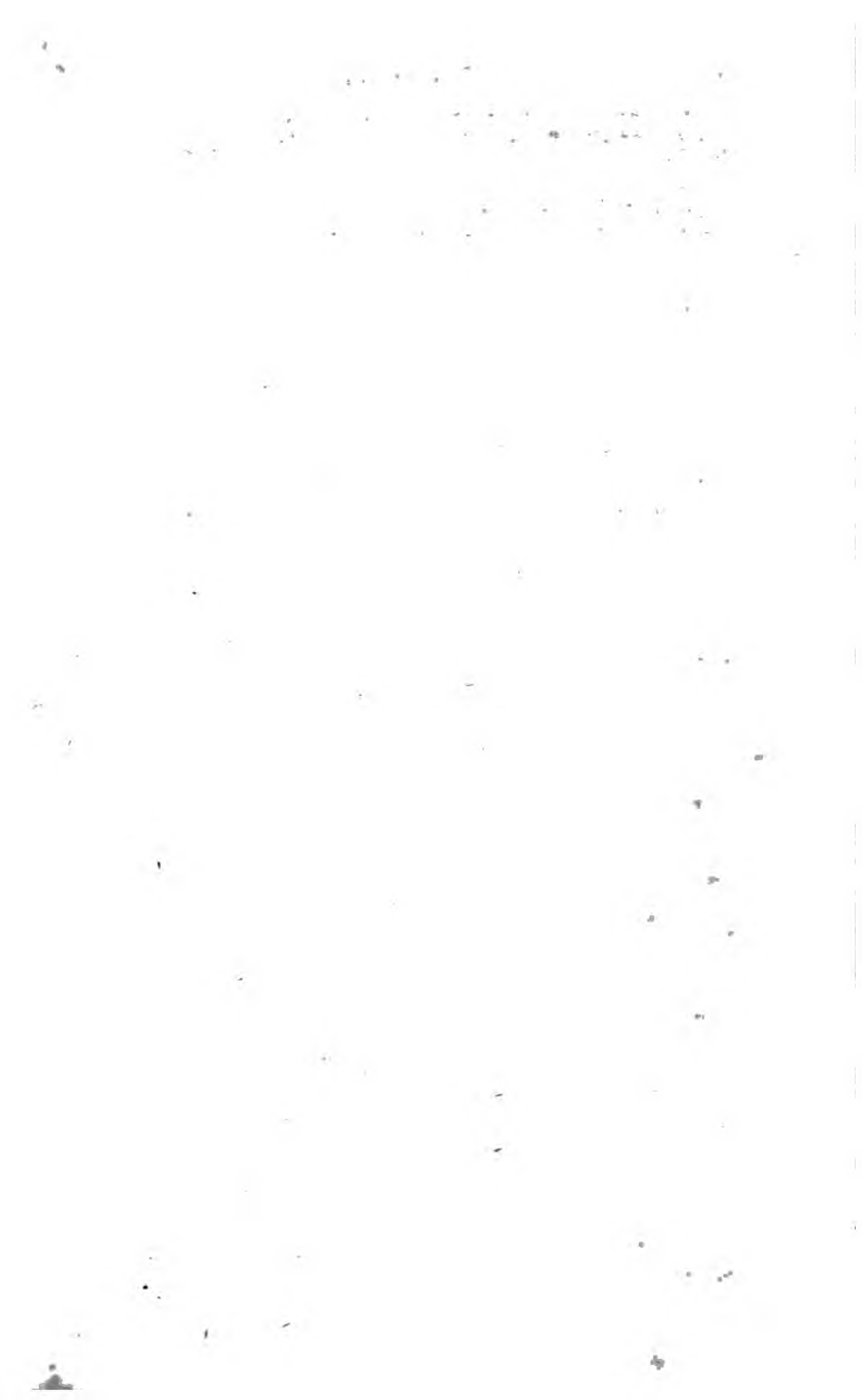
With thy pure love, fill thou my heart,  
The witness of thyself impart,  
That I may *know* and *feel* thou art  
My Jesus!

Wilt thou, O God, not bow thine ear,  
Shall justice strike?—I'll perish here;  
But, O, what joy, I feel thee near!  
My Jesus!

I see thy deep-pierc'd gushing side,  
I plunge into the purple tide,  
And find thy pard'ning love apply'd,  
My Jesus!

I wash my load of guilt away,  
"My Lord," I will wash every day,  
I *know* and *now* can truly say,  
My Jesus!

How sweet to fold in thine embrace;  
To view the beauties of thy face;  
How great the riches of thy grace,  
My Jesus!





MR. JOHN TAYLOR,

*Preacher of the Gospel.*

THE  
**METHODIST MAGAZINE**

FOR DECEMBER, 1808.

*BIOGRAPHY.*

MEMOIR of Mr. THOMAS RUTHERFORD.

*(Continued from page 493.)*

**A**T the Conference, 1777, I was appointed to the Whitehaven circuit, which at that time included the Isle-of-Man, I visited my friends in Northumberland, on my way thither, and preached to very large and attentive congregations.—I spent a fortnight at Whitehaven, where I found a simple, loving, happy people, with whom I could with pleasure have spent the whole year; but that could not be. Therefore, Sept. 26, I sailed for the Isle-of-Man. The day was stormy, and the sea rough: hence I was dreadfully sick all the way; so that I thought I should have died through the mere violence and pain of retching. However, about five in the evening, we got into Douglas Harbour. Having got ashore, and had a cup of tea, I was enabled to preach at seven o'clock.—The next night, just as I was concluding, a man came in with all the violence and fury of a fiend, and endeavoured to force his way through the people to pull me down; but was prevented. After making a most horrible noise, and threatening terrible things, he left us to conclude in peace.

The work was but in its infancy in the Island at that time, though we had about five hundred in society. The Bishop had set the clergy most violently against us: not one in all the Island dared to give us the sacrament. I have no doubt but they would have driven us out of the Island, but for the Governour, who acted a most friendly part. However, many of the poor people, both

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in



in the towns and throughout the country, received the truth, and much good was done. In many places, accommodations were but indifferent: but he who professes to be sent forth by Jesus Christ to seek and save the souls which he hath purchased with his blood, tramples all these things under his feet.

There are four towns in the Island, and in three of them, preaching was then established. We occasionally visited the fourth, but met with considerable opposition. The first time that I was to go thither, the only minister in the Island that was friendly to us, sent for me and entreated me not to go, for, he said, he had it from good authority that the clergy and principal persons in the town and neighbourhood had determined, that the first preacher who came, should be put in prison, and that they would thus try what could be done. I told him I was much obliged to him for his friendly counsel, but that as preaching was published, I should, please the Lord, certainly go, and the gentlemen might do as they pleased. I accordingly went and preached in peace, except that a few boys made some noise at the door; and the next day, as I rode through the town, they shouted after me, and threw some sticks and stones, only one of which hit me, but it did me no harm. I preached at a place in the mountains, about three miles further, where preaching had never been before. There was no convenient place for me to sit in the house; and as the day was fair, though cold, I walked in the fields. About sun-set, I saw the people coming pouring down the mountains in all directions. This encouraged me. I thought, 'Here is an opportunity of doing good; let me therefore strive to improve it.' I preached in a barn to more than it could contain, with a good deal of fervour and enlargement, from these words: "And it shall come to pass, that whosoever shall call upon the Name of the Lord, shall be saved." But how was I astonished and disappointed, when I found that the people who had invited me sold gin! and that as soon as I dismissed the people, they immediately filled the house, drank, whistled, and sung! I spoke to them, and endeavoured to shew them the evil of these things, and to disperse them; but all in vain. They now told me, that they had not a bed for me, and sent me up into a garret among old lumber. A poor Scotch shepherd and his wife who had been at preaching, were the only persons who seemed to feel for me; but, unfortunately, they had only two beds, and had washed the clothes of one of them that day. I thanked them for their kindness, and wished them a good night. After some time, the man returned with a bundle of bed clothes on his back, which he had borrowed from a neighbour, and insisted on my going with him to his house, which was nearly two miles up the mountains. Accordingly, taking my saddle-bags on my back, we set off; and at nearly  
eleven

eleven o'clock we arrived at his homely cot, had a hospitable supper, the bed was made ready, and I never slept more comfortably in all my life. I told the people next morning where I had preached, that I could come no more: for I could not, in conscience, bring the people together to drink and behave as they had done. A person who lived about a mile from that place, invited me to go to his house, which I did twice; but he also began to sell gin, so that I was obliged to leave him also. Howsoever the work, some years after, spread through all those barren parts, and mightily prevailed. In many other parts of the Island I laboured with much comfort and success. In February, I returned to Whitehaven, and at the Conference held at Leeds, in 1778, was appointed for Dublin. I accordingly sailed from Liverpool for that city, and found there many persons who were deeply serious and much alive to God. With these I took sweet counsel, and found my soul both quickened and comforted.

In the following winter, my colleague was confined for seven weeks; during which time, there was no preacher in town to assist me; so that I had to preach every night, and thrice on Sundays. This I found difficult and laborious work; but it stirred me up to pray, to read, and study hard, both night and day; and the Lord helped me, so that I got through my work comfortably, and the people took knowledge that God was with me."

Here Mr. Rutherford's Journal ends. He intended to continue the Narrative of his life and labours, as some detached sentences evidently shew; but his increasing debility, and more pressing avocations, prevented the accomplishment of his design. Some documents, however, remain, which help us to give an account of the years that follow, till the Lord, "whom he served with his spirit in the gospel of his Son," released him from his warfare, and admitted him to that "rest which remaineth for the people of God."

His next remove was to the north of Ireland, where, in the town of Coleraine, he became acquainted with Miss Isabella Young, of a very respectable family in that place; to whom, in the following year, he was united in marriage. For this connection he always praised God, ever declaring that it was his greatest earthly blessing; and this he confirmed on his death-bed to the beloved partner of all his joys and sorrows.

After labouring a few years in these parts, he was stationed again in Dublin. Here he was favoured with what he had a long time ardently wished for. "I had," says he, "for several years an uncommon desire to see Mr. Fletcher; and God fulfilled my desire at a time, and in a way, which I had not thought of: for in August 1783, at the earnest desire of the preachers and the so-

ciety in Dublin, he and Mrs. Fletcher visited that city, where I had an opportunity of being in company with him almost every day, morning, noon, and night; and of hearing him preach five or six times a week for nearly two months; which I have ever viewed as a signal instance of the divine condescension and goodness towards an unworthy creature. At the recollection of those days (for they were days of the Son of Man!) my heart overflows with gratitude to the Giver of every good and perfect gift."

From this time, as the writer of this sketch often had occasion to observe, Mr. Rutherford's mind became more deeply penetrated with a sense of the height and depth of that "holiness without which no man shall see the Lord." His preaching also fully took that heavenly direction, and his whole soul seemed to breathe, "This one thing I do, forgetting the things which are behind, I reach forth to those which are before, I press to the mark for the prize of the high calling of God in Christ Jesus."

He removed soon after to England, and for some years laboured in Yorkshire; and, after a third visit to Dublin for two years, he laboured in Bristol, London, Manchester, and Liverpool. In all these places his name is as *ointment poured forth*; and many are the seals to his earnest and truly evangelical ministry.

The Lord favoured him much in his domestic comforts, and in the children which he gave him. But there was a balance of affliction also in this respect. He lost several very lovely children in early infancy: one in particular, whom the Lord called for at Liverpool, was a child which could not be given up without a bleeding heart. To a most lovely person, and a voice remarkably musical, she added such marks of a deep impression of religion, as is seldom seen at the early age of four years.

But deeper afflictions of the domestic kind yet awaited him. Upon his removal to Sheffield, his beautiful daughter Elizabeth was snatched away by a fever in the fourteenth year of her age, and her lovely brother Henry soon after.

Of this daughter, Mr. Rutherford speaks as follows:—"Tho' she made no particular profession of religion before her last illness, her whole behaviour was not only unblamable, but discovered a strict sense of propriety, and a regard for what was good, with much of the fear of God. She was exceedingly afraid of hypocrisy, or, as she expressed it, of *deceiving herself*, and appearing to possess more than she really did. She had very painful exercises on this account, both respecting herself and others; so that she sometimes wept, and even was ill with the apprehension. But the most striking part of her character was exhibited in her last illness; and she left behind her such a favour of real excellence and solid piety, as I hope the family will never forget.

“On Monday, August 4, she first complained of a head-ach. Tuesday and Wednesday she attempted to do little matters as usual; but in the evening of Wednesday she was seized with chilliness, and other feverish symptoms. Thursday she entreated permission to come down, but lay most of the time on the sofa; and in the afternoon was taken to bed, from whence she never again rose.

“The disorder was pronounced a nervous fever. She was repeatedly blistered, but without any lasting effect. On Tuesday the 12th, I returned from the Conference, and found her in this melancholy state, and her dear mother not recovered from a dangerous attack. Betsy, on seeing me, appeared a little revived; but the next day, she lost her recollection, and, in a great measure, her speech, and for several hours had all the appearance of one dying. Thursday, to our great astonishment and joy, she recovered both speech and understanding, and remained perfectly recollected all Friday, Saturday, and Sunday. The doctor then said, we might entertain hopes of her recovery; which we too eagerly did, flattering ourselves that the Lord was about to give us back our *Isaac*, whom, though with bleeding hearts, we had endeavoured to present on the altar. But, alas, this comfort was soon withdrawn! Monday the 18th, she changed again for the worse, and continued so till Friday the 22d; when, after a severe struggle with the last enemy, she quietly, and with a triumphant smile on her countenance, fell asleep, a little after ten in the morning—a few hours before our venerable friend Mr. Alexander Mather entered into his eternal rest!

“During the greatest part of her last illness, on account of violent and incessant pain in her head, she was not inclined to speak much, but was patient and quiet as a lamb; pleased with every thing that was done for her, and grateful to all who attended her, constantly thanking them for every thing they gave her, even for the bitterest potion. Wearisome and sleepless nights were appointed unto her. For several nights and days together, she did not rest for five minutes at once. Yet, from first to last, she never discovered the smallest degree of fretfulness, nor uttered one word of complaint. On the contrary, she was ‘all praise, all meekness, and all love!’ In her, ‘patience had its perfect work.’ Those who were most with her could best testify, that her steady and cheerful resignation to the divine Will, her lamb-like meekness, and composure of mind and countenance, her love and gratitude, and above all, her humble devotion, were truly exemplary.

“From the beginning of her illness, she discovered no desire for life, nor fear of death; but after she recovered from the severe attack of Wednesday the 13th, she was more than ever engaged  
with

with God. Her mother, wishing to encourage her, said, 'You have only to look to Jesus, my dear; he assuredly loves you, and is waiting to assure you of it.' She answered, 'That is just what I desire to do. I believe he loves me, but I want to feel *more* of his love, and to have a *fuller* assurance of it.' She then said, 'I believe the Lord has restored the use of my speech and understanding, that I may be *fully* ready; and I desire to improve them for that end.' And she did so: for prayer was now her chief employment and delight. Her heart, her eyes, her hands, and her voice were lifted up to God both day and night in solemn prayer. She wished every one who came to see her, to pray with her. She called her mother and me to prayer frequently in the course of the day, in which she constantly joined with great fervour, and hearty *amens*. She said, 'I want all to pray for me;' and added, 'but I must not depend upon the prayers of others; I must be in earnest for myself.' On hearing that Mr. Longden was in the parlour, she asked, if he might not come up and pray with her? When he was come to her, he asked, 'Shall I pray for your recovery?' She hesitated to answer. He then added, 'Or shall I leave it entirely to the Lord?' She immediately replied, 'Leave it *entirely* to the Lord.' She often besought her mother not to grieve, saying, 'You have often told me that the world is dangerous, and full of snares. I believe it will be best for me to go now; for I am afraid, if I recover, that I shall grow careless, and forget God; there are so many things in the world to draw away the mind from him.' Once she said, 'If I should recover, I will meet in class; it may help me to stand.' Her mother told her, that she hoped if she were spared, she would be a blessing to her sisters. She replied, 'I think my death will be a greater blessing to them.'

"She manifested to the last, a most affectionate concern for the whole family. She enquired, if there had been any account from her brother William, who sailed for the West Indies a short time before she was taken ill. She frequently enquired for the three youngest children, (who were sent out of the way that the house might be kept quiet) adding, 'I hope they will be taken care of.' The day before she died, she asked to see them. As they came near, she gave them one by one her hand, kissed them, and said to each in an affecting manner, 'The Lord bless you!' But her love to her dear mother cannot be described. While she could speak, she declared it in the most tender and affecting language; and when she could not, her looks expressed the fulness of her heart. Sometimes she threw her arms about her mother's neck; at other times she wiped away the falling tear, and grasping her hand, kissed it, and pressed it to her heart. She repeatedly told me, that nothing made death painful to her, but the thoughts of

what her mother would suffer in grieving for her. About an hour before she entered into the last struggle, I asked her if she was happy. She answered, 'O yes!' 'Do you feel that you love God?' 'I do; and I know that he loves me.' For some days before her death, she frequently attempted to sing, but her voice failed. She then repeated that line, 'Land me safe on Canaan's side.' Monday the 18th, after a very restless night, she repeated,

'Angels beckon me away,  
And Jesus bids me come.'

She particularly dwelt upon the last words, 'Jesus bids me come' — 'Jesus bids me come.' Even in her delirium, all she said manifested the peace and purity of her mind. The last words she uttered which we could make out were, 'Let me go; let me go:' at which time she turned from her dear mother, and raising both her arms, stretched them out, as if to grasp an invisible object.— Precious love! She, in the morning of life, has gained the haven of eternal rest, and left us to suffer and mourn! May we follow her, as she followed Christ, in affliction and death!

THOMAS RUTHERFORD."

The following stanzas were composed by Mr. Roberts of Bristol, on receiving the account of her death; and they are now inscribed on her grave-stone. They well express her character, and her triumphs over the last enemy.

"Could ought of angel innocence demand,  
Or angel beauty, radiant as the morn,  
Exemption claim from death's vindictive hand,  
Not now this trophy would his head adorn.

Vainly was interposed in trembling haste,  
With anguish'd hearts, the fond parental shield;  
The shaft is flown, the dire decree is past!  
And death's proud triumphs deck the fatal field!

'They beckon me away,' (the vail of time  
Transpiercing, round her hovering angels wait;) —  
'And Jesus bids me come!' In death sublime,  
She said, and sunk beneath the hand of fate.

Forbear thy triumphs, thou imperious king!  
The captive prey not *human* might could save;  
But Jesus died! and where's thy poignant sting?  
He lives! and where's thy victory, O grave?

The following account of her brother Henry we have from the pen and the heart of a mother.

"About

—“About a fortnight after Betsy's death, Henry (her true picture in mind and face) was taken ill. One night as he lay in the same room, I heard him uneasy, as if frightened in his sleep. I rose and went to him, to know what was the matter. He looked at me smiling, and said he had seen Betsy; that an ugly black thing had made faces at him; but that when Betsy came, she sent it away. This little circumstance affected me much, though I derived from it the comfort of thinking, that perhaps our dear deceased child was permitted to watch over us as a guardian angel.

—“Henry continuing poorly, the doctor was again sent for. He advised change of air, the house at Sheffield being in a confined situation. As the child could bear the journey, we took him to Liverpool for a few weeks, and were happy to see a daily amendment in his health and spirits. But we had not been long at home before his health and strength began again to decline. The winter was then too fast approaching to remove far. We therefore got lodgings in an airy situation at the end of the town: but it was too late. A cough and fever came on, under which he languished till Feb. 22, (just six months after Betsy) when he bid a lasting adieu to suffering.

—“During the former part of his illness, this dear child had discovered the greatest unwillingness to die; especially, he said, he could not bear the thought of that ugly hole where they had put his sister: and if there were no other road to heaven, he should not like to go there, though he much desired to see Betsy again. His desire for life made him regularly watch for his medicine, and he would eagerly swallow down the most unpleasant draughts. When the doctor ceased to order any more, he begged we might employ others, that he might not die for want of medicine.

—“He yet wanted some months of being five years old. About a month before his death, being one day very importunate to be measured for a suit of new clothes, that he might ride out with his father, when he got better, in the spring: after trying to divert his mind from it, by a variety of means, I at length told him, there was now no hope of his being better in this world, and that his next suit would be like Betsy's. He understood me, and appeared thoughtful for some time. Soon after, he desired to lie down on the sofa, first telling his sisters, they were to put by his hat and other articles, which he should not want. As I sat by him, thinking he was asleep, he hastily raised himself, and said, ‘Mother, I am not afraid to die now, and I don't care about the grave: they may put me in, I shall be with Betsy, so you know it cannot hurt me. I wish my coffin to be just like her's, only it need not be so large: but I suppose Mr. W— will measure me for it as he did her. My father and sisters will go to see me put there;’

here; you, mother, are not able.' My heart was too full to make much reply, while he talked in this strain: yet I was truly thankful to see that the dread of death and the grave, (which but a little before seemed so terrible) were entirely taken away: nor did he from that hour ever express a wish to recover. On the contrary, he talked with the greatest composure of his approaching dissolution, with enquiries about the invisible world. Feb. 18, I was taken ill. He was not then worse than for some time before, but appeared to be grieved at the separation; often entreating his dear mother (who nursed him with all possible care and tenderness) to let him see me. Accordingly, we were indulged with a sight of each other the second evening after my confinement. He asked to lie down by me just a few minutes, and that he would not disturb me. We promised he should come again in the morning. He embraced me in a most affecting manner, saying he would be aided by me again the following day. But in the morning, the moment they were preparing to bring him up, according to the promise given him, he expired in their arms!—the third day after the birth of our last little one; who in less than twelvemonths after joined his six sisters and brothers in the world of happy spirits!"

Mr. Rutherford's next removal was to London, where his labours were blest to those especially who knew how to value a ministry so truly evangelical. After labouring the usual time, he was, at the request of the society, appointed a third year; near the close of which he was visited with an affliction, which, in its consequences, shortened his valuable life. In the progress of the complaint, he was obliged to undergo a surgical operation. Here his fortitude was fully put to the test, and was not found wanting. In the usual course of duty, he had to preach on the morning appointed for the operation at five o'clock. He thought, It is perhaps the last time; I will bear my dying testimony. He accordingly preached; and having returned from the chapel, he prepared, with his own hands, whatever was needful for the dreadful business. His sweetness, patience, and fortitude, did not escape the observation of his surgeon, Mr. Pearson, of Golden Square, a gentleman not more skillful in his profession, than well able to appreciate the power of religion on the mind; and who, when pressed to receive some remuneration for his great attention and able services, declined it in the most handsome manner, declaring, that he thought it an honour, and felt it to be a real advantage, to attend such a man as Mr. Rutherford.

I saw my friend soon after this operation, and rejoiced with his dear partner and children, in hope that *the bitterness of death was past*: for we all had hopes now of his long life. But the blow was struck: for though the operation fully answered to the utmost



wishes of his friends, yet his weakness in the course of a few weeks returned, till he was at length, though very unwillingly, obliged to give up regular preaching. In the beginning of the following summer, being advised to try a journey and change of air, he once more visited those parts of Northumberland where he had first tasted, and afterward dealt out, *the bread of life*. But the exertion was too great for his enfeebled constitution; and he returned in a weaker state than when he set out. In the following autumn, being over-heated in preaching an occasional sermon, and having two miles to walk in heavy rain, he was attacked with a rheumatic fever, which confined him to his bed for six weeks, and left him in a state of debility which admitted of no effectual remedy, and at length removed him to *the inheritance of the saints in light*.

The days of his weakness however were not unproductive. He employed a considerable portion of his time in preparing for the press a new edition of that invaluable treatise, *The Reformed Pastor*, written by the venerable Richard Baxter. While engaged in this work, an ardent desire for religious and ministerial improvement having been manifested among the local preachers of the Methodist society in London, a plan was formed for that purpose; which being communicated to Mr. Rutherford, he wrote in return a letter, which may be considered as containing some of the last golden sands of his precious life.—This Letter we shall publish under our next Article.

[To be concluded in the Appendix.]

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## DIVINITY:

*An ADDRESS by the late Mr. RUTHERFORD, to the LOCAL PREACHERS of the Methodist Society in London and elsewhere.*

Dear Brethren,

London, March 14, 1806.

**H**AVING just read over the plan which you have sketched for your future improvement and usefulness, and which, I think, if acted upon with attention and perseverance, may, by the Divine Blessing, be the mean of great and lasting good both to yourselves and others: permit me, in order to assist you in the prosecution of it, and as one who sincerely wishes you to be *scribes well instructed in the things concerning the kingdom of heaven*, to offer to your serious consideration the following hints.

1. You propose spending a certain portion of your time every week, in endeavouring to gain a just and comprehensive know-  
ledge

ledge of the Holy Scriptures, &c. &c. and you intend to do so for this *one ultimate end*: that you may increase in the knowledge and love of God in your own souls, and be the better qualified to preach the gospel with acceptance, and profit to others. A most noble and glorious end this, the due consideration of which cannot fail to animate you in your laudable undertaking.

2. It behoves us (for I include myself in the number) to inquire, what has been the cause that we have, I will not say, let so many days and weeks, but months and years pass away, since we engaged in the solemn work of preaching the gospel, and have done so little towards improving ourselves, and gaining that *kind and degree* of knowledge which is so necessary to qualify us for the work of our high and holy calling?—To be able to answer this question is of the greatest moment; because, unless we clearly discover what it is that has so long hindered us from making such improvement as we might have made, so as to guard against it for the future, the best plans that can be devised will be ineffectual. Therefore, let every one ask himself, as in the presence of God, What is the cause, that I, (since I began to teach and preach) have not been more diligent in gaining useful knowledge, and in striving to bring lost sinners to Christ, and build up believers in faith and love? My brethren, search your hearts to the bottom, and find this matter out.—Perhaps you will say, “We apprehend there are many causes.” There probably may; but, I think, the *grand cause* is, *our not having been truly sensible of the nature and greatness of the work in which we have engaged; not understanding and feeling as we ought to have done its infinite importance and awful consequences.* Every one who takes upon him the office of a preacher, thereby declares, before God, angels and men, “The great and holy God, the Father of the spirits of all flesh, who hath so loved the world as to give his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life;—the Lord Jesus Christ who became incarnate, and offered himself a sacrifice on the cross to divine justice for the redemption and salvation of mankind, hath committed unto me the ministry of reconciliation;—he hath constituted me his ambassador, and given me a commission to warn sinners to flee from the wrath to come; and, by all the terrors of his law, and all the promises and blessings of his gospel, to beseech them to be reconciled unto him. He hath intrusted me, in a most important sense, with the care of immortal souls, souls purchased with his own blood;—of whom I must give a solemn account before his judgment-seat. It is therefore my duty with all possible plainness and fidelity, to set eternal life and death before them;—I must lay open hell and heaven to their view, and shew them *the worm that dieth not, and the fire that shall never be quenched, which await all impenitent sinners; and the inheritance which is incorruptible,*

*ruptible, undefiled, and that fadeth not away*, reserved for all the faithful in the presence of God and the Lamb. Yea, I must so apprise them of their danger, so point out to them the many snares and hindrances to which they are exposed, and with which they are beset, and so teach them what they are called to know, believe, experience, and practise, as to be clear of the blood of all men." Such is the charge, and such the work of every one who preaches the gospel. Nothing can possibly be more sacred and awful. Every thing which respects only this world, is absolutely insignificant and trifling in comparison of it.

Now, my dear brethren, the more I consider the subject, the more I am convinced, that the *grand cause* of our continuing so long negligent students, or unqualified and superficial preachers, has been, our not having had a proper sense of the important nature and consequences of the work of the ministry. Therefore, as you desire to attain the end you propose, get your hearts *deeply* impressed with these. This will *make* and *keep* you conscious of your want both of gifts and grace, and excite you to a diligent and persevering use of all the means within the compass of your power, for attaining *both*. A preacher who is concerned, as he ought to be, for the glory of God, the advancement of the Redeemer's kingdom, and the salvation of souls, can neither be half-hearted, nor slack-handed in his work. These being ever before his eyes, and penetrating his heart, together with the consequences of his being found faithful, or unfaithful, will awaken and engage all the powers of his soul, and make him more and more determined, to spend and be spent in publishing the Sinner's Friend, and in teaching men the way of salvation through him; and for that end, to labour to be *thoroughly furnished* for his sacred work. Hence, he will read and study the word of God day and night with prayer and strong cries for light and wisdom from above, that he may have a right judgment in all things, and be enabled so to divide, explain, and apply that blessed word, as to give unto all their portion in due season. When he studies a passage of Scripture in order to preach from it, he will endeavour to get a clear and comprehensive view of its general scope and design,—and in particular what is its original and literal meaning:—he will consider it in connection with the context, the time when, the person or persons by whom, and to whom, and the end for which it was spoken; that he may lead his hearers to a right understanding of divine truth, and to scriptural views of christianity both in theory and practice. But he does not stop here. No: he cannot be satisfied merely with what may be called sensible and judicious preaching,—preaching, which is calculated to direct the understanding, and inform and settle the judgment of his hearers in the truth as it is in Jesus; though that is no small matter, and  
what

what he is careful not to neglect; but in every sermon which he studies, he thinks, and *thinks* again, "How shall I reach the hearts of the people to whom I preach, and make them feel the importance of divine truth, and how deeply they are interested in the things of God and eternity?—O my God, what language shall I use that I may shew them to themselves, may discover to them the face of their souls, and the very bottom of their hearts? Thou, who alone searchest the heart, and knowest what is in man, help me, by the power of thy Spirit, and the proper application of thy word, to tear the scales from their eyes, and the veil from their hearts; to cut in pieces all their false hopes, and pluck from them every refuge of lies; that having nothing wherein to trust, they may flee for refuge to the Lord Jesus Christ. My business is not to preach only so often, or in such and such places, nor yet so as to gain the applause of those who hear me; but to bring lost sinners to Christ, *and feed the church of God*. If sinners be not brought to him by faith, and renewed and sanctified by his Spirit, they will everlastingly perish; and should it be through my unfaithfulness, *their blood will be required at my hand*, and they will appear as witnesses against me in the great and dreadful day of the Lord. Whereas, if I am faithful, I shall not only, through divine grace, save my own soul, but be instrumental in saving others, who, in that day, will be to me a crown of rejoicing, when I shall be enabled, with reverence and gratitude, to say, *Here am I, and the children which thou hast given me.*"

It would be easy to enlarge, but these hints shall suffice. Thus you see, my dear brethren, that the want of a proper sense of our work has been the *grand cause*, why we have not hitherto profited more ourselves, and been more useful to others. I beseech you therefore, *fix this in your hearts*, that nothing, no *nothing*, but a deep and lasting sense thereof, can make you industrious and successful students, and faithful, zealous, and useful preachers for the future. Without this, suppose you should gain a smattering of knowledge, you will, nevertheless, remain dry and superficial preachers. *Knowledge*, without love, (especially in preachers) *puffeth up*: and what sight is so disgusting as a vain, self-conceited preacher? A proud preacher of humility!

By this time, perhaps, you are ready to ask, But how shall we attain and preserve a due sense of the vast importance of our work?

1. Be sure that God calls you to the work; that "a dispensation of the gospel is committed unto you, and that, woe be unto you, if you preach not the gospel." This is a point of the greatest consequence, concerning which, every one ought to be fully satisfied in his own conscience before God. Because, either he calls you to the work, or he does not. If he call you, then it is

your

your duty, and you have his promise that he will be with you, and that he will fit you for your work, and bless you in it; whereas, if he do not call you, then you have no business with it. Preaching is no part of your duty, and there is not a promise in all the Bible of divine assistance to such. Hence, they never can have a proper sense of the work of the ministry. They may talk about it, and pretend to it, but it is impossible for them to enter into its spirit, and feel, as they ought, its importance. We are sure that all who preach are not called of God to the work: for our Lord hath declared, "That many will say unto him in that day, Lord, Lord, we have prophesied in thy name; in thy name we have cast out devils, and in thy name done many wonderful works:" to whom he will say, "I never knew you (that is, I never approved of you, nor of what you did) depart from me ye workers of iniquity." See, therefore, that you be clear in this matter. Here *dig deep*, and lay the foundation sure.

2. Being satisfied that you are called of God to the work, then apply to him in good earnest for power from on high; the baptism and continual anointing of the Holy Ghost. Mr. Wesley justly observes, that the following words, though *first* and *principally* applicable to our blessed Lord, are in a *secondary* and *lower* sense, applicable to every preacher of the gospel. "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn, &c." This divine and holy anointing will make you lively, deep, and powerful preachers. It will loosen your tongues and enlarge your hearts, so that you shall be mighty through God to the pulling down of the strong holds of sin and Satan.

3. As you wish to preserve a due sense of the greatness of your work, and live in the spirit of it, pay strict attention to the state of your own souls, and be sure that you possess genuine, deep and lively piety. Do not think it enough, now and then, to taste the life and comforts of religion; but be in earnest, that you may be filled with the spirit and power thereof. Superficial religion will not do for any, and least of all for preachers. They must be men "full of faith and of the Holy Ghost;" possessors and patterns of what they preach and recommend to others. If your own souls be lifeless and barren, your preaching, notwithstanding all your study, and all the knowledge you can gain, will be so too. You must feel the importance of religion, and live under its divine and heart-melting influence, in order to make your hearers feel it. You must be truly in earnest, and deeply concerned for your own  
salvation,

salvation, if you really desire to see them so for theirs, or if you expect to be the instruments of making them so. In short, as you wish to be acceptable and profitable preachers, take care to be lively, zealous, and holy christians. Keep the fire of divine love, love to God and Jesus Christ, to his gospel and the souls of men, ever burning on the altar of your hearts. Let it be diffused throughout your lives, and appear in all you say, and do: let it penetrate and leaven all your studies, all your prayers, and all your sermons.

4. In order that you may be, what all the true ministers of God really are, *flames of holy fire*, you must be men of prayer; men of ceaseless, importunate, and persevering prayer. From a deep sense of your utter helplessness and insufficiency for the work, and that you continually need wisdom and power from above, apply incessantly, by faith, to him, who is the giver of "every good and perfect gift," and who "giveth to all men liberally and upbraideth not," and he will supply all your wants.

5. If you expect to make any considerable progress in piety, knowledge and usefulness, you must also be *self-denying* men. You must *rigidly* deny yourselves of every thing that is inconsistent with your work, or has a tendency to retard, and make you slack in it. In particular, you must deny yourselves with regard to *sleep*. Take no more than your health requires; and, in general, it does not require near so much as is commonly supposed. O what golden hours, what precious opportunities are lost, by *needless* and *pernicious self-indulgence* in that way!—Those of you who are young, while you have "firmness of nerve, and energy of thought," attend to this. You must likewise deny yourselves of all *unnecessary* and *unprofitable company* and *conversation*. These dissipate the mind, and unfit it for prayer and study; and they are *cruel murderers* of time; which, if you do any thing to purpose, you must carefully redeem, by contriving and managing, as far as you possibly can, all your business of every kind in such a manner as to make the most of every hour. Remember you are not *only*-called to be "strangers and pilgrims," but by your preaching and example, to teach others to be such. Therefore, "deny yourselves, take up your cross daily, and follow Christ." If you make conscience of these things, and continue in them, you shall not be unfruitful in the knowledge and love of God, nor unsuccessful in his work: for he will bless you in your private studies, and in your public ministrations, and make you the instruments of good to many.

I am persuaded none of you will attempt to excuse yourselves, by saying, you *cannot* do these things. Of yourselves, you know, you can neither do them, nor any thing else that is good; being *mere* helplessness, and naturally prone *only* to evil; but, at the same

time,

time, you know, from the *infallible* and *unchangeable* truth of God, that "you can do all things through Christ who strengthens you." Yes, ALL THINGS. All that God requires you to do as christians, and as preachers. You know that he hath promised, that "his grace shall be sufficient for you, and his strength shall be made perfect in your weakness;" yea, and that he is faithful and both infinitely able and willing to do all he hath said. Therefore, have faith in him. Plead his promise. Wait stedfastly upon him, and you shall renew your strength; and prove by blessed experience, that "all things are possible to him that believeth."

With shame, I confess, my dear brethren, that I have come far short of what I ought to have been and done, both as a christian and as a minister of Jesus Christ. Nevertheless, I can assure you, that I have recommended nothing to you, but what I have long seen the necessity of, and sought for myself; yea, and the longer I continued in the work, the more clearly I saw, and the more sensibly felt the necessity and importance of all, and much more than I have here suggested. Since the commencement of my present affliction, I have thought much on the subject, and it has dwelt with peculiar force on my mind. Should the Lord see good to restore my health, and enable me again to labour in his vineyard, it is my *fixed resolution* to lay out all my strength and days for him, and to be more hearty than ever in his blessed work. Indeed, the light in which the ministerial character and work appear to me, and what I have felt, and do feel respecting them, make me exceedingly desirous that all my brethren, both local and travelling, should be *eminently men of God*; and that, as preachers, they should be "workmen, who need not to be ashamed, rightly dividing the word of truth," and laying out themselves, in every possible way, for the glory of God, and the salvation of precious souls. My only motive for troubling you with this address, is to stimulate you to these things. That God may accompany it with his blessing, is the prayer of,

Dear brethren,  
Your affectionate friend and brother,  
THOMAS RUTHERFORD.

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The TRUTH of GOD DEFENDED.

The EDINBURGH REVIEWERS REVIEWED.

(Continued from page 502.)

**I**N the opinion of the Edinburgh Reviewers, all the Methodists, and all the *evangelical* Clergy are lunatics, with a wonderful power of turning other people into lunatics.

" There

“There is not a mad-house in England where a considerable part of the patients have not been driven to insanity by the extravagance of these people,” page 358. This is a counterpart of the falsehood in the kindred Review of Arthur Aikin and Co. which we answered in our Magazines of 1806.—That some unfortunate persons, who labour under mental derangement, call themselves “angels and apostles,” is no more to be attributed to the Methodists, than that many persons under the same dreadful disorder, call themselves, emperors and kings.

The *fanaticism* so prevalent in the present day, say these Reviewers, is one of those *evils* from which society is never wholly exempt. “The last eruption took place about a century and a half ago, and destroyed both church and throne with its tremendous force,” p. 359. To this we reply that the true *religion of Jesus Christ*, so prevalent in the present day, is one of those  *blessings* from which we hope society will never be wholly exempt, and which we pray may increase daily. The last revival of this religion took place between sixty and seventy years ago, and neither destroyed the church nor the throne. Messrs. Wesley and Whitefield, by whose labours this revival commenced, and who, as these Reviewers admit, were men of considerable talents, were Clergymen of the Church of England, and never intended to destroy but to support the church and the throne. The present Methodists revere the Church, and honour the Throne; and if any of them are driven from the Church, let the faithless, ungodly clergy of the Church answer for it.

With the utmost abhorrence of the crime of the Regicides, and of every species of conduct which led to it, we may be allowed to say that the Puritans, in the reigns of Elizabeth, and James the First, were not treated with that regard to the rights of conscience, which they would have experienced in the reign of George the Third. The high or ecclesiastical commission, established under Elizabeth, and the manner in which it was executed against those who presumed to exercise their private judgment in religious matters, were perfectly indefensible. Hume says of this commission that, “every circumstance of its authority, and all its methods of proceeding were contrary to the clearest principles of law and natural equity.”\* We will add that whoever has read the history of Archbishop Laud’s infamous conduct, will not lament that an act passed in the reign of Charles the First, to abolish both the High Commission Court, and the Star Chamber Court. Had that act been succeeded by a *Toleration Act*, like that which now exists, the evils which afterwards disgraced the nation, might probably have been avoided.

\* Hume’s Hist. of England, Vol. V. p. 262. 3vo.



Dr. G. Bates, an eminent royalist, says of the Puritan Clergy, *moribus severis essent, in concionibus vehementes, precibus & piis officiis prompti, uno sermo ad cetera boni*, they were men of strict morals, warm and affectionate preachers, fervent in prayer, and ready to pious offices; in one word (excepting their politics) they were good men.

The great and permanent cause of the increase of Methodism, these Reviewers inform us, is the cause which has given birth to fanaticism in all ages,—“the facility of mingling human errors with the fundamental truths of religion,” p. 360. This facility, we can tell them, has given birth to those popish and Socinian doctrines of many of the Clergy, by which the fundamental truths of religion are hidden from the people. Such doctrines and the neglect of the true doctrines of the Church, have driven thousands of persons from the Church. “The formerly imperfect residence of the Clergy, (Is residence now perfect?) *may perhaps*, in some trifling degree, have aided this source of Methodism.” But these Reviewers add, unless a man of education and a gentleman, “*bears heavenly music all of a sudden, and enjoys sweet experiences*, it is quite impossible that he can contend against such artists as these,” meaning the Methodist preachers. We wish that the Reviewers had ever learnt the heavenly music of *truth*, either *all of a sudden*, or gradually, as we should then have had much less falsehood in their observations on the Methodists. We sincerely wish them also the *sweet experiences* of repentance for their sin, and an amendment of life. If they should continue to resist all *experiences* of this sort, they may pretend to be “disciples of the Established Churches in England and Scotland,” but they will not be the disciples of Christ, and consequently not Christians.

“The religion of the common people, under the government of the Church, may remain as it is for ever,” p. 360. We wish that these men had given us a description of true religion, in all its operations on the mind and conduct, of the common people, or on any sort of people. The man who places religion on a false basis, say the Reviewers, in another part of their review, is the greatest enemy to religion. In this they speak the truth for once. *Other foundation can no man lay than that is laid, which is Jesus Christ, 1 Cor. iii. 11.* A religion which is placed on this basis “may remain as it is for ever.” Such is true Christianity. But do the common people *experience* the effects of this religion in changing their hearts and lives? We know that some of them do. Further we would ask, What is the government or discipline of the Church? and where is it deposited? Is it in the *spiritual courts*, as they are called, established *pro salute animæ*? But we forbear to say more on this subject. We know that in our Prayer Books, in the preamble to the *ordination*, it is said, that “in the primitive Church there was a  
godly

godly discipline, that at the beginning of Lent, such persons as stood convicted of notorious sin, were put to open penance, &c. Instead whereof (until the said discipline may be restored again, which is much to be wished) it is thought good that at this time should be read the general sentences of God's cursing against impenitent sinners."

These Reviewers are pleased to concede that "More active than at present, the Clergy might *perhaps be*."—We will not only say that the Clergy might *perhaps be* more active than they are at present, but they might *certainly be* more active than they are, and ought to be much more active, if they desire to save their own souls, and the souls of their parishioners. Some of them are active enough in the pursuit of the pleasures of the ball room, the card table, and the fox chase, who take but little pains to instruct the ignorant or reclaim the vicious of their flock. This the Reviewers may call the "calmness and moderation of an establishment," which "can never possibly be a match for sectarian activity." Few people of common sense will think that it can be a match for any activity.

But these Reviewers tell us that the *institutions* of the Clergy "are *chaste and severe*,—they endeavour (we suppose that the Reviewers mean the Clergy, and not the institutions, *endeavour*) to do that which *upon the whole, and for a great number of years* will be found to be the most admirable, and the most useful," p. 360. We can assure our readers that it would give us great pleasure to see all the Clergy do that which will be found to be the most admirable and the most useful, and we lament to see so much done by them that is neither *admirable* nor *useful*.—We do not wish to deprive the Reviewers of any degree of the benefit of comparing the preaching of the Clergy to the fine acting at the play-house, with which "the common people are *ennui'd*:"\* We have heard that it is not a very uncommon thing to see, not only the common people, but all sorts  
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\* These Reviewers are very fond of French *cant*. The common people are *ennui'd* with fine acting at the Play-house. *Ennui*, &c. are the offerings which these unhappy men, the Methodists, make to the Deity, "who has covered the earth with gay colours, and scented it with rich perfumes" *Ennui* means vexatious weariness, a miserable lassitude of mind, or that state of wretchedness of feeling in which a man does not know what to do with himself. We should be sorry to believe (for we do not believe the Reviewers) that any man who deserves the name of Methodist, is in such a state.

With us no melancholy void,  
No moment lingers unemploy'd,  
Or unimprov'd below:  
Our weariness of life is gone,  
Who live to serve our God alone,  
And only thee to know.

C. WETTER.

of people, and even the preacher himself, in some of our churches' in a complete state of *enslaving*; so that if any good were done by such fine acting or preaching, it would be a most marvellous circumstance indeed.

"To what degree will Methodism extend in this country? This question is not easy to answer," p. 360. We are certain that these Reviewers are not able to answer it. "We are quite sure that happiness will be destroyed," &c. p. 361. but they add in the same page, "We are not sure that this evil admits of any cure." These poor Reviewers are sadly puzzled, and know not what to say or do. After *quite sure*, and *not sure*, came the three following "*may-be's*" in one paragraph, near the conclusion of their critique. "*It may be as well* to extend the privileges of the Dissenters to the members of the Church of England." Then they think "*it may be as well* to encourage, in the early education of the Clergy, as Mr. Ingram recommends, a better and more animated method of preaching." Then they add, and this is at the bottom of their hearts, "*it may be necessary* hereafter, if the evil gets to a greater height, *to relax the Articles of the English Church.*" Thus, "*it may be,*" the secret is out. Make way for *rational orthodoxy*; *relax the Articles!* Those *Articles* which afflict the consciences of some of the men who have subscribed them as true, but who believe them to be false. Let the Clergy be completely at liberty to print and preach what they please, without the possibility of infringing an article of faith. Abrogate the Articles, that the Methodists may no longer accuse the Clergy of hypocrisy, in subscribing what they do not believe. This no doubt is the ardent wish of these Reviewers, and of all the false churchmen in the kingdom. *Heu prisca fides!*

One circumstance, the Reviewers state, they had neglected to advert to in its proper place,—"*the dreadful pillage of the earnings of the poor, which is made by the Methodists.*" They then say, "A case is mentioned in one of the numbers of these two Magazines for 1807, of a poor man with a family, earning only twenty eight shillings a week, who has made *two donations of ten guineas each to the missionary fund!*"

In the Evangelical Magazine for November 1807, from which the Reviewers make the above misrepresentation, it is said that, when the poor man brought his donation to the Missionary Society, "Our friends hesitated to receive it, doubting whether it was consistent with his duty to his family and the world to contribute such a sum; when he answered to the following effect: 'Before I knew the grace of our Lord, I was a poor drunkard: I never could save a shilling. My family were in beggary and rags; but since it has pleased God to renew me by his grace, we have been industrious and frugal; we have not spent many idle shillings; and we have been enabled to put something into the Bank; and this I freely

freely offer to the blessed cause of our Lord and Saviour."—All this part of the account, the Reviewers have "neglected to advert to in its proper place," or in any place; or, in other words, they have *suppressed it*, which is quite consistent with the other numerous instances of their fraudulent conduct. A poor drunkard, who never could save a shilling, became comparatively rich, in consequence of the change of heart and conduct which he experienced, and in gratitude to God for his saving grace, he gave a larger sum to promote the preaching of the gospel of that grace, than even the Reviewers have mentioned.

In conclusion we agree with these Reviewers in recommending the education of the poor, but not from the same motives. They think that *perhaps* the education of the poor would be the *greatest and best* of all remedies against Methodism, page 362. But then they immediately say, it is not *clear* that, if it were done, it would do *much* good. One thing, to us, is very *clear*, that these men are at their wits end, and know not what they say. Their contradictions prove that it is beyond their capacity to write with consistency on religious subjects; and that they are quite lost in the confusion and darkness of their own understandings. The Methodists are striving to promote the education of the poor wherever they come. Thousands of the Methodists give large sums of money annually, to the support of Sunday Schools, and other Schools, and beg money of other persons for the same purpose; and great numbers of the Methodists employ themselves every Sunday without fee or reward, in teaching poor children to read. The heart's desire and prayer to God of the Methodists are, that the children of the poor and destitute may be taught to read the word of God, and to examine it, and understand it for their present and eternal advantage. In nothing do the Methodists more rejoice than in the work of teaching the rising generation to read the Scriptures, and to fear, and love, and serve the God of the Scriptures; and they will be glad if the Edinburgh Reviewers will join them in this or in any other good work.

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THE WORD OF GOD ILLUSTRATED.

**I**T is well known that *Olive-trees* are very common in Judea, and that the Scriptures frequently refer to them. But we must here observe, that those very references have given some pain to an ingenious traveller, on the account of the trees of this species wanting a vivid verdure.

Mr. Sharp, in his forty-eighth letter from Italy, expresses his  
*pain*

*pain* in these words:—"The fields, and, indeed, the whole face of *Tuscany*, are, in a manner, covered with olive trees, but the olive-tree does not answer the character I had conceived of it: the royal Psalmist, and some of the sacred writers, speak with rapture of the *green* olive-tree, so that I expected a beautiful *green*; and, I confess to you, I was *wretchedly* disappointed to find its hue resembling that of our hedges, when they are covered with dust. The olive-tree may, possibly, delight in the barren district of *Judea*, but, undoubtedly, will disgust a man accustomed to *English verdure*."

But is there not an easy way of solving this difficulty? Ought we not to consider the word translated *green*, not as descriptive of colour in these passages, but of some other property, *youthfulness, vigour, prosperity, &c.*

It certainly *must* be so understood in some places where it occurs. No mortal ever imagined, that when Nebuchadnezzar said, "I was at rest in my house and *green* in my palace," Dan iv. 4, that he meant either that the *colour* of his face, or of his garments was *green*; but that he was, as our translators justly render it, *flourishing* in his palace; that he was in such a state with respect to his royalty, as a tree is when it is *green*, considered as a vegetable. So in the 52d Psalm, David describes a wicked man, as being soon to wither away and disappear; while he should be like a young vigorous olive-tree, which had long to live and to flourish. The beauty of the olive-tree marked out in other passages of Scripture, consisted in the spread of its branches, not its colour, Hof. xiv. 6.

The disappointment then of Mr. Sharp, arose not from the misrepresentation of the Sacred Writers, but merely from his misunderstanding them. In like manner, when the Psalmist says, "I shall be anointed with green oil," Psalm xcii. 10, where there is the same word in the original, we are not to suppose he means oil of a *green colour*: would there have been any great advantage in that? Or can any passage be produced to shew it was an object of desire to the people of the East? But we are, I believe, to understand the word as signifying *precious, fragrant* oil, such as princes in times of prosperity were anointed with: fragrant, if you will, as a field which the Lord has blessed, a flowery field, in all its *verdure*, to the smell of which Isaac compared the scent of the *perfumed* clothes Jacob had on when Isaac blessed him, Gen. xxvii. 27.

To think of greenness of *colour* in the oil, would be childish: to interpret the word of oil expressed from green, that is to say, from *unripe* olives, would not well agree with the accounts of some modern writers on medical preparations, who affirm that oil cannot be drawn from unripe olives: to understand the word as signifying

nifying *fresh drawn oil*, would be to give it much less energy than, I apprehend, was intended by the Psalmist: to explain it of oil made extremely odoriferous is, I cannot help thinking, placing it in the proper point of light.

It is natural to suppose most, if not all the oil that was made use of for anointing themselves for pleasure was, more or less, fragrant; it would else have hardly answered the purpose, which was the stifling those disagreeable scents the heat of that climate often excited. On this account it became extremely necessary to the enjoyment of life; for which reason the Prophet Micah threatened Israel, "that they should tread olives, but not anoint themselves with oil." We are ready to imagine no other important use of oil, but for eating; but they found life would be very inelegant without anointing.

Some of their ointments were very precious: such was the composition with which the head of our Lord was anointed. But a slight infusion of some of their own country flowers was sufficient to give their air a very agreeable scent. So Hasselquist tells us, the Egyptians put the flowers of the *tuberosa* into sweet oil, and by this mean give the oil a most excellent smell scarce inferior to *oil of jessamine*; and in another place that he found *jessamine* growing in the Holy Land, besides other fragrant plants.

*Harmer's Observations.*

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THE WORKS OF GOD DISPLAYED.

OF COPPER.

(Continued from Page 505.)

**COPPER**, when taken into the human body, acts as a violent emetic, and has been generally accounted poisonous, though lately received with some applause into the *materia medica* as a tonic. The pernicious qualities, however, and very disagreeable taste which it certainly communicates on some occasions, render it highly necessary to observe some cautions in the use of this metal, of which so many kitchen utensils are made. Besides an exact attention to cleanliness, it is altogether improper to let any fluid remain in a copper vessel till it be cold; for copper is much more calcinable in the cold than when heated.

In order to prevent the pernicious effects of copper, the vessels made of it are usually covered with tin in the inside. To tin copper vessels, they are first scraped clean and bright; after which they are rubbed with sal-ammoniac to clean them more perfectly. They are then heated and sprinkled with powdered resin, which prevents the surface of the copper from being calcined; after  
which

which the melted tin is poured on and spread about. It is, however, justly complained, that the tinning of copper vessels is not sufficient to defend them from the action of the air, moisture, and saline substances; because these vessels, even when well tinned, are observed to be subject to rust. This might possibly be remedied by a thicker covering of tin; and a manufacture of this kind was some time ago established at Edinburgh, though it does not appear to have much attracted the notice of the public; which, however, is no objection to the usefulness of the invention. The method employed was to make the surface of the copper very rough with a machine contrived for that purpose, and the tin was put upon it in this situation; after which the copper was hammered smooth as before.

The very small quantity of tin required to cover the surface of the copper is surprising; a vessel of 9 inches in diameter and  $3\frac{1}{2}$  inches in depth, being found to gain no more than 21 grains by this operation. This small quantity is, nevertheless, sufficient to prevent the dangers which might arise from the use of copper vessels, provided care be taken not to allow substances capable of dissolving the tin to remain too long in them; but more especially that the tin be frequently renewed as the friction, heat, and action of spoons, with which the included substances are stirred, very soon destroy it. There is likewise another cause of apprehension according to our author, viz. that the tin is often alloyed with lead, even to the quantity of one fourth of its weight; in which case the latter may exert its mischievous influence, especially as it is known that lead is easily soluble in fatty substances. To prevent this sophistication, he is of opinion that government should take sufficient care that the braziers be not deceived in the tin they purchase, and that they may not employ any but the Malacca or Banca tin in the state it is received from the East-Indies, without having been alloyed or melted by pewterers. A better method, however, seems to be that proposed by M. Folie of Rouen, to use vessels of forged iron covered over on the inside with zinc, which, he says, have already been used with advantage by certain persons; and it were to be wished that its use might become more general.

With regard to the poisonous qualities of copper when taken into the body, much less danger seems to arise than from those of arsenic, on account of its easy solubility; nor indeed have we met with any well authenticated instance of a person who has died in consequence of swallowing even verdigrease itself. In one case, where an unlucky boy had swallowed some bits of this substance thrown out of a chemist's laboratory, the symptoms were only violent sickness and vomiting, from which he recovered  
by.

by drinking warm water largely; and probably nothing else would be requisite in any case, though Mr. Fourcroy advises *emetics*, abundance of water, liver of sulphur, alkalies, &c. The use of emetics in such a case, however, seems altogether superfluous; since verdigrise, in the quantity of a grain or a grain and an half, has been ordered by some medical writers in the case of poison swallowed otherwise, as the emetic most quick in its operation that can be thought of.

[To be continued.]

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THE PROVIDENCE of GOD ASSERTED.

*Extracted from Mr. CECIL's Life of the Rev. Mr. NEWTON.*

**I**N a voyage, which Mr. Newton made to Africa in the station of Mate in 1748, or 1749, they were eight months employed upon the coast. During this time Mr. Newton's business exposed him to innumerable dangers from burning sands, chilling dews, winds, rains, and thunder-storms in an open boat, and on shore from long journeys through the woods, and from the natives, who in many places are cruel, treacherous, and watching opportunities for mischief. Several boats, during this time, were cut off, several white men poisoned, and from his own boat, he buried six or seven people, with fevers; when going on shore, or returning, he was more than once overset by the violence of the surf, and brought to land half dead, as he could not swim. Among a number of such escapes, which remained upon his memory, the following will mark the singular Providence that was over him.

On finishing their trade, and being about to sail to the West-Indies, the only service Mr. Newton had to perform in the boat was to assist in bringing the wood and water from the shore. They were then at *Rio Cestos*. He used to go into the river in the afternoon, with the sea-breeze, to procure his lading in the evening, in order to return on board in the morning with the land-wind. Several of these little voyages he had made, but the boat was grown old and almost unfit for use; this service likewise was almost completed. One day having dined on board, he was preparing to return to the river as formerly: he had taken leave of the Captain; received his orders; was ready in the boat; and just going to put off. In that instant the Captain came up from the cabin, and called him on board again. Mr. Newton went, expecting further orders, but the Captain said, 'he



had taken it into his head' (as he phrased it) 'that Mr. Newton should remain in the ship that day,' and, accordingly, ordered another man to go in his room. Mr. Newton was surprized at this, as the boat had never been sent away without him before. He asked the Captain the reason of his resolution, but none was assigned, except as above, that so he would have it. The boat therefore, went without Mr. Newton, but returned no more; it sunk that night in the river; and the person who supplied Mr. Newton's place was drowned. Mr. Newton was much struck when news of the event was received the next morning. The Captain himself, though quite a stranger to religion, even to the denying a particular Providence, could not help being affected; but declared that he had no other reason for countermanding Mr. Newton at that time, but that it came suddenly into his mind to detain him.

In the course of a voyage which Mr. Newton made in 1752, he was wonderfully preserved through many unforeseen dangers. At one time there was a conspiracy among his own people to become pirates, and take possession of the ship. When the plot was nearly ripe, they watched only for an opportunity: two of them were taken ill in one day; one of them died. This suspended the affair, and opened a way to its discovery. The slaves on board frequently plotted insurrections, and were sometimes on the very brink of one, when it was disclosed. When at a place called *Mana*, near *Cape Mount*, Mr. Newton intended to go on shore the next morning to settle some business; but the surf of the sea ran so high, that he was afraid to attempt landing. He had often ventured at a worse time, but then feeling a backwardness which he could not account for, the high surf furnished a pretext for indulging it; he therefore returned to the ship without doing any business. He afterwards found, that on the day he intended to land, a scandalous and groundless charge had been laid against him, which greatly threatened his honour and interest, both in Africa and England; and would perhaps have affected his life, had he landed. The person most concerned in this affair owed him about an hundred pounds, which he sent in a huff, and otherwise, perhaps, would not have paid him at all. Mr. Newton heard no more of this accusation till the next voyage, and then it was publicly acknowledged to have been a malicious calumny, without the least shadow of a ground.

Another instance of the preserving care of Providence is related as follows. "When at *Cape Lopez* he once went with some others into the woods, and shot a buffalo, or wild cow; they brought a part of it on board, and carefully marked the place (as they thought) where the rest was left. In the evening they returned to fetch it; but set out too late. Mr. Newton undertook to be  
their

their guide; but night coming on before they could reach the place, they lost their way. Sometimes they were in swamps, and up to their middle in water, and when they recovered dry land, they could not tell whether they were proceeding towards the ship, or the contrary way. Every step increased their uncertainty, night grew darker, and they were entangled in thick woods, which perhaps the foot of man had never trodden, and which abounded with wild beasts; besides which, they had neither light, food, nor arms, while expecting a tyger to rush from behind every tree. The stars were clouded, and they had no compass to form a judgment which way they were going. But it pleased God to secure them from the wild beasts; and, after some hours perplexity, the moon arose, and pointed out the eastern quarter. It appeared then, that instead of proceeding towards the sea, they had been penetrating into the country; at length, by the guidance of the moon, they recovered the ship."

After Mr. Newton was in a measure enlightened and brought to taste the loving-kindness of the Lord, Divine Providence, as well as Grace, seems to have afforded him matter for much consolatory and profitable meditation. "I never knew," says he, "sweeter or more frequent hours of divine communion, than in my two last voyages to *Guinea*, when I was either almost secluded from society on ship-board, or when on shore among the natives. I have wandered through the woods, reflecting on the singular goodness of the Lord to me, in a place where, perhaps there was not a person who knew me for some thousand miles round. Many a time, upon these occasions, I have restored the beautiful lines of Propertius to the right owner; lines full of blasphemy and madness, when addressed to a creature, but full of comfort and propriety in the mouth of a believer.

Sic ego desertis possim bene vivere sy'vis  
 Qua nulla humano fit via trita pede;  
 Tu mihi curarum requies, in nocte vel atra  
 Lumen, et in solis tu mihi turba locis.

## PARAPHRASED.

In desert woods with thee, my God,  
 Where human footsteps never trod,  
 How happy could I be!  
 Thou my repose from care, my light  
 Amidst the darkness of the night,  
 In solitude my company.

## The GRACE of GOD MANIFESTED,

*In an Account of JANE FISHER.*

[By a FRIEND.]

**T**HE subject of the following Memoir, Jane Fisher, was the daughter of John and Eunice Crisp, of Seamore, near Stokesley in Cleveland. Her parents were protestant dissenters, who hearing the Gospel as preached by the Methodists, embraced it, and gladly received those Ministers of Jesus Christ to their house. Being themselves sensible of the importance of Religion, both with regard to time and eternity, they were careful to instruct their children in the great truths of Christianity, and by their example, as well as exhortations, recommended to them, as a matter of the greatest moment, to devote themselves to the service of God. Their labour has not been in vain; though they did not live to see the fruit of it; Mr. Crisp being called home to his Father and God, in October, 1787, and Mrs. Crisp, in the end of November following, who departed triumphing in God her Saviour. Thus were their two daughters deprived, nearly at the same time, of both those, who otherwise would have been the guides of their youth, and left orphans. The elder of them was, at this time, little more than thirteen years of age, and Jane, the younger, but eleven. But He, who was the God of their Parents, graciously watched over, and made Himself known to the children. Mrs. Crisp, when on her death-bed, gave it as her dying charge to her children, that they would continue to receive the Preachers of the Gospel into their house. No doubt she had in view in this, the preventing as much as possible their mixing with the world, and their conversion to God, as well as the edification of their neighbours.

Their Uncle and a Christian Friend, were, by the will of their Mother, appointed their guardians, to manage their temporal affairs, and to superintend their education. Of what passed till the time of their conversion, Jane has given us the following account.

“As we had not, at the time of my Mother’s death, finished our education, my Sister continued at a boarding school six months longer, and the Summer following, after her return home, I was sent thither, where I drank deep into the spirit of the world: particularly with regard to dress. After we were settled at home, my Sister being older than I, had the management of our household affairs, by which I was more at liberty to gratify the desires of my unchanged heart. We still continued to receive the Itinerant and Local Preachers, but this, at first, made our  
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lives

lives very uncomfortable: for we could neither heartily join with the world, nor with the people of God. We frequently wept over each other, lamenting the situation we were in. Before the death of our Parents, the society contained fifteen persons, but some removed from the place, others turned aside from the narrow way, so that it was reduced to three. The hands of the Preachers were ready to hang down, and they entertained thoughts of giving up the place. This awakened reflection in us, and induced us earnestly to pray to God that the Preachers might still visit us, resolving, through His grace, to break off our acquaintance with sinners, and to become religious. The Lord, in tender mercy, granted our request, or rather, answered the prayers which had been put up by our departed friends. At the Conference of 1794, Messrs. Butterfield, Peacock, and Parsons, were appointed for the circuit. When Mr. B. came to Seamore, my Sister was, to all appearance, in a dying situation, being afflicted with a fever. Mr. B. proposed preaching at a neighbour's house, as the Doctor had desired she might be kept free from company and noise; but my Sister intreated him not to do it, being now sensible of her need of hearing the Gospel preached, whether life or death should be her portion. When Mr. Parsons came, my Sister was pretty much recovered, and we both joined the Society, another young woman having also joined the Society a little before this. My Sister was sweetly drawn by the cords of love, so as hardly to know the particular time when God set her soul at liberty: but with me it was quite otherwise. I was long burdened with a sense of sin; my health was greatly impaired, and with affliction of body, and anguish of mind, I was brought very low; but the time of my extremity was God's opportunity: for, while Mr. Stevens was preaching from these words, 'And David encouraged himself in the Lord his God,' my fetters were broken off, and I rejoiced in the Lord. This was in February, 1798, and for about two months I met with no interruption to my joy. My song was from morning to night, 'Bless the Lord, O my soul, and all that is within me, bless His holy name.' From this time the Lord graciously revived his work among us, and we now had regular class and prayer-meetings, which had been much neglected, and, for some time, discontinued."

Jane now found herself engaged in the Christian warfare, and each day brought its trials and difficulties; but spreading her wants, and pouring out her complaint before God, she proved by happy experience, that he was her Sun and her Shield, and was fully persuaded that He would withhold no good thing from her. She indeed delighted herself in God; seeking an entire conformity to His will, and to the image of his Son. Being, in some measure, faithful in the use of the grace which the Lord had impart-

ed to her, and attending to the light which shone upon her mind, she was soon led to see the necessity of experiencing a farther work of grace in her soul. For though she retained a sense of her acceptance with God, and had power over sin; yet she felt the remains of the carnal mind, and saw that it was needful she should be so renewed by divine grace as to be enabled to love God with all her heart, and serve him with all her strength. She now attended more particularly to those parts of the discourses she heard, which related to her present experience, and which encouraged her to expect deliverance from all sin, through faith in Christ Jesus; and she began earnestly to pray that the Lord would give her clearer views of this blessing than she then had, and impart it unto her. Nor did she neglect any opportunity of conversing with those who professed to enjoy what she was in pursuit of. The more she heard and conversed of this, she became the more deeply sensible of her need of it; and for some time previous to her attaining the blessedness her soul longed for, her distress was great: especially on the day when the Lord fully delivered her. Going to a neighbouring village, at which there was preaching, so much was she distressed on account of what she then felt, that she fell down on her knees in the lane, and earnestly called upon God for deliverance. That night, after a short sermon, by Mr. E. W. Miller, a prayer-meeting was held. She, for a time, was deprived of speech and motion, being quite overcome. The Lord now enabled her fully to give up herself to Him, and in that moment her soul was sweetly filled with the love of God. Having attained this glorious liberty, she ever after walked in it, manifesting by her actions, her words, and tempers, the great things God had done for her, and in all things adorning the gospel of God her Saviour. Her benevolence, affability, and sweetness of temper, gained her the esteem of a numerous acquaintance, not only of professors of religion, but of those who made no pretensions to it. Even those, who were not only without religion, but enemies to it, could not but admire her conduct and speak well of her.

In August 1802, the Class-Leader removing from the place, the society, about twenty in number, was divided into two Classes, and she was appointed to meet the women's Class. This she looked upon as a serious matter, and the importance of the charge delivered to her, very much afflicted her. She watched over these souls as one that must give account, earnestly desiring their spiritual welfare; as those can testify who were witnesses of her fervent wrestlings with God on their behalf. It might truly be said, that "Their welfare pleased her, and their cares distressed." She could rejoice with those who rejoiced, and weep with those who wept. When their souls prospered, it was unto her matter of  
thankful

thankful joy; but when any grew careless, it gave her the most serious concern.

She did not keep a regular diary: But occasionally noted down the gracious dealings of the Lord towards her. A few of these her remarks are here inserted.—“December 14, 1803. After a week of severe inward conflicts, I can say, ‘The Lord knoweth how to deliver the righteous out of temptation.’ January 1, 1804. This morning, when I arose, I sung part of the morning hymn. While tears of gratitude flowed on my considering the mercy of God in sparing such an unworthy creature, to see the beginning of a new year, I felt power to wrestle with God for the revival of his work of grace in my soul. January 8. My soul has, this day, been fed with heavenly food. In the morning while I was exercised in the prayer-meeting, I indeed found the Lord of heaven and earth to be my God. January 18. This day I found great nearness to, and sweet communion with God. March 16. The desire of my heart is, that the Lord would make me more useful to his children. I am weak, Lord, strengthen me! January, 1805. I returned from Stockton. The Head of the Church was present at the love-feast. I hope, through grace, never to forget the solemn engagements I made with God, at the meeting of the Society for renewing our covenant with him. March 4. It is written, ‘These are they, that have come out of much tribulation, and have washed their robes, and made them white in the blood of the Lamb.’ I hope to be of that happy number. But I see that it is not every one who says, ‘Lord, Lord, shall be able to enter in; but such as do, and suffer his righteous will:’ and for this purpose I must row against nature’s tide. March 19. My sister and I have had a blessed time this morning at prayer. ‘What has the world to equal this?’”

Her constitution was delicate, so that she was often the subject of affliction, but at this she did not repine, well knowing afflictions to be the chastisements of her heavenly Father, and designed for her profit. Indeed she appeared to set the Lord continually before her, and knowing Him to be near, her confidence was not easily shaken. She considered this earth as not being her place: but looked forward to that country where the inhabitant shall not say, ‘I am sick,’ continually viewing it as the place of her rest. With what is here asserted perfectly agree her own words, in a letter written to a friend at a time when she was afflicted. It is dated September 1804, “At present death and eternity are the objects which most concern me, I have been ill some days, and am, at present, taking medicine. I purpose going to Sunderland the latter end of this week; a journey, and the sea air, are the most likely, through the blessing of God, to do me good. But shall I say good? It is better to depart, and to be  
with

with Christ. And I bless God my prospects are bright, and my confidence is strong in the Lord. If God should spare me a little longer in this world, I trust it will be for his glory and my advantage. But if I can do good to the souls or bodies of my fellow creatures, I had rather die, *to live!*"

On the 26th of July 1806, she was married to Mr. John Fisher, one of our travelling Preachers, who being, at the ensuing Conference, appointed for the Ripon Circuit, the place of her residence was Thirsk. She considered it as a favourable circumstance, to be no further removed from her very affectionate sister, Thirsk being little more than twenty miles from Seamore. Her situation here was very agreeable to her, as she found several persons minded, like herself, 'to leave the things behind, and to reach forward towards those that are before,' with whom she took sweet counsel during the short time she continued with them. Her attachment to them was cordial, especially to those with whom she met in Class. What was the state of her mind on coming hither, may be seen by the following letter, which she wrote to her sister in September.

" My dear Sister,

" Many, very many times, since I came to Thirsk, have I, in imagination, been present with you, and your family. I sometimes see you weeping, and hear the mourning of my dear brother. At such times I cannot always stop the gushing tear; particularly since I saw him. But I can assure you, that I am happy in my present situation. We are highly favoured here with the means of grace: having three sermons one Lord's-day, and two the other: and prayer-meetings, class-meetings, or preaching almost every night in the week. The first prayer-meeting I was at, was in the Chapel, the first Monday evening after coming hither. I can hardly tell what were my sensations, during the time I was there. But at times I was ready to cry out, 'Come death, come quickly!' Such wrestling Jacobs as some of them are, I never saw before. The last week was to me one of the best I have known. My dear sister, pray for me. Last Saturday was a day of much prayer with me, for you, your society, and my husband. We, through mercy, are pretty well, only I do not get rid of my cold, the house being at some distance from the Chapel."

The cold which she here makes mention of, was attended with a painful cough; though not accompanied with any alarming symptom, till one night in October, after a fit of violent coughing, she spit a quantity of blood. This she looked upon as the harbinger of death, but would not, at that time, have any medical advice or assistance. In a few days she appeared to be much better. But in little more than a fortnight the spitting of blood returned

turned with violence, which weakened her exceedingly. Medical assistance was obtained, the bleeding was stayed, and in a short time she was able to ride out. But the cough still continued, together with a difficulty of breathing, which rendered her unable to walk, except to a short distance. In November she removed to Seamore, supposing her native air might contribute to her recovery, and she could there have an opportunity of taking exercise on horseback, as often as the weather would permit. In one of her letters to her husband while there, she says, "I have rode out every day but two since I came hither, and find myself refreshed by that exercise. I do not cough so often as I did; but still it appears to me the Lord either intends death, or more affliction for me. What I know not now I shall know hereafter. My breathing continues much the same, I have not spit any blood but once, and that only a little. I bless God for what I have experienced of his goodness to my soul since I came hither. In general my mind has been kept in peace, and at some seasons my cup has been filled. While Mr. Pool was preaching last night on, 'The Lord is my portion, faith my soul,' I found it to be a good time."

After continuing there about a month, she returned to Thirsk. But having caught a little cold, her cough was now increased, and was accompanied with an hectic fever. In about three weeks after this, her sister coming to see her, she, with the doctor's advice, went home with her. But her complaint was of a nature not to be removed, by either air or medicine. She experienced all the changes that are attendant on that flattering disorder. For though at some seasons, when free from pain, she appeared to be better, yet her strength was ever decreasing. During the two last weeks of her life, she had almost constantly a violent pain in her head, which rendered her exceedingly dull of hearing, and caused her sometimes to fear lest she should be deprived of her understanding. On which account she desired those around her to pray for its removal. But though her pain was frequently very great, and her cough very distressing, she was never heard to complain, but manifested the power of the grace of God in her in much patience: and, when she had an interval of ease, would be praising him.

One morning seeing her sister to be unwell; she said to her, "My dear, I fear I shall hurt you, may God think upon and reward you, for I never can." Sometimes she would say, "O sister, I have nothing to do but to die. All will soon be well with me." On the Friday preceding her dissolution, to one sitting by her, she said, "What do I here? 'Tis better to die. To die is gain." The person replied, "For you to live is Christ, for the glory



glory of Christ." To which she answered, with emphasis, "But to die is gain." On the Lord's-day morning, January 25, while her sister was helping her to rise, being exceedingly weak, and in much pain, she requested those present would pray that she might soon be removed. Some friends calling upon her, and speaking of singing, one asked her, Can you sing? She replied, "I cannot *now*, but shall sing by and by. I shall gain a *little* crown." In the afternoon, the pain in her head was in a great degree removed, together with the deafness which it occasioned, so that she heard part of a sermon preached in the adjoining room. When her sister was helping her to bed, she said to her, "I am very weak, but very happy. Do you think I am dying? Is this the cold sweat I have so often talked of?" Her sister replied, "I believe you will soon be gone to the mansions of bliss." She answered, "Glory be to God!" And seemed pleased that her dissolution was near. About two in the morning she appeared to be much worse. One in the room said to her (supposing it difficult for her to speak) "If in this solemn hour you find Jesus precious to you, raise your hand." She gave not the sign, but instantly replied, "I do." The same person rejoined, "All fear of death is taken away?" To which she answered in the affirmative. She spoke very little after this, though perfectly sensible. When about five in the morning of Monday, January 26, 1807, she, without struggle or groan, sweetly fell asleep in Jesus.

I shall not attempt to delineate her character. Only this I may say, she experienced the power of the grace of God upon her mind in a very high degree, and manifested it in her life and conversation. This grace supported her in the time of affliction, and enabled her in patience to possess her soul. It dispelled her gloom, scattered her fears, opened before her a bright prospect into the invisible world, and enabled her to triumph over death and the grave. I only add, may my last end, and thine also, Reader, be like her's!

J. F.

## MEMOIR of Miss ISABELLA WILSON.

(Continued from page 518.)

**N**OV. 8. Glory be to my Lord God for his continued favours and blessings. Has he not said, and do I not prove that he is nigh to them that call upon him in sincerity of heart? Yes, he is the same yesterday, to-day, and for ever. His delight is to do us good and make us happy. He is a God hearing and answering prayer. Ever present and all-sufficient at all times and in all places. It is the privilege of God's children to walk with him from day to day. A blessed life indeed to walk in the light of his countenance, and

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to serve him with a perfect heart and willing mind! This is to have the single eye which fills the body full of light—and love to that adorable Emmanuel who died to redeem, to purify us to himself, and to make us a people zealous of good works. Hence our daily study should be to glorify God in our bodies and spirits which are his.”

“Dec. 21. Glory be to God that I am still in his favour and enjoy his smile. This is my rejoicing, the testimony of a good conscience, a conscience purified from dead works to serve the living and true God. Oh may I always remember with gratitude the goodness of that God who is ‘rich in mercy to all that call upon him.’ I called upon him, and he heard and delivered me from all my fear, and with pleasure I devote my little all to him, for he is worthy of all. O Lord, thou knowest I am thine. Keep me as thy charge. Oh may I never move from thy feet, but like Mary may I always attend to that voice which teacheth wisdom secretly. Then shall I be rooted and grounded in love, perfecting holiness in the fear of the Lord, enjoying a heaven in the way to heaven. This is my state and this is my portion, Oh blessed portion indeed! Oh may I still be humble, then shall I enjoy this Lover of my soul in time, and reign with him in glory eternally.

“Jan. 9, 1798. Blessed be my God who hath brought me thro’ another year! With gratitude I look back upon the numberless blessings my Lord hath bestowed upon me, tho’ the unworthiest of all. Oh that I may be more devoted to God, love him more and serve him better. He is my Comforter: he brings me thro’ all.

“Calm and compos’d on tumults’ wheels I sit.”

My Lord hath taught me the blessed lesson, in whatever state I am, therewith to be content. Oh that all would learn this lesson, then would they have life, and that abundantly. Oh! how is it that so few enjoy this heavenly life?

“16. This day I have had some sweet returns to prayer, in pleading for some dear friends. My God blessed me abundantly! Oh what encouragement to come boldly to the throne of grace, to plead with our God till he hear and bless us.

“17. This day my spirits have been rather depressed by affliction: but glory be to God I still enjoy a solid peace in God my Saviour.

“Feb. 26. Glory be to God who has brought me thro’ some slight afflictions of body, but I believe they will work for me a far more exceeding and eternal weight of glory. Oh! then, come health or sickness, ease or pain, life or death, all shall be thankfully received, for I know, by blessed experience, that my Jesus doth all things well. He shall, therefore, choose for me. My

desire is to be as clay in his hands that he may make me fit for some place in his temple above.

‘ O may we ever walk in him,  
And nothing know beside :  
Nothing desire, nothing esteem,  
But Jesus crucified.’

“ April 5. This morning I rose with my heart filled with love to my dear Lord. Glory be to his holy name for the means of grace and for hopes of glory ! This day I renewed my covenant with God to be wholly his in time, that I may be his when time is no more. Oh ! keep me near thy bleeding side, that I may drink deeper of thy Spirit, and rise higher in the life of God.

“ 24. I have been much favoured this day with the means of grace, which were feasts of love to my soul. I have fed at the table of the Lord on rich grace with thanksgiving. Oh that I may be more united to Jesus, that I may see him in all things who is altogether lovely. Yes, I can say,

‘ The promis’d land from Pisgah’s top,  
I now exult to see ;  
My hope is full, O glorious hope !  
Of immortality.’

“ Dec. 1, 1798. All glory be to God for persevering grace and more conformity to him in all things. Oh ! the unbounded love of Jesus to my soul. His promises are all precious. My peace flows as a river while he teaches me the lessons of his grace, of faith and holiness. My soul is athirst for all the mind that was in him.

‘ Lord, take my heart and let it be  
For ever clos’d to all but thee :  
Seal thou my breast, and let me wear  
That pledge of love for ever there.’

“ Feb. 10. 1799. Oh the unspeakable goodness of God, who hath brought me to see the year 1799, and what is best of all, I feel myself to be more determined for heaven than ever. Jesus and his word are more precious, and more sweet to my soul than ever. Yet I do not go on unmolested by the enemy. He tempts and tries me various ways ; but in the name of Jesus I am enabled to tread him beneath my feet. I can say,

‘ In all my temptations he gives me to prove,  
His utmost salvation, his fulness of love.’

His word is as a lamp to my feet. Oh for more of that faith which works by love and purifies the heart! Oh for a closer communion with God, and more perfect obedience to his will in all things!"

"August 9, 1801. Glory be to God, I prove the blessedness of establishing grace. I prove more than ever, that the truths of God are as a lantern to my paths. I feel power to live to God. I thirst to live more abundantly to please him in all things. Glory be to him, he favours me with a clear title to glory.

'What hath the world to equal this?  
The solid peace, the heavenly bliss:  
Joys immortal, love divine,  
The love of Jesus ever mine!'

"Nov. 29. How, Lord, shall I begin to set forth thy unbounded love to me thy unworthy worm? I can still sing of thy mercy. This has been my song for some time. Glory be to God, he is my all in all. Satan comes and wants entrance; but my Jesus keeps his abode, according to his word, 'I and my Father will come and take up our abode with you.' His grace is as 'a well of water springing up into eternal life.' Oh what a heaven where Jesus reigns! 'This is my beloved, and this is my friend.' Oh for greater power to live more to his glory. Jesus, this is my greatest desire, and thou hast promised to give me my heart's desire: and

'I believe thy word,  
Thy ev'ry promise true;  
And lo! I wait on thee, my Lord,  
That I thy will may do.'

Last Friday was a blessed day to my soul. Heaven and Jesus were very precious. I feel I abide in him, but I want a closer abiding in him. Lord help me. All my dependance is upon thee. I should fall in this wilderness, but thou art my rock and my exceeding great reward.

"Dec. 4. Glory be to God I feel my union increase with Jesus. He is the spring of all my comfort, the centre of all my happiness. I feel more need of his help and direction thro' the various scenes of life. I want the Lord's will to be done by me in every sense of the word. I have learnt that herein consisteth my present and everlasting peace. What a glory I felt in my soul while I was hearing Phil. ii. 5, discoursed on, 'Let this mind be in you which was also in Christ Jesus.' I experienced fully what was said of the full assurance of hope."

"Jan. 3, 1802. Glory be to God for the blessings of another year. How fast the wheel of time whirls me away! Lord teach

me how I may spread thy praise, and bring lost souls to Christ. With the new year I feel renewed strength to live for God. I find power with him, and love to souls burns in my heart. His glory rests upon me. I rise to heaven, where Jesus reigns, on the wings of faith."

“Jan. 14. For three or four days, I have felt the truth of this scripture.—‘Be careful for nothing, but in every thing by prayer and supplication, with thanksgiving let your requests be made known unto God: and the peace of God which passeth all understanding, shall keep your hearts and minds thro’ Christ Jesus. This is my work, and I feel he cares for me. I am kept in perfect peace for my mind is stayed upon him. What a salvation is this! O Lord evermore establish my heart. How pleasant to walk in the way of holiness! When I hear persons complain of the roughness or narrowness of the road, I am pained at the bad report. It seems clear to me that their souls are not steadily walking in the high way of holiness, or they would not use such language. They have stepped out of the way, and no wonder that the briars and thorns of the wilderness wound them on all sides. It is a mercy the Lord does not suffer them to have peace here—No! Give me a scriptural peace or none at all.”

“20. Glory be to God for days of comfort and joy in the Holy Ghost! I have been favoured with the company of some of the excellent ones of the earth.—My soul is athirst to be more like Jesus in all things, to live with him within the veil. How sweetly time glides on in union with him! How sweet is this hidden life to the immortal soul! Evermore establish me therein.

‘My soul for all thy fulness cries,  
For all thou hast and art.’

This love excels all other. I had rather die than do any thing to grieve thy Spirit or dishonour thy blessed cause. Evermore teach me to do thy will, and in thy strength I will seek to do it.

“28. Glory be to God for a mind stayed on Jesus. I think I never felt so fully these blessed words of St. Paul, ‘The very God of peace, sanctify you wholly—your whole spirit, soul, and body.’ I never saw so clearly into the transforming power of Jesu’s blessed name. How perfectly it subdues and renews every passion and faculty of my soul. All is brought into the right channel thro’ the power of Divine grace. What harmony in that soul where Divine grace has its full spread! Every thought is brought into subjection to the obedience of Christ. Love reigns, and a delight in doing the will of God as angels do it in heaven. This is hearkening to the Spirit’s teaching, and the soul flows back in love and praise to the ever-flowing Fountain of all happiness.

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\* Feb. 8. Glory be to God for health and opportunity of getting more of him and heaven into my soul! I praise God for humble boldness to enter into the holy of holies by the blood of Jesus. May 'this blood be upon me and ever abide.' I had an opportunity of hearing that man of God Mr. ——. The word was as marrow and fatness to my soul. How is it, Lord, that all thy servants are not as flames of fire in thine hands! How soon then would England feel the blessed effects! O Jesus! take to thee thy great power and baptize them with the Holy Ghost, that they may travail in birth for souls, and never stand up between the living and the dead without the fire of Divine love burning on the altar of their hearts. O teach them to come *more* to the Tree of Life, than to that of Knowledge!

" 11. Glory be to God for a bright prospect of glory. The Sun of Righteousness shines on my soul without a cloud between. What delight I feel in all his blessed ways! His service is my reward. I long to live to him as I have never done. O establish me, and then use me for thy glory! I feel willing to do and suffer all thy will. The language of my heart is,

' Or life, or death, is equal; neither weighs:  
All weight is this,—O let me live to Thee!'

O Jesus, impart thyself to me. I covet the best gifts. I long for the closest union with thee. My delight is in thy law; therein do I exercise myself day and night. I feel the Spirit's seal, the stamp divine."

" 27. I feel my heart enlarged. I never felt such delight in labouring in the cause of God as I do now. My duty is my delight. Last night I felt an increase of faith [in God's willingness] to save sinners. Oh that I could bring them all to Jesus who is so ready to save them all! Oh the love I have for them! I would gladly spend my nights and days, my health and strength, in this best of causes, for the glory of God. Arm me, O Lord, afresh, and make me more valiant for the truth upon earth. Teach me the way to win souls unto thee. I wish to live for this end. I do delight in thy blessed ways. O then give me my heart's desire, and I will praise thee: yes, all that is within me shall shout thy praise. Thou art my all in all. I am fully thine. I feel humbled at the thought that my Lord should accept so mean a sacrifice."

[To be concluded in the Appendix.]

## LETTERS to a YOUNG PREACHER from his FRIEND.

[Continued from page 522.]

## LETTER VII.—On Commentators.

My dear Brother,

**H**AVING noticed those authors who have written on “the Being of God, and the Evidences of Christianity;” and having mentioned such as are likely to increase your zeal for God and love to man; it may afford you some help to mention some Commentators on the Scriptures.

I take it for granted, that you will carefully peruse Mr. Wesley's Notes both on the Old and New Testament. Although, in general, short, they are weighty, and have all a practical tendency. Those on the New Testament in particular, are worthy of your deepest attention. Dr. Coke's Commentary, I have not sufficient knowledge of, to say much upon, but understand it unites much useful criticism, with great spirituality. Pool ranks among the most judicious of the Calvinist Commentators; and Whitby among those of the Arminian. Samuel Clark published a very useful work, recommended by the late Mr. Whitefield. Its excellence consists in having Notes, short and full, with many References to collateral texts. There is a very useful compilation published, I believe, by Doddsley, in which there is reason to think Dr. Johnson was concerned about fifty years ago. This book contains much critical information, but it is voluminous. The style, however, is superior to that of most Commentators, but the work is tinged with Arianism. It is called, “An Illustration of the Holy Scriptures.” The Editor's name does not appear.

Calmet's Dictionary of the Bible may be very useful to you, altho' I think “Brown's Self-Interpreting Bible,” would be more so. But should I add to these all the Commentators I could recollect, I must, after all, confess to you, that Matthew Henry and Doddridge appear to me, most suited for real use amongst us as a body of people. A young man, rendering Henry's Comment familiar to him, will seldom fail to be a good textuary. Though Doddridge's paraphrase is prolix and oft tedious, yet it will give you an unbiassed view of the doctrine of the New Testament, as well as of the life, character, and ministry of our Lord Jesus, and of the great design of his coming into the world, and if read with prayer, will lead you forward in every branch of experimental and practical religion.

It would be a labour of love to abridge and publish that work among us. Mr. Palmer has, indeed, abridged it, but the abridgment is so concise, that scarce any thing remains except the practical improvement. Orton's Exposition on the Old Testament is of more use as a Family Book, than to a Preacher; and as a Family Book, Henry's exceeds it. Guise's is admitted to be a very judicious para-

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phrase on the Calvinistic System; but that system I hope you will never adopt.

Pool's Synopsis, and a Comment by Calmet, (of many folios) are only suited to literary men. Burkit on the New Testament, will give you much more help. I may observe also that the unhappy Dr. Dodd, published a very useful Comment, to which, however, many will prefer Scott's Family Bible.

As to many of the Commentaries published by Booksellers, such as Dr. Wright's Family Bible, the Universal Bible, the Royal Bible, and even Ostervald's, our people should be discouraged from laying out their money on such publications.

I have omitted Baxter on the New Testament, which is justly classed among his least important works. You will infer from these observations, that I would have you to prefer *practical* Commentators to those that deal in mere criticism, and that I think Henry and Doddridge to be most deserving of your attention. Brown's Dictionary of the Bible, and Cruden's Concordance should be often referred to.

While I am speaking of Commentators, it may not be improper to name some of those who have only written on particular parts of the Scripture. Bishop Patrick has written on Job, Proverbs, Ecclesiastes, and perhaps some other books of the Old Testament. He is very judicious, but furnishes but few remarks of a devotional nature. Lowth on Isaiah, ranks high as a critical work, and Bishop Horley's Latin work, on Hosea. But amongst writers on particular parts of Prophecy, Bishop Newton stands unrivalled. His three volumes on the Prophecies, and especially his Observations, with those of Lowman on the Apocalypse, or Revelation by St. John, will give you more light in these parts of the Sacred Volume, and, probably, leave a more useful and lasting impression on your mind of the infinite importance as well as certain truth of Christianity, than any other work you can peruse. Sir Isaac Newton has written upon the same subject, but I think his observations are chiefly confined to the Book of Daniel. Sherlock and Hurd have also published some useful Sermons on the subject of Prophecy.

Bengelius on the Revelation has been abridged by Mr. Wesley, and it seems that some of the present popular writers on prophecy, are much indebted to him. Bicheno, Faber, and Kett, have lately attracted the attention of many; but I prefer the first mentioned authors, as they are careful not to anticipate events, and not to descend too minutely to apply the predictions to certain particular passing events.

Fleming on the fulfilling of the Scriptures, has been greatly read since the French Revolution took place; yet his book does not appear to me to carry that conviction which Newton and Lowman do.

I am, your's, &c.



## OBITUARY.

**O**N Thursday, May 23, 1805, George Burnard of Alton, in the Launceston Circuit, departed this life in the faith and love of his Redeemer. Unlike many who plead domestic cares, as a ground of exemption from obligations to piety, or, as an excuse for neglecting their souls, he inferred from those cares, the necessity of religion. On his marriage, in 1777, he began to think, I now sustain several new relations, from these relations, many important duties will arise; and I cannot discharge those duties aright, without the help of God. Then recollecting the pious example of his father, and how he used to have prayer in his family, he resolved to do the same. He accordingly began in the integrity of his heart, with the best forms he could procure; and that condescending Being, who despiseth not the day of small things, graciously shewed him the necessity of a praying spirit, and of a New Creation in Christ Jesus. These blessings he diligently sought and soon obtained. From this time, as the head of a family, a neighbour, and a member of the Methodist Society, he conducted himself in an exemplary manner. Both by example and precept, he well instructed those who were under his care, to walk in all uprightness of life:—to reverence, and diligently improve the Lord's-day:—to speak evil of no man:—to pity, but not imitate what appeared wrong in the conduct of others:—to live in peace and love; and, as the source of every other good, to devote themselves unre-servedly to that God, from whom they received their numerous

mercies. In his last illness, which was of several months duration, he suffered much from the colick, and other complaints. But Divine Grace preserved him from murmuring, or charging God foolishly; and taught him to *suffer like a christian*, as it had before taught him to *act like one*. To all about him, he justified the ways of God; pleading his cause, while suffering under his hand. The night before he died, he seemed to be filled with the fulness of God; and his soul was, at times, transported with the anticipations of approaching glory. His hope remained in death; and his exit both illustrated and confirmed those words of the Psalmist, "Mark the perfect man, and behold the upright, for the end of that man is peace."

FRANCIS TRUSTOTT.

NOV. 2, 1806, died Mr. Joseph Fairey of St. Neots, happy in the Lord, in the 60th year of his age. He had been unblamable in his outward conduct from his youth, but was not much enlightened in the knowledge of the gospel till he attended the ministry of the late Mr. Venn, of the Parish of Yeilding, when he was brought under considerable concern for his soul. This was about thirty years previous to his death. He was still more enlightened and affected under the ministry of the Methodist Preachers, whom he began to hear statedly, about twenty-three years ago, and soon after joined the society. He continued a steady and worthy member to the day of his death. Altho' his faith was weak, for a time, after his conversion, yet for several of  
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the last years of his life, he experienced an assurance of his being in a state of favour with God, and generally signified, that he had no doubt on that head. This he particularly did on his death-bed. Some of his expressions then were, "My Beloved is mine and I am his:"—"I long to be dissolved and to be with Christ." And the last words he was heard to utter were, "Come, Lord Jesus, come quickly."

JOSEPH BOWES.

IN the beginning of December 1806, died Mary Wilton, mother of Mr. Thomas Wilton, an Itinerant Preacher. She was brought into the way of truth more than twenty years ago, under the instrumentality of Mr. Tho. Dixon. Her husband was then a violent opposer of this way, and did whatever lay in his power to prevent her attending of the ministry of the Methodists. But seeing the value of her soul, and the excellency of the doctrines she heard, she resolved, at all events, to persevere to hear the Word. And he who saw the desire of her soul, soon manifested his pardoning love

to her. This assurance of God's love she never lost, and she walked so as to adorn her christian profession. For near four years prior to her death, she was confined chiefly to her house and bed with an asthmatic complaint, which terminated in a gradual consumption. She frequently appeared to be on the point of expiring in violent fits of coughing, but, during her sore trouble, she was never heard to repine. I remember once in particular, when, for some time, she appeared as if labouring for breath, in one of those fits, and being present, I looked with anxiety to see the issue: no sooner was she able to articulate, than she said,

"I do not murmur at his stay,  
Nor with my sufferings less."

I had sung, and heard others sing these words, but never observed their full force so exemplified before, or saw so great a sufferer so fully resigned to God.

As her end approached, she advised one of her sons to regard the interest of his soul, and saying to him, "Christ is precious," she rested from her sufferings.

JOHN DONCASTER.

## RELIGIOUS INTELLIGENCE.

Extract of a Letter from the Local Preachers in the Isle-of-Man, to the Methodist Conference, assembled at Bristol, July last.

Very dear Fathers and Brethren,

IT is with heartfelt gratitude and satisfaction, we now address you,—sensible of the manifold blessings which we have re-

ceived; not only during the days of our venerable Father, the Rev. John Wesley, deceased, but also, under your *paternal care*. And we hope this our Address will be agreeable to you, more especially as we have the pleasure to inform you, That the God, whose mercies are over all his works, hath

once again visited our favoured Island. Sinners, the most profligate, profane, notorious, and abandoned, like the prodigal son, are returning with bended knees, eyes overflowing with penitential tears, and cries which pierce the heavens, to their gracious Father and their God!—His grace descends—and seeking souls are liberated through faith in the atoning blood!—These are *halcyon* days! May God continue them, until the earth shall be subdued and made subject to heaven's glorious King!

We have the pleasure to state, That our present Preachers are men in a high degree, we trust, after God's own heart. They not only preach the Gospel, but live it, so as to be followers of their great Lord and Master, who went about always doing good. Their arduous labours, their unanimity and concord, their kindness and condescension, their union with, and affectionate regard to us, and their establishing of prayer-meetings in various parts of the island, have, under God, been productive of much spiritual good. And God has given them souls for their hire.

As the work of God in the island is thus gaining ground, we hope we shall be favoured with the continuance of our present Preachers the following year; fearing, at this time, a change might have a contrary effect. We hope, however, that this our wish will not be construed by any Preacher, to imply any thing like unkindness towards, or despising of, any other, especially any of those who have formerly been useful in the island. No; we esteem *those*, as well as our present

Preachers, highly for their work's sake, and heartily pray for the success of their endeavours, in whatever part of God's vineyard they may be appointed to labour.

Praying that God may bless your Conference with a still greater degree of his divine presence and unction, we remain, in behalf of the Local Preachers,

Your's sincerely,

*Ile of Man*, June 23, 1808. JOHN KANE.  
JOHN MOORE.

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Extract of a Letter from MINGO JORDAN, a Preacher of Colour at Sierra Leone, dated May 14, 1808; to the Rev. Dr. ADAM CLARKE.

**B**Y the permission of God, I have the pleasure to inform you, that on the 11th of June, 1805, I went into the Maroon's Town to preach, and continued there until ninety-six days were expired, before I met with any success amongst them, having much difficulty with the settlers. But the Lord enabled me to stand the heat and trial of that day.

The first Maroon that was converted was John Harding. Since then the number amounts to 20, who have followed his glorious example. On the 19th of February 1808, 20 persons came to be baptized, which was accomplished on the 22d. On the 23d instant they began to subscribe two cents each per week, for the further promoting of the gospel of Christ. The Maroons still continue to meet in Class and walk in the fear of God, and give evidence that they are in the way towards salvation,

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The converted Maroons give their love to their Rev. Fathers and Brethren in Christ Jesus, and hope that their souls are in health as ours are. For we can say, "Blessed be God, who hath brought us to his marvellous light. Glory be to the Redeemer for ever! For he hath brought us out of darkness!" My soul is able to praise him. Indeed my tongue cannot express his glory.

Dear Fathers and Brethren in the Gospel of our Lord Jesus Christ, write to us the first opportunity, and, for a token of love, please to send us some Hymn-Books, and the Preachers will be thankful for any wearing apparel that will be suited to the work.

From Christmas-Day to April the 12th, the number of settlers converted is about 28. And the whole number of members in society, as near as we can say, amounts to about 100. Mr. Warren is here, and very useful to us. My love to you, though unknown by face. I write to you in the love of Christ, hoping that you may answer my Letter.

I am, &c.

MINGO JORDAN, Preacher.

Extract of a Letter from Mr. FRANCIS ASBURY, to the Rev. Dr. COKE.

New-York, March 30, 1808,

My dear Coke,

**G**REAT grace, great peace, great usefulness attend you and your dear wife! God is gloriously visiting our Continent,

very generally but not universally. We have had, in the course of last year, more than common sickness, and mortality. And multitudes of our people are removing from the ancient, to the new and extreme parts of our country. Our prospects are great. We visit almost every part within, and over the lines of the United States. We have, after your example, sent out Missionaries into the interior and exterior of Pennsylvania, New-York, and Jersey. We have gained three new Circuits, and 100 members with the enlargement of an ancient Circuit. In our towns and cities the work revives greatly. You need not wonder that I am remiss in writing, since I have to ride on horseback 5000 miles in eight months, and to meet seven Conferences, that comprehend near 600 Preachers. Often I am at the other end of the Continent when your letters land at this. Oh my brother, I hope you are plain and pointed upon Justification, and the Witness of the Spirit, and on Sanctification. I mark with pleasure the resolution of our elder Brethren, concerning the pure, primitive Doctrines of the Gospel, and Methodism. It is not possible for us or you to calculate the good the Lord doth by us, in those that live and those that die daily in the Lord, and multitudes that never come into close fellowship with us; but will be found in the day of eternity.

My dear friend, I have received your many loving letters, and feel my obligations to you. If I write you one circumstantial letter in a year, well: my eyes, my time,

time, my powers fail. Think, how many hours I must be on horseback, when I only ride 3, or, at most, 4 miles in an hour. In many places we have only solitary woods for retirement. In towns and cities I always stay in my lodgings, viz. a day in Baltimore, or Philadelphia, or New-York, unless in time of Conference. I visit only the houses of God, and my friends that are sick. I do not go from house to house to talk, and eat, and drink. I have one good thing to tell you, that amidst all our peace, liberty, and plenty, our Travelling Connexion is kept poor. We have almost 600 Preachers on the Minutes, and our funds and collections yield us possibly 6 or 7000 dollars a year. We have never attempted to raise any thing but the quarterage, 80 dollars, you know, to single, and the same for married Preachers, and the same for their wives. Nevertheless, every Conference in the Union is insolvent. Last year our New-England Conference was deficient 2000 dollars. We have to thrust out several of our Preachers into the extremities, and some Preachers and their wives have to draw, almost their whole salary from the Conferences. Last year we had to send six Missionaries 900 miles, through the help of a voluntary collection from the Western Conference. We gave only ten dollars to each of the Missionaries, who had 5 or 600 miles to travel through the Indian Country. My dividend is 25 dollars from each of the seven Conferences, to meet my quarterage and all my expenses. So that, amidst all our prosperity, we are poor.

I hope I shall be pardoned by

all good men, and women, and by my Lord; that I have not followed rather, [he means in marrying] Peter than Paul. What I fail in this line, I make up in preaching, and Christian counsel, to that part of the Redeemer's family. I was told that a worthy sister desired her Lord to lengthen his letters to me: she might have done, as some of the Preachers' wives have done, filled the other side herself. Everlasting love embrace you! My dear Brother Coke, the past is gone with me, the present and future are in sight. We must mind little what men speak of us. Men will break out upon me, by word and deed, and oftentimes I never know it, and if I do I pass it by pleasantly; we must go through evil and good report. God knoweth the purity of our intentions.

I am, Yours,  
FRANCIS ASBURY.

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Extract of a Letter from Mr. ZACHARY MYLES, of Baltimore, to his Brother, Mr. WILLIAM MYLES, of Sheffield.

Baltimore, Aug. 29, 1808.

My very dear Brother,

**M**AY sanctifying grace be your happy portion in Jesus Christ our Lord! Amen! May 18, William M'Kindree was ordained to the office of a Bishop, by Mr. Asbury. Messrs. Jesse Lee, and Freeborn Garrettsen presented him, and Bishop Asbury, with four Elders, laid their hands upon him. Our new Bishop is a man of a pleasing person, a sweet countenance, and a very christian spirit. He reminds us of that  
- dear

dear saint, Richard Whatcoat. Prior to his ordination, Mr. Asbury preached a suitable sermon from 1 Tim. iv. 16. And our new Bishop preached from Jer. viii. 20, 21, 22. The power of God attended both these sermons.

Mr. Bowman, a Preacher from the Natches, and the Indian Country, with his colleague from Kentucky, preached to us. I never heard plain truth delivered with more sacred energy, and good language. Those two Preachers would please in our best Circuits: and the Lord is indeed with them.

Mr. Asbury preached a second time from Phil. ii. 19, 20, 21. In this discourse he made honourable mention of Captain Webb, Robert Strawbridge, Philip Embury, Messrs. Pilmoor, and Williams. And, alluding to the man of Macedonia saying, "Come over and help us," he observed, they were all *invited*, and that to this day, the Gospel spreads through the call or invitation of individuals. But now, added he, after forty years the Lord has raised you up a Superintendant, a Bishop from among yourselves, a man full of faith and of the Holy Ghost.

Several of the Preachers preached in the Church of a Mr. Armstrong. He is a Minister of the Church of England, so called. His parishioners were highly pleased. I should not be surprized, if many Protestant Churches should get Methodist Preachers for their Rectors. Indeed in many Churches it is so already.

There were 128 Preachers present at this General Conference. Four Preachers died the last year: one was expelled: two withdrew from the connexion: seven were superannuated: and seven made supernumeraries. Twenty-nine

have located. Eighty-one were admitted on trial; and 544 were stationed this year on our Minutes. The numbers in the Society, are 151,995. The clear increase this year, is 7,405.

The next General Conference is to be held in New-York, in the year 1812. Our congregations were very large. We had excellent sermons, attended in general with a divine unction. I am,

My dear Brother,

Yours affectionately,

ZACHARY MYLES.

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### WELSH BIBLES.

THE numerous and flourishing Sunday-Schools in North and South Wales, in which the study of the Bible is pursued with unremitting attention, have occasioned a general demand for the Welsh Scriptures; which will now be amply supplied by the *British and Foreign Bible Society*; whose large Stereotype Editions are completed, and issuing from their Depository, No. 169, Fleet-Street, London, for the benefit of the poor Welsh, at a loss of more than two thousand pounds.

They may be had by any Welsh Minister, whether he is a Subscriber to that Institution or not.

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### POETRY.

#### ANNIVERSARY ODE ON THE BIRTH OF CHRIST.

By JOHN STOVLE, Lieutenant Royal Navy.

**H**AIL, source of living light divine,  
By whom the Prophets wrote  
and spoke,

On

On me with hallow'd lustre shine ;  
Thy brightness humbly I invoke.  
The Saviour's worth transcendent still in  
heaven

Again invites to joy th' angelic throng,  
And heavenly harmony profuse is given  
To' exalt the concord of their sacred  
song.

While Phœbus marks the varying year  
To hail the' auspicious day,  
O man, with gratitude revere  
Its soul-inspiring ray.

Thy Lord to earth's terrestrial confines  
leads  
Immortal love from love's immortal  
shore :

The poor, the halt, the blind, his bounty  
feeds ;  
Philanthropy and truth his treasures  
pour.

To lost mankind his pastures they dis-  
close,  
Enrich'd by endless life that from his  
presence flows.

Transcendent work of power supreme !  
Bright offspring of Omnipotence !

My soul adore his sacred name  
Who gives existence, time, and sense ;  
But yet still more adore his boundless  
love

Who gave thee all duration's vast ex-  
tent,  
Stamp'd with th' eternal seal of God  
above,

Whose will no hellish hate can cir-  
cumvent.  
Yet higher still expansive thought  
Must soar on ardent wing,

Beyond frail fancy's dreams now brought,  
Redemption's plan to sing.

" Behold a God of gods indeed descend,"  
And spheres through endless space in  
solemn awe

Proclaim their Maker's glory without end  
Who gave them birth, and Nature's  
wond'rous law :

Who spake and space immeasurable  
bloom'd,

And beauty all divine a lasting reign  
assum'd.

Though scenes terrific have appear'd  
In dread array to man on earth,  
Though war its hydra head has rear'd  
To give extensive empires birth,

The attributes of heaven's almighty Sire  
Amid each storm the heaven-taught  
mind may view,

For harmony consummate they inspire,  
And hail the Saviour holy, just, and  
true.

As yet unseen by mortal eye  
The seeming discord veils  
In mercy's robe a rich supply,  
That every sorrow heals.

Until at length confess'd from pole to  
pole

Eternal truth unveils her glorious face,  
When rescued nations own her sweet  
controul,

And taste of heaven in her divine em-  
brace,

When discord deep in night substantial  
flies,

And man's Redeemer reigns on earth as  
in the skies.

Hail, happy hour ! supremely blest !

That brought to earth's still favour'd  
coasts

From heaven the most illustrious guest  
Of all Jehovah's shining hosts !

For thee proud science trac'd th' ethereal  
plain

While hallelujahs fill'd the star-gilt  
road,

Alas, her soaring powers were render'd  
vain,

An UNKNOWN STAR made known th'  
incarnate God !

Hail, everlasting Prince of Peace !

As fleeting ages roll  
Let earth and skies thy fame increase,

And all thy deeds extol !  
Still urge triumphantly thy potent car,

To chase to error's den all hate and  
strife,

The powers of darkness drive by flight  
afar,

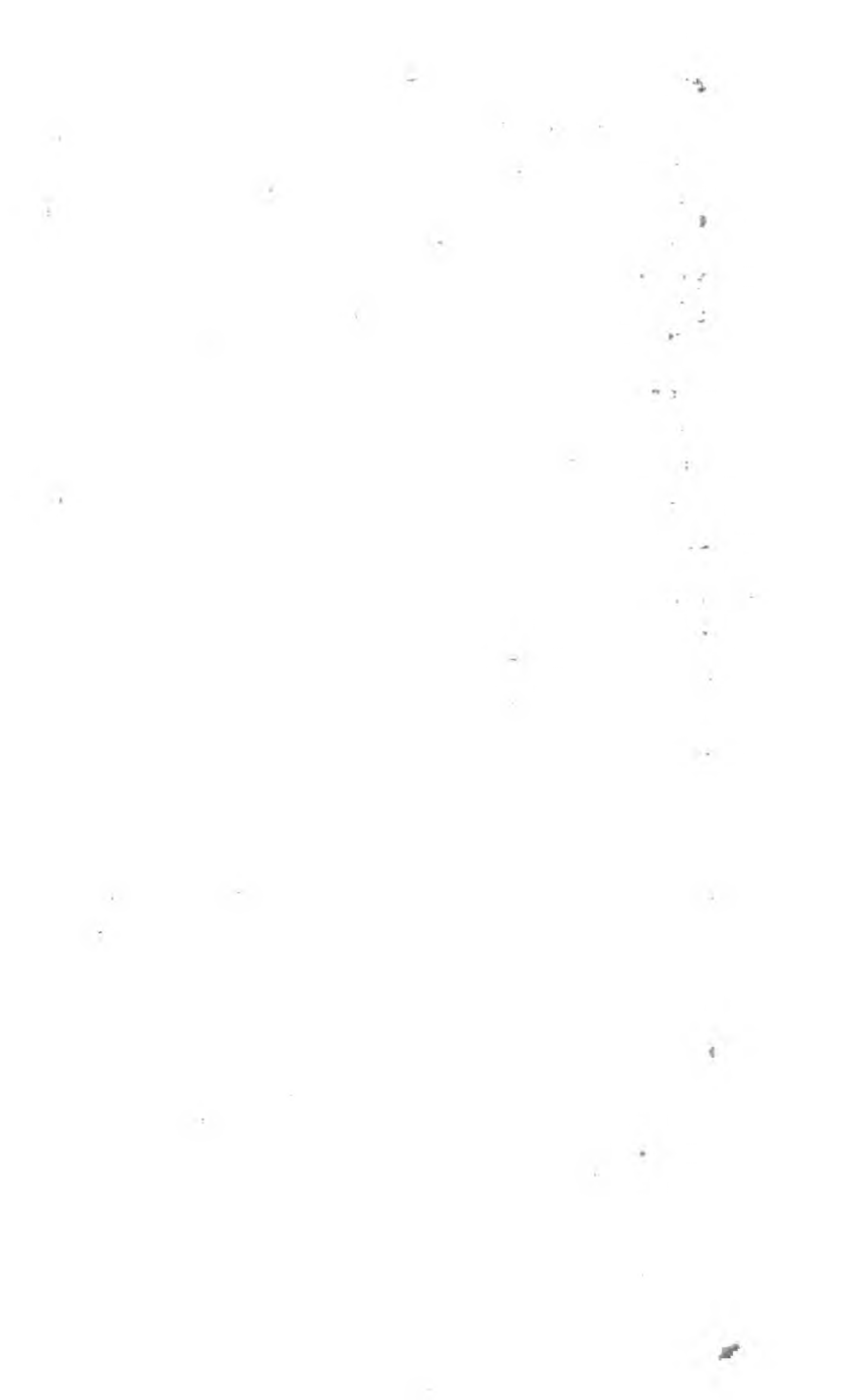
And raise to view the blooming tree  
of life,

Whose fruits ambrosial pure desires ex-  
cite,

And feast the longing soul with per-  
manent delight.



Conference-Office, City-Road.  
G. STOKY, Agent.







MR. DANIEL JACKSON.

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# A P P E N D I X

TO THE

## METHODIST MAGAZINE,

FOR 1808.

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### BIOGRAPHY.

MEMOIR of Mr. THOMAS RUTHERFORD.

[*Concluded from page 453.*]

**T**HE week preceding Mr. Rutherford's decease, as his family were about to remove from Chelsea to the City-Road, he spent at the house of an intimate and highly esteemed friend, who has favoured us with the following account.—“I was much struck with the emaciated appearance of my highly esteemed and beloved pastor and friend. At my first seeing him, the impression was strong upon my mind, that he was fast hastening to the eternal world: his voice was remarkably feeble, and his whole frame greatly debilitated. On seeing his friends, he seemed much revived, and his countenance beamed forth kindness and love; but when he entered upon his favourite subject, and which was ever the chief topic of his conversation, the *privileges* and the *hopes* of believers, and the *infinite fulness* of *Jesus*, he became quite animated, and spoke as one whose lips had been touched with a live coal from the altar; and a portion of what he felt seemed to be communicated to those who were about him. At those times he seemed to forget his weakness; and the energy he felt in his soul often induced him to think that his bodily strength was increasing, and that he might yet be useful in the church of Christ. But at the conclusion of each day, he felt he had the precious treasure in a weak earthen vessel.

His nights were not refreshing, as he was prevented from sleeping, by a considerable degree of fever: the little rest he got was generally after four o'clock in the morning; yet he would not be prevented from rising in time to assemble with the family to prayer, nor had they one moment to wait on his account. After a portion of the word of God was read, he bowed himself *before the God and Father of our Lord Jesus Christ*, and in a strain of holy ardour poured out his soul to *Him, of whom the whole family in heaven and earth is named*. And here indeed he seemed to be at home. Holy converse with God in prayer was his delight—the very joy and rejoicing of his heart. Here he evidenced deep humility, strong faith, fervent love, and confidence unshaken; the Holy Spirit at the same time accompanying his petitions with a divine unction that was manifest to all. After taking a little refreshment, his mornings were employed in writing, reading, or conversation. His mind was much occupied respecting the church of Christ, and the great necessity of her ministers being thoroughly furnished for their arduous and important work; and that he might be useful in this way, he had for some time been making extracts from several eminently pious men, who had written upon that subject; and in this he was employed till he finished his work on the Friday preceding his decease.

“It is well known to all those who were privileged to sit under his ministry, that he was not deficient in that holy zeal which is so necessary to the faithful ambassadors of Jesus; and yet he expressed himself as if he had been greatly wanting in that respect; and he hoped that if he should be again permitted to speak a word for his Master, his love to precious souls would constrain him to be much more earnest in his addresses to them.

“He was perfectly sensible of the declension of his health, and of the uncertainty of his continuance here; and under this impression, expressed his thankfulness that he was not exercised with sharp pain; that he felt no improper or painful anxiety respecting his dear wife and family; that he had no doubts or fears with regard to himself; and though he did not experience much rapturous joy, his confidence was strong, and his faith firmly fixed upon the Rock of Ages. At the approach of evening he usually grew weak and languid; but was always much revived by hearing some of our excellent hymns sung, especially these—

‘Leader of faithful souls, and Guide  
Of all that travel to the sky,’ &c.

and,

‘Now I have found the ground wherein,  
Sure my soul’s anchor may remain;

The wounds of Jesus for my sin,  
Before the world's foundation slain,' &c.

Still as evening returned, he would say with a smile, 'Come, let me have my favourite hymns;' and when we had done singing, he would say, 'How sweet!'—His conversation during his stay with us was solid and edifying, *ministering grace to the hearers*. When he left us, it was in the manner of his Lord and Master, when he was separated from his disciples—*he blessed them.*"

The next week concluded the mortal pilgrimage of our excellent friend. The account of the last awful, but edifying scene, is given us by his afflicted widow.

"On Saturday, May 24, I left my dearest love comfortably settled with our friend Mrs. Egan, at Greenwich, till the hurry of our removing should be over, and the house we had taken made ready for his reception. We also flattered ourselves that, as change of air, with gentle exercise, was recommended, and the weather being fine, there might, in a few days, be an alteration for the better. But the Lord's thoughts are not as our thoughts; he had appointed it otherwise. I learned, that on Sunday my dear husband prayed in the family, but had a poor night. Tuesday he wrote to me himself, and informed me, that he did not perceive any increase of strength, and in other respects was much the same. He intreated me to make myself easy on his account, for he had every needful attention paid him. Wednesday he dressed himself as usual, and came down stairs; but Mrs. Egan observing him to grow worse, proposed the letting me know; to which he objected, saying, 'It will only distress her, and she has quite enough upon her already.' On Thursday morning, however, feeling a very sensible alteration for the worse, he requested I might be sent for immediately. A kind friend then present came for me, and I arrived sooner than I was expected; I therefore did not go up to his chamber till he was apprized of my arrival—yet on seeing me he was greatly affected. As soon as we were a little recovered, I enquired if he had found his situation quite comfortable? He said, 'Quite so; the family have been extremely kind and attentive—I want for nothing; nevertheless, if it please the Lord, I should be very thankful to die at home with you. Perhaps I may gain a little strength, so as to bear being removed.' I then asked whether he wished to see the children; and if so, I would send for them immediately. He answered, 'No, I could not see them all; I have commended them to God; I am thankful he has indulged me with a sight of you.' Not long after he told me, that early that same morning he had been meditating with comfort on those words: 'In thee the fatherless find mercy;' and added, 'I think it would not be a bad text for

my funeral sermon: you and I were both left fatherless when young, and the Lord hath been a Father to us.' I said, 'My dear, you have long found Christ to be a precious Saviour; I hope you find him so now.' He replied, 'I do: he has indeed ever been a precious Christ to me; and now I feel him my *rock*, my *strength*, my *rest*, my *hope*, my *joy*, my *all in all!*' These words he uttered with such *energy*, and so *distinctly*, that I began to entertain a hope that he was not quite so weak as he appeared to be a short time before. The exertion however was too much for him. He spoke but little after—his strength gradually failed, and his speech faltered. Yet he remained perfectly recollected, and to all appearance, sensible to the last; often pressing my hand in his, and then lifting up his hands and his eyes in a praying attitude. He also frequently made signs for drink.—After a restless, and to those attending him, a melancholy night, about seven in the morning, May 30, he quietly sunk into the arms of his Lord, in the fifty-fourth year of his age."

To these accounts, I shall only add a few particulars.

The person and deportment of Mr. Rutherford were very pleasing. There was an association of manliness and gentleness in his manners, which must have made him a universal favourite, but that one thing hindered. As he felt the power of that command, "Ye that love the Lord, hate evil," so he would not bend, and he could not be shaken. Perhaps more firmness was never united with so much modesty, and even diffidence, in any one mind.—Among the few traits of his estimable character, furnished by his afflicted widow, in order to his funeral sermon, we select the following as fully confirming what we have said on this point. "Surely it may be said of him, he was 'an Israelite indeed, in whom there was no guile.' He possessed too much sincerity not to have had *some* enemies, but I believe they were *few*; and *all* must acknowledge, that he was a diligent, faithful, and useful labourer in his Lord's vineyard. He sought not popularity: his only aim was the good of souls: and being little in his own eyes, he was ever ready to prefer others. When duty called, he was never known to shrink from any cross or hardship. Nor was he apt to complain; though by reason of cold, damp beds, &c. his constitution, which was naturally good, became impaired, and he, at length, sunk under a heavy pressure of bodily infirmity, which the Lord enabled him in every respect to bear as a Christian."

His ministerial abilities were very considerable. He read, thought, and prayed much; and his sermons were the result of such a mode of study, and of the divine blessing upon it. His manner of preaching was peculiarly energetic and affecting, ever ac-

companied

accompanied with a divine unction, especially to those who were thirsting after a full conformity to the *image of God*.

His abilities, as a Writer, were also excellent—far beyond those of many who had greater advantages of learning. His style was at once clear and strong, and his way of managing his subject highly impressive. But even these estimable gifts were little things, when compared with the uprightness and disinterestedness manifested in his whole life, and his holy and edifying conversation.

Those who were not well acquainted with him will, perhaps, expect that something of that alloy which is supposed to belong to all human characters, however favoured and helped by the grace of God, should be mentioned; and I certainly would not withhold such information if I could give it. It belongs to every faithful delineator, to give the shades as well as the lights of his subject. But I solemnly declare, I know of nothing which could be truly termed a shade in his character. That he was a man, and therefore that he had his infirmities, (those which may remain in a believer who *goes on to perfection*) I am very willing to allow; of his faults I know nothing; no, not in an intimacy of twenty-eight years!

— Cui Pudor, et Justitiæ soror  
Incorrupta Fides, nudaque Veritas,  
Quando ullum invenient parem?

*When indeed shall the associated Graces, Modesty, pure Faith, the Sister of Justice, and naked Truth, find an equal to him?*

Those who were well acquainted with, and loved him, will wish that the account of his worth were much more amplified; but the spirit of my friend would revolt from any, even the most refined, of the meretricious ornaments of Babylon the Great. The attire of the *Bride, the Lamb's wife*, is that which was ever congenial to his mind, and such should his adorning be. Farther than this I dare not go: *his praise is not of men, but of God*.

For my own part, I am sensible of a loss in his removal from this world, which I have no expectation of ever having made up to me. I felt this loss the more exquisitely, as it came upon me while exulting in an account of his amendment, and in the prospect of his recovery. May I not then hope to be excused, if I unveil that which I cannot but esteem the goodness of God, giving me consolation, when bowed down with sorrow, in an unexpected and uncommon way. That the Lord teaches and comforts *in dreams and visions of the night, when deep sleep falleth upon man*, the Scriptures abundantly testify. I was comforted with beholding in this extraordinary way, my beloved friend! He  
seemed

seemed to be in company with Messrs. John and Charles Wesley. They spoke much and familiarly with me, as when in the body. He, with his usual modesty, spoke not, but looked unutterable love. I seemed to kiss the visionary hand which he held out to me, and to bathe it with my tears, for my eyes were as fountains. He was superior. When departing with his venerable companions, and in waving his adieu, an impression seemed to be made upon my mind, that his happy spirit would be one of those deputed to receive mine, when my warfare should be accomplished. Lord, grant it, if it should seem good in thy fight!

*Leeds, 1807.*

H. M.

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*Some further Particulars of the LIFE and DEATH of*  
MR. THOMAS PARSON.

*When the Account of Mr. THOMAS PARSON, contained in our Number of July last, was put to press, the following Communication, having been mislaid, could not be found. But as we have since met with it, we doubt not but we shall gratify many of our Readers, by laying it before them, which we judge it best to do before we conclude the Volume for the present year.*

*To the Editor of the Methodist Magazine.*

My Dear Brother,

**I**F you think the following Memoir of our dear Brother Parson worthy the public eye, it is at your service. I do not think any one circumstance is exaggerated, as I was very careful to write verbatim, as the expressions dropped from his lips; and while they prove the great goodness of God to his Servant in distress, they are a strong motive of encouragement to believers, to hope and trust in the Lord.

I am, your's affectionately,

JOHN TOWNSEND.

*Redruth, March 12th, 1807.*

MY acquaintance with Mr. Thomas Parson was not of long standing, yet I observed many things in him which I admired, and wish to imitate. Possessed of a good understanding and piety, his conduct was steady and uniform; his conversation well ordered, candid, and cautious. Firm in his proceedings, and warm in his friendships, he proved himself to be "An Israelite indeed, in whom was no guile."

His

His filial affection was evidenced a few weeks before his death, on the receipt of a letter from his father; he then expressed a strong desire to see his parents before he left the world; but in this he was submissive to the will of God; and gave them, and all his relations up, in the prospect of meeting them in heaven.

For about two years his health had been upon the decline, in consequence of his taking a bad cold. Medical aid, and the most unwearied attention were given him by his dear partner, who procured every thing which was likely to alleviate his distresses, and conduce to his comfort: but alas! neither the power of medicine, nor the attention of his friends, could stop the approach of death, nor ward off the blow.

From the commencement of the present year, (1807,) his disorder increased fast upon him, and there was a gradual diminution of his strength; he was, however, able to sit up several hours every day, till within three days of his death.

During his long affliction, patience, humility, and thankfulness to God were very conspicuous in him, and increased as his dissolution drew near. On Monday, February 23, the first day of his keeping his room, he said, "Death is pursuing me through every lane of life!" But filled with a sense of gratitude, he exclaimed, "What shall I render unto the Lord for all his benefits; it is all mercy!"

Wednesday 25, he was visited by Mr. Wolff, who prayed with him, and was led out in a remarkable manner; Mr. Parson entered deeply into the exercise, which he evinced by his loud amens. When prayer was ended, he raised himself up in the bed, and with great earnestness and apparent vigour said, "A ray of divine light has burst the thick shades of my dull heart. Jesus has done great things for me." He afterwards observed to a friend, "The visit was short, but it has given fresh vigour to my soul!" and added, "Come life, come death, all is well, glory, glory, glory!" He continued all the night, at intervals, engaged in prayer and praise. A person reminding him of his labours in the ministry, deeply sensible of his unworthiness and insufficiency, he said, "I took up a good cause, but managed it badly!"

On the evening above-mentioned, he was reflecting much on his unprofitableness, and said, "The Lord has called me to seek his face from my childhood, yet I have made bad returns; although unworthy, he has counted me worthy, and placed me among his Ministers:" and he cried out, "Bless the Lord, O my soul, and all that is within me bless his holy name!" And often through the night repeated, "All is well; it will soon be over."

Having been nearly a week in a distant part of the Circuit, I had no opportunity of seeing my dying Brother, until the Friday before



before his decease, when I found him in bed. He conversed freely about his funeral, and some other matters of importance, said, he enjoyed "constant, settled peace." Saturday 28, he continued in the same happy frame of mind, patiently waiting until the Lord should sign his release.

Lord's-day, March 1. Among other gracious words which dropped from his lips, he said, with a solemn countenance, "I was thinking on the glory of God! What is it? But I must die to know it. Glory, glory, glory!"

Monday, March 2, the day before he died, he was visited by two of the Preachers from the neighbouring Circuits. One of them addressed him to this effect, "You are, Brother, very comfortable in your mind?" He answered, "Yes; I have been looking more to God, and less to myself, for the Lord hath dealt graciously with me. I have had many gracious visitations. I have **an unshaken confidence.**

‘ I the chief of sinners am,  
But Jesus died for me.’

On Tuesday, after a restless night, death appeared to be drawing very near, yet he was perfectly sensible, and continued so until within a few moments of his departure. Not thinking death so very near, about four in the afternoon I left him, having to preach at a place in the country. At that time a friend called to see him; Mr. Parson observed to him, "I am very weak now;" but added, "All is well, the Lord is gracious." Only about an hour before he expired, one of my Colleagues called to see him, and said to him, "You feel your mind at peace?" He answered, "Yes."

His breathing now appeared to be very laborious, and nature nearly exhausted, a friend who sat near was affected at his distress, which he perceiving, said to her, "This is not half of what I deserve, the Lord deals *gently* and *tenderly* with me; when I survey his mercies, I am lost in astonishment that I have not been more winged for heaven!" And then broke out with great earnestness and emphasis, "My soul, praise the Lord!" After this extraordinary exertion, he continued engaged with God in prayer or praise, which was perceived by the moving of his lips; and then, a little before six in the evening his eyes began to close, the flame of life glimmered in the socket, and after a few struggles his warfare was accomplished; his happy spirit was received by attending angels and conducted to the regions of eternal blessedness.

Thus died Mr. Thomas Parson, March 3, 1807, aged forty-one. His remains were committed to the silent grave the Saturday

day following, accompanied by eight Travelling Preachers, a number of the inhabitants of Redruth, and the neighbouring places. I was requested to preach a funeral sermon on the Lord's-day evening, which I did, to a numerous and attentive congregation, when the substance of the above Memoir was delivered.

P. S. Mr. Francis Wolff, formerly a Travelling Preacher, apparently in good health when Mr. Parson died, was that evening after his return from Mrs. Parson's, taken very ill, and on the Monday following, was a breathless corpse! I witnessed this solemn scene.

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MEDITATION ON GENESIS XXII.

By SIR HENRY WOTTON.

*To the Editor of the Methodist Magazine.*

My dear Sir,

*Raithby-Hall, March 10, 1808.*

WHEN I subjoin Sir Henry Wotton's signature to the following Meditation, it will not require any farther encomium.—But to some of your Readers his name (though so distinguished) may be unknown: for the sake of whom allow me to add, that he was a man whose genuine religion and holy life, dignified his exalted station, and procured for him honour greater than that of Ambassador to King James the First: a post he long filled with high credit and success. He resigned it in the year 1625, for one more congenial to his views and inclinations, the Provostship of King's-College, Eton; when all his shining talents and rare qualities were made subservient either to the promotion of truth in others, or the better cultivation and enjoyment of it in his own heart.—In 1639, he closed his life in peace, aged seventy-two, but I cannot forbear mentioning an interview he had with Arminius, which I shall relate precisely in his own words (as given by Walton in his Life of Wotton.) “In my travels towards Venice as I passed through Holland, I rested almost a year at Leyden, where I entered into an acquaintance with Arminius, (then Professor of Divinity at that University,) and I profess my judgment of him to be, that he was a man of most rare learning, and *I knew him to be of a most strict life, and a most meek spirit.*” And as a proof of the ready, mild, and pointed wit Sir Henry Wotton possessed, I will take the liberty of transcribing the following

VOL. XXXI. Appendix for 1808.

Anecdotes

Anecdotes (from Walton's Life.) When he was in Italy, a priest invited him to hear their vesper-music at Church. When the priest saw Sir Henry Wotton standing obscurely in a corner, he sent to him, by a boy, this question, written on a small piece of paper; "Where was your religion before Luther?" To which question Sir Henry Wotton immediately wrote under it, "My religion was to be found *then*, where yours is not to be found *now*, in the written word of God."—Another that asked, Whether a Papist might be saved? he replied, "You may be saved, without knowing that.—Look to yourself."

Begging you will suppress this whole Account, if you judge it uninteresting,

I am, my Dear Sir,

Your's most respectfully,

SARAH BRACKENBURY.

IN this wonderful piece of sacred story, behold the Father of believers, at extreme age, surprized (as it should seem by the circumstances of the text) in his bed by a command from God, to sacrifice his only son; in which case all the powers of his mind being suddenly shaken with an infinite combat between faith and nature; we may, upon the whole matter, conceive him to have broken forth in some such discourse with himself, as follows.

What? Could this possibly be the voice of God which I heard? Or have not rather some strange impressions of the night deluded my fancy? Yea, thy voice it was, my God, it was thy voice.—How can thy humble servant deny it? With whom seven times before descending from the throne of thy glory, thou hast vouchsafed to commune in this vale of tears.

When thou didst first call me out of the darkness of my father's house into thy saving light; when thou didst often cherish and encourage me in the steps of my pilgrimage; when thou didst furnish me with plenty, and crown me with victory in a strange land; when, lastly, thou didst even overlade my feeble age with joy in a rightful heir of mine own body; was I forward at all these times to acknowledge thee the God of my support and comfort? And shall I now question thy voice, when thou demandest but a part of thine own benefits? No, my dear Isaac, although the heavens know how much I love thee; yet, if thou wert, or couldst be millions of times more precious in the eyes of thy trembling father, I would summon together all the strength of mine aged limbs, to render thee unto that gracious God from whom I had thee.—Alas, poor boy! how sweetly thou slumberest, and in thy harmless bed dost little think what change is towards thee.—But I must disturb thy rest.—Isaac, arise, and call up my servants;

servants; bid them prepare for a journey which we are to make unto the Mount Moriah; and let some wood be carried for the burning of a sacrifice. Meanwhile I will walk out a little by myself to contemplate the declining stars and the approach of the morning.

O ye ornaments of the sky, who, when all the world is silent, obey your Maker in the determinate order of your motions. Can man behold his duty in a fairer volume? Why then stand I gazing here, and do not rather go myself to hasten my servants that I may execute his will? But stay: His will? Why? Is his will contrary to the example of his own justice? Did he not heavily punish Cain even at the beginning of the first world for killing but a brother? And can I slay my child, and imbrue my hands in mine own bowels, without offence of his immortal Majesty? Yes, why not? The act of Cain was the act of his own sinful malice: but I have received an immediate command from God himself. A command? Why? Is his command against his law? Shall the Fountain of all Truth be served with contradictions? Did not the same God soon after the universal deluge (as our fathers have told us) denounce this judgment; that, Whoso sheddeth man's blood, his blood shall be shed? How then can I herein obey my God, but I must withal disobey him?

O my weak soul, what poor arguments dost thou search out to cover thine own rebellious affections! Is there any warrant higher than his will? Or any better interpreter of his will than himself? If the princes of the earth, who are but mortal types of his invisible glory, can alter their edicts at pleasure; shall not the Lord of the whole (whom angels and men adore) have leave to dispense with his own prohibitions? Yes, surely: but then how shall the blessing that my good God hath determined upon my seed, and even upon this very child, be accomplished, if I destroy the root? O Lord, was not thy divine goodness pleased, in the depth of thy mercy, to accept my belief for righteousness? And shall I now frustrate thy promises with my obedience? But what? Am I fallen again into a new reluctance? Have I before contested with thy justice? And shall I now dispute thy power? Didst thou not create the light before the sun? And the effect before the cause? And shall I bind thee to the passions of a natural agent? Didst thou not make this all of nothing, even by thy word, which was thy wisdom, and foment all that thou hadst made by thy Spirit, which is thy love? And shall I doubt but thou canst raise innumerable nations out of the very ashes of my poor Isaac? Nay, did I not even at first receive him in a manner from a dead womb? And art thou not still the same Almighty and everliving God? Merciful Father, full of all tenderness and compassion, that seest from heaven whereof we are made:

pardon my discourses, and forget my delays. I am now going to perform thy good pleasure. And yet there is remaining one humble suit; which refuse not, O my God, though it proceed from the weakness of thine unworthy creature. Take my child, and all that is mine. I have resigned him with my whole heart unto thy will. He is already thine, and mine no longer; and I glory that he shall die upon thy holy altar. But yet, I fear withal, that these my shaking hands and fainting limbs will be seized with horror. Be not, therefore, dear Lord, displeased, if I use my servants in the execution.—How now, my soul! Dost thou shrink in the last act of thy loyalty? Can I yet walk up and down about vile and ordinary functions? And when my God is to be served, do my joints and members fail me? Have I humbled my desires to his will? And shall I deny him the choice of his own instrument? Or if his indulgent mercy would permit it, shall I suffer another to anticipate the cheerfulness of my obedience? O thou great God of life and death! Who mightest have made me an insensible plant, a dead stone, or a poisonous serpent? And yet even in that likewise I should have conduced to the variety of thy glorious wisdom: but hast vouchsafed to endue us with the form of man, and to breathe into our first parent that spark of thy divine light which we call reason, to comprehend and acknowledge therewith thy high and indisputable sovereignty over all Nature; Thou, then, eternal Maker and Mover, whose will is the first of causes, and whose glory is the last of ends, direct my feet to the place which thou hast appointed, strengthen there these poor hands to accomplish thy pleasure, and let heaven and earth obey thee.

HENRY WOTTON.

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THE TRUTH OF GOD DEFENDED.

ON SOCINIANISM.

*To the Editor of the Methodist Magazine.*

Dear Sir,

IN reading the *Life of Faustus Socinus*, by the Rev. Joshua Toulmin, A. M. I found, P. 287, an extract from the French Encyclopædia, inserted under the Article *Unitaires*; and which is translated as follows:

“The spirit of toleration, which, happily for humanity, seems to have gained ground in all communions, Catholic as well as Protestant, is the true cause of the rapid progress which Socinianism has made in our days; of the deep root it hath cast into our minds,

minds, the branches of which, continually unfolding and extending themselves, cannot fail soon to convert Protestantism in general into perfect Socinianism; which, by degrees, will absorb ALL the different systems of the erroneous, and be as it were, the common centre of agreement, where all the hypotheses, before this, independant of one another and inconsistent, will unite; and, if I may so express it, lose themselves, (as the primitive elements of bodies in the universal system of nature) the particular feelings of each; forming by their conjunction, an universal consciousness of the whole.\*

And again, in Page 288, Mr. Toulmin himself subjoins, "the *increasing and universal* prevalence of Socinianism must appear, to the contemplative mind, an *extraordinary* phenomenon in the religious world."

I must own I was much struck in perusing the above quotations, and my "contemplative mind" led me to enquire where these astonishing effects of "Socinianism" are to be beheld, and the amazing increase of Unitarianism is to be found.

Most certainly not in England, for in Page 280, we are told the Socinians "have never made any figure as a community in that country." And if not there, pray where then? Surely not in France, or Holland, or Germany, Russia, or Prussia, in any great degree.

But may not we ask, why the *enlightening and benevolent* sentiments of Socinus "have never made a figure in England" at least? Seeing that for more than half a century past, "an universal spirit of toleration has gained ground" in this kingdom, and has been unexceptionably granted to all communions of Christians; and especially since Mr. Toulmin ushered the publication in question into the world, which is twenty-five years ago, liberality of sentiment, and candour, and forbearance, have been the order of the day more than ever was before known. Yet, we see 'it does *not* make a rapid progress' even in our days, it hath *not* 'cast its roots,' either deeply or superficially 'in *most* minds,' it has no appearance 'of becoming' an *ordinary*, much less an 'EXTRAORDINARY phenomenon in the religious world:' although it has, in common with other denominations free ingress and egress, if I may be allowed the expression: far less is it likely "SOON to convert Protestantism in general, into perfect Socinianism."

It is with pleasure therefore we may safely affirm, that the Unitarian Prophets, have predicted falsely: neither the Encyclopedist, nor his coadjutor, the Master of Arts, have told us the truth, respecting those things which they assured us *must* SHORTLY come to pass.

\* If our readers understand this quotation, which is made *verbatim*, we must applaud their ingenuity.

And may it not be observed, that it is highly probable the prophecies of these Gentlemen never will be accomplished? For it is notorious, that all the wisdom which learning can bestow on its most enlarged minds, has been called forth in the defence of Socinianism within a very few years past. The deceased disciples of Socinus have done, and his living admirers now do, all that is possible, to convince the orthodox *enthusiast*, and to enlighten the licentious infidel. In fact, as Hudibras humourously expresses upon another occasion,

“ What have they done; or what left undone :  
For to advance their cause in London.”

The truth is, it is not the genuine gospel of God : it hath none of the effects, attendant upon the preaching of that gospel : or which are produced in the hearts of those who receive the same. Let *facts* speak. Look at the progress which has been made in a very little space of time by men of small talents, of less influence, and whose names were cast out every where as evil, through the preaching *Christ crucified*, as our atoning High Priest ; as well as through the declaring the necessity of the sanctifying influence of the Holy Spirit. Witness London, Kingwood, Newcastle, yea, even all England.

Shall the smooth tongue of an *Orator*, not one hundred miles from the Post-Office in London, be named in the same day with the eloquence of the seraphic Whitefield? or be compared with the zealous and successful Wesley? Common sense, as well as every thing sacred, revolts at the idea. And yet these Gentlemen value themselves upon their *rationality* ; just as if they were the only men in the world, and every one else were mere quadrupeds. But glory be to God, we know, the *wisdom of men, is foolishness with God*, and the *weakness of God is stronger than men*. Never, never was there a greater contrast, than between the method in which Paul preached the gospel, as described in 1 Cor. chap. i. and ii. and that in which Socinianism, according to Mr. Toulmin, is to increase, and become universally prevalent.

I will only add, that as the preaching of the atoning cross of our Redeemer has hitherto triumphed over every opposition, so it will continue to triumph ; for, as we read in the scripture appointed by our wise and good Reformers for this season of the year, “ *of the increase of the kingdom of Christ,—NO END.*” \*

Wood-Street, Spitalfields,  
Dec. 26, 1805.

J. B.

\* See Isaiah Chap. ix. V. 7. by leaving out the words “ shall be” and which are supplementary, the text closes with a beautiful abruptness; and is indicative of perpetuity as well as increase. See also two sermons by Mr. Benson, on that passage of Scripture.

## THE WORD OF GOD ILLUSTRATED.

## THOUGHTS upon the SIN against the HOLY GHOST.

[Extracted from a late Author.]

THE sin against the Holy Ghost is said to be *unpardonable*: by which sad attribute and the discourse of our Saviour, Matt. xii. 22—32. we may understand it's nature. In order to which, we consider, that since the mercies of God, and the merits of his Son, are infinite, nothing can make a sin unpardonable but what makes it *incurable*; and there is no sin but what is curable by a strong faith and vigorous endeavour: for all things are possible to him that believeth. That, then, which makes a sin incurable must be somewhat that makes faith impossible, and obstructs all means of conviction. In order to the discovery of which we must consider the ways and methods which the divine goodness hath taken for the begetting of faith and the cure of infidelity; which it attempted first by the prophets and holy men of ancient times; who by the excellency of their doctrine, the greatness of their miracles, and the holiness of their lives, endeavoured the conviction and reformation of a stubborn and unbelieving world. But, though few believed their report, and men would not be prevailed on by what they did, or what they said; yet their infidelity was not hitherto incurable, because further means were provided, in the ministry of John the Baptist, whose life was more severe, whose doctrines were more plain, pressing and particular; and therefore it was possible that he might have succeeded. Yea, and where he failed, and could not open men's hearts and their eyes, the effect was still possible, and it might be expected from him that came after, to whom the Prophets and John were but the twilight and the dawn. And though his miraculous birth, the song of angels, the journey of the wise men of the east, and the correspondence of prophecies with the circumstances of the first appearance of the wonderful Infant: I say, though these had not been taken notice of, yet was there a further provision made for the cure of infidelity, in his astonishing wisdom, and most excellent doctrines, for he spake as never man did. And when these were despised and neglected, yet there were other means towards conviction and the cure of unbelief in those mighty works which bore testimony of him, and wore the evident marks of divine power in their forehead. But, when after all, these clear and unquestionable miracles, which were wrought by the Spirit of God, and had eminently his superscription on them, shall be ascribed to the agency of evil spirits, and diabolical compacts, as they were by the malicious and spiteful Pharisees in the period above-



abovementioned; when those great and last testimonies against infidelity shall be said to be but the tricks of sorcery, and complotment with hellish confederates; this is blasphemy in the highest against the Power and Spirit of God, and such as cuts off all means of conviction, and puts the unbelievers beyond all possibility of cure. For miracles are God's seal, and the great and last evidence of the truth of any doctrine: and, though, while these are only disbelieved as to the fact, there remains a possibility of persuasion: yet when the fact shall be acknowledged, but the power blasphemed, and the effects of the adorable Spirit maliciously imputed to the devil; such a blasphemy, such an infidelity is incurable, and consequently unpardonable.

This account as it is clear and reasonable in itself, so it is plainly proved in the discourse of our Saviour upon this subject: and most of those who speak otherwise seem to talk at random and perfectly without book.

J. E.

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 The PROVIDENCE of GOD ASSERTED.

**M**R. Newton after his reformation, was remarkable for his punctuality: "I remember," says Mr. Cecil, "his often sitting with his watch in his hand, lest he should fail in keeping his next engagement. This exactness, with respect to time, it seems, was his habit while occupying his post at Liverpool. One day, however, some business had so detained him, that he came to his boat much later than usual, to the surprise of those who had observed his former punctuality. He went out in the boat, as heretofore, to inspect a ship; but the ship blew up just before he reached her; it appears, that if he had left the shore a few minutes sooner, he must have perished with the rest on board."

This anecdote I had from a Clergyman upon whose word I can depend; who had been long in intimate habits with Mr. Newton; and who had it from Mr. Newton himself: the reason of its not appearing in his letters from Liverpool to Mrs. Newton I can only suppose to be, his fearing to alarm her with respect to the dangers of his station. But another providential occurrence, which he mentions in those letters, I shall transcribe.

"When I think of my settlement here, and the manner of it, I see the appointment of Providence so good and gracious, and such a plain answer to my poor prayers, that I cannot but wonder and adore. I think I have not yet told you, that my immediate predecessor

predecessor in office Mr. C— had not the least intention of resigning his place on the occasion of his father's death; though such a report was spread about the town, without his knowledge, or rather in defiance of all he could say to contradict it. Yet to this false report I owe my situation. For it put Mr. M— upon an application to Mr. S—, the member for the town; and, the very day he received the promise in my favour, Mr. C— was found dead in his bed, though he had been in company, and in perfect health, the night before. If I mistake not, the same messenger, who brought the promise, carried back the news of the vacancy to Mr. S— at Chester. About an hour after, the mayor applied for a nephew of his; but, though it was only an hour or two, he was too late. Mr. S— had already written and sent off the letter, and I was appointed accordingly. These circumstances appear to me extraordinary, though of a piece with many other parts of my singular history. And the more so, as by another mistake, I missed the land-waiter's place, which was my first object, and which, I now see, would not have suited me nearly so well. I thank God, I can now look through instruments, and second causes, and see his wisdom and goodness immediately concerned, in fixing my lot."

We shall conclude this article with the following reflection of Mr. Newton's Biographer: "I must remark" (page 315,) "that nothing has been more profitable to myself in considering Mr. Newton's life, than the exhibition it makes of a particular Providence. If the Church be not conducted by such *visible* signs now, as formerly, it is found to be as *actually* conducted. We read of a divine hand concerned in *the fall of sparrows*, in numbering *the hairs of our head*, and in raising *our dust to life*; but with what little interest we read this, appears by our distrust in the first trial we meet. If we do not dare to join the sentiments of some, who regard such expressions as purely figurative and hyperbolical; yet our imagination is so overwhelmed with the difficulty of the performance, that we are apt to turn from the subject, with some general hope, but with a very indistinct and vague idea, of a *God at hand*, faithful to his promises, and almighty to deliver. Yet, how many cases occur in the history of every one of us, where nothing short of an Almighty arm could prove a present help in the time of trouble.

"Now this short history before us, is admirably calculated to encourage our faith and hope, when we are called to pass through those deep waters that seem to bid defiance to human strength and contrivance. What, for instance, but a divine interference caused Mr. Newton to be roused from sleep on board the Harwich at the moment of exchanging men, and thereby effected his removal?"

removal? What placed him in a situation so remarkably suited to his recovering the ship which had already passed the place of his station in Africa and brought him back to his country.\* What kept him from returning in the boat that was lost at Rio Cestors. Or from the ship that was blown up near Liverpool. Not to mention many other of his special deliverances. "*I am a wonder unto many,*" says he, in the motto of his Narrative; and, if we as distinctly considered the strange methods of mercy which have occurred in our own cases, we should at least be a wonder to ourselves. But my aim is to point out the use we should make of these Memoirs in this respect. We should, as Christians, mark the error of despair. We should see that the case of a praying man cannot be desperate, that if a man be out of the pit of hell, he is on the ground of mercy. We should recollect, that God sees a way of escape when we see none, that nothing is too hard for him, that he warrants our dependance, and invites us to call on him in the day of trouble, and gives a promise of deliverance. We should, therefore, in every trial, adopt the language of Mr. Newton's favourite Herbert:

" Away despair, my gracious God doth hear;  
 Though winds and waves assault my keel,  
 He doth preserve it: he doth steer,  
 Ev'n when the boat seems most to reel:  
 Storms are the triumph of his art,  
 Well might he close his eyes, but not his heart."

\* The circumstances to which Mr. Cecil refers, is as follows. During the whole time that Mr. Newton was in a forlorn and wretched condition on the Coast of Africa, " he wrote two or three times to his father describing his case, and desiring his assistance, at the same time, signifying that he had resolved not to return to England, unless his parent was pleased to send for him. His father applied to a friend at Liverpool, who gave orders accordingly to a Captain of his who was then sitting out for Gambia and Sierra Leone."

When the ship that had orders to bring Mr. Newton home, arrived at Sierra Leone, the Captain made enquiry for him there; but finding he was at a great distance, thought no more about him. A special providence seems to have fixed him at a place called Kittam, just at this time; for had he been at a place called the Plantanes, where he generally was, or at any other factory, of which his master had several, he probably would not have heard of the ship till she had sailed. The interposition was also the more remarkable, as at that very juncture, he was going in quest of trade directly from the sea, and would have set out a day or two before, but that they waited for a few articles from the next ship that came, in order to complete the assortment of goods he was to take with him.

They used sometimes to walk to the beach, in hopes of seeing a vessel pass by; but this was very precarious, as at that time the place was not resorted to by ships of trade: many passed in the night, others kept at a considerable distance from the shore, nor does he remember that any one had stopped while he was there.

In February 1747, his fellow-servant walking down to the beach in the forenoon, saw a vessel sailing by, and made a smoke in token of trade. She was already beyond the place, and the wind being fair, the Captain demurred about stopping: had Mr. Newton's companion been half an hour later, the vessel would have been beyond recall: when he saw her come to an anchor he went on board in a canoe, and this proved to be the very ship already spoken of which brought an order for Mr. Newton's return.

“ From these facts we should see that Christ is able, not only to save to the uttermost all that come unto God by him, but also that he is able to bring the most hardened blasphemer and abject slave from his chains of sin and misery, to stand in the most useful station, and proclaim to the wretched and to the ruined, the exceeding riches of his grace. I have observed, from my own experience, as well as from that of others, how strong a hold Satan builds by despair. The pressing fascinations of the world, the secret invitations of sensuality, and the distant prospect of eternal things, form a powerful current against vital religion. The heart of a Christian is ready to sink whenever these proud waters rise. Let him, therefore, recollect, that his hope, his only hope, is in pressing right onward through a world of lies and vanity : that his present dispensation is the walk of *faith*, and not of *sight*, and that by two immutable things in which it is impossible for God to lie, he has given strong consolation to such as flee for refuge to the hope set before them.”

MEMOIR of Miss ISABELLA WILSON.

[Continued from page 567.]

MARCH 3. Glory be to God, while passing thro' time, my prospect for a glorious eternity daily brightens up before me. My faith increases. My love abounds to God and his blessed cause. Surely, Lord, thou art preparing me for something I have not passed through, either for death, or greater usefulness in thy church, or suffering. Thy will be done:—Thy name adored. I am thine altogether. Do with me as seemeth thee good, only give me grace to glorify thee in all, and I shall not complain.

“ 11. Glory be to God for rest and peace in Jesus. Though fundry things rise up to perplex me, yet he is dearer to me than thousands of gold and silver. The daily cry of my heart is for all the mind that was in thee ; as thou, Lord, hast given me this desire, thou wilt fulfil the same. Thy promise never fails to those who love and serve thee. For some days this Scripture hath followed me, ‘Ye have dwelt long enough in this mount.’ Time will explain this. Death seems near. Our Jesus is altogether lovely. Every day my business is to give up all to God. Oh what a blessing to feel that it is accepted !

“ April 3. I am a week nearer my Father's house. I have had much weakness of body this week, but I can praise God for all his dispensations. My soul is in good health, alive to him, and thirsting to be more like Jesus in all things. My all is centred in him.

him. I love him more and more. I am more dead to creatures and created good.

‘All my treasure is above,  
All my riches is thy love.’

Oh fill me with thy Spirit, and I will praise thee more and more.

“ May 11. All glory be to Jesus. He is still my deliverer. Of late, I have passed through some deep waters, but he has been with me. Though storms and waves run hard against me, yet, while he is in the ship, I fear none of them. My anchor is cast within the vail; therefore, I shall calmly outride every storm. Though weighed down with a weak body, he suffers me to lean upon him, and tell him all my care. O how precious to my unworthy soul!

“ July 4. I am still pressing on. My prospect is bright for glory. I daily see need to give all diligence that I may be found of him in peace, without spot and blameless. It is the diligent hand that maketh rich. Lord help me to be more than ever so. I covet these best riches. My soul longs to be filled. I feel my mind humbled before the Lord, waiting to receive these riches.

“ 8. These have been precious days to my soul. To day while reading a new work on sanctification, I felt as if filled with the fulness of God. This doctrine is the delight of my soul. O that more would write on these blessed realities. How refreshing to those who enjoy this salvation, and helpful to such as are thirsting after it. Lord help me to grow in it every day.

“ 11. Glory be to God for life, health, and all things. My heaven consists in union with Jesus. For this I feel a need of constant watching unto prayer, a steady reliance on Jesus, and a constant inward listening to the Spirit’s teachings; then we prove that our peace flows as a river, and our righteousness as the noon day:

‘That all around our works may see,  
And give the glory, Lord, to thee,  
The heavenly Life Divine.’

I feel for sinners. I long for their salvation. O Lord revive thy work and let thy glory descend.

“ Oct. 25. Glory be to God, I feel my union with him increase, my faith grows strong, and my joys abound. I am aiming to be more established in this glory. I long for this more than any thing in life; nay, I feel as if nothing could satisfy my soul, but a constant breathing of this pure heavenly air. The farther I go the clearer I see my glorious privilege, and long the more to enjoy it. Glory be to God he is fulfilling his word in my soul more and more. Though Satan tries by every means to stop me

in my heavenly way, he cannot. My Jesus helps me, and I tread him under my feet. It is true he sometimes bruises my heel, yet, in the strength of Jesus, I am more than ever determined to bruise his head.

“ Nov. 1. Glory be to God. My soul is as a watered garden. I feel the graces of his Spirit shoot forth in pious determinations, to live as I have never lived. I never saw time so precious, nor was ever so determined to use every power and talent to the glory of God. My heaven here, consists in glorifying him. Praised be his name, it is my duty and delight. The power of God was present yesterday at the Love-Feast, and souls were justified. My soul rejoices in Zion's prosperity. I am thankful for health to labour for my Lord. My union with him increases. I am rising into a greater glory. O Lord, keep me at thy feet, and I shall praise thee more and more.

“ 20. This has been a good week to my soul. The word hath been spirit and life to me, especially when these words were explained, ‘ Who of God is made unto us wisdom, and righteousness, and sanctification, and redemption.’ This doctrine is the delight of my soul. I generally get some faith for others when it is held forth. I think the Preachers are *too sparing* in enforcing this glorious salvation, yet I believe this salvation will spread more and more, though many seem satisfied with a lower dispensation, and not clearly seeing the glory before them, they continue to trifle. I have been much blest in reading and meditation. All conspires to raise my heart from earth to heaven. I am beginning to

‘ Live’ (as our Poet observes) ‘ the life of heaven above,  
All the life of glorious love.’

“ Jan. 6, 1803. Glory be to God. My union with Jesus is abundantly increased. My way to heaven is clearer. I see time more precious, and souls more valuable than ever. Tho' pained with the wicked every day, it is as a spur in my side to be more valiant for my Lord. I believe I shall be so. While he is calling one on my right-hand, and another on my left, I feel the blessed effects of faith. As Dr. Young justly observes,

‘ Faith builds a bridge across the gulph of Death,  
To break the shock blind nature cannot shun,  
And lands thought smoothly on the farther shore.  
Death's terror is the mountain *Faith* removes—  
'Tis *Faith* disarms destruction:—  
Believe, and look with triumph on the tomb.’

16. "I am yet spared to live for God. I love him. I love his ways, I love his people. I love to labour for him. Oh that every hour may be spent in this blessed work! My heart is enlarged, my faith is in exercise, my love to sinners abounds. I could spend my all in bringing them to Jesus.

"The Lord has lately given me many precious Scriptures. While afflicted this was given me:—'Every branch in me that beareth fruit, he purgeth it, that it may bring forth more fruit.' I was ready to say, It is enough, Lord: do with me as seemeth thee good. I can praise thee at all times. These words have also followed me:—'He that warreth entangleth not himself in the affairs of this life.' Glory be to his name, I am free, and at liberty to think, speak, and act for him. Lord help me to fight with greater courage than I have hitherto done.

"Feb. 21. I feel my peace and joy in God increase abundantly. Yesterday, while joining in prayer with one of my dear sisters, I received such a baptism of the Spirit as is unspeakable. I felt the truth of this Scripture,—'filled with the Spirit.'

"July 15. Glory be to God, who supports me in the trying scenes of life. My dear father, who is turned of eighty-seven, is reduced to second childhood. I have felt much at the thought of parting with him; but this is my consolation, Jesus is touched with a feeling of our infirmities, and will, ere long, bring me with my dear friends to that land of rest, where sorrow and parting are no more. Where

'A day without night, We shall feast in his fight,  
And eternity seem as day.'

"August 20. Glory be to God, whose goodness is unspeakable. Since I wrote last, I have parted with one of the best of fathers. I have no doubt of meeting him above. Oh may I spend the remainder of my days in giving body and soul to God.

"Nov. 6. This morning, I received such a baptism of the Spirit, that I believe that I shall now live in a greater glory. This promise was applied: 'Ask and receive, that your joy may be full.' Oh the fulness of the promises, and the willingness of God to fulfil them to my soul! 'He is all in all to me, and all my heart is love.'

"Dec. 14. This last month, I have passed through some trials and tribulations. Oh may I learn in this school all the Lord intends I should. I can praise him in the midst of all. I yet have confidence that I shall live more to him than I have done. I cannot believe that what I have passed thro' lately, will be to no purpose. No, I believe it will be for my good and that of others. I am so weighed down with a weak body, and the infirmities of nature, that Satan tells me I shall never soar aloft, but I prove  
him

him a liar. Jesus is my all in all. Lord help me to do and suffer all thy will, 'and to the end endure.' My title to glory is clear and my confidence strong, yet I have not all that joy in the Holy Ghost I sometimes have had. But I can easily account for this from weakness of body and depression of spirits. I could weep my life away, and yet my confidence is unshaken. Of all afflictions I feel this the heaviest to bear, yet glory be to God, I feel no murmuring, for I believe all shall work together for the good of my soul and his glory.

" Jan. 7, 1804. Thanks be to God who hath brought me to see another year. When I look upon the past it has been rather a year of suffering the will of God. I can praise him for every dispensation of his Providence towards me. He does not forget to correct, and take me into his *head school*, (that of suffering.) What condescension to so worthless a worm! O that I may learn more and more the deep lessons of his grace! This blessed word hath followed me for some days, 'He will give grace and glory, and no good thing will he withhold from them that walk uprightly.' I feel strong confidence in his word: he keeps writing it on my heart.

" April 29. This month has been to me as the beginning of months. The blessed manifestations I have had from the Almighty are unspeakable. My soul doth magnify the Lord, and my spirit rejoices in God my Saviour daily. I love to be at his feet. I taste the most of heaven there.

" December. I have been poorly, but all is well. Jesus is mine and I am his. My mind is stayed on God, and a heavenly sweetness possesses my mind when I think on death. I feel no ties to earth or earthly things. I feel an enlarged heart to God and his blessed cause. The more I look to Jesus, the more I long to be like him.

" Feb. 13, 1805. How swiftly time flies away, and brings me nearer to my Father's house. I am getting on my way to glory. Jesus is better than ever. I have been called to the beds of the sick and dying, where I have learned much. The Lord, I trust, shewed mercy to one woman in her affliction. I think I never saw a clearer manifestation of his power to save a poor sinner. Heaven beamed in her face. O what I felt when she went off triumphing in God her Saviour.

" July 20. My mind has been kept in peace, and has enjoyed strong consolation thro' faith in Jesus. Satan tries hard to perplex my mind about my future situation: but Jesus is my Strong Tower: thither I run and am safe.

" Jan. 4, 1806. I have entered upon this year with the greatest desire to do the will of my Father who is in heaven. Oh may I see it in all things, and do it with all that delight with  
which



which angels do it above. My soul is happy in living for eternity. Glory be to God, I can praise him with all my heart."

About this time she left Sinnethwait, and came to reside in a house adjoining, and under the same roof with the Preachers, near to Whetherby. She had here a new field opened to her for the exercise of her benevolence to the poor, and she eagerly embraced it. She writes on this occasion:—

"March 30. In this trying scene, the Lord has been all in all to me. I have been kept by his mighty power as I never was. Glory be to his name. It is my delight to sacrifice my all to him. I see a large field of action before me. O may I be faithful.

"April 6. All is peace and joy in my soul. Jesus is the reigning Sovereign of my heart. Oh how I long to be more like him!—to be all on a flame for his glory, that the zeal of his house may eat me up. I am waiting at his feet, thirsting to be filled with all the fulness of God.

"May 12. My heart is enlarged to live and act for God. I feel shocked in visiting the sick to find so few ready for their great change. Oh the folly of this! It causes me more than ever to give all diligence to be found of God in peace, without spot and blameless.

"June 27. My union with the Father and Son, through the eternal Spirit is stronger. My joy in the Lord is great. He is giving me the desire of my soul in seeing his work prosper. I feel a thankful heart for the grace which enables me to pass comfortably on my way to glory. I don't know that the eye of my faith is ever taken off the great recompense of reward. I feel no ties to earth. I feel the Trinity abides with me. Glory be to the Father, to the Son, and to the Holy Ghost!

"Nov. 5. Bless the Lord O my soul. I feel more of God than ever. My evidence for glory is strong. I feed upon the precious promises of the gospel. My faith in these promises abundantly increases. Nothing shall be able to separate me from the love of God which is in Christ Jesus. 'Ask what you will,' says he, 'and it shall be done unto you: ask and receive, that your joy may be full.' My heart is enlarged to receive all that glory and salvation which Jesus bled to purchase for me. I feel near access to God, and boldness to enter the holy of holies by this blood.

"Dec. 15. Blessed be his name,

'He makes my heart his lov'd abode,  
'The temple of indwelling God.'

He is daily fulfilling all his promises to the establishing of my soul in grace. My strength is in God. My union is close. All  
I see

I see and pass through in this world, has a tendency to unite me more fully to Jesus my never-failing friend!

“Here is firm footing, here is solid rock :  
My faith builds here, nor fears the stormy blast :  
My superstructure fair will reach the mount,—  
The mount of God.”

“Jan. 5, 1807. It is with gratitude of heart I recount the mercies of the last year. Upon the whole, it has been one of the best years of my life. Glory be to God for preserving grace. I feel my heart more united to Jesus than ever. With joy I draw water from the wells of salvation. With the new year I feel determined more than ever to speak, and act, and think for God. I see a long field of action before me. O Lord, help me to labour with all my heart. I feel more than ever my insufficiency to any thing of myself acceptable to God without his help. I think I have learnt this lesson more perfectly.”

These were the last words she wrote in her diary. I might have transcribed a great deal more written in the same spirit; but this is sufficient to discover the heavenly temper of her mind, the gracious proceedings of God towards her, and her manifest growth in holiness. We may perceive in these undisguised and simple relations, a most happy combination of those excellencies which form the character of the true christian. She followed her Lord as a little child, and he continued to guide her by his counsel till he received her to his glory.

She was seized with the disorder which terminated in her death, on the 12th of April. The Sunday before, she was rejoicing and praising God at Deighton Love-Feast, neither herself nor friends apprehending that she was so soon to be called to rejoice above. The admonition, ‘Be ye also ready,’ is never unseasonable. On the 11th, a child of her brother-in-law, to whom she was much attached, was removed by death. She expressed a wish, had it been the Divine pleasure, that she might have gone with the child. The next day she was seized with an Hepatitis, as was supposed, or inflammation of the liver, attended with violent retchings, which continued till night. On Monday, a Physician was called in, who did not consider her case to be so dangerous as it proved. But she seemed to have a full conviction that her death was approaching, and said, “Satan has often told me, that I should not rejoice at last, but I believe I shall prove him a liar, thro’ him who has said, ‘I will never leave thee nor forsake thee.’ Jesus is all in all. All is clear. I have nothing to do but to die.”

She expressed a great desire to see her relatives to converse with them on the nature and necessity of religion. "I want," she said, "to warn those who are living without God, of their danger, and those who profess religion, not to *live below their privilege*, that they may be quite ready, and have nothing to do but to die. I now see the value of religion. I have not followed a cunningly devised fable. What should I do if I had now my peace to make with God under these heavy and severe afflictions. The enemy of souls has often told me that I should not be able to glorify God when affliction came, but I don't know that I ever felt such courage to warn people before. I have no fear."

She requested her friends not to flatter her respecting life, saying, "I am not afraid to die, yea, I have a greater desire to die than live, yet I have no objection to use means, should it be the will of God to raise me."

When her pain admitted of her speaking to those about her, she most earnestly entreated them to be faithful to God, and *live up to their privileges*. She urged the same on all the class, particularly on one of them. "Oh be faithful," said she, "and warn them to live unto God, lest their candlestick should soon be removed." The same to her brother, Mr. Wm. Wilson, "Be faithful, and get ready. I have given myself to the Lord for many years, and he has kept me. I desire to see all my relations that I may tell them how happy I am,—how fair my prospects are,—and that I have no fear of death." She also expressed a wish to converse with the Apothecary, but when he came, she was brought so low by blistering and medicine, that she was not able to do it. Her intention was to intreat him to take care of his own soul, and particularly not to flatter the dying respecting their recovery, but to let them know their state, that they might spend their few remaining moments in crying to God for salvation.

She often, during the week, called upon her friends to pray and praise:—"I want you all to praise God on my account, for I am so weak and ill I cannot."

" Our conflicts here shall soon be past,  
And you and I ascend at last,  
Triumphant with our Head."

Thus she rejoiced, and it was observed that a peculiar unction attended all her words. All who heard her, were struck with her manner and the weightiness of her sayings, and her exceeding great desire for their full salvation. She seemed to feel for all who came near her, and intreated such as were not clear in their acceptance with God, not to rest till they had obtained the blessing.

On Friday, her peace flowed as a river, and at her request, as expressive of the sentiments of her soul, they sung,

“Vital spark of heavenly flame,” &c.

but she complained that they did not sing it with such animation and ardour as her triumphant spirit desired. She continued to speak less and less, but whatever she spoke was with the same confidence, in the same spirit, and with the same design, the glory of God, and the promotion of piety.

Monday, April 20, I called to see her at Mr. Cranwick's. She knew me, having seen me at Nottingham, some years since, when she was on a visit to a friend. On my approaching the bed, she looked me full in the face, lifted up her hands, and though she had not spoken all the morning, nor was it expected she would speak any more, she said feebly, but distinctly, “Glory! Glory!” I observed her dying frame was much convulsed, and said, “Miss W., you are going to your father's home.” With difficulty, she replied, “Yes.” I added, you now find that you have not followed a cunningly devised fable. She looked at me with a never-to-be-forgotten smile. I repeated the second and third verses of the fourteenth chapter of St. John, “In my Father's house,” &c. She moved her head and hands exulting. “You now handle the serpent death,” I said, “and demand, *Where is thy sting?* And though your body must be deposited in the grave, yet knowing that it shall be raised and made like unto Christ's glorious body, you can enquire, ‘O grave where is thy victory?’” She replied, “Yes.” Then endeavouring to collect her remaining strength, she said, “I wanted to see you:” and endeavoured to make me sensible that she longed to tell me of the extraordinary goodness of God to her soul. I said, “You are filled with glory and with God.” She replied, “Yes,” and appeared glad that I had caught her meaning. Then, after resting a little, she said, “Tell them”—stretching out her hands, unable to finish the sentence, I subjoined,—that you are filled with glory and with God. With inexpressible delight, she said, “Yes;” which was her last word. I then repeated that verse of the hymn:

“There all the ship's company meet,  
Who sail'd with their Saviour beneath,” &c.

and concluded my conversation with her by saying, Exercise your faith as much as possible, for it will soon be lost in sight, and your hope, which will soon be swallowed up in enjoyment: and then kneeling down, oh what did my soul feel while approaching the God of grace, especially when I uttered these expressions, “O Lord, this is a mournful, joyful scene: mournful to those from whom thou art about to remove her, joyful to her, because

thou art about to receive her to thy glory." I believe we all felt something of what our sacred Poet calls,

"The o'erwhelming power of saving grace,  
The light that veils the seraphs face,  
The speechless awe that dares not move,  
*And all the silent heaven of love.*"

I have witnessed the happiness of many who have made a good confession on the brink of eternity, but have seldom seen greater proofs of silent exultation. Her eyes, her countenance, her whole manner spoke the inward rapture of her mind, with an eloquence greater than words: calmly waiting for her change, rejoicing in the convulsive throes of nature which were dislodging the soul, and looking forward with unshaken confidence and holy triumph to her everlasting home. No temptation to doubt or fear was suffered to approach her, but she was made to drink of the choicest cup of Divine consolations. Had I not been informed of her close walk with God, her benevolence, her activity in the service of her Master, and her affectionate concern for her fellow creatures, and longings for their salvation, I might easily have gathered that such had been her character, from the last dispensations of God to her soul, according to that word, "Them that honour me, I will honour." She fell asleep in Jesus that night, and her happy spirit was received by him her soul loved, to enjoy his presence more perfectly, and to celebrate in everlasting songs with all the redeemed, the unsearchable riches of his grace.

She desired that a sermon might be preached when she was gone, for the benefit of the living; either from, "I have fought the good fight," &c. or, "For me to live is Christ and to die is gain." I discoursed from both passages, from the former, to a large congregation at Wetherby, and from the other to a crowded audience at Wharton-Lodge. The public opinion of Miss W.'s piety and sincerity was such that whatever was said of her character, was favourably received, indeed some who cared little about religion, said, "Let the Preacher say what he will of Miss W. he cannot say too much." Oh how well would it be for the world, if all who call Jesus—Lord, deserved by their uprightness and constancy the same eulogium.

A Preacher who knew her character well, wrote the following lines to Mr. Cranwick.

"I WAS much struck when I heard of Miss W.'s sickness. I wanted to see her in her last moments.—Well,—I was unworthy.—Father thy will be done. Mr. P. may read from me.

"My dear friends in Wetherby and in the neighbourhood,  
You know I love you; you have lost a friend, yea one who most  
ardently

ardently desired your welfare, one who prayed for you continually. One who used every mean to procure your salvation in Christ Jesus. Oh how have I heard her express her desire, plead with God, seen her weep, and struggle with the Lord for your prosperity. Her expressions were, "Glory be to God. I believe he will come yet. Wetherby shall rise. We shall see better days. My soul longs for the world; but O how I love the souls about Wetherby." See! your friend now before the throne. She was, to my knowledge, one of the excellent of the earth. I was much with her. She was for sometime in our house. Her true simplicity, her deadness to the world, her faith in God, her love to souls, her patience under the cross. I never heard her complain. She was never gloomy. She lived above, and in this union possessed a continual heavenly cheerfulness. Her prayer was with power, not very loud, yet full of pleading for present salvation. She knew the witness of justification, and also the clear and constant witness of the cleansing blood. Her confidence in the latter was strong. *I never heard her express a doubt.* I never came into her company, but my soul was greatly edified. I always returned from her conversation, resolved to live nearer to God. I have sometimes reprov'd her for what I thought was want of compliance; but afterwards I was convinced that her light was clearer than mine, and that she was firm, only in confidence that she was acting for the glory of God. Her life has convinced me that we may live pure, and I believe her death has convinced many that they may die happy. May all who have known Miss W., follow her to that unclouded glory where her blessed spirit shall for ever rest."

We shall hereafter probably favour our readers with some more of her Letters.

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*A Short Account of ANN HUNTER, of LOW-FELLON, in the Newcastle-Upon-Tyne Circuit.*

By THOMAS MURROW.

"The death-bed of the Just is yet undrawn  
By mortal hand: it merits a divine.  
Angels should paint it; Angels ever there:  
There on a point of honour and of joy."

Dr. YOUNG.

**B**EING informed of her afflicted situation, I embraced the earliest opportunity of visiting her; and had the satisfaction of

of finding her rejoicing in the furnace, in hope of the glory, which she expected would be revealed in her, and enjoyed by her for ever. On being asked the state of her mind, her answer was, "I desire to be dissolved and to be with Christ," adding, "It will be nineteen years, next New-year's day, since the Lord remembered me in my low and lost estate; and made me a happy partaker of peace and pardoning mercy: and though I have not enjoyed a sense of the same without interruption, yet I have been preserved, through grace, from ever wickedly departing from him. Nor have I ever desired to return to the flesh pots of Egypt. He has been with me in the fire, and in the water, and has preserved me from sinking in the one, or being consumed by the other. My present language is,

' Through fire and water bring,  
 Into the wealthy place,  
 And teach me the new song to sing,  
 When perfected in grace.'

The gracious means by which the Lord brought me to the knowledge of my sin and danger, was the conversion of my late husband, (who I hope is now in glory.) He died seven years ago, praying and believing, that we should meet in heaven, though for a while separated by death. And as angels carried Lazarus into Abraham's bosom, who knows but he may be permitted, or commissioned to be my guardian and guide to the heavenly mansions."

These her conjectures animated her courage and confidence: how far, or whether they were just, she now knows. She then saw through a glass darkly; she now sees face to face. She said her husband laboured for some time under very deep convictions for sin, from a clear discovery of the iniquities of his past life, so that like St. Peter, he wept bitterly. This was a new and strange thing to her, and made her think, that he had been guilty of some secret and very notorious wickedness. "But, like the prodigal," said she, "he had gone far from his Father's house; and was now returning. He had not returned far, till lo! his heavenly Father met, embraced, and arrayed him with the wedding garment; and his banner over him was love."

It was not long after this, that divine light removed the scales from her eyes, and she, who had been good and righteous in her own esteem, saw herself a wretched sinner, exposed to the wrath of God, and in danger of eternal misery. She then became a humble suppliant at the footstool of divine mercy: and did not continue long, till the God of all grace, shed abroad his pardoning love in her believing heart: which was on the 1st of January

1787. After that she experimentally proved that the Lord both tries and supports the righteous. For, though many were her afflictions, yet the Lord delivered her out of them all.

November 30, 1805, I found her happy in the Lord; she expressed great confidence in him, and earnestly desired to be with him. I observed, "We must wait in patience till our change come:" to which she replied, "Yes; we have need of patience, that, after we have done the will of God, we may inherit the promises. And glory be to God, I feel much comfort and consolation from the promises of the gospel; and some of our hymns." Before I and some others left her, she desired us to sing, *Dying Stephen*. While singing and praying, she cried out, "O! happy, happy, happy!"

December 2, she was very poorly in body, but still happy in mind. She quoted the following sentence out of the Christian Pattern; "Many recommend patience, but few are willing to suffer:" and added, "We must suffer when it is the will of God." As her affliction was an ulcer in her mouth, it was with the greatest difficulty we could understand what she said.

December 10, I found her very poorly, and scarce able to utter any thing that could be understood. However, by the help of those that attended her, I found she was still happy, and had not the least doubt of her acceptance with God. I observed, that "no affliction for the present is joyous, but grievous, yet that nevertheless, afterwards it yields the peaceable fruits of righteousness to those that are exercised thereby; that our afflictions are light, compared with our deserts, and short as to duration, being but for a moment, and will work out for us a far more exceeding and eternal weight of glory." To which she replied with great emphasis, "They are both the one and the other." December 12, she was able to speak a little better. I asked her, how she found her mind in all her afflictions? She said, "In the same happy state, waiting till my change come." She also said, "Satan frequently suggests that I shall not get to heaven, and particularly in my sleep: but by believing in the Lord Jesus Christ, I overcome the tempter."

December 25. Her dissolution evidently drew near, and the time of her departure was visibly at hand. I could make out nothing that she said. But when at prayer she seemed to be in a transport of joy, and to be deeply engaged with God. December 27, she still grew weaker, and was wholly confined to her bed, but retained her confidence in the Lord, and continued to rejoice in hope of being for ever with him. January 1, 1806. I visited her and found her exceeding weak, and unable to speak. But by signs I understood she was still happy. After having prayed with her, she made signs for her daughter to come to her, and whispering



pering, told her, "It is nineteen years this day, since the Lord first spoke peace to my mind." And on looking back at the goodness of God she seemed overwhelmed with gratitude.

January 7. The last time I saw her, she was extremely weak, but rejoiced much, that her race was so near at an end, that she had fought a good fight, and signified, by touching her finger near the end, how very short her time would be. I asked her if she had any fear? She answered by a sign she had none. According to the testimony of those who attended her, she continued in the same happy, patient, resigned state of mind to the last. After having suffered more than can be expressed or conceived, through the severity of her disease, which prevented her from swallowing any thing but what was liquid for about twenty days, while, at the same time, she had the strongest appetite for food, she, with the greatest fortitude and resignation to the Divine Will, departed in peace on the 10th of January 1806: in the 46th year of her age.

Mr. JOSEPH HUNTER, of Low-Fellon, her late husband's brother, was her Leader for sixteen years. He has the satisfaction to testify, That she was a pious, steady member of Society during the time mentioned, and was exercised by as great a degree and variety of afflictive dispensations as most Christians: all which she endured with great patience and resignation, frequently saying, "The Lord does all things well."

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LETTERS TO A YOUNG PREACHER FROM HIS FRIENDS.

(Concluded from page 369.)

LETTER VIII.—On History.

My dear Brother,

**M**Y last letter closed with remarks on some authors who have written upon the Prophecies. This leads me to observe that as Natural History is the great school in which to learn the Existence and Attributes of God; so the study of Civil and Ecclesiastical History, is the best mean of enabling us to understand the Prophecies. Hence an acquaintance with History is closely connected with the work of the ministry. I will therefore confine my Remarks in this letter to that subject.

In order to read History with profit, you should make yourself well acquainted with some short scheme of Universal History. You will find such a scheme in the Encyclopædia Britannica, which may be abridged and rendered so familiar to your mind, that you can retain in your memory the principal events recorded therein.

When you are well acquainted with the order of these, you will read, with increasing pleasure and profit, the particulars detailed by such writers as you meet with. Among these, Rollin has a claim on your first leisure time. He is an interesting writer, and should you

read no other Ancient History than his, your information will be material. Prideaux, Shuckford, and Josephus, next to Rollin, are suited to your purpose. Should you have much leisure, and meet with it, Pfalmanazar's Universal History may be examined, or an abridgement of it by Mr. Mavor, and another by the Authors of the Encyclopædia Britannica.

After you have gone thro' some of these larger works, there are many smaller ones which may repay your attention to them, such as Abbè Millot's Universal History, Rutherford's Ancient History, Ruffel's History of Ancient Europe, Ferguson's Roman Republic, Gillie's History of Greece, Gibbon's Roman History.

Most of these deserve your attention. Only take heed you do not sacrifice more important things to them. But Rollin upon Ancient History, with Mavor, or any good abridgement of modern History, will be sufficient to lay a foundation for more general reading, when you can apply yourself to it consistently with your other duties.

Ecclesiastical History is certainly not foreign to your province, but Ecclesiastical History will be very imperfectly understood without a knowledge of General History.

Mr. Wesley has made a valuable abridgement of Mosheim's Ecclesiastical History. You will do well to read both the abridgement and the original; to which you may add Milner and Haweis, with Jortin's Remarks.

Under this head, I would comprise, Dr. Robertson's History of Charles the Vth, Burnet's History of the Reformation, Burnet's History of his Own Times, Baxter's Life and Times, Neale's History of the Puritans, Dr. Robertson's History of Scotland, and, should opportunity serve, you may read Watson's Philip IInd, Roscoe's Lorenzo de Medici, and Leo the Tenth, which might assist you to judge of the signs of the times; but you must observe that Gibbon, Roscoe, and Ruffel, tho' elegant Historians, do not plead the cause of Christianity.

In addition to General History, it is well for a Christian Minister to know the History of his own Country. Mr. Wesley's Abridgement is a good introduction: after which you may peruse the same history in the Encyclopædia Britannica, Rapin, Hume, Smollet, Goldsmith, Littleton, and many others who have been approved. But probably you will find Dr. Henry's to be the most interesting.

I am yours, &c.

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LETTER IX.—On Grammar, Logic, Belles Lettres, &c. &c.

My dear Brother,

**T**HE preceding Letters have been written under a supposition that you have been making continual progress from the first time you begun seriously to read your Bible, till the period when you shall have read, with attention, a number of the best English Divines, examined Systematic Divinity and its principal auxiliaries, Natural Philosophy, and Civil and Ecclesiastical History. Some remarks have

been made on studies immediately preparative for the pulpit, such as the Composition of Sermons, &c. It would much exceed the limits I have proposed to myself in writing these Letters, to descend to a catalogue of authors on the various branches of Divinity. By cultivating an acquaintance with those mentioned, you will meet with satisfactory information on most of the subjects you will need to consider, and be able to judge for yourself, concerning the truth, importance, and comparative excellence of what they advance. I do not forget, however, that you may want assistance in some other subjects.

It is of consequence that a Preacher should not disgust his audience by grossly grammatical inaccuracies. A defect in this point should be remedied as soon as possible. If you have been chargeable with it, by all means, use every effort and help in your power to remove it. Though you may never rise to the elegancies of language, yet you need not long be remarkably deficient in an acquaintance with English Grammar.

In the first place, commit to memory some short analysis of its principal parts; which may be done in less than a week. After this, peruse carefully and frequently, a larger work: and though you need not exactly commit it to memory, yet give it so much attention as to render all the leading points familiar to your mind. You may obtain sufficient help from almost any Grammar that is published; but Murray's, Ash's, and Lowth's, are now in most repute. Fisher's, though published forty years ago, is well adapted to assist a learner, and has a great variety of exercises in bad English to be made good, which renders it particularly useful.

When you have made some progress in English Grammar, you will probably wish to gain a knowledge of Latin Grammar: but although when proper helps are at hand, and there is leisure for it, it might answer some good purpose; yet, in general, I would not recommend attempting to learn the dead languages, if a foundation for them has not been laid in youth. For I am persuaded a man will seldom be repaid that begins learning them after twenty-five. There are exempt cases; but it is to be feared that many have spent their time in fruitless attempts to get a knowledge of Latin, Greek, and Hebrew, which, had it been otherwise employed, would have yielded much more important fruit to themselves and the public. The leisure hours of a Travelling Preacher for ten years, commencing at his twentieth year, may certainly be better employed, by pursuing a plan for general information, than in endeavouring to obtain a knowledge of any language whatever. For it is possible for a man to understand twenty languages, and yet be very ignorant of things human and divine: but general reading has a direct tendency to promote the knowledge of himself, his fellow-creatures, and of God. These remarks are by no means intended entirely to discourage you from this pursuit; but only to dissuade you from undertaking it, without much leisure and sufficient means of instruction, and unless you can do it, without sacrificing more important pursuits.

When you have made some progress in Grammar, it may be useful to read a short treatise on Logic. And perhaps none will be more

likely to assist you than Dr. Watts's, and what you will find on the subject in the Encyclopædia Britannica.

Read also, as soon as you can, Watts's Improvement of the Mind. Let it be quite familiar to you, as it will help you to think properly on a great variety of subjects.

When you are acquainted with the principles of Grammar, understand the most necessary parts of Logic, and have digested Watts's Improvement of the Mind, you will be prepared to read with profit, more general works; nor do I recollect any that will lay a better foundation for future improvement, than a close attention to Rollin's Belles Lettres. I am aware that Blair's Lectures, and Lord Kaime's Elements of Criticism, contain many valuable Improvements, and are a century more modern than Rollin's; but for *your* purpose, the method Rollin has adopted, appears to me much more calculated to assist your studies, without diverting your pursuit of the best things. Should opportunity serve, all these writers might be compared and examined.

It is not foreign to this part of the subject to say, that a frequent reference to Dr. Johnson's Dictionary, will help you to know the precise meaning of words, which are often very ambiguous, whilst the last mentioned authors will guard you against loose declamation.

Such writings as the Spectator, Tatler, Guardian, and Rambler, may be occasionally read, as they contain much good morality in a style that will improve the readers; only a selection from them is very preferable to the whole, as many of the satires on the follies of that age, are hardly worth spending time upon, to those who can read the New Testament, or even the Proverbs of Solomon.

There is another sort of reading which will frequently occur, that is, Poetry. The hymns published by the Messrs. Wesleys, should be familiar to you, and their other Poetical Pieces. Thompson, Milton, and Young, can hardly be too well known, both on account of the sentiments and language they contain. High as Dryden and Pope rank among our English Poets, they want the excellencies which these other writers possess; they may amuse, but will rarely edify, and frequently pollute. Shakespeare is still more dangerous: whatever advantages may be derived from perusing him, I suspect few of them will appear in the great day of final accounts. Watts, Prior, Rowe, Blackmore, Grey, Cowper, Porteus, Blair, and a great number of others, may not only improve your taste, but your piety.

I am, your's affectionately.

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## THE IMPORTANCE OF EDUCATION FOR PREACHERS.

TO THE EDITOR.

**T**HE following "Friendly Address to the Methodists," was drawn up several years ago, in consequence of the writer's being deeply impressed with the importance of the subject; but he never felt sufficient encouragement to make it public, until the letters entitled, "Observations on the Importance of adopting a Plan of Instruction for those Preachers who are admitted on Trial in the Me-

Methodist Connexion," were put into his hands. If you think the insertion of it in your improved Magazine, will have the least tendency to stimulate its numerous and respectable readers to aid the Conference in carrying into execution so desirable an object, it is entirely at your service.

I am, dear Sir,

Your's in the Lord,

PHILOLOGUS.

May 25, 1808.

THE Great Head of the Church, and Founder of our holy religion, condescended to labour in our world for a number of years, in the propagation of his own gospel, and so conferred great honour on the Christian ministry; and, when he had rendered obedience to the Divine Law, finished transgression, spoiled principalities and powers, burst the barriers of the tomb, and ascended to *his Father and our Father, to his God and our God*, he left behind him apostles and disciples miraculously empowered to spread abroad, in every place, the favour of his precious name. Since that period, he has been pleased to qualify and raise up faithful men to bear testimony to the truth of his sacred mission.

It is now nearly a century since the Master of the vineyard commissioned Wesley and Whitefield (men eminently fitted for the work) to go into the highways and hedges to compel sinners to come in. This he did in a season of lamentable darkness and formality. As the work grew on the hands of Mr. Wesley, he was glad to accept of the assistance of certain laymen, into whose hearts the Lord had put an ardent desire for the salvation of their fellow-creatures. But in the infancy of the Methodist Church, the smallness of its numbers, and the poverty of its members, would not admit of their giving to their young Preachers, a liberal education. The consequence was, that those pious laymen came forth destitute of many useful qualifications, but industriously endeavouring to supply that defect by reading and study.

All must acknowledge, that when a man comes forward in the character of a public Teacher of Religion, it is of importance that he should be properly qualified for the office. Men, entering on the important work of the ministry, just after leaving their secular employments, even if they have considerable experience in the Divine life, must certainly have very contracted, if not indistinct views of Sacred Truth, and must labour under inconveniencies of which they cannot be ignorant, and which must be but too conspicuous to a well informed audience. We acknowledge that we have, in our Connexion, many Preachers eminent for piety and usefulness, who have not had a liberal education; but it is manifest, that this want has been supplied, in a considerable degree, by extraordinary diligence, and that the complaints which have been made of the want of education of some of the Preachers have been but too well founded.

The advantages of learning, to gospel Ministers, are great and various, and it is particularly necessary in the present age of civilization and enquiry, that Preachers should be acquainted with those branches of literature which are immediately connected with their

sacred office. Infidelity, at present, is spreading far and wide, and its advocates boldly assume the title of Philosophers. It, therefore, is certainly necessary that preachers should enjoy the advantages of education, in order that they may be "able to put to silence the ignorance of foolish men."

It is much to be regretted, that many serious people are prejudiced against learning. Most of these, however, are not able to estimate its advantages: they object, that as Ministers become acquainted with learning, they lose their simplicity; that their sermons are not so well adapted to the capacities of their hearers; that they often preach on subjects more calculated to please than profit; and that human learning supersedes the teaching of the Holy Spirit. It cannot be denied that the sermons of some Ministers deserve this character. But what have we to do with carnal, unconverted men? The institution, which we would humbly recommend to your consideration, might be so governed, as effectually to exclude any one, of whose solid piety, or scriptural creed there could be any reasonable doubt. The best establishments may be abused; but we think it may be proved that a school or institution for the education of young men, who seem called, and, in some degree, calculated to be useful, would be a very great advantage supposing their stay to be only two years. Besides, the principal force of these objections is founded in misrepresentation: they suppose human learning, and the teaching of the Holy Spirit to be opposed to each other. Far, very far from it. Let Learning be made subservient to Religion, and none be admitted but such as give satisfactory evidence, that Christ is formed in their hearts, and that it is their ardent desire to be useful to his mystical body. Divine assistance never supersedes the use of means. On the contrary, it is never promised in any other way. In short, the ministry of those who are best qualified for this work, is generally the most successful, and we add, however unwilling some are to admit it, that the discourses of such Preachers will be the best adapted to the capacities of their hearers.

What we have said, is by no means intended as the slightest reflection on our Body of Preachers. Many of them, we know, have proved themselves "workmen who need not to be ashamed, rightly dividing the Word of Truth." But still, it is our decided opinion, that were the plan adopted we recommend, our Preachers, in general, would be more useful, and better qualified to "feed the flock of Christ, over which the Holy Ghost hath made them overseers."

But, you say, a considerable difficulty remains, and that is, How is such an Institution to be supported? We answer, our Connexion is very extensive, and in most places, where there is preaching, we have members who would readily contribute to an establishment of so much utility. We have already seen how much can be done by general collections and subscriptions, without oppressing any individual, and we are persuaded, that if the Conference would admit of such collections in cases of necessity, as where new chapels are burdened with debt, the minds of many of our worthy brethren would be

be relieved, the work of God would more abundantly prosper, and we believe no Institution among us would be better supported than an Institution for the Improvement of serious and promising young men for the Methodist Ministry.



### THE IMPORTANCE OF DISCIPLINE IN THE METHODIST SOCIETIES.

To the Editor,

**I**T is a truth, which must be acknowledged by all who have paid attention to the subject, that the discipline which has been observed by the Methodists from the beginning, has been of the greatest utility to that body of christians, in preserving to them their spiritual life and power; and, therefore, that it is a very desirable thing that it should still be maintained in its original spirit and simplicity. This implies that the Societies be regularly met by the Preachers, and that generally, without permitting others who are serious to stay and then giving them merely a repetition of the sermon, or some few general hints on divine things. But the Preacher should duly consider the state of that Society, whether the members of it be growing in grace, and increasing in number; what evils they are in most danger of, what is neglected that ought to be attended to, and what particular obstacles or difficulties lie in their way: and he should encourage, exhort, comfort, or reprove, as occasion may require.

The Leaders and Stewards should also be met weekly, to see how the members meet in class, and proper enquiries should be made concerning the moral conduct of the members, respecting their attention to family duty, their care to owe no man any thing, their attendance on all the ordinances of God, that their light may so shine before men, that others may take knowledge of them that they have been with Jesus.

The Watch-nights and Love-Fests should also be regularly held, and that in a spiritual and lively manner. Much good will continue to be done, provided the original spirit in which these means were first instituted, be retained. Great care must also be taken in the Class-meetings, that people do not learn to use a number of expressions without feeling their import, and so repeat them after one another till they mean little or nothing by them. Thus, it is common and proper to ask any member of a class, how his soul prospers; but the too common answer is merely, "Not so well as I could wish." I make no doubt but this phrase might be first used (and may still be used) by persons truly sincere, and who, in some measure, felt what they uttered, but now, in many places, it is become such a cuckow note, that it often goes for nothing; and there is some danger lest many should, by phrases of this kind, impose both on themselves and others. When I have heard such language, I have enquired, "What do you wish?" and have been surpris'd and grieved

to find that not a few have been at a loss to give me a proper answer. There is nothing amiss in the expression, provided it came from a feeling sense of what is spoken; and I make no doubt, but some pious souls who use it, do sincerely wish or desire to love God with all their hearts, souls, and strength, and to have every thought brought into captivity to the obedience of Jesus, and lament that this is not the case. But then there should be proportionable striving and wrestling, like that of Jacob, who said, "I will not let thee go except thou bless me." All such have great encouragement, for it is written, "He will fulfil the desire [or wish] of them that fear him; he will hear their cry and save them." To such he declares, "The Lord whom ye seek shall suddenly come to his temple." Therefore, "ask, and it shall be given; seek, and ye shall find." Such earnest souls cannot be too much encouraged, for they are true mourners in Zion, and shall be comforted; seeing that the Lord is nigh to all who sincerely call upon him. To each of these, he says, "Open thy mouth wide and I will fill it."

As for the parrot-like language of such as have only caught the phrase, and use it as a cant expression, I would exhort them to get an affecting sense of their real state; for it seems they see a little but feel nothing, and their words are like those upon a sign post, exactly the same all the year round. To awaken such from their dream is the object of these observations, which, if they be judged to be of any real use, are at your service,

I remain, Sir,

Your humble Servant and constant Reader,

PHILALETHES:

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OBITUARY.

**A**T North-Nibley, in the Dursley Circuit, May 15, 1807, died Hannah Black. She was convinced of sin, and brought to a saving knowledge of God, at an early period of her life. When she was about sixteen years of age, she joined the Methodist Society, and continued a steady, uniform member, to the day of her death. Her experience was clear, her piety deep, and she spoke in a lively, and an affecting manner, of the dealings of God with her soul.

This had a happy effect upon her friends, in exciting them to seek those attainments in grace, which she so evidently enjoyed. Her attachment to the public worship of God was worthy of imitation. The place of her residence was at a considerable distance from the Chapel, and the road very difficult; but this did not prevent her diligent attendance on those ordinances which she so much esteemed. The class-meetings\* were peculiarly dear to her; and neither

\* Meetings for a communication of religious experience.



ther the distance, the difficulty of the road, nor the severity of the weather, were allowed by her, as a sufficient excuse for her absence. She possessed an excellent gift in prayer, which, being joined with a good degree of courage and zeal, rendered her a very useful member of society. Her affection for her friends, excited her to pour out her soul to God in earnest prayer for their salvation. And she did not pray in vain: her brother was soon after convinced of his sinful state, earnestly sought divine mercy, and died happy in the Lord, soon after her. She was a young woman of an uniform conduct, adorning the doctrine of God her Saviour, by holiness of life and conversation.

The affliction which terminated in her dissolution, was of short continuance, she being confined only a few days. During this period, she frequently spoke of the state of her mind in such a manner, as greatly edified those who attended her dying bed, as well as fully assured them that she possessed that religion, which, disarms death of his sting, and opens a pleasing prospect beyond the grave. A little before her departure, being asked by a friend, How she was? With an angelic countenance, she exclaimed, "He is come! He is come!" Being asked, "Who is come?" She replied, "Jesus Christ." In this sweet frame she remained, till she was released from her earthly prison! her happy spirit, in the full triumph of faith, taking its flight to the abodes of permanent peace and felicity, in the 23d year of her age.

What a lesson have we here for

the *young*, the *trifling*, and the *gay*! At that period of life, they are promising themselves much happiness in the pleasures of the world, the giddy circles of vain amusements, and in the projects and schemes of *to-morrow*, and are forgetting that *to-day* death may receive his commission to clasp them in his icy arms, withdraw the curtain of mortality, and conduct them into an awful eternity. How well would it be for all *young* persons to remember, that, neither *beauty*, nor *health*, nor all the *charms* of *youth*, can possibly secure them from the shafts of *Death*. Let the short-lived flower remind such, that the fate of our deceased *friend* may be *theirs*.

W. DIXON

*Dursley,*

June 24, 1808.

JOHN STONEHOUSE, whose Death was occasioned by a cart passing over his body, died June 12, 1807. This excellent man was born in the neighbourhood of Staiths. From his early days he was preserved from many of the prevalent vices of youth, and was remarkable for his industry and sobriety of conduct. For five years he was an ornament to the Whitby Society; enjoying, and every way manifesting the power of religion. As a husband and parent, he was affectionate and tender, and as a servant, obliging, attentive, and faithful, beyond thousands. He was in the service of an eminent ship-builder, who took him into his house, and reposed the greatest confidence in him. It is remarkable, that neither his master nor mistress had occasion to find fault

fault with, or reprove him, during a service of fourteen years! If, at any time, he did any thing in a way different from what they would have had it done, they were always satisfied that he did it for the best, and therefore could not blame him. His master having heard his funeral sermon, declared that not half enough had been spoken in his favour. On the evening of June the 9th, he heard a sermon preached on Death, from Job xvi. 22, by a soldier belonging to the Suffex Militia. The next morning he was overheard, by his master, exhorting sundry persons to prepare for another world, informing them of the solemnity of the sermon he had heard the preceding evening, and pointing out to them the uncertainty of life. After dinner, on the same day, his master sent him to a sale about three miles from the town, to bid for a winnowing machine. In his way thither he rode upon the fore-part of a cart. Being about to meet a chaise he jumped down to turn his cart out of the way, when a hook caught the sleeve of his coat and threw him before the wheel, which passed over his breast. He immediately jumped up and supposing himself little worse, walked forwards, bade for, and purchased the machine. But, presently after, he became exceeding ill, and remarkably cold, and in twenty-four hours from the time the accident happened, he left this world! A local preacher, who visited him before he died, received full satisfaction as to his state. Among other things he said, "I know in whom I have believed." And,

"I the chief of sinners am,  
But Jesus died for me."

His last words were, "Come, Lord Jesus, come quickly;" having first earnestly besought his wife to seek the salvation of her soul, and to trust in God. I have known many exemplary persons, but a more complete character I have not found.

JOHN DONCASTER.

JULY 2, 1807, died JAMES BRAITHWAIT, of the Bridlington Circuit, aged 31. He was brought to a saving knowledge of the Redeemer about nine years before his death, at which time he received a clear sense of the Divine favour. Soon after this he entered into the marriage state; and in consequence of the trials he met with and the cares of this life, lost, in some measure, that comfortable sense he had before enjoyed, of the presence of God. However, he still continued to attend the means of grace, was upright and steady in his conduct, and at different times experienced a measure of divine love manifested to his soul.—About fifteen months previous to his decease, he was attacked with the complaint that terminated in his death. The greater part of this time he laboured under severe and heavy affliction; and what added to it, was the loss of his partner at a time when his own life was despaired of. Upon the approach of death, his views, respecting his acceptance with God, became more clear and satisfactory to his own mind, and he found the divine consolations to support him through the remainder of his illness.—

ness.—On the last morning of his life, a few Christian friends were assembled round his bed, to whom he testified his confidence in the mercy of God. To one of the friends present, asking if he was happy, he replied, “O yes, O yes,” and after that waved his hand above his head, in token of triumph, while a heavenly smile illuminated his dying countenance, saying, “There I see my Saviour,” and a few hours after this, he sweetly fell asleep in Jesus.

JOHN OGILVIE.

AUGUST 13, 1807, died SARAH ASHBY, wife to William Ashby, an acceptable and useful Local Preacher, now resident in Derby. She was born at Whaley-Bridge, July 8th, 1758. When near twenty years of age, it pleased God to awaken her to a sense of her sin and danger, at Chapel-en-le-Frith, in Derbyshire, under the ministry of that excellent man, Mr. T. Hanby. Her convictions for sin were increased by an awful dream, which she had; and one day, while she was engaged in earnest prayer for mercy, the Lord applied with power to her mind, the following words, “I love them that love me, and they that seek me early shall find me.” Joy instantly sprung up in her soul, through believing in the Lord Jesus Christ, and she rejoiced in him as a sin pardoning God. From this time, she went on her way rejoicing, nor did she ever after lose her confidence in the Lord. On July the 18th, 1786, she entered into the marriage union with her surviving husband, William Ashby, and with whom she lived in great harmony and love

for twenty-one years; during which time they both drew in the one common yoke of Christ, and were mutually helpful to each other in the path of life. For several years her health had been declining; but in the Spring of 1806, she caught cold, which fell upon her lungs, and greatly hastened her dissolution. For, it afterwards appeared, that a confirmed consumption had taken place, and little hope of life remained; which so affected her husband, that, for a time, he could speak but little to her of the solemn parting which they were conscious must shortly take place. But he had the peculiar satisfaction of seeing her mind much quickened, the work of God greatly deepened in her heart, and of discovering in her a growing meetness for eternal glory.

In the beginning of last Spring, having returned from her Class one evening, she affectionately said to her husband, “My dear, I shall not be long with thee in this world, and I have a text upon my mind, from which, at my decease, I wish a funeral sermon to be preached, for the benefit of the living: I wish very little to be said about me. The text is, Gal. v. 1, “Stand fast in the liberty wherewith Christ has made us free.” She then added, “This has been a blessed affliction unto me. Before it, I knew comparatively little of the love of God, only enough to keep me from sin; but glory be to Jesus, I now enjoy more of the substance of religion. Live near to God, my love, and we shall not long be parted, for I hope to meet thee and our dear children at the right hand

hand of God. Some of them are already gone to glory: others of them are in the way thither, and I have faith to believe that God will save them all: our prayers for them will not be lost." She then said, "I wish, when I am buried, you would sing that hymn, "Rejoice for a sister deceased, &c." On July 2, 1807, she went to her chamber, never more to return, and amidst her great weakness and heavy affliction, was favoured with many times of refreshing from the presence of the Lord, and delightful visits from God her Saviour. A murmuring word was never heard to drop from her lips, even in the midst of her greatest distress; but she greatly praised the Lord for his tender dealings with her, declaring, that she thought him more kind to her than to any one, and, that as she had given up all to Christ, she enjoyed all in him; and then exclaimed, "I know, that if the earthly house of," &c. and added, "For me to live is Christ, and to die is gain." She then said, "I long to be gone, but I'll wait the Lord's time; for his time is best; I shall soon be with him." A neighbour coming in, she exhorted her to prepare for death, saying, "I love my neighbours, the Preachers, the people of God, my children, and my husband; but I love Jesus above and before them all: he is my portion, and heaven is my home." She often exhorted persons who met in the same Class with her, to watchfulness, faith, and prayer, and feelingly told them what God had done for her. On the day she died, her husband said to her, "My dear, it will not be long

e'er Jesus comes to take thee home." She answered, "I hope not: come, Lord Jesus, come quickly, and take thy exile home." At night, being in the agonies of death, she was very desirous to see her husband for the last time in this world, and on his entering the room appeared overjoyed, and when drawing near to her, she reclined her head on his breast, saying, "Jesus is precious indeed. Come Lord Jesus." After this, though she could not speak, she lay sweetly composed, and with eyes and hands uplifted, still moved her lips in prayer and praise, and soon delightfully breathed out her happy spirit on the bosom of her Lord.

GEORGE SARGENT.

Dec. 8, 1807.

TO THE EDITOR.

ON the 15th of this Month, good old Mr. JOSEPH THOMPSON, exchanged this mortal life, for a glorious immortality. His affliction was, what the Doctor called a fleshy dropsy. It was lingering, but, towards the last, very heavy. He died, as he lived, in peace with God and all mankind. Probably, some Memorial may be obtained of his Life and Labours, for the Magazine.—His Widow is still living; but, I think, from her weak habit of body, will soon follow him. I remain, &c.

C. WHITESIDE.

*Barnard Castle,*  
Oct. 18, 1808.

MISSIONARY

## MISSIONARY INTELLIGENCE.

*Ireland.*

Extract of a Letter from Mr. J. BELL, to the Rev. A. AVERELL.

Cork, March 9, 1808.

My very dear Brother,

AS you wish to receive information concerning the work of God in Munster, I shall lay before you the following particulars of our labours since the Conference held in Dublin, July 1807.

First, you must observe, that as the body of Catholics is exceeding large, and the Protestants comparatively few, we here meet with much greater difficulties than in the northern parts of Ireland, where Protestants and Dissenters are numerous, where the word of God is read, and his commandments attended to, especially the command respecting the sabbath-day. Here many abominations are practised, such as dancing, drunkenness, gambling, and gross sins of all kinds, particularly in the harbours, where sailors and the dregs of mankind are numerous. Numbers of Protestants and Catholics heard us last summer in Skibbereen streets, although sometimes the stones flew past our heads, until the friendly soldiers came forward, and checked the violence of the mob. In Bantry, where no respect is paid to the fourth commandment, but the Lord's-day is commonly occupied in buying and selling, I have spoken in English and Irish to a congregation of not less than 1500, and most of them Catholics.

In making our excursions thro' the wilds of the county of Cork, Mr. Taylor and I judged it better

to separate one from the other, than to travel together. For we found we could more readily find accommodations for one man and horse than for two. Brother John Haddon, of Skibbereen Circuit, and I, visited Crookhaven, (a very ungodly place,) and, after preaching in the street, were publicly attacked by a Clergyman who resides there. As he is captain of the yeomen, he ordered his boy to blow his bugle horn till we were out of the town. Many of the inhabitants were very sorry to see us thus treated.

A little before last Christmas, I preached in the street in Kilworth, just as a multitude was coming out from Church. They stopped and heard attentively, and would have continued to hear, but the priests began to thunder their anathemas so strongly against all those who heard, from every altar, that the people did not dare to attend. However, thanks be to God, a society is formed there since, of about 12 or 14 members, of the most respectable people of Kilworth. And having visited them a few days ago, I find they are determined to take a house for one year, for preaching in, and to have the Circuit Preachers to come and to preach to them every fortnight.

I have preached often in English and Irish in Passage-street, and about 12 respectable people have now given me their names to form a Class, and are determined to provide a house for one year, to have preaching in. When I first preached here in the street, some friendly people in the place feared I should be beat off, but I was resolved, under God, not to quit the ground like a coward. I have  
visited

visited that most ungodly place, the Cove of Cork, where hundreds of sailors, and other rude and disorderly people assemble on the Lord's-day. I have generally preached on the quay to hundreds, in English and Irish, after the Church service: and have sometimes met with harsh treatment. But, thanks be to God, our good King George and his laws are all in my favour. And the King of kings, who looks down from heaven with contempt on his enemies, has raised up soldiers to stop the hand of violence, and I have only faced volleys of ridicule and shouts, which, thank God, I am well able to bear. Many of the Catholics hear in the open air, and many of them hear in the house also. About 12 have given me their names, in order to form a Class, and as there is a large body of Protestants in the Cove, they are resolved to rent a house for one year, in order that they may have regular preaching.

I have visited Spike Island, about a mile from Cove shore. It is an island about one mile long, but not quite so broad. About 2000 souls inhabit it. About 100 persons, Protestants and Catholics, have heard me regularly, and I have generally spent three nights every fortnight in it. The officers and gentlemen, both of the Commissary and Gun Departments, are my firm friends. The last night I preached in it, a sentinel, with his bayonet fixed, was placed in the front, and another in the rear of the house in which I preached, because the mob made

some disturbance the preceding evening. A few days ago, a Class Leader, who is a soldier of the 9th regiment of foot, is come to the island, and I hope he will be useful among the people. I have got the commander of Cambden Fort also, to afford me the privilege of preaching to his men. I have visited it once. In Carlisle Fort, about 18 are formed into a society, which is prospering. They have built, over the swelling sea, a little house for the Lord, which will hold between 30 and 40 people. But I preach in a large barrack room in the Fort, afforded me by the Commanding Officer. We have one Catholic here in Class. Upon the whole, we have reason to thank God that, although our poor bodies can hardly bear the inconveniences attending going into those new places, such as oppositions of enemies from without, and many anxieties and fears within, and especially the colds we are continually taking, through our public exertions, and the many damp rooms and beds we lodge in at nights, yet he preserves us in a degree of health and strength, and is a sun and shield to us. I shall only add, that I hope, my dear Brother, for your daily and hourly prayers, in conjunction with those of all the dear children of God, who wish to promote the present and eternal interest of Christ's kingdom. Believe me, sincerely

Yours in Christ,

JAMES BELL.

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